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August 13, 1959

Arkansas Baptist State Convention

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ARKANSAS

Baptist

AUGUST 13, 1959

Executive Board Recommendations

WE CONTINUE this week our discussion of the recommendations adopted by the Executive Board in its July 14th meeting with reference to our camp and assembly programs. The Board approved the recommendation "that a tract of land of sufficient acreage be purchased in the central section of our state to accommodate the needs of an adequate camping program."

We need an area large enough to accommodate at least two camps — one for boys and one for girls. It is thought that a minimum of 300 acres would be needed. The Convention now owns 82 acres about 20 miles west of Little Rock. This is largely unimproved, but has been used by the Brotherhood Department for the past two years to provide

the camping needs of our RA's. It is our understanding that no additional property adjacent to this 82 acres is available. While the committee made no recommendations concerning this property it is believed we shall sustain no loss in our investment.

The prime reason for locating the camp near the central part of the state is twofold. It will make it more convenient for all the churches over the state to bring their boys and girls to the camp. It will reduce the cost to the Convention because of the travel involved by the departments that will service the camps.

The larger area is needed because both boys and girls camps will be operated simultaneously for most of the

weeks during the summer. At least some of these buildings will be winterized to make possible use the year round. Other departments of our work can make good use of a limited number of buildings even during the off season for camping. For example, the BSU and Mission Departments hold a number of retreats during the year. With the site located near the center of the state much greater use of our investment can be made.

It is our judgment that the camping program is with us for the foreseeable future and we would do well to utilize the agency for kingdom service. This expanded program will enable us to reach more boys and girls for Christ and to provide a program that will challenge our young people to a life of deeper dedication. This prospect thrills our heart!—S. A. Whitlow, Executive Secretary.

Fruit Bearing

JESUS SAID, "Ye shall bear much fruit." Every individual responds to this gospel idea.

The farmer leaning on the gate, looking out over the waving fields of grain about him, feels a sense of deep pride. He has planned, planted, cultivated, and looked for a harvest. Now it is at hand. No light shines brighter than that in the face of a young father as he looks into the face of his first newborn child. Nothing can compare with the joy of the young mother who for the first time presses her infant to her heart. The blessed gift of God has come — fruitfulness — life has produced life.

God's work lies in making the unproductive fruitful. There is divine joy when God the Father can look down upon a soul that has been transformed into His own likeness. This crowning work, the redemption of a soul, is the picture of God's work, making old things new. This means a new fruitfulness. Redeemed people have new possibilities and reach out for new results.

According to Jesus, salvation and fruitbearing are synonymous terms. What else did He mean when He uttered these words, as recorded in John 15:5, "I am the vine, ye are the branches, he that abideth in me, and I in him, the same beareth much fruit." He stated it another way in John 15:8, "Herein is my Father glorified, that ye bear much fruit." A Christian can prove the reality of his new life by sharing that life with others.

This thing of Christians sharing is an individual matter and also a collective business. The individual soul responds to the love of God, and leaps to devote itself to the service of God. The sorrows, trials, failures and sins of humanity are looked upon with a compassionate heart and the individual longs to reach out and help.

No man can do this single handed.

Therefore, Jesus instituted the church. Through His church, Christians can share the new life by proclaiming the good news of salvation. Church members are laborers together with God. They are eagerly seeking new ways for fruitful service and new approaches to old problems. For these reasons and many others, the Forward Program of Church Finance became a reality. This program summons the church members to mutual affections and challenges them to know the joy of sharing. It offers each member the privilege of preaching, teaching, and healing around the world. Of course the emphasis is on sharing material things through the church with the tithe as a minimum.

Many Baptists, apparently, have not found peace of mind and tranquility of soul. They have become so engrossed in gaining material possessions that they have not had time to do much planning in the field of sharing. Therefore, we conclude that more and more of our churches should stress more and more the sharing emphasis of the gospel. These church members need to be reminded of the words of Dante, *In sua voluntate e' nostra pace*. ("In the doing of His will lies our peace.") They also need to be reminded that giving of money to finance Kingdom enterprises is within the will of God. It is a good way to bear fruit.—Ralph Douglas, Associate Secretary.

Gideons Hold Convention

DALLAS —(BP)— More than 600 persons, including representatives from 25 foreign countries, attended the 60th annual Gideons International convention here July 21-July 26.

Howard Armeding, a Lynnfield, Mass., builder and contractor, was named president of the organization at the meeting.

The Gideons, who started distributing Bibles in hotels in 1908 at Iron Mountain, Mont., have placed more than 42,000,000 copies throughout the world.

Nixon Pleads for Racial Good Will

WARSAW — Vice President Richard M. Nixon visited the site of mass executions during World War II, then made a plea for the end of racial prejudice as he stood on the spot of Warsaw's destroyed Jewish ghetto.

He coupled his pleas with the warning there must never be another war because cities such as Warsaw would be destroyed.

Standing before the remains of a bombed-out building where Jews fought in their last bunker to resist "the almost indescribable suffering of the Jewish people in Poland and other countries," Nixon said:

"As we move into what we hope will be a period of peace and of good will, whatever be our economic or social philosophies, we must all unite to fight against prejudice and racial hatred because here is what happens when such passions are released." (DP)

ARKANSAS BAPTIST

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Abbreviations used in crediting news items:

BP, Baptist Press; CB, church bulletin; DP, Daily press; EP, Evangelical Press.

August 13, 1959 Volume 58, No. 32

Guest Editorials

On Retirement

NO ONE quarrels with a person's right to retire at the point in life most preferable to him, nor can any one dismiss the necessity for industry to effect personnel changes when the showing effects of age become too burdensome or result in inefficiency.

But to arbitrarily cut off a person's working days when he reaches a certain birthday is no less ridiculous than for all automobiles to be scrapped at the age of 10 because some are worn out by then.—*Texarkana Gazette*

Slothful Speech

THIS IS the era of universal education. There are more college trained men in the Legislature today than at any time in history. Today everybody finishes high school. Up to a third of the populace goes to college.

The Legislature is a cut above popular educational attainment. Yet the utterly slothful speech and careless usage in the Legislature must occasion some curiosity about the value of the multi-million dollar sums invested in general education, or about the proficiency of the professional educators.—*Green Bay (Wisc.) Press Gazette*

Corporal Punishment

THE TROUBLE with authorizing spanking by teachers . . . is that they may come to rely on it. There are better ways of handling children and spanking, if it is justified at all, is justified only as a last resort. Hitting a child is easier than understanding him, and teachers may be tempted to try the easy way first — *Texarkana Gazette*

'American Way'

THE "AMERICAN WAY" apparently has many highways and byways. It has roads leading in all directions and many of them are at cross purposes.

Compared to other countries, the "American Way" includes: killing ourselves off with automobiles on high-speed highways; discrimination against other men because of race, color, creed; locked doors and huge police forces to safeguard against others; larger divorce courts and growing unhappy families; loss of religion and growing sacrilegious thoughts; immorality running loose in the nation; mounting crime records, growing traffic of narcotics, sale and use; increasing lawlessness; and much more . . . — *The Reporter, Los Angeles, Calif.*

ACT 168, of Arkansas, 1937, requires that the effects of alcohol and other narcotics be taught in grades three to eight. It needs to be taught through high school. Is it being done in the school in your town? If not, why not?—*Arkansas Light Reflector.*

Bremond School Hearing

FRANKLIN, Tex. —(BP)— A hearing set here by Judge W. T. McDonald for Sept. 21 will decide whether a trial is the next step in a suit charging illegal use of state funds in operating a school in Bremond, Tex.

Judge McDonald will decide a plea in abatement by the defendants who declare the court cannot pass upon the case until the 14 plaintiffs have exhausted all remedies of appeal through school authorities. A decision for the plaintiffs would mean a trial could be expected soon afterward, attorneys said.

Originally filed in Austin, the suit seeks an injunction preventing further use of state funds in operating the St. Mary's elementary school of Bremond, labelled a "Catholic parochial school" in the suit.

New Feature

Beginning in this issue, the ARKANSAS BAPTIST will carry the Home Daily Bible Readings, as outlined in the Sunday School quarterlies. It is hoped this will be an accommodation to the many readers who, for one reason or another, do not have ready access to Sunday School literature, and that it will be an encouragement to regular Bible reading. The first readings, starting with our date of publication and going through the coming week, will be found on the Sunday School Lesson page 15. Successive readings will be listed each week on the Sunday School page.



Cover Story

There is a river whose streams make glad the city of God,
the holy habitation of the Most High.
God is in the midst of her, she shall not be moved;
God will help her right early.
The nations rage, the kingdoms totter;
He utters His voice, the earth melts.
The Lord of hosts is with us;
The God of Jacob is our refuge. (RSV)

3rd in a Series

Autonomy

BAPTISTS PROCLAIM the autonomy of the Church and the way of democracy.



DR. TRIBBLE

Here is the axiom: The church, composed of individuals who have been regenerated in response to voluntary faith, has the right to self-control.

And here is the corollary: The church achieves true expression in life and service through that type of democracy that enhances voluntary faith in obedience to the lordship of Christ.

Our view proposes a pure democracy. A wise democracy is a planned democracy. Sometimes we appear to believe that a church business meeting in which the majority act on impulse or on aroused emotion is more democratic than a meeting that is conducted according to a constitution and by-laws adopted as a result of prayerful planning and purposeful study.

A good test of Baptist democracy is our ability to plan for that kind of procedure that will develop individual response in maximum service for Christ. Unplanned action in our polity may, and sometimes does, result in chaotic individualism. An autonomous church is an organism, not a heterogeneous collection of individuals.

This type of church democracy must also provide for delegated functions and authority. We discovered this truth a good while ago. We know that a church can function through committees, boards, and departments, more effectively than it can without such organization. But this organization must arise out of the life and thought of the church. It must not be imposed from without.

In this we should be prepared for variety rather than stereotyped conformity in our denomination. Some churches may tend to be liberal, while others may tend to be conservative. Some prefer a planned type of worship service that emphasizes reverence and beauty, while others prefer the unplanned spontaneous type. There is room for all in our fellowship, for we believe in the freedom of the church to design its own discipline.—*Dr. Harold W. Tribble, President, Wake Forest College, Winston-Salem, N. C.*

Greatest Curse Today

"ALCOHOL is the greatest curse we have in America today," says Dr. Ramsey Pollard, the newly elected president of the Southern Baptist Convention. "I favor a return to legal prohibition on a nation-wide basis." —*National Voice*

Our Main Business

ALTHOUGH statistics are hopelessly inadequate in portraying spiritual experiences, there is something vitally wrong when a church goes for a whole year without winning one convert to Christ. It is hard to imagine a church without a pastor going through a twelve-months period without winning a single lost soul and it is doubly hard to picture a church having a pastor, whether on part-time or full-time basis, failing in this vital realm of responsibility. But it is happening right here in Arkansas, as well as across the nation.

According to statistics furnished us by Secretary Caldwell of the Missions-Evangelism department, last year 219 of our churches affiliated with the Arkansas Baptist State Convention reported not a single baptism. In three of our Arkansas associations, approximately half of all the churches were in this category. In one association, 14 churches did not baptize one new member. In another association there were 11 such churches, and 10 in each of two other associations.

How is it a pastor can labor and pray and witness for a whole year without leading one lost soul to Christ? How can a Sunday School officer or teacher go on from week to week and month to month without winning anyone? Or the president of the WMU or the Brotherhood? Or any serious-minded, dedicated Christian who believes, as the Bible makes so clear, that all people are lost without Christ as Savior—that Christ is able to save, and He alone, from sin and death?

Too many of our churches seem to have the feeling that nothing can be done about winning the lost of their communities except once or twice a year, during the brief period of a precious, few days of revival effort. Or that their soul-winning efforts are to be confined to the four walls of the church, particularly to the worship services. Certainly nothing can take the place of the preaching ministry in the pulpits of our churches, but the pastor who makes no place in his schedule, however busy it may be, for personal witnessing to lost individuals who do not come to the public services is failing to follow the call and example of his Master and falling down miserably in his responsibilities to his God, his people, and himself. Leonard Sanderson makes an excellent suggestion for pastors in his new book, **Personal Soul-Winning**, which is now being studied widely by Southern Baptists. Let the pastor set apart one day each week as a minimum for his own personal soul-winning efforts, Dr. Sanderson suggests. And he, for many years a busy pastor, recommends that a day in the first part of the week be chosen, lest the many conflicting things on the pastor's calendar and day-to-day activities crowd this out.

The pastor, though he is usually paid a sustaining salary to serve his church, is not called to do all of the soul-winning of the church. But he, as no one else, is the key to the situation. If the pastor has a heart full of the compassion of Christ for the lost, he will be able to set afire many other hearts of his members. And the best way to have unity in a church and freedom from the strife of factionalism is to have the pastor and the church giving their best efforts and their prayers to our number-one business, that of leading the lost to Christ as Savior and helping Christians to grow in Christlikeness. But the right motive in evangelism will be far above healing or avoiding church splits, as worthy as that aim is. We must seek out the lost for their value to God as those whom Christ loved and for whom He died.

Regardless of whether or not you, dear reader, have your membership in a church which for many months has seen no souls born into the Kingdom of God, there is a responsibility which rests squarely upon you as a Christian, in this business of winning a lost world. You may be a regular attender, a tither, a singer in the choir, and one who refrains from questionable practices as far as your personal conduct is concerned. But if you are not seeking out lost people because of your love and concern for them and personally praying for them and witnessing to them, you are failing in your main business. The preacher, the Sunday School teacher, and others in places of strategic leadership may have greater opportunities than you do to win the lost, but, in this, too, "It is required in stewards that a man be found faithful!" Let us be sure we are not failing in our main business.

Personally Speaking . . .

Fish Reflections

NOW THAT the languishing days of August are upon us, and fish are biting awfully slow, it's a good time for fishermen to stay close to their air-conditioners and meditate upon their addiction.



ELM

If a fellow is going to fish as much as some of us are, he must do a lot of rationalizing.

The cost of the bait can be justified by stuffing yourself and all the members of your family board, on a fish diet. After all, fish is widely acclaimed as a most healthful and wholesome diet, next to agriculture "the most important source of food for man" (and for man's wife and children!).

One drawback that will immediately occur to some is the prosaic thought that, before you can stuff anybody on fish, you've got to catch them (the fish—and, frequently, in this day of jaded appetites—the people too!).

Aside from the usually ascribed value of recreation, which, in many instances, means—for both you and your wife—getting you out of her hair for a spell, fishing has real educational values.

It is amazing how ignorant average anglers are, for instance, about the kinds or species of fish—Pisces, if you want to go scientific. This is understandable when you come to realize that there are no less than 30,000 kinds of fish. (Almost unbelievable on those occasions when you fish all day and string not a one.)

But you can learn a lot of things from the lowly fish. For example, we are told: "Fish have a great variety of forms and habits because they live in many different places." Does that not throw some light on why your Uncle Oscar is such a queer old duck?

We read of certain species of fish that frequent the open waters: "They must swim swiftly to avoid being eaten." How descriptive of our human society in this 20th Century!

But here's a valuable tip for all who aspire to get ahead in this life: "The kinds that eat other fish must also swim swiftly in order to catch their prey." Step lively, brethren!

Many of us husbands will feel much in common with the fresh-water sunfish, of which it is said: "The male does all the hard work" in building and guarding the nest.

It might be worth suggesting, in parting, the time-honored observation that many a fish has escaped getting caught by keeping his mouth shut. Something some of us learn awfully late in life. —ELM

THE PEOPLE SPEAK

Slur Tactics

I AM ENCLOSING a card with a note which came to me in the mail last week. There were three such cards and this note in an envelope postmarked Albuquerque, N. Mex. There was no return address and the letter was addressed simply to the pastor of the First Baptist Church.

[Editor's Note: The mailing piece here referred to is on a buff card, five inches by six, with fold in the middle, to make it stand up on a desk or table. On one side, in red ink is:

Preserve Your
Protestant Heritage
VOTE PROTESTANT.

On the other side, also in red ink:

Be American
Buy American
Vote American.]

If most of our boys received it, I wonder if there is some possibility of our being caught up in a trap to boycott Roman Catholic business men; to indirectly accuse the Roman Catholic people of being un-American and of using the church for a purpose which I doubt Christ ever meant it should be . . . I cannot help fearing something to which a man is unwilling to sign his name . . .

It is even possible that some Communistic forces would use such tactics to drive a bigger wedge between Protestants and Roman Catholics.—Harry G. Jacobs, Pastor 1st Church, Osceola.

Modern Art

OCCASIONALLY I come into contact with publications of my denominational faith and from my home state as was the case of the July 16 issue of *Arkansas Baptist*. Quite frequently I have applauded your editorial stand on pertinent issues of the day, and I think you have done a remarkable job in infusing new life into an erstwhile rather ineffectual organ. But for the life of me I can't understand or condone the appearance of an article entitled "The Significance of Modern Art" by Margaret A. Graham which appeared on page 19 of the mentioned issue.

I can forgive the inclusion of this unknowing drivel if it was included merely as a filler, but I can never accept its rather hazy tenets if it was published in good faith with some indication of definity. Frankly, the good lady doesn't know what she is writing about! And this libelous article does untold harm to those of us who are striving sincerely to bring to an often unfeeling public some small facet of communication with regard to the esthetic spirit of our age.

I have never read a more-confused, more-distorted-from-the-truth attack on "modern art." It is most unfortunate that such should appear to fur-

German Students Fast for Relief

By R. PAUL CAUDILL, Pastor, 1st Church, Memphis

RECENTLY THE chairman of the Baptist World Alliance Relief Committee sent out a desperate appeal to the contributing bodies for added relief funds in behalf of Baptist refugees in Hong Kong. The following letter was received from Dr. Hans Luckey, president of the Baptist Seminary at Hamburg, Germany.

"Hamburg, July 20th, 1959"

"Dear Dr. Caudill:

"Many thanks for your kind letter of June 25th in which you are writing about the financial programme of the Relief Committee of the BWA. It moved us to hear from the refugees in Hong Kong, which are waiting for our help. When I made it object of my prayer, the students wanted to do something specially for these refugees. So the students of the Predigerseminar and Jugendseminar have arranged two fasting days. The money they spared in these days they will spend for the refugees in Hong Kong. We are able to send you DM 400. Perhaps you can give us information, how we shall send you this money.

"After we have received as German Baptists effective help in great distress through the Relief Committee, we want to help too, when we can.

"In this mind I have sent your letter to the brethren of the German Bundesleitung and I do hope that we will come to a special action. You will get informed as soon as possible.

"With the best wishes for your great task and with best greetings from the Seminary . . ."

As the churches of our southland seek to answer the recent appeal of the Foreign Mission Board for relief funds, it is indeed encouraging to know that the Baptists of postwar Germany, who were themselves recipients of upwards of 10 million dollars of Baptist aid, are now beginning to share in the world ministry of Baptists to other suffering peoples.

ther inflame the already prejudiced minds of unthinking people. However, the deed has been done, and my refuting the many, many untruths paragraph by paragraph would be for naught, but may I beg of you, in your responsible position, to please try to be more objectively honest in selection of matter for the consumption of people who are traditionally supposed to respect the quest for inspired truth over that of grossly distorted ignorance.

With respect for your usual courageous intelligence, I am Joe Chris Robertson, instructor, Department of Art, Mars Hill College, Mars Hill, N. C.

REPLY: *The Graham article was not published merely as a filler. We think the lady has given all of us, including you art instructors, something worthwhile to think about. And this is our feeling even after reading, "The Case for Abstract Art," by Clement Greenberg, in THE SATURDAY EVENING POST of Aug. 1.—ELM*

'Junior and Car'

How many teenagers (girls and boys) who drive cars of their own, that their parents didn't either buy the cars for them or make the down payments?

How many parents started to teach their children to drive when they were so young they had to have one or two extra cushions to sit on (if not in their parents' laps) to be able to see through the windshield?

For every teenager who thinks he can't go to school unless he drives his own car, or Dad's car, even though the school bus runs by his front door, who foots the gas bill, etc?

When anyone is caught breaking the

speed limit, why not give him more than just a little pinch, clamping down hard enough that the offender won't forget it by the next day?

'Tis far better to train up a child in the way he should go, rather than in the way he wants to go.—Mae Disheer, Green Forest.

Juvenile Problem

YOU REQUEST suggestions from those who may be interested in juvenile problems. More than 57 years ago I had to begin doing the part of a father to five younger brothers and a sister. You will find my suggestions in a report of J. Edgar Hoover in which he says: "The parents of America can strike a most effective blow against the forces which contribute to juvenile delinquency, if our fathers and mothers will take their children to Sunday School and church regularly."

Judge W. W. Woolfolk of the Fulton County Juvenile Court, Atlanta, Ga., for many many years has kept a complete record of the juveniles who have been brought into his court. His records show that 85 per cent of the juveniles who are brought into his court have both parents living. When the parents are living together it is about the worst state of married life imaginable. Many of them are separated, divorced, married to another spouse and all the other marital situations that humans get into.

Write Judge W. W. Woolfolk and he will send you his annual reports which give in detail by age, sex, and race the crimes committed by juveniles who have been brought into his court.—R. D. Caudle, Russellville. ■

Arkansas All Over

Attendance Report

(August 2)

Church	Sunday School	Training Union	Additions
Cullendale, 1st	457	210	1
El Dorado, 1st	841	261	1
Mission	35		
Fort Smith, Immanuel	371	114	6
Huntsville, 1st	117	40	2
Jonesboro, Walnut St.	355	141	
Magnolia, Central	633	231	
Mission	66	49	
McGehee, 1st	506	213	
Pine Bluff, South Side	568	175	
Springdale, 1st	499	145	2
Warren, 1st	522	151	
W. Memphis, Calvary	224	141	1

FELLOWSHIP CHURCH, Route 1, Montrose, has added the **Arkansas Baptist** to its budget after a one-month free trial. Pastor Raymond Carpenter states, "We feel the paper will be a blessing to our people." J. W. Gardner is treasurer.

JERRY MIZE was ordained to the ministry, July 26, at 1st Church, Benton. The pastor, Dr. B. K. Selph, acted as moderator, and Hugh Owen led the questioning. Dillard Miller preached the sermon, Frank Kirkpatrick led the ordination prayer, and L. G. Miller presented the Bible. Mr. Mize is pastor of Nunnally Church in Ouachita Association. (CB)

JACK GULLEDGE, pastor of East Main Church, El Dorado, supplied the pulpit of 1st Church, Crossett, August 2, while the pastor, B. G. Hickem, was away at Army camp. (CB)

By Jay W. C. Moore

Concord Notes

LYNWOOD HENDERSON, who has served East Church, Ft. Smith, for nearly three years, has resigned and moved to Kansas City where he will enter Midwestern Seminary and work towards his B.D. degree.

During Bro. Henderson's pastorate, there were 160 additions to the church and gifts to mission causes doubled. A \$50,000 auditorium with seating capacity of 350 and educational space to care for 500 were constructed. Also a three-bedroom parsonage. Henderson, who is a graduate of Ouachita College, came to Ft. Smith from the Antioch Church near Hot Springs. The Hendersons have five children.

RAYMOND LEEK, who has served as minister of music for 1st Church, Waldron, during the past two years, has accepted a similar position with Immanuel Church, Ft. Smith, Dr. S. W. Eubanks, pastor. Mr. Leek is a graduate of Drury College, Springfield, Mo., where he majored in music. The Leeks have five children, Charlotte, 13; Karen, 11; Kathleen, 10; David, 8; and Tommy, 6.

HACKETT CHURCH has called Floyd Sheeks as pastor to succeed Jack Mick who resigned last April. Sheeks is a converted Catholic and is a graduate of Southern College in Walnut Ridge. He has served in churches in Arkansas and Illinois. The Sheekses have three children, Martha, 8; Hackell, 10; Rebekah, 6.

THE CONCORD EXTENSION center will open September 14 in the Grand Avenue Church. Eugene Ryan, pastor of 1st Church, Charleston, will teach History of the Bible, and Claude Stewart, pastor of 1st Church, Lavaca, will teach Church Leadership. During the first two years, 32 students finished 127 courses in the center. Jay W. C. Moore serves as director of the center and Al G. Escott is serving as registrar. The credits are honored by Ouachita College.

BARLING CHURCH has ordained C. J. Inklebarger as deacon. Pastor David Land preached the sermon. Missionary Moore interrogated Inklebarger and Hugh Bullington, Barling deacon, prayed the ordination prayer.

DR. S. A. WHITLOW, president of Arkansas Baptist Convention, preached at both services August 2 at 1st Church, Blytheville. Pastor Charles Pitts is spending his annual two weeks Army training in Fort Polk, La. (CB)

EVANGELIST PAUL E. Wilhelm, Lamar, recently conducted a revival at Mt. Hebron Church, Green County Association, with singer Willie Cooper. Mrs. Walter Swink reports there were 13 additions for baptism and one by letter.

DOTY MURPHY, recent El Dorado High School graduate, has been selected to attend a month's advanced science school at the University of Maine sponsored by the National Science Foundation. He has also received a four-year scholarship to Baylor University, where he will major in a premedical course. His parents are Dr. and Mrs. Garland Murphy, Jr.

1ST CHURCH, McGehee, will commemorate the golden anniversary of the founding of the church, August 20-23.

Fiftieth birthday events will include a church-wide picnic August 20, a youth retreat August 21-22, services August 23, with Dr. Guinn of Louisiana Baptist College as speaker, and an open house that afternoon.

DR. RALPH DOUGLAS, associate executive secretary of Arkansas Baptist Convention, preached the dedicatory sermon for Rosedale Church, Little Rock, August 2. Pastor J. C. Myers was in charge of the dedication. Mrs. Ann Ridings was named superintendent of the kindergarten to open in the church September 8.

BENTON'S CALVARY Church recently closed a revival which produced 11 additions by baptism and 11 by letter. Clyde Hawkins, missionary to Brazil who is home on furlough, preached, and Harris Flannigan, music and youth director, directed the music. (CB)



MEMBERS OF youth-led revival team at 1st Church, Monette, are (left to right), Don Nall, evangelist, recent Ouachita graduate from Camden; Carolyn Snider, organist, Arkansas State student from Monette, Theresa Henthorne, soloist from Benton and a senior at Ouachita; Virginia Horton, Monette pianist who is a junior at Ouachita; and Ben Bledsoe, Booneville, song leader and Ouachita senior.

Pastor James Sanders recommends the group for their harmonious work and use of talents. There were five professions of faith and a number of rededications.

PASTOR AND Mrs. James P. Yates, of 1st Church, Paragould, announce the arrival of a new member of their family, John Edward, who was born July 23. They have a 15-month-old daughter.

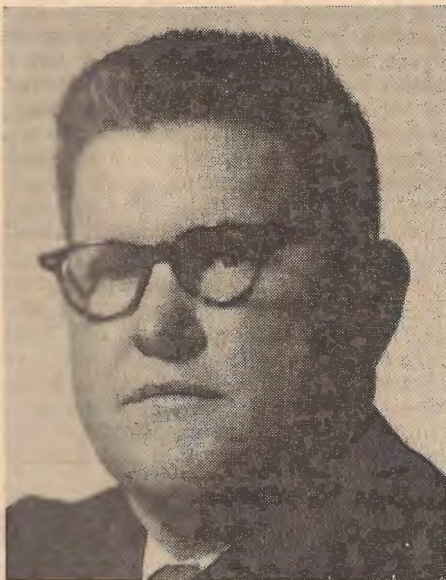
SHOREWOOD HILLS Church, Central Association, recently had a youth-led revival. Larry Taylor preached and Paul Dodd led singing. Both are from Little Rock. There were 10 professions of faith and many rededications. (CB)

FAITH CHURCH, Benton, has recently called Ishmuel Parker of Bernie, Mo., as pastor. Mr. and Mrs. Parker have four children, and live at 605 Lillian Street. (CB)

IN A RECENT revival held at Wesleyan Church, there were 10 professions of faith and 36 rededications. Pastor Jimmy Lair was the evangelist and Larry Nelson, Crossett, was in charge of the music.

JAMES FITZGERALD, pastor of Calvary Church, Blytheville, recently observed his first anniversary of work with Calvary Church. During this time, there have been 93 additions to the church, and doubled Sunday School and Training Union attendance. A Brotherhood has been organized. A new Baldwin church organ and matching Story and Clark piano have been purchased.

Pastor Accepts Pine Bluff Call

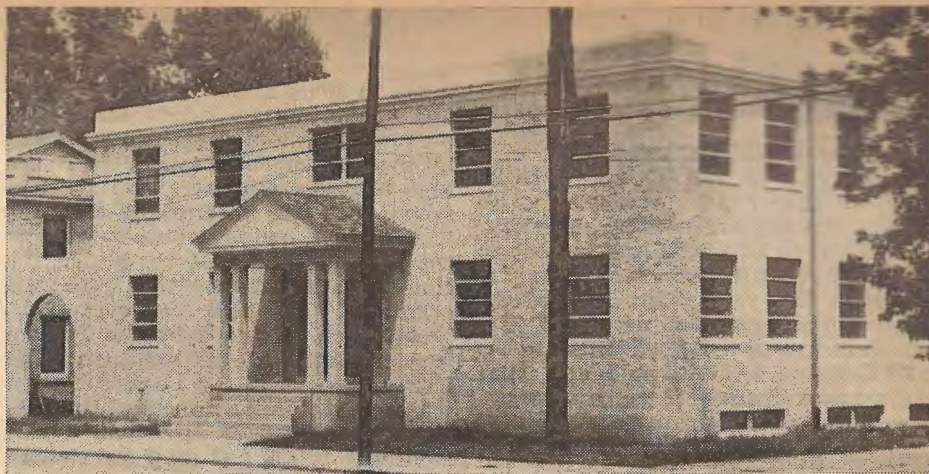


MR. PEARSON

PAUL PEARSON, former pastor of 2nd Church, West Helena, has accepted the call of Sulphur Springs Church, Pine Bluff, effective August 2.

Mr. Pearson had been at 2nd Church since November, 1955. Since then, the church has paid off a \$2,700 debt, and built an educational building consisting of ten Sunday School rooms and an assembly room.

There have been 149 additions to the church, with 75 for baptism.



1st Church, Marianna, Enters New Building

1ST CHURCH, Marianna, used its new Education Building for the first time Aug. 3. Special services formally dedicating the building will be held Aug. 16.

Construction was begun last fall and completed July 31.

The building is 63 by 84 feet and consists of a basement and two floors. It will provide space for four nurseries, two beginner departments, one primary department, two junior departments, two intermediate departments, two adult departments, and a kitchen and recreation room.

There are more than 15,700 usable square feet of floor space. Total cost of construction has been \$100,500, but the

third floor has not been completed. The building is fire-resistant, being constructed of steel and concrete, with brick walls.

The building committee is composed of W. F. Curtis, chairman, E. G. Berry, and Clyde B. Hogan.

The finance committee is composed of J. G. Willis, chairman, Jeff Brantley, Dr. F. S. Dozier, Mrs. C. F. Hopkins, Paul Moore, H. L. Petty, Lee Summerford, Mrs. C. F. Tyson, and Frank Whitten.

D. Hoyle Haire is the pastor.

Jennings and Samuels were contractors and Mahan and Shappley of Memphis were the architects.

WMU

Youth Director Chosen

Miss Mary Hutson of Knoxville, Tenn., has been elected state youth director by the executive board of Woman's Missionary Union of Arkansas according to Miss Elma Cobb, president.

Miss Hutson has a rich Baptist heritage, her father, now retired, having served in the Baptist ministry for 53 years with her mother as an able help-meet. For eight years Miss Hutson has been educational director at the Central Baptist Church of Fountain City (Knoxville), Tenn. The flourishing missionary organizations in the church and the missionary zeal of the constituency are evidences of her interest in and ability to promote missionary endeavor.

Following graduation from the University of Tennessee, Miss Hutson worked with the Knoxville City Library and later in the Finance Division of the Tennessee Valley Authority. During that time she was active in the local and associational Young Woman's Auxiliary.

Miss Hutson has been a popular conference leader and teacher at various conferences at Ridgecrest where she will serve on the staff during the WMU Con-



MISS HUTSON

ference August 6-12. She will take up her duties in Arkansas the latter part of August. ■

IF YOUR child complains of the teacher, get him used to stating also the teacher's side. Do not allow him to mimic the things he thinks odd in a teacher. Train him to honor the teacher.—THE CHRISTIAN PARENT Magazine, Glen Ellyn, Illinois.



Negro Boy Turns 'Philanthropist'

Robert Hill, 13, recently read a book about the renowned Africa medical missionary, Dr. Albert Schweitzer. The Negro lad was so impressed that he sent a bottle of aspirin from his home in Waycross, Ga., to Lt. Gen. Richard C. Lindsay, commander of the Allied Air Forces in southern Europe where Robert's Sergeant father is stationed. The letter asked Lindsay if "any of your airplanes" could drop the aspirin over Lambarene, Gabon Republic, where Schweitzer runs his jungle hospital in French Equatorial Africa. Robert added, "Maybe some other people feel like I do."

And they did! The Italian press and radio made public Robert's letter, and soon Lt. Gen. Lindsay had \$400,000 worth of donated medicine to send by Italian and French government airliners to the jungle hospital. Robert was also given a trip to Lambarene where he shyly shook hands with Schweitzer. Smiling, the doctor looked at the young American and quoted the Bible as he said, "... a little child shall lead them." (EP)

Khrushchev Once SS Star

SZCZECIN, Poland (EP) — Nikita S. Khrushchev told a crowd of Poles here recently that he was a star Sunday School pupil as a boy. The Communist boss made the statement during a ceremony in the old town hall where he was made an honorary citizen of Szczecin. "I attended church school and I won a prize from the priest for knowing the gospels by heart," Khrushchev said. "The best school, though, is the Communist Party and the people. Thanks to the party and the people, I am who I am."

Bishops in New Legal Role

GUATEMALA CITY (EP) — For the first time in the last century, the Roman Catholic Church in Guatemala can purchase, own, sell and exchange property just like any other judicial entity or person. These privileges resulted from action by the government which decreed that Roman Catholic bishops are now recognized as the legal representatives of their church.

Reds Jail Witnesses

MOSCOW (EP) — Radio reports from Russia's capital report that a group of Jehovah's Witnesses have been sentenced to jail for "anti-Soviet activities." The announcement did not state the number of defendants or describe the sentences imposed on them. Moscow Radio quoted Pravda Ukrainy, organ of the Ukrainian Community Party, as saying that it had been proven that the defendants, "under the guise of preaching Biblical dogmas, openly opposed measures introduced by the Soviet authorities."

Spanish Pastor Arrested

MADRID (EP) — The Baptist pastor of Madrid's 2nd Baptist Church was taken to court recently for re-entering and conducting Protestant services in a church that was closed two years ago by the government. Pastor Jose Nunez told Madrid's Central Court he had found that the government seal, affixed in 1954, had been disintegrated by the elements and that he opened the church in accordance with what he considered his religious obligations. The church is owned by the Foreign Mission Board of the Southern Baptist Convention in the U. S.

Nunez' prosecutor demanded the pastor be sentenced to three and a half months in prison and fined the equivalent of \$45. The hearing was adjourned, however, so that a search could be made for the missing original Ministry of Interior order which closed the church.

Canadians to Build Indian Church

TORONTO (EP) — Twenty-four young people from 10 Anglican churches in the Toronto area are planning to build a church for some 800 underprivileged Cree Indians in the Pickle Lake area of Canada. The youths, ranging in age from 18 to 25, will travel 1,100 miles by airplane, canoe and snowmobile to reach the Crees. The Anglican youths plan to build a \$3,000 church to replace a log shack now used for worship in the segregated Cree community. "This is something the kids dreamed up themselves," commented Anglican Bishop N. R. Clarke of the James Bay diocese. "It's a wonderful thing." ■



MR. AMOS

BSU

George Amos, who graduated from Arkansas State College this spring, has been selected to lead the music at Glorieta during Student Week, August 20-26. He also will direct the Arkansas BSU Choir on the Glorieta program. George made the highest grades of any graduating senior at A. S. C. and plans to enter the seminary this fall. — Tom J. Logan, Secretary.

THE BOOKSHELF

THE FOLLOWING new books have just been received from Zondervan Publishing House, Grand Rapids, Mich.:

Salvation Is of the Lord, by John Lineberry, \$1.75. The lay reader, who does not have time to examine a critical treatment but who would like to know more about the doctrine of salvation, was kept in mind by the author, pastor of Sanford Avenue Baptist Church, Alton, Ill. The book should be of great help to unsaved persons seeking the way of salvation.

Hebrews, Twenty-Six Simple Studies in God's Pattern for Victorious Living, by M. R. DeHaan, M.D., \$2.50. Known to millions through his Radio Bible Class, broadcast by the full Mutual Network, the ABC Network, and a large number of independent stations, the author served for a number of years as a physician before entering the ministry. His book is not designed to be an exhaustive exposition of Hebrews, but to be an over-all view of the central teaching of the book.

The Trumpet of the Lord, by William L. Bennett, pastor of 16th Street Baptist Church, Greensboro, N. C., \$2. This volume is made up of brief sermon digests which have been featured in the Greensboro (N.C.) Daily News over a period of years. Pastor Bennett is known as an outstanding expositor of the Scriptures. His outlines are classics in putting the most profound truths of the gospel in simple logical form for preaching.

How Shall They Hear? Missionary Messages by Outstanding Christian Leaders, compiled by M. A. Darrouch, Th.D., \$2. Dr. Darrouch, who left a promising business career in Detroit to become a minister, served as home director of the Sudan Interior Mission from 1945 to 1948. Chapter headings include: "The Scorn of Job," "Where Shall We Work?," "The Woe of Missions," "Why Are the Heathen Lost?" etc., etc.

Patterns for Preaching, The Art of Making Sermons, by Harry C. Mark, \$2.95. The author, pastor of Long Memorial Evangelical United Brethren Church, Neffsville, Pa., deals with the three general categories of sermons — subject, textual, and expository — giving a scholarly evaluation and illustrative outlines under each.

The Other Side of Rome, by John B. Wilder, \$2.50. The author, pastor of Calvary Baptist Church, Harlingen, Tex., has seen "the other side of Rome," and writes strongly but without vindictiveness. He does not deal in personalities but endeavors to show the error of a system of religion that is basically opposed to Scriptural teaching.

Illustrated Dictionary of Bible Manners and Customs, by A. Van Deursen, illustrated by Van J. De Vries, \$2.50. Here is a valuable guidebook on objects, manners, occupations and customs mentioned in the Bible, with each item clearly pictured.



PICTURED IS the recent coronation service held by the GA's in 1st Church, Mountain Home. Jim Birkhead is pastor.

Annuity Board Reports to Trustees

MORE THAN \$1,232,000 was paid during the first half of 1959 to Southern Baptist preachers, widows, and denominational employees who hold certificates in the protection plans of Relief and Annuity Board.

R. Alton Reed, executive secretary of the board, made the report to the local trustees at their quarterly meeting in Dallas, Tex., July 22.

Dr. Reed told the trustees this is the largest amount ever paid out by the southwide Board for a six months period. He added that benefit payments would continue to increase as new persons are added to the annuity rolls. In the period from January through June, 237 persons began drawing benefits, 185 retired, 38 were widows, and 14 were disability cases.

Dr. Reed said assets increased by \$4,611,413. This money is held in trust for the participants in the protection plans administered by the Board.

A report on promotional activities showed about 60 per cent of the Baptist ministers are not in the Protection Plan, Dr. Reed said.

In a new promotion, directed by Floyd B. Chaffin, associate executive secretary, to enlist pastors, the objective has been to encourage laymen to get their churches to enroll their pastor in the plan.

"This approach has met with approval of leading laymen across the Convention," Dr. Chaffin said.

Under the new approach, the church assumes two-thirds of the cost of the Protection Plan, which has benefits for disability, death and retirement. Actual cost is 10 per cent of the pastor's annual salary, up to a maximum of \$4,000. No church can pay more than \$33.34 a month unless its pastor is 60

years of age or older. Then, the cost increases only one per cent.

A direct mail campaign is being conducted in every state, Dr. Chaffin said. Letters to Sunday School superintendents and to W.M.U. and Brotherhood presidents encourage them to get their churches to assume the cost of the protection plan for their pastors. This promotion will continue throughout the summer, he said. ■

Brotherhood

Report on Camps

Three state Royal Ambassador camps have been held this summer by the Brotherhood Department at Arkansas Baptist Campground — two junior camps and one intermediate camp. Total attendance was 268, which included 220 paid registrants, two guests of the camp, and 46 workers.

Mrs. Nelson Tull served as dietician, C. H. Seaton served as camp director, and Nelson Tull as general supervisor.

The spirit at all the camps was superb. The food was excellent, varied, and plentiful. The activities program was comprehensive and well balanced.

The Brotherhood Department is grateful to God for His wonderful work in making the camps a successful and worthwhile experience in the life of everybody who came. The Department is grateful also to that group of excellent workers who labored hard and long to make every possible provision for the physical comfort and safety of the boys, and also to meet their spiritual needs.

Northeast Encampment

Dorris Cox, regional Brotherhood president, reports: "On July 30, about 75 men and boys met at the City Park in Piggott, and enjoyed an afternoon of fun and fellowship. Activities of the

afternoon included washer pitching, ping pong, swimming, and a real hot baseball game between the boys, managed by C. H. Seaton, and the men, managed by Nelson Tull. The men won the game, but the boys survived in much better condition.

"At 6 p. m., all gathered peacefully together and enjoyed a good catfish supper prepared and served by the men of the Piggott Church. The supper was followed by an evening of inspiration.

Guy Whitney, John Carney, Nelson Tull, C. H. Seaton, and Lucian Fowler had parts on the program. Bro. Fowler brought the main message of the evening.

"J. F. Yates, pastor of 1st Church, Paragould, brought a fine vocal solo. Paul Farmer led the congregational singing. Good quartet music was brought by men of East Side Church, Paragould."

Dorris Cox and his executive committee went all-out in their detailed and comprehensive preparations for the encampment.—Nelson Tull, Secretary.

Pause That Refreshed

THERE HAD been an epidemic of influenza in the town. A physician who had almost no sleep for a week called upon a patient who was suffering from pneumonia.

"Begin counting," directed the doctor, as he leaned over to hear the patient's respiration.

The doctor was so fatigued that he fell asleep with his head on the sick man's chest.

It seemed but a moment when he awoke suddenly to hear the patient still counting, "10,888; 10,889 . . ."

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Parable of the Soils

By CARL A. CLARK

Pastoral Ministry and Rural Church Work
Southwestern Seminary

SCRIPTURE: Matthew 13:1-9, 18-23

In the first portion of this chapter Jesus tells the story of the parable of the soils, or as it is more commonly known, the parable of the sower. Keep in mind, however, that the sower is the same and the seed is the same. The difference in the fruit depends upon the soil. Verses 18-23 explain the meaning of the parable.

Have you wondered why there is so little deep and genuine response to the Gospel? Why is it that so many people hear the Gospel preached but so few respond with any depth of sincerity? Christianity has been in existence now over 1900 years but only a very minute percentage of the total population of the world are Christians. Even in so-called Christian America only 60 per cent have any relation whatsoever with any kind of religious organization.

Jesus attempted to explain this response to the gospel as he talked about human hearts but interpreted them in terms of the difference in the condition of the soil in which the sower planted his seed.

The Hardened Heart

Jesus said that some seeds fell by the wayside, that is, on the path where the feet of men had packed the soil so that it was too hard for seed to grow. The birds quickly picked up the seeds and the seeds had no chance.

This is the hardened heart. The person who has hardened his heart by repeated decisions against God is the person we have commonly referred to as being gospel-hardened. He has heard the gospel preached most of his life but has presented his own arguments against it.

This is frequently the kind of person who makes no claim at all to being a Christian but studies Scripture purely for the purpose of arguing. He seems to relish an opportunity of getting a minister into an argument over some Scripture. His interpretations are usually warped to his own perspective but his heart is so hardened that however much he may know the Scripture he does not let the Scripture take rootage in his own soul and have its redeeming effect upon him. His heart is so hardened by constant familiarity with the Scripture that the Scripture has no chance.

The Shallow Heart

The second group Jesus talked about was the seed which fell upon stony places where there was no depth of earth and the seed quickly sprang up but soon died because it did not have enough soil to sustain life.

This is the human heart which has been shallowed by repeated decisions of an impulsive nature for God. Many people make impulsive and superficial

decisions for God. They make promises to God but do not carry out those promises. These are the people with good intentions but who are either insincere in purpose or impulsive in nature. These are the fluctuating church members who are very enthusiastic, when there is a strong program going in the church, but when the way gets difficult they soon cool off.

These people with shallow hearts have repeatedly said yes to God but because they did not let these decisions bear fruitage in their lives it became easier and easier to say yes but seldom, if ever, did they actually carry through on the decision for God. These people are weak in being swayed by whatever emotional appeal may come. They consider religion to be emotion and when they are emotionally aroused they are religious but when they are not they lose their religious fervor. These shallow hearts do not last long in the kingdom of God.

The Crowded Heart

The third type of soil was the one in which the seed fell among thorns but because the thorns grew faster or had a head start they soon choked the seed and it withered.

Jesus said this is the human heart which may receive the Word of God but because it has the cares of this world dominant in its concern along with the deceitfulness of riches it allows these human elements to choke the Word and thus destroy its fruitfulness.

This is the heart which is crowded by repeated decisions of a conflicting nature. This is the person who decides on Sunday for God but decides on Monday for the world. This is the person who, moved by emotional appeals, will respond with apparent sincerity but as soon as the temptations of sin become acute he surrenders to that likewise. This person attempts to mingle religion and the world. He decides one day for God and the next day for sin. Frequently he is puzzled at his own indecision, or conflicting decisions, and wonders why he cannot hold out in the work. This is the person who thinks he can be in the world and in the church at the same time. He fails to see the radical disagreement between the spirit of God and the spirit of sin. He fails to see that a radical choice must be made for one or the other.

The Fruitful Heart

The fourth kind of soil was good ground which brought forth some a hundred fold, some sixty fold, some thirty fold.

This is the heart which hears the Word of God, understands it, and then lives out in his life the response to this Word. This is the heart which receives the gospel, understands it, and thus bears fruit. This heart is fruitful because this person has made repeated genuine decisions for God and has followed up these decisions in dedication to him.

It is easy for a person to get the habit of saying no to the spirit of God. It is likewise easy to get the habit of saying yes superficially. It is just as easy to get the habit of making conflicting decisions on different occasions.

God's true purpose, however, is for you and me to make genuine decisions for him and to carry out those decisions in our lives. This is the Christian life that is faithful. This is the kind of soil, in terms of the human heart, that God wants. This is the only kind of human heart in which the spirit of Christ can have his true work. Through his redeeming grace and through our spiritual dedication the true purposes of God are fulfilled in the development of Christian life and service. ■

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Top 50 Churches in SS Training

LISTED BELOW are the 50 churches in Arkansas reporting the largest number of Sunday School training awards from October 1, 1958, through July 31, 1959.

According to the report from the Sunday School Department at Nashville, three Arkansas churches ranked in the top 25 churches in the Southern Baptist Convention in Sunday School training awards as of May 1. These churches are 1st, Ft. Smith, 5th; Grand Avenue, Ft. Smith, 12th; and Central, Magnolia, 13th.

1. Ft. Smith, 1st, 2282.
2. Ft. Smith, Grand Ave., 826.
3. Magnolia, Central, 797.
4. Little Rock, Trinity, 737.
5. Ft. Smith, Trinity, 558.
6. Forrest City, 1st, 510.
7. Little Rock, Immanuel, 453.
8. Little Rock, 1st, 446.
9. Benton, 1st, 395.
10. Little Rock, Second, 383.
11. Batesville, West, 367.
12. Fayetteville, 1st, 365.
13. Lepanto, 1st, 351.
14. Pine Bluff, So. Side, 348.
15. El Dorado, 2nd, 328.
16. N.L.R., Baring Cross, 328.
17. Paragould, 1st, 310.
18. Warren, 1st, 310.

19. Texarkana, Beech St., 302.
20. Ft. Smith, No. Side, 296.
21. Springdale, 1st, 290.
22. Blytheville, 1st, 283.
23. Diaz, 272.
24. Stephens, 1st, 269.
25. Fordyce, 1st, 259.
26. El Dorado, 1st, 258.
27. Cullendale, 1st, 250.
28. Paragould, East Side, 235.
29. Smackover, 1st, 231.
30. Batesville, 1st, 230.
31. Smackover, Maple Ave., 228.
32. Searcy, 1st, 223.
33. F'ville, Providence, 217.
34. Ft. Smith, Kelley Hgts., 217.
35. Crossett, 1st, 200.
36. Little Rock, Gaines St., 199.
37. McGehee, 1st, 193.
38. Piggott, 1st, 192.
39. Morrilton, st, 189.
40. Texarkana, Calvary, 183.
41. Monticello, 2nd, 182.
42. Tyrone, 1st, 182.
43. Rogers, Sunnyside, 178.
44. Bentonville, 1st, 177.
45. N.L.R., Park Hill, 174.
46. Hot Springs, Second, 173.
47. Pine Bluff, 1st, 171.
48. West Memphis, 1st, 170.
49. Russellville, 1st, 168.
50. Ft. Smith, Bluff Ave., 167.

Married Too Young

QUESTION: When I was 14 and my husband was 18, I got married. I was running around with older kids and they were marrying so I did. My parents filed for an annulment but the pastor and some well meaning neighbors came to see me while my parents were away and convinced me that an annulment was terribly wrong.



DR. HUDSON During our marriage he had one affair after another, including one illegitimate child. He drank, gambled, and beat me and my infant son. We got a divorce and he remarried immediately.

Now I am 22 and have met a fine Christian young man who wants to marry me and adopt my son. Would it be right in the sight of God for us to marry? I was too young to know better at 14. Do I have to remain single all of my life because of this foolish mistake?

ANSWER: There is a great deal of confusion and difference of opinion over the answer to your question. Each side argues with equal force. Honestly, I would not let anyone answer this for me if I were you. I do not believe that a case such as yours is presented in the Bible.

Why don't you read your Bible and ask yourself "What kind of a God is revealed in Jesus Christ? Would He want me to stay single under these circumstances?"

And tell your 14 year old friends that we marriage counselors are hearing over and over the words, "I married too young."

(Address questions to Dr. Hudson, 116 West 47th St., Kansas City 12, Mo.) ■

STATE EVANGELIST Jesse Reed recently led Owensville Church in a revival which resulted in 20 professions of faith, 13 additions for baptism, 6 additions by letter, and several rededications. Sunday School and Training Union attendance records were broken.

Clarence Hill of Hot Springs, who has recently surrendered for special service, led the singing and is highly recommended by Brother Reed.

largest church auditoriums in Dayton.

Riggs moved here in February from Louisville, Ky., where he had been pastor of the Victory Memorial Baptist Church for 12 years. He was 40 years old.

A native of Calhoun, Ky., he was a graduate of Western State Teachers College, Bowling Green, Ky., and Southern Baptist Theological Seminary, Louisville, Ky. Interment was at Calhoun, Ky.

He is survived by his wife and two children.

Ohio Pastor Killed In Church Building

DAYTON, Ohio — (BP) — George H. Riggs, pastor of the Westwood Baptist Church here was shot to death in the church office early Wednesday, August 5.

Detectives of the Dayton Police Department theorize that Riggs went to investigate prowlers, stumbled over a stool in the darkness and dropped the shotgun he was carrying, apparently causing it to discharge. He was shot in the head.

The church, largest among Southern Baptist Churches in Ohio, had been troubled with prowlers for several months. The pastor's home is next door.

There were indications that Riggs interrupted a burglary. An adding machine and an electric typewriter were found in the hallway outside the office. An electric clock had been pulled from the wall and was lying in the office. It had stopped at 4:20.

The authorities indicated that the burglars had probably returned to the office to get the clock when Riggs interrupted them.

Mrs. Riggs stated that her husband had left the bedroom of their home about 4:15 a. m. to go nearby to the church building to investigate a noise. When he did not return in an hour she became alarmed and called the educational and music director, David Roddy.

Roddy found the body in the church office.

The Westwood Church has approximately 2,000 members and has one of the



DR. TATE

Tate Joins Wayland Faculty

PLAINVIEW, Texas — (BP) — Marvin E. Tate, Jr., Tulsa, Okla., has been appointed assistant professor of Bible at Wayland College for 1959-60, according to President A. Hope Owen. He comes from the pastorate of Hillcrest Baptist Church, Tulsa, where he has been since 1956.

Tate, a native of Hope, Ark., is a graduate of Ouachita College with the B. A. degree and a major in history. He also holds the B. D. and Th. D. degrees from Southern Seminary, Louisville, Ky.

Unpopular Theme: Church Discipline

By JAMES LEO GARRETT, Professor of Theology
Southern Baptist Theological Seminary

I.

THE CONTEMPORARY age is characterized by a lack of discipline. This begins with the individual and the paucity of true self-discipline. Most people like to be entertained, to be helped, to be passively taught, to be served. Only a few are willing to discipline themselves in work, in study, in unselfish service to others. Many are caught up in the grandiose delusion of "something for nothing."

The same absence of discipline is manifested in today's homes in America. Parents often are not willing to provide either the positive nurture for children which grows out of spiritually and emotionally mature family life or the negative correction which curbs disobedience and those attitudes which issue in juvenile delinquency. Young people, reared in and conditioned by domestic life without discipline, expect the school, society, and the state to provide a similar laissez faire environment. Thus, the school must necessarily inherit the problems of discipline unsolved by the home and is supposed to attempt the discipline which inheres in education itself.

The civil order is burdened with the problem of discipline, not only in its prosecution and punishment of those who commit crimes but also in the failure of so many of its citizenry to submit to the discipline of public service.

The lack of discipline in international relations is clearly indicated by the hot wars of aggression and the "cold war" of "peaceful co-existence."

Unfortunately, the churches for the most part are no exception to this contemporary trend toward the breakdown of all discipline. Church discipline, which was of so great concern to our forebearers in the gathered church tradition of Protestant Christianity, and this includes Baptists, no longer affects the lives or even is registered on the lips of their spiritual descendants. To paraphrase MacArthur, church discipline has never officially died; it has just faded away!

II.

Is church discipline Biblical? Without raising the question of internal discipline in the community of Israel, one may turn to the New Testament where an affirmative answer awaits the inquirer. Some discipline within the Christian congregations was wrought by direct divine agency as in the instance of the sudden deaths of Ananias and Sapphira, who "lied to the Holy Spirit" by retaining part of the proceeds from the sale of a certain piece of property while pretending to give all to the Christian community (Acts 5:1-11). Some discipline was also accomplished by the voluntary withdrawal or departure of those who

were not truly Christians. This seems to be the import of the statement in I John 2:19: "They (i.e., many anti-Christians) went out from us, but they were not of us: for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us." However, the discipline of the Christian churches of the New Testament era was, according to the Apostle Paul, also to be exercised by the specific action of the churches. Perhaps no passage makes this clearer than I Corinthians 5. Christians and churches of the twentieth century may neglect, abandon, or deny the validity of church discipline in its negative aspects, but they cannot claim the authority of the New Testament for doing so.

III.

The early Baptists — indeed most all Baptists through the nineteenth century — were greatly concerned about and definitely engaged in the practice of church discipline. They found in the New Testament not only Acts 2:47 RSV, "And the Lord added to their number day by day those who were being saved," but also Matt. 18:17 RSV, "If he (your brother) refuses to listen to them (witnesses), tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector."

One of the clearest statements about church discipline in Baptist history is the "Summary of Church-Discipline" framed and set forth in 1774 by the Charleston (S. C.) Baptist Association. As a well-ordered presentation of church discipline the "Summary" deals with both positive and negative aspects. Present-day Christians should realize that all Christian nurture, whether through the educational organizations of the church or in the direct spiritual and moral confrontation of member with members in the fellowship of the church, is Christian and church discipline. Such church discipline, according to the "Summary," has as its negative side the censures of the church, namely, rebuke or admonition, suspension, and finally excommunication. Basic principles and specific procedures for the application of these censures are described. Furthermore, it is the duty of every church member to submit repentantly to the church's discipline "so far as it is consistent with the Word of God." It is the duty of the church to administer the discipline with prayer and solemnity. It is the duty of the minister, says the Charleston "Summary", to see that the discipline determined by the congregation is duly executed, and he himself as a member of the congregation is subject to its discipline.

Present-day Baptist churches, wheth-

er they claim an historical succession to the apostles or affirm a qualitative likeness to New Testament churches, do not for the most part stand in the apostolic and-or Baptist tradition of church discipline. The factors making this so may be legion: The breakdown of the distinction between "church" and "world", the stressing of numerical gains in church membership, abuses in the former practices of church discipline, a gradual substitution of professional efficiency for genuine ministerial piety, the popularization of church membership, the admission of the unregenerate to the churches, the blurring of essential lines or moral and ethical distinction! The question may aptly be raised, "Are we today the neo-Baptists?"

What is to be done about the present abandonment of church discipline, especially in its negative aspects? Can the trend be reversed? Can discipline be rightly restored without the abuses that often accompanied its abandonment? Can its restorative, reclamatory purposes be kept in view while it is being administered? These are major questions that call for clear and dedicated answers.

Church discipline is a corollary of the doctrine of the Christian life, wherein Christians must, as Paul said, keep on "putting off the old man" and "putting on the new man." "Discipline" and "discipleship" come from the same Latin word, meaning "to learn."

Church discipline is implicit likewise in our Baptist ecclesiology, which has in its best expressions always held forth the necessity of a disciplined as well as a regenerated and baptized membership.

Church discipline is needed as a deterrent to the moral decline of our time. It used to be said of Baptists because of their congregational polity and tendency to air disputes publicly, "The Baptists wash their dirty linen in public." One wonders whether the time may be fast approaching when Baptists just "hang their soiled linen out to dry."

Church discipline, because of its New Testament basis, should have its rightful place in Baptist life and practice. The New Testament has more clear statements on church discipline than on the millennial reign, but there seem to be no pro-, anti-, or a-parties shaping up. Dr. J. B. Gambrell said that "we Baptists are many but not much," but church discipline of both positive and negative variety can help Baptists to be both "many" and "much."

Church discipline will depend to a large extent on those who have the responsibility not only to proclaim the gospel of Christ but to instruct, exhort, and admonish Christians as to the well ordering of their lives in the fellowship of the body of Christ. Yet it should be the concern of all church members. The tide cannot be turned overnight, as readily as one would obtain money to get a ping-pong table or volleyball court for the church's

young people or get the Brotherhood to have a supper. Christians can bear witness to and practice the truth of Christian discipline both in their individual lives and in the fellowship of the people of God. What do you say? Are you willing? May God help us so to do!

Baptist Crosscurrents

Doing The Impossible

THEY SAID it couldn't be done. They said nobody could do it. But, an aroused citizenry in a section of Atlanta put the liquor crowd on the run and now there is one less drinking license than formerly.

There's no reason for city-wide shouting. There is still a liquor store just about anywhere you turn. There are still the bar rooms and the restaurants with their drinks by the glass, despite a Supreme Court ruling they are illegal.

But the liquor gang, accustomed to always having its way, took it on the chin the other day. They wanted a so-called "pouring" license for a restaurant in a proposed bowling center in southwest Atlanta. What they wanted, they got.

But, both the liquor crowd and the Board of Aldermen reckoned without the citizens who knew such a bar room would endanger their community. The citizens went on the warpath. A. C. Castleberry, a layman, was chairman of the protesting group. W. H. Rittenhouse, Jr., pastor of Sylvan Hills Baptist Church, was another of the leaders. Their major protest meeting drew an overflow crowd of 2,500.

Result? The Board of Aldermen has withdrawn the license for pouring—the license for the illegal.—*The Christian Index*

Nominating Committees

Nominating committees have much responsibility for the welfare of the churches. Getting the right people in the various positions of leadership is highly important, and that responsibility falls largely upon the nominating committee in churches which use such a committee. In many of the churches, this committee is already at work and, in many others, such committees will be working later. Those who serve on such committees need the prayerful support of all the people. Theirs is one of the most important assignments in a church.

Since the recommendations of a nominating committee are, we believe, usually accepted without change by the church, one can see that such a committee has a large influence on the church. We believe, however, that setting up a strong committee on nominations is the best procedure for organizing the various departments of a church. We assume, of course, that such committees seek earnestly, prayerfully and impartially to nominate people for the positions in which they can serve the Lord through the church most happily and effectively. A committee can make mistakes, and the congregation has the right and responsibility to discover and correct such mistakes if it can do so.

While the nominating committee is at work is a good time for all church members to consider their own relationship and obligation to the church and to pray constantly for all the churches.

—*The Baptist Courier*



OUACHITA ARTIST

Ouachita Selects

Student Painting

MRS. BILLIE OLIVER, June graduate of Ouachita College, has had her painting, "Still Life," selected as the first annual selection of student art for a permanent art collection to be displayed in Riley Library.

Mrs. Oliver's painting, a bowl of fruit displayed in front of a yellow drape, is the type of everyday object she likes to use for her subjects. She was an art major at Ouachita.

Phares Raybon, head of the Art Department, said one work will be selected by outside judges as the art work of the year from the art exhibit his students have each spring.

Mrs. Oliver is the wife of Victor Oliver, associate professor of biology at Ouachita. They will spend next winter at the University of Alabama where he will work on his doctorate on a National Science Foundation Fellowship.

1st Prefabricated Mission

PUEBLO, Colo. —(BP)— An inspection of what is believed to be the world's first prefabricated church mission here, was held on Aug. 5 by L. D. Wood, Texas Baptist language missions co-ordinator.

With Southern Baptists moving into new mission fields, prefabricated structures may fill the need for a building that can be erected more cheaply in less time, church building officials say. A goal of 30,000 new churches by 1964, known as "The 30,000 Movement," was set by the Southern Baptist Convention at Kansas City, Mo., in 1956. ■

Answer Your Mail!

PERHAPS AS correspondents we can follow one or two easy rules. First, decide that you will answer your mail. Secondly, try to get off your answer within 24-28 hours and your correspondent goes on the defensive. It's his time.

By the way, have you responded to the note on the back of that Christmas card? Don't be a "write-mute."

—Andrew M. Hall

Pays Not to Drink

"FOR ME, personally, the habit of nondrinking has been a bonanza. I think it has added to my enjoyment and appreciation of life. I am certain it has prevented the despair and gloom which often accompany two professions as volatile and fickle as journalism and politics. And I have no thought of abandoning it. I am a nondrinker to stay."—Richard L. Neuberger, U. S. Sen. from Oregon, in Alert.

'Thar She Blows'

By Thelma C. Carter

"Thar she blows." Do you know the meaning of these words? Perhaps you have thought that they referred to storm winds at sea. The truth is they refer to the whaling call of the oceans.

When a whale comes up to the ocean surface, he lets out his breath in a great fountain of spray, sometimes covering the decks of small ships. Sailors of long ago warned their companions on shipboard of the dangerous breathing antics of whales with, "Thar she blows!"



No doubt time and time again they were reminded of God's words, "And God created great whales, and every living creature" (Genesis 1:21).

The blowing of whales is one of nature's great mysteries. For years scientists and engineers have been trying to find out how these great creatures are able to hold their breath underwater for such a long time.

A whale can hold its breath underwater for an hour. A man can hold his breath for only about six minutes or he will die. A whale, like a man, must expel or exhale

the waste gas from his lungs or he will also die.

Imagine the greatest breathing capacity of an animal as huge as a whale. A whale is the largest animal in the world. Some weigh as much as forty grown elephants. Some are as long as our steel and metal torpedo boats and other ocean craft.

One cannot help but think of a divine Creator when he sees a gigantic whale zooming up from a mile's depth of ocean water sometimes to the height of a two-story building. Amazing, aren't they, the mysteries and miracles to be found in God's wondrous natural world!

(Sunday School Board Syndicate, all rights reserved)

Training Union

Pass the Honor Around

"I've served as Training Union director one year. We should pass the honor to someone else next year."

Have you ever heard that? Is that why we serve the Lord? For years the annual call was the curse of the churches. Most churches realize now that an effective work can be done only when a pastor remains for years in the same church.

When will we learn that same truth about Training Union directors and other Training Union leaders?

It takes several years for a Training Union director or department director or a leader or sponsor to learn the work. Wouldn't it be ridiculous for a man to work in one business one year and then change to a different business the next year? He would never learn how to do anything.

We need to get qualified leaders for each department and expect them to continue to learn more about their work and remain at the job year after year. It is only then that we can expect to make any real progress in the Lord's work. — Ralph W. Davis, Secretary

A Smile or Two Church Chuckles



"He makes a wonderful example for the children. They live in daily fear of turning out like him!"

Perhaps a 'negative' example is better than none at all, but a positive one is assuredly the most beneficial to development of character. Many of us lose sight of what tremendous influences we have—for good or ill—upon our children. Influences that can MAKE or BREAK their lives.

Carried Unanimously!

FELLOW WE know, employed by a top TV executive, reveals the absolute fairness of his boss. At a meeting the other day, he put several ideas before his staff.

"All of you who find yourselves in disagreement with the suggestions I have made," he announced at the finish, "will please signify by saying, 'I resign.'"

Two-Edged Sword

THE SUNDAY School teacher was telling the class about the Christian's armour. After speaking of the breastplate of righteousness and shield of faith, she said, "And Paul also says we should carry a weapon, which he says is the Word of God.

"Do you remember what he called the Word of God?"

There was no answer as she added, "It's something very sharp, something that cuts."

Then one little fellow answered vigorously, "I know. I know. It's the axe of the Apostles!"

Self Reliance

A YOUNGSTER who had been taking swimming lessons at the "Y" during the summer rushed home breathlessly one afternoon and announced that he had just gone off the diving board by himself.

"Well, that's fine, Jimmy," said his father, "but didn't you tell us you went off the board last week?"

"Yeah, I know," said the boy. "But last week I was pushed!"

The best place to find
a helpin' hand is
at the end of your own arm

... Selected

Sunday School Lesson

God's Steadfast Love

By Don Hook

Pastor, 1st Baptist Church, Malvern

August 16, 1959

Larger Lesson—All of Lamentations
Emphasized Lesson—Lamentations
3:22-26; 31-40.

There is a well known saying among us that "history has the habit of repeating itself." If this is true, how



MR. HOOK

America needs to read and re-read the books of Jeremiah and Lamentations.

There is no desolation known to man or God like the desolation of being God-forsaken. And the Jerusalem of Lamentations was God-forsaken. The people were gone, either slain or carried away captive (Lam.

1:1). The few who remained were starving (Lam. 2:11-12). Jerusalem was despised and derided (Lam. 1:7-8; 2:15). Her sanctuary lay defiled and ruined (Lam. 1:10; 2:7; 4:1). No commerce was known in her streets (Lam. 4:8). The beauty of her holiness was gone (Lam. 1:9). What had happened to her was unbelievable, even by her worst enemies (Lam. 4:12). The Lord had cast off His altar (Lam. 2:7). No one but God's prophet seemed to be concerned in the least about what had happened (Lam. 1:12).

The reason Jerusalem was God-forsaken was that Jerusalem had forsaken God. She had defiled the land with abominations (Jer. 2:7). She had heaped to herself false pastors and prophets and followed them (Jer. 2:8). She had forsaken the fountain of living waters (Jer. 2:13). The people had no ear or heart for the Lord's message (Jer. 6:10-17). The people had lost all sense of decency and shame (Jer. 6:15). They had become a nation of flagrant hypocrites (Jer. 7:8-11). They no longer had any conviction of sin, refused to repent, and flippantly asked what they were doing that was any worse than what others were doing (Jer. 8:6). No wonder they were God-forsaken! They had forsaken God! How long will people be deceived into believing that they can insult and ignore God and God will never do anything about it?

Over against all the wreckage and ruin of Jerusalem's sin and shame stands God's man with an unquenchable fire in his bones, a consuming passion in his soul, and an unbearable hurt in his heart. He weeps until there are no more tears and prays for more. He searches his heart and mind for hope. He cries out to God again and again. Suddenly he sees it! Everything about him — the hurt, the shame, the defeat,

the suffering of his people — is transient and will pass away with the passing of time. But ONE thing he sees is eternal, it is as old as God, it is God — for "God is love." And the writer of Lamentations sees clearly the faithfulness of that love. He rejoices in it. He anchors his hope therein. The qualities of that matchless love come pouring into his consciousness. In our lesson, he writes of at least five of those qualities.

First, he discovers that all that preserves and keeps them, crushed and captive though they be, is the mercy of God's love. He sees that absolute justice, alone and untempered by the mercy of God, would already have them all dead and in Hell. "It is of the Lord's mercies that we are not consumed" (Lam. 3:22) becomes his expression of faith in the preserving and keeping quality of God's love.

Daily Bible Reading

Thursday: Be Cautious in Speech, Ecclesiastes 5:1-7.

Friday: Living Joyfully, Ecclesiastes 9:7-10.

Saturday: Remember Your Creator, Ecclesiastes 12:1-7.

Sunday: The Upward Call, Philipians 3:7-14.

Monday: Lament in Captivity, Lamentations 1:12-14.

Tuesday: "The Lord Is My Portion," Lamentations 3:22-26.

Wednesday: The Lord Hears, Lamentations 3:55-59.

He next discovers the sufficiency of God's love. The mercies of God, growing out of His great love, are NEW every morning (Lam. 3:23). They are never depleted, never worn out, never exhausted for each new day brings a fresh supply of mercy. How the writer rejoiced in this discovery. How we should rejoice in it! Whether desolation and despair, or rejoicing and resounding praises, await us with the rising of the sun, we can be sure that new mercies do await us and that God is faithful to see that it is so every day.

Like the facets of a diamond the realization of God's love continues to unfold in the writer's heart. He realizes that this great love is not passive but active, and that it is actively demonstrated in God's goodness (Lam. 3:25). How many times in the Bible are verbs of action used to describe God's goodness. "I will make all my goodness to PASS before you" was God's promise to Moses (Ex. 33:9). "Surely goodness and mercy shall FOLLOW me all the days of my life" is the positive assurance of the Psalmist (Psm. 23:6). "The goodness of God LEADETH thee to repentance" is the Bible's description of the active love of God expressed by His Goodness (Rom. 2:4). Actually, every act of God is an

act of goodness. Our finite minds cannot always comprehend this. We are assured by the Psalmist that the whole earth is full of the goodness of God (Psm. 33:5).

God's writer also makes a discovery about some specific and special recipients of God's goodness and love. There are many general provisions of mercy such as food, raiment, shelter, sunshine and rain. But here we find that God is good "to them that wait for Him, to the soul that seeketh Him" (Lam. 3:25). And Jerusalem had not waited upon God, neither had she sought His mercy. Rather than seeking and waiting upon God, she had gone whoring after strange gods until God accused her of having the features of a harlot (Jer. 3:3). Instead of seeking God, she had sought unfaithful pastors who would not "discover her iniquity" (Lam. 2:14). To be sure, God's goodness is steadfast and is abundantly extended, but Jerusalem and Judah would not appropriate it. Great light is thrown on the faithfulness of God when light is thrown on the unfaithfulness of men. Men have no right to examine the justice of God and pass judgment upon it until they have first examined their own justice.

Still another quality, the forgiveness of God's love, is discovered and acted upon. "Let us search and try our ways, and turn again to the Lord" (Lam. 3:40) implies that he feels that forgiveness can be found in God's mercy if only they will repent. This plea had its origin in the writer's remembrance of former days when throngs of people filled the streets, when the songs of Zion echoed in the temple, when prosperity attended her ways, and when the Lord's altar was compassed about with offerings. How he longed for the return of those days! The plea also originated in his remembrance of the cold and deadly unconcern and indifference toward God's work which had precipitated the destruction of the city. He remembers the religious chicanery, the terrible backslidings, the forgetting of God days without number, and out of the burden of his remembrance he cries out, "Turn again to the Lord!"

God is faithful to forgive only as man is faithful to repent. God help America, our churches, and our preachers to repent lest the same desolation which befell Jerusalem also befell us! Maybe history does repeat herself. ■

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OBSCENITY CAN be purged from the American scene! It must be; it can be, and it will be if good citizens will give their needed help.



DR. BROWN
 ing increase in juvenile delinquency."

Postmaster General Arthur E. Summerfield told Congress last April 23 that "the barons of obscenity" have been doing a \$500,000,000 per-year mail order business in filthy literature, and have thus been "contributing to the alarming increase in juvenile delinquency."

He said that his department receives at least 50,000 complaints a year about obscene mailings.

In the year ending July 1, 1958, he reported postal inspectors conducted 4,000 investigations leading to the arrest of 293 offenders, the highest on record . . . More recently, public attention has been focused on the frightfully large number of illegitimate child-births in America. Pornographic pictures, obscenely sex-filled magazines and post cards depicting nudes have excited much of the behaviourism resulting in huge totals of illegitimate births.

This obscenity is found not only "in the mails," but is stored for "under-the-counter sale" at night clubs and bars. It is found at newsstands, drug stores, cigar counters and super-markets — not only in New York, Chicago, San Francisco, Detroit, Philadelphia and Cincinnati — but also in cities

and towns in Arkansas.

Postmaster Summerfield has challenged good citizens everywhere to take up arms against obscenity. Said he, "The greatest single need today is widespread and concerted public support" of an all-out, campaign for a crackdown on the "wholesale distribution of filth."

How can parents and other good citizens give this support?

If any lewd, salacious, pornographic or obscene reading matter or pictures come to your home or office, or into the possession of your children, by mail delivery, take it at once to your local postmaster. Be sure that you give him the envelope or wrapping in which such materials are delivered, so that Federal authorities will know the place and date of mailing and who the sender is.

Let WSCS and WMU organizations, PTA groups, civic and cultural societies take action to survey their own communities and discover whence come the odors of obscene literature sale; let them discuss these matters and organize social action to correct the evil locally.

There is abundant helpfulness available in our State and Federal laws, and in the readiness of public officials to prosecute offenders. Arkansas has strong state laws that local communities should invoke. Act 59 of the 1957 Statutes makes the distribution or circulating of obscene material a misdemeanor.

Let's work together to make our communities clean and free of all the ugliness and corrupting influences arising from the presence of moral filth.—Christian Civic Foundation of Arkansas, Inc., Dr. Wm. E. Brown, Executive Director, Little Rock.

SUMMER FUNTIME READING

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