

11-8-1962

November 8, 1962

Arkansas Baptist State Convention

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### Recommended Citation

Arkansas Baptist State Convention, "November 8, 1962" (1962). *Arkansas Baptist Newsmagazine, 1960-1964*. 180.  
<https://scholarlycommons.obu.edu/arbaptnews/180>

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NOVEMBER 8, 1962



*Arkansas Baptist*  
newsmagazine

**Baptists who know, care — page 17**



## Stewardship Workshop

THERE was a Southern Baptist Regional Stewardship Workshop in the Baptist Building, Little Rock, Friday, Oct. 16.



Dr. Merrill Moore, executive director of The Stewardship Commission, Southern Baptist Convention, and Dr. James V. Lackey, director of stewardship development, led the discussions.


Those attending were Doctors S. A. Whitlow, Erwin

DR. DOUGLAS L. McDonald, and Ralph Douglas from Arkansas; Dr. R. L. Lee, the executive secretary of Louisiana Baptists and his associate, Dr. W. L. Stagg; Dr. Joe Ingram, associate executive secretary from Oklahoma; Dr. O. D. Martin, director of stewardship, Dr. Cecil Ray, secretary of stewardship, from Texas; and Joe Abrams, associate editor of *The Baptist Record*, Mississippi.

We worked on stewardship plans for the smaller churches of our convention. We have excellent plans for the larger churches, but there is a shortage of stewardship materials for the smaller churches.

The state executive secretaries of the Southern Baptist Convention and their associates met in Nashville, Tenn., a few months ago to make suggestions and lay the groundwork for future plans. Now, these regional meetings are being held to implement the plans and suggestions of the Stewardship Commission and the state convention personnel.

(Continued on Page 19)



**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

ARKANSAS'  
LARGEST  
RELIGIOUS  
WEEKLY

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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Published weekly except on July 4 and December 25.  
Second-class postage paid at Little Rock, Arkansas.  
Individual subscription, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.  
The cost of cuts cannot be borne by the paper except those it has made for its individual use.  
Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

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

Nov. 8, 1962 Vol. 61, Number 44

unto you...  
a Saviour



A reprint of the Christmas message from the Gospel of Luke, this attractive 48-page booklet can be obtained from the American Bible Society for only 3 cents a copy.

### Christmas Greetings

PEOPLE who want their Christmas greetings this year to be especially meaningful and in the true spirit of the Nativity are being encouraged by the American Bible Society to enclose a Christmas Scripture Portion in every envelope.

The Portions are colorful, attractive little 48-page booklets, about 3 inches by 4 1-2 inches in size. Because they weigh only about half an ounce, their use in most cases requires no more postage than is needed for a greeting card alone. They are reprints, in large,

clear type, of the Christmas message from the Gospel of Luke. The title on the cover is "Unto You . . . A Saviour."

The price of the Christmas Portions is only 3 cents each in any quantity, thanks to the Bible Society's policy of distributing its Scriptures at cost. They are available in either the King James or the Revised Standard Version and can be ordered from the American Bible Society, 450 Park Avenue, New York 22, New York. The Society offers to send a sample copy of the Christmas Scripture Portion to anyone on request.



# A professor's protest



Photo by Home Mission Board

## Knowing and caring

LICKING a Lottie Moon Offering envelope is this freckle-faced Royal Ambassador, who has learned about Lottie Moon and the needs on foreign mission fields through the RA program.

Here is a striking application of the *Arkansas Baptist Newsmagazine's* new slogan, "Baptists who know, care."

We might be a little early with this punch for the Lottie Moon Christmas Offering, but where could we have gotten a more timely cover for Royal Ambassador Week, being observed this week, Nov. 4-10, across the Southern Baptist Convention?

And how much more promotion could we hope to pack into one cover than this one—which promotes the work of the Woman's Missionary Union, the Brotherhood, and missions in general? And the large blow-up of this cover, prepared as the backdrop of the *Arkansas Baptist Newsmagazine* exhibit at the State Convention this week at First Church, Little Rock, is an attention getter we hope will help us lead a few more churches to put our paper in their budgets for the coming year.

HAVING been closely associated with Dr. Ralph H. Elliott for the past three years and rather intimately acquainted with the controversy which has centered on him and his book, *The Message Of Genesis I* protest his dismissal from Midwestern Seminary faculty as unjust.

1. He was dismissed under a cloud of heresy in spite of the fact that he had been actually cleared of such accusations. All of the criticisms against Elliott were made because of his writing and teaching, and they centered on his view of Scripture and its interpretation. The resolutions of the Southern Baptist Convention, the content of editorials, and the official news release of the Board on October 26, 1962, confirm this fact. However, after a thorough investigation by a trustee committee, Elliott was sustained by the Board on December 28, 1961. The seminary president has repeatedly affirmed that Dr. Elliott is doctrinally sound, and even after the dismissal wrote to other members of the faculty about Elliott, "I have constantly and steadfastly supported him and his position . . . I have believed in the book, and in the author, and still do." Some trustees who voted to fire Elliott claim that he is doctrinally sound. It seems to me that a man generally accused of heresy should be specifically tried by the trustees. If found guilty he should be redeemed or removed, and if not guilty he should be completely freed. Secular standards regard this as just. To do less is to act unjustly.

2. He was dismissed without formal charges being placed against him. There are only three grounds on which theological professors with tenure should be placed in jeopardy for their positions: heresy, incompetence, and immorality. To be fired "without charge" is to be vulnerable to every kind of sinister implication. How can a man defend himself unless he is specifically charged? How can he receive proper consideration by prospective employers when such confusion surrounds his previous dismissal? This is unjust.

3. The trustees attempted to pressure Elliott into an agreement not to reprint the book. Elliott agreed to comply with an official Board request to this effect, but this was inadequate, obviously for two reasons: (1) The Board of Trustees would thereby be responsible for "banning a book," and (2) This would possess less public relations value. If Elliott himself withdrew the book, such action could be publicized so as to correct his "image," which had been distorted by his critics. In other words, it would be a kind of retraction or apology or confession of guilt. A man of integrity who believes what he has written could not so do. In my judgment, to force such an alternative on a professor, not convicted of heresy, and to deny responsibility for so doing, is unjust—Morris Ashcraft, Professor of Theology, Midwestern Seminary, Kansas City, Mo.

## Maryland trustee opposed Elliott's dismissal

VERNON B. Richardson, Maryland trustee of Midwestern Seminary, asked that it be reported that he "vigorously opposed" the motion to dismiss Dr. Elliott and voted against it. Dr. Richardson is pastor of University Baptist Church, Baltimore.

He gave *The Maryland Baptist* the following statement: "My position is that the dismissal was completely unwarranted on the basis of the charge that Dr. Elliott was uncooperative with the administration; that it was totally inconsistent with the finding of the special committee that he had been faithful in nine areas of relationship between a seminary and a professor; that it was unwise as an attempted solution of the total problems involved; and that it was a shameful way to treat a man who in every regard is a fine Christian, a competent scholar and a loyal Southern Baptist, all of which the board readily admitted."—*The Maryland Baptist*, Nov. 1, 1962

## Ridgecrest-Glorieta changes announced

NASHVILLE — Additional schedule changes for the 1963 summer conference programs at Glorieta (N. M.) and Ridgecrest (N. C.) Baptist assemblies have been announced by the Baptist Sunday School Board.

Church Administration and public relations conferences will be

held during Sunday School, Training Union, and church music weeks during 1963. The separate church administration conference during Bible week has been discontinued.

The Brotherhood conference at Glorieta has been moved to home missions week. The young men's mission conference originally scheduled for Ridgecrest has been cancelled.



## The Elliott dismissal

LAST week our paper carried Baptist Press releases on the dismissal of Dr. Ralph H. Elliott from the faculty of Midwestern Seminary, Kansas City, and Dr. Elliott's own appraisal of the action.

Officially, a far-reaching and long-simmering controversy has ended. But whether or not the seminary board's action will result in a calming of troubled waters remains to be seen.

We have not attempted to "try" Dr. Elliott and his book in these columns, insisting all along that this was a matter for the seminary trustees—and not even for the Southern Baptist Convention. And we do not attempt at this late date to attempt to say whether or not Dr. Elliott should have been fired. Now, as from the beginning, our concern is over *how* the dismissal came to pass.

Let us review the principal facts in the Elliott case.

Dr. Elliott was given an official hearing by the full board of the seminary at a special meeting of the board last December, on complaints the board had received about the professor's newly published book, *The Message of Genesis*, which some complainants felt undermined the Bible as the inspired word of God. At the same time, Dr. Elliott was carefully examined as to his personal belief in the Statement of Faith adopted by the Southern Baptist Convention in 1925. The trustees then voted, 14 to 7, to clear him.

Those who had pressed charges would not take this as settlement of the issue, but carried on what amounted to a campaign against Elliott and his book, with the result that the Southern Baptist Convention, meeting in San Francisco last June, adopted two motions aimed at Elliott:

*“. . . the messengers to this Convention, by standing vote, reaffirm their faith in the entire Bible as the authoritative, authentic, infallible Word of God.*

*“. . . we express our abiding and unchanging objection to the dissemination of the theological views at any of our seminaries which would undermine such faith in the historical accuracy and doctrinal integrity of the Bible, and . . . we courteously request the Trustees and the Administrative officers of our institutions and (other) agencies to take such steps as shall be necessary to remedy at once these situations where such views now threaten our historical position.”*

Although neither Elliott nor his book was mentioned in these actions by name, no one at the San Francisco convention could be in doubt as to their involvement. (In the face of the almost frenzied

action, a spot check by the press revealed that only about two in 25 said they had read the Elliott book.)

Acting in what was said to be an effort to carry out the Convention directive, the executive committee of the Midwestern board of trustees, last July, issued a call for a special meeting of the full board, for Sept. 27-28.

Again Dr. Elliott was called before the board. Since the sessions were closed to the public, there are only rumors as to what happened beyond the brief official announcement of the appointing of a special committee of seven "to study our institution in regard to our theological controversy and seek an amicable solution and bring recommendations to the full board."

The board recessed pending the report of this committee, which came about a month later, on Oct. 25, when all members of the board were again in attendance.

According to an official report issued recently by the seminary, the special committee met on Oct. 17, 18, and 19, in Kansas City, and "restudied the areas of difficulties involved in the controversy," conferring with Dr. Millard Berquist, president of the seminary, and with Dr. Elliott.

As reported in last week's paper, the special committee was able to report to the board full agreement in the committee and with Dr. Elliott on nine of ten proposals. Of the tenth item, with which Dr. Elliott could not agree, the report stated:

"The committee faced Dr. Elliott with the impact of the publication of the book, *The Message of Genesis*, with full knowledge of confusion, turmoil, tension, and division which has arisen. Actions of the Southern Baptist Convention were taken into account. The Sunday School Board's procedure not to publish the book was noted.

"The Special Committee requested Dr. Elliott in the light of the problem, and in the light of their effort to work out an amicable solution to the problem, not to seek republication of the book at this time. Dr. Elliott responded that 'after conscientious reflection, I cannot accede to the request that the book not be published.'

"Dr. Berquist stated that he felt the Committee had come far in achieving a meeting of minds, and in finding a near-solution to the problem, and expressed his hope that Dr. Elliott would see fit to accede to the request of the committee. He officially repeated the request to Dr. Elliott. Dr. Elliott continued to maintain that he could not conscientiously accede to the request.

"After the special committee and the president of the seminary had thoroughly explored all known possibilities of arriving at a mutually agreeable



solution to the problem, the committee reluctantly and regretfully reported to the board of trustees that in its opinion it was 'impossible to come to a mutual working relationship in arriving at a solution of the problem,' and therefore recommended the dismissal of Dr. Elliott from the faculty. . . ."

**T**HERE is no higher "court" among Southern Baptists to which the Elliott case can be appealed. Right or wrong, this case has been settled—again. It is not likely the Midwestern board would consider a re-hearing.

It is ironic that Dr. Elliott would probably have stood a better chance of receiving justice in the secular courts of the land than he has at the hands of fellow Baptists and Christians. In the courts, a man is innocent until proved guilty. And only a unanimous vote of the jury can convict him. What is equally important, once a person has been tried

on a charge and acquitted, he cannot be made to "prejudice" himself a second time by being called back for another trial on the same charge.

If we have not learned anything else, surely we should resolve to be as "Christian" in the trials of fellow Baptists as are the courts of our nations in the trials of those accused of crimes.

If others are to stand accused before their boards, let us give them fair and unprejudiced hearings with the privilege of facing their accusers and then determine, in the boards, what the merits of the cases are, regardless of how much clamor there may be "from the people." And once a board has reached a decision, let us be willing to abide by it and not keep trying a man over and over again on the same charges. Christ himself could be convicted under such procedure. In fact, he was.

—ELM

### Personally speaking

#### Delectable reveries

(Written on an empty stomach)

HIS is the time of year that is associated with recollections of some mighty tasty dishes down on Bunker.



ERWIN L.

Do you remember the delightful twang of sweet potatoes baked in one of those cast-iron deals we used to set in the edge of the fireplace and keep covered with live coals till the 'taters were soft and oozing in their own wax? We'd take them out of the kettle, remember, peel them, and

smear them with slabs of country butter. (Who would have known what "creamery" or "city" butter was?)

Br-r-r-rotter, what a treat! As Uncle Robert used to say, "Shut my mouth wide open!"

Pass the peas, please! (Home-grown Crowsders, Black-eyed, or Whippor-wills.)

And I'd like some of the tomatoes—those fresh sliced ones, the last of the season gathered just ahead of that first frost.

And how about passing that pone of hot, brown-crust cornbread? I'll crumb some of it into this big goblet of creamy, Jersey milk and eat it with my spoon, just like a civilized fellow should.

Some of that butter will taste good on this cornbread crust, after I've put the "crumb" into my milk—especially with some of that fresh sorghum over there.

How about helping yourself to that big platter of home-made pork sausage and passing it up this way? I sure like sausage that's 100 percent pork in a selective sort of way—no ears, snout, and gristle ground up in it please, and never, never any beef! Make it out of

lean pork loin, with just enough fat to fry itself. And put a nice helping of sage and red pepper into it. Don't ever try to pan off on me any of this so-called "pure pork" stuff like you get at the grocery stores these days. There ought to be a law against such a smear on the good name "pork sausage."

Yes, and I'll have some of that sausage gravy, too. It's awfully good poured on your sweet potatoes and your cornbread.

Looks like I'm going to have to put the sideboards on my plate, but I must have some of those turnips and greens, please.

And what kind of cookies is that—molasses? teacakes? What did you say? "Metrecal" cookies! Who in the world wants Metrecal! Oh, our daughter?

What's this rising generation coming to!

*Erwin L. McDonald*

Letters to the Editor

## THE PEOPLE SPEAK

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

### Bible and race

I FEEL I must comment on the vicious letter you received from R C Wills, of Hot Springs. Mr. Wills letter read, in part, "You, like our Supreme Court, must get your ideas and sentiments from some socialistic or communistic book. I've never seen them in the Bible."

I feel sure you get your "ideas" from the same source Dr. Billy Graham gets his—the Holy Bible. Dr. Graham made his position quite clear, when he made the statement, "Jim Crow must go!"

Mr. Wills may have never seen these ideas expressed in the Bible, but I have, over and over and over throughout the New Testament. They are expressed particularly well in Christ's Second Great Commandment (on these two

commandments hang all the law and the prophets) the "Royal Law" (But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors) and the Golden Rule.

Maybe Mr. Wills would like to be restricted to menial jobs, and segregated from the mainstream of community public life, just because of his race, but I wouldn't. And since I would not, and would not think it fair if I was on the receiving end of it, I try to avoid doing these things to Negroes. Because when discussing "respect to persons," the Bible says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all!"—R. C. Cregar, 14 Rosemont Dr., Little Rock

### Baptists at U of A

THIS week it has been my joy to dwell in the Baptist Student Center at the University Of Arkansas and to speak to the group twice. What a blessing and enlightenment it would be to All Arkansas Baptists if they could have the opportunity to see the work of the B.S.U. first hand.

The Baptist Student Center here is truly a home away from home. Your boys and girls meet only the finest of associates here. If it is good company they want to keep, they know where to come.

What a blessing it has been to me to share their vespers hour and to have other moments of fellowship with the students. I have met students whom I have know in churches all over the state while in revival, whom I did not know were here.

Jamie Jones is doing a masterful job as the director on the university campus. He is truly God's man in God's place.

The only sad part about the whole work is the fact that there are more than 1,500 Baptist students here who never frequent the Center.

Mothers, Dads, urge your boys and girls to drop by. If they come once, they will come again.—Evangelist Bill H. Lewis, Paragould



(Continued from page 5)

**'Mississippi fiasco'**

I have bin a american for 60 years and a baptist for 48 yrs. and I donot beleave in Mixing religion with politix. The Mississippi fisaco is strickly Potical and has no place in our paper

We as baptist should stick to the bible and leave Politicks out of it however Pleas read Daniel second chapter Key vers Dan 2-43 it is coming to pas that the negro shall mangel them selves with the seed of Man but they will not clave one to another even as iron is not Mixed with clay only the redeamed of both races shall stand—W. T. Padgett, Poca-hontas.

**Midwestern petition**

THE following petition was signed by 159 students representing 70 percent of the student body of Midwestern Baptist Theological Seminary. It was presented to the institution's Board of Trustees on Thursday evening, Oct. 25, and addresses itself to the controversy wagging around Dr. Ralph Elliott.

**A STUDENT ADDRESS TO THE BOARD OF TRUSTEES**

Whereas, we as students realize our involvement in the present Seminary crisis, and, whereas, we realize the far-reaching import of the Board's pending action, we hereby attach our signatures to the following statements.

We identify ourselves with Dr. Ralph Elliott, not necessarily in theology, but in regard to our distinctive doctrine of the Priesthood of the Believer, that is, with his privilege to interpret and express the Christian faith without officially or unofficially applied censorship.

We protest the apparent disregard of the seminary students as a source for understanding the impact of Dr. Ralph Elliott's teaching ministry.

We trust that any action taken by the Board in regard to Dr. Ralph Elliott will not be grounded on that which is expedient for the Convention, but on that which is morally imperative and consistent with Christian integrity.

We request that all reasons for any action taken by the Board be published in full with majority and minority reports so as to fully clarify the action for the student body.

We express our sympathetic concern and prayers with an awareness of the far reaching effects which the Board's decisions will have upon the student body and the future of theological education in the Southern Baptist Convention.—R. T. Latham, Route 25, Kansas City 50, Mo.

**Question board action**

AN Open Letter To The Trustees Of Midwestern Baptist Theological Seminary Who Voted For The Dismissal Of Dr. Ralph H. Elliott

Gentlemen:

Would you please answer the following questions?

1. Just why, if you felt your request of Dr. Elliott to "voluntarily withdraw" The Message of Genesis was right and honest, would you not make the request by official action?

2. Just why would a seminary board ask a professor to withdraw a book which it had already investigated and cleared?

3. Just why would an official board of the Southern Baptist Convention seek to ban a book when the Convention itself decisively defeated a specific book banning motion?

4. Just why should a person be asked to withdraw a book which is not now being published?

5. Do Southern Baptists approve of book banning or do Southern Baptists have a book banning policy which the trustees followed?

6. Would I be considered no longer a true and loyal Southern Baptist if I were to read and accept the findings of The Message of Genesis?

I, along with many other baffled Southern Baptists, anxiously await your reply.—Mrs. Woodrow J. Mitchell, 6010 North Charlotte, Kansas City 18, Mo.

[FOLLOWING is an open letter to Dr. Malcolm B. Knight, chairman of the Board of Trustees of Midwestern Seminary and Pastor of Southside Church, Jacksonville, Fla.]

It is not my purpose in this letter to review the decision of the Board of Trustees of Midwestern Seminary, nor to reply to its statement and point out the issues raised on which I hold reservations. I do wish, however, at this time to register my disagreement with the decision of the Board to dismiss Dr. Ralph Elliott, and to express my fear and concern for the future of Southern Baptist Theological education in light of it. I furthermore wish to be identified with the position of those members of the Board of Trustees which stood against the action which was taken.

It is regrettable, to my thinking, that there were no specific charges raised against Dr. Elliott. Had the Board of Trustees, in an official capacity requested him not to reprint his book, The Message of Genesis, and had he refused to comply with this request, he would have then possibly been liable to the severe action resorted to by the Board. Instead, he was expected to repudiate his philosophy of life and "voluntarily" withdraw his book. I cannot help but feel that something vital is missing the Board's failure to assume the responsibility for requesting Dr. Elliott not to reprint his book if this was the Board's objective.—Dwight L. Baker, Guest Professor of Missions, Midwestern Baptist Seminary

**The preacher poet**

**The Christ in me**

All the Christ some folks will see  
Is the Christ they note in this  
man, me.

If self is first, then Christ I hide  
And fail my Lord in foolish pride.

If I wish men to think me great  
As heir of God, I lose estate.  
If for Christ's glory, tho, I crave  
Someone will see and God will save.

—W. B. O'Neal

**Kansas City chairmen reported for next year**

KANSAS CITY, Mo. (BP)—Chairmen of committees preparing the way here for the 1963 Southern Baptist Convention May 7-10 have been announced.

General chairman is W. Ross Edwards, pastor, Swope Park Church. Working with him on special committees are the following chairmen:

Information—E. B. Calvin, pastor, Trinity Church.

Ushers—G. Dennis Sullivan, Kansas City attorney, president of the associational Brotherhood.

First aid—Marvin J. Hilton, pastor, New Haven Church.

Housing—Luther B. Dyer, pastor, Bethany Church.

Decorations—John R o b e r t Steers, pastor, Santa Fe Hills Church.

Dinners and luncheons—J. L. Wilson, pastor, Michigan Avenue Church.

Nursery—E. Paul Fisher, pastor, Kensington Avenue Church.

Registration—William H. Bolic, pastor, Mount Washington Church.

Transportation—Joseph T. McClain, pastor, Maywood Church.

Post Office—George C. Wilson

Publicity—Roy S. Dinkins, pastor, First Church, North Kansas City.

Radio and television—Allard L. Garren, pastor, Armour Heights Church.



# Protecting' the Bible

[*EDITOR'S Note: Following is a statement from members of the faculty of Mercer University (Baptist senior college of Macon, Ga.), dated Oct. 12 and received by the Arkansas Baptist Newsmagazine Oct. 30.—ELM*]

THE administration and faculty of Midwestern Baptist Seminary appear to be challenged by a faction in the Southern Baptist Convention which insists, among other things, that the Bible requires the protection of human interventions and institutions, and that it can be so protected through the adoption and promulgation of an official statement by some agency of the Southern Baptist Convention concerning *how* the Scriptures ought to be studied, and *what* must be the final conclusions of that study.

As Baptists, we hold the following views on this issue:

The Bible is not, and never has been, dependent upon any human personality, group, or agency for its authority. The authority of the Bible can only be confessed and obeyed by men. Its authority cannot now, or ever, be secured, guaranteed, confirmed, or deposed, by any human agency, ecclesiastical or secular. The authority of the Bible is established by divine, not human, action.

## Authority of Scriptures

CONSEQUENTLY, for any human agency to prescribe or reject certain methods for the study of the Bible, to pre-determine certain conclusions for Biblical study, or to refuse — implicitly or explicitly — to listen to the voices of other interpreters who confess the authority of Scripture, is to arrogate to itself and for its views the supreme and final authority on matters of faith and life, and thereby refuse and deny the authority of the Scriptures as the authority of God's Word to man on matters of faith and life. Such arrogation is dangerously parallel to certain well-known ventures of the

Christian churches to superimpose the authority of man and his agencies upon the authority of God and His Scriptures.

With the 1925 Statement of Faith and Message of the Southern Baptist Convention, we affirm that the Holy Bible "is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried."

We believe, therefore, that each and every action and statement by individuals, officials, agencies, associations, and conventions of the Southern Baptist Convention must be a response, not to itself, or its "historic tradition," or "expressions" of assembled conventions, or its agencies, or any faction or personality within the Convention, but rather to the authority of Scripture.

## The individual's freedom

WE believe that God's intervention for individual men in Jesus Christ demands that individual men be free to hear His Word in Scripture apart from any human intervention which seeks to determine or circumscribe that Scripture.

We believe that because this gift of Scripture is an expression of the freedom and love of God for sinful men, these men may likewise study and obey this Scripture in freedom and love.

We believe that the Baptist confession of faith requires the affirmation that the individual ought to study and obey God's Word in Scripture only in this freedom, and apart from the interposition of ill-considered and high-strung efforts of certain factions to impose their own authority on the details and the content of that study of and obedience to God's Word.

We believe that the freedom to study and listen, and to confess and

obey, the authority of Scripture is a gift from God, not a prerogative of any man or men, and that the endeavor to circumscribe or restrict this freedom and this authority is fraught with heresy.

James Y. Holloway, Assistant Professor, Dept. of Christianity.

Harold L. McManus, Roberts Professor of Church History, Dept. of Christianity.

F. Robert Otto, Dean of the Chapel, Chairman, Dept. of Philosophy.

Edwin D. Johnston, Roberts Professor of Bible, Dept. of Christianity.

Joseph M. Hendricks, Dean of Men and Assistant Professor, Dept. of Christianity.

James L. Clegg, Assistant Professor, Dept. of Classics and Dept. of Christianity.

Charles Ray Brewster, Associate Professor, Dept. of Christianity.

Thomas J. Holmes, Director, University Development and Alumni Relations, and Assistant Professor, Dept. of Christianity.

P. Harris Anderson, Dean, Denominational Extension Services and Associate Professor, Dept. of Christianity.

Thomas M. Trimble, Instructor, Dept. of Philosophy.

Dr. Carlos T. Flick, Assistant Professor, Dept. of History.

Dr. Willis B. Glover, Professor, Dept. of History.

Roy Carroll, Assistant Professor, Dept. of History.

Marguerite Woodruff, Chairman, Dept. of Sociology.

## Northcutt, Green receive alumni awards

DR. Jesse Northcutt, dean of theology of Southwestern Seminary, Ft. Worth, and Dr. Charles Green, a Lawton, Okla., physician, received Alumni Achievement Awards during Oklahoma Baptist University's 1962 Homecoming, Nov. 2 and 3.



## *'An all-inclusive responsibility'*

*"We never reach perfection in life or worship, but isn't the quest rewarding!"*

—LeRoy McClard (*Arkansas Baptist Newsmagazine*, Oct. 18, 1962)

**QUESTIONS:** "What responsibility for reverence in church rests upon the home?"

"What part is the responsibility of organizational leaders?"

**ANSWER:** It was the morning preaching hour in one of the larger churches of the Southern Baptist Convention. More than that, it was the "closing Sunday" of the revival.

The "visiting preacher" and the host pastor had invested much effort in the build-up to make this the climax service.

Conscious of his heavy burden of responsibility for the hour, the guest minister looked out upon the people whose hearts and lives he longed to move toward deeper commitment to the Christian way of life.

Impulsively, he directed a whispered question to the pastor: "How many of these people prayed for this service before they came to church this morning?"

After a thoughtful moment, the pastor replied: "Perhaps five, including my wife and me."

The one who had asked the question related the incident to a friend, later, and said: "If I had known fleeting impulses to envy the pastor of that large, wealthy congregation, they were dispelled in that moment. I felt a quickened flow of love and appreciation for my own small flock, back in a conservative little southern town.

"For on any given Sunday I can name at least twelve different people in my congregation who, to my certain knowledge, knelt that morning in their homes to pray for their pastor and for the services of their church on that day."

Need one search further to find an explanation for the growth of that "small flock" in spiritual power and in numbers!

Some families who go to church together have heard their minister's name called in prayer, day by day. They have heard God's name spoken only in reverence. They have been taught to love and respect their church leaders.

Looking for the good and the commendable in the services and the people of their church is as natural as conversation, at their house.

It is as predictable a consequence for them to be reverent as for flowers to grow from proper seed, planted in nourishing soil.

There are other families who go, or are sent, from homes of prayerless atmosphere. Homes where there is no time for the observance of the family altar. Home atmospheres charged with readiness to criticize the minister, the church leaders, and the church people. Homes where the mistakes of others are magnified, touchy feelings indulged, and grudges coddled.

Sometimes in these homes God's name is used lightly and profane language is uncurbed.

Irreverence is the logical outcome from such environment as surely as weeds are the harvest from neglected plots of ground.

But the responsibility does not rest *altogether* upon the home. The best of training sometimes breaks down under poor leadership.

The church must carry her part. Equipment, programs, and services should bespeak the conviction that God, worship, and cultivation of the Christian way of life are entitled to the best we can provide.

Clean, appropriate meeting places, made attractive by worship centers, well arranged chairs, and appointments in keeping with the

seasons breathe an assurance that someone cared enough to work ahead of time.

An attitude of love, understanding, and feeling for his people; sermons that combine depth to challenge the educated mind and simplicity to charm the heart of a listening child — these are the sacred, inescapable responsibilities of every pastor.

Leaders on hand to cheerily greet pupils upon arrival, to enter into experiences the pupils want to share, and to lead them in interesting pre-session activities. . .

Leaders who take pupils *in*, who carefully avoid aside-talk with other workers on Sunday morning. . .

Worshipful assemblies, and well-planned, effectively-taught lessons. . .

Home visits during the week and efforts to enlist the help of the "ring-leaders" in promoting reverence. . .

These qualities of leadership have a vital bearing upon the atmosphere of worship.

Worship, in fact, is an all-inclusive responsibility. None can lay the blame entirely upon others. Nor can any one person or group take all the credit. Home, pastor, leaders, people—all must cooperate if we are to "worship Him in spirit and in truth."

"A church is a worshipping community. The tragedy in much contemporary worship is its tawdriness and mediocrity, which belie its high aim. The beauty of holiness, whether in music or architecture, or in the spoken word of the Bible or of the minister, raises us above the level of our ordinary life." — Edwin E. Aubrey (chapter II in *Patterns of Faith*)

"Re-clothe us in our rightful mind;

In purer lives Thy service find,  
In deeper rev'rence, praise."

*Rosalind Street*

Mrs. J. H. Street

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



## FOUNDATION OF THE CHURCH

By HERSCHEL H. HOBBS

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

“. . . UPON this rock I will build my church” (Matt. 16:18). These words were spoken by Jesus following Peter’s confession “Thou art the Christ, the Son of the living God” (v. 16). To what or to whom did Jesus refer by “this rock”?



DR. HOBBS

The Roman Catholic Church regards it as Peter

himself, and upon this bases its claim as the one true church. Thus to them the church is built upon Peter and upon his successors, the popes. Peter did not so regard himself. He was one “elder” among others (I Pet. 5:1). The early Christians attributed no supremacy to him (Gal. 2:9-21). Non-Catholics deny this papal claim. Some Baptist expositors hold that “rock” refers to Peter, but deny the Catholic position (i. e. Broadus and Maclaren). Maclaren says, “But it was not the ‘flesh and blood’ Peter, but Peter as the recipient and faithful utterer of the divine inspiration in his confession. . . .” But what saith the scriptures?

Obviously Jesus’ utterance is a play on words. “Peter” is *petros* (masculine), and “rock” is *petra* (feminine). *Petros* appears in the New Testament 162 times. It is a proper name save in John 1:42 where it is rendered “a stone.” But the Greek text here makes it a proper name. *Petra* is used 16 times in the New Testament, always as “rock” (Matt. 7:24, 25; 16:18; 17:51, 60; Mk. 15:46; Luke 6:48; 8:6, 13; Rom. 9:33; I Cor. 10:4; I Pet. 2:8; Rev. 6:15, 16).

*Petros* means a small stone broken off of a large rock. *Petra* means a large rock such as the

foundation of a house (Matt. 7:24-25) or of a cliff (Matt. 27:51, 60; Rev. 6:15-16). So the two words are not identical. Some insist that Jesus spoke Aramaic (a form of Hebrew) in which no such distinction appears. But G. Campbell Morgan points out that in the Hebrew scriptures “Rock” always refers to deity, never to man.

So the play on words (*petros*, *petra*) suggests two thoughts. *Petra* could refer to Peter’s con-

fession (v. 16, Robertson). If so Peter is a *petros*, a small stone broken off of the ledge rock (*petra*), and partaking of its nature. If so, it includes all who make such a confession of faith (cf. I Pet. 2:5ff.; “stone” here is *lithos*, a building stone). Or *petra* could refer to Jesus Christ Himself. In the light of the Old Testament use of “rock,” plus the New Testament use of *petra* with reference to Christ as the foundation stone (Rom. 9:33; I Cor. 10:4; I Pet. 2:8), this appears to be the more logical meaning of *petra*.

So the church is built upon Jesus Christ (*petra*) out of those who confess Him as “the Son of the living God” (*petros*), who thereby become “lively stones . . . built up a spiritual house . . .” (I Pet. 2:5).

The Church’s one foundation  
Is Jesus Christ her Lord  
(cf. I Cor. 3:11).

### Gleanings from the Greek New Testament

#### When first things are not chief

By V. WAYNE BARTON

FIRST things should be first. But that does not necessarily mean that they should be chief. That is to say, some things should be first only in the order of consecution. The foundation of a building is laid first. And a good one should be constructed, because foundations are important. But a foundation without walls and roof is mute evidence of a broken dream.

The same is true in structuring a Christian life. The conversion experience is foundational. Apart from conversion, there is no Christian life. But conversion is the beginning not the end of the Christian life. So, conversion is first. As for that matter, in a sense, conversion is chief, but only for the person who has never been converted. The same may be said about a great many other important elements of the Christian life that are first in their order of consecution but should not be chief among the matters of emphasis, except, of course, as they are tendered by way of instruction to the uninformed.

Which calls for a comment on translation. The same Greek word,

*arche*, may be translated “first” or “chief.” How you translate it in various contexts makes a great deal of difference in meaning. Characteristically, the translators of popular versions have rendered the words correctly in Hebrews 6:1: “Leave the first things (principles).” Then the anonymous author of that epistle lists some of the “first things” that should be left behind for more important emphases: the Messiahship of Christ, repentance, faith, baptism, laying on of hands, resurrection, and eternal judgment.

Surely these first principles are important, but preoccupation with them by way of debate was hindering the Hebrews from structuring mature Christian lives. The author of Hebrews was willing to concede that these were “first,” but he insisted that they should not be made chief. Rather should they be left behind to serve as a foundation on which to build the superstructure of a towering and ever-expanding faith.



## Johnny Fuqua new mission pastor

REV. Johnny Fuqua accepted the call of North Side Mission, Star City, to be their full-time pastor, effective Oct. 21. He comes to Star City from Goodwin Church, where he has been associate pastor since receiving his associate-of-arts degree from Southern Baptist College at Walnut Ridge in May.

Mr. Fuqua, son of Mrs. Otto Bates, Goodwin, is a graduate of Wheatley High School and is a Junior at Ouachita College. In addition to his pastorate in Goodwin, he was pastor for two years at Jacksonport Church while attending college at Walnut Ridge.

Mrs. Fuqua is the daughter of Mr. and Mrs. Hulet Graham of Goodwin.

The couple have two children, Alden, 7, and Robin, 5.



*BETHANY CHURCH, North Little Rock, began construction of a new \$100,000 sanctuary with a ground breaking Sunday, Oct. 28. Pastor A. T. Suskey wields the shovel flanked on his right by Leo Emmerling, chairman of deacons, and, left, Cecil Webb, Sr., building committee chairman. Completion is scheduled for early in 1963.*

## Attendance awards

CENTRAL Church, North Little Rock, recently awarded attendance pins to 16 pupils:

1 year: John Mark Morgan, Jim Fortenbury, Mike Bonds, Johnny Cummings

2 year: Frank Gene Morgan, Mark Bohannon, Meredith Laster

5 year: Brenda Wright, Gary Wright

6 year: David Sirmans, David Gooch, Freddie Vick

7 year: Mary Helen Gooch, Anne Nelson

8 year: Curtis Vick

10 year: John Paul Nelson

Dr. C. Gordon Bayless is pastor and Bernie Bjorkman, Sunday School Superintendent.

IMMANUEL Church, Little Rock, in business session Oct. 28, voted unanimously to invite the Arkansas Baptist State Convention to hold its 1963 meeting at the Immanuel Church. Dr. W. O. Vaught is pastor of the church. Tentative date for the 1963 sessions is Nov. 5-7.

REV. W. C. Meriweather, formerly pastor of Kerr Mission of Immanuel Church, Little Rock, announces he is available for supply preaching engagements or for a pastorate. Mr. Meriweather received his theological education at Southwestern Seminary, and is highly recommended by Dr. W. O. Vaught, pastor of Immanuel Church. He can be contacted at 2512 Jacksonville Highway, North Little Rock, Telephone WI 5-4624.

## Church out of debt

OCT. 21, First Church, DeQueen, Dr. E. Butler Abington, pastor, burned all the notes on the debt they owed. This debt was started in 1949 when the present auditorium was erected. During these years it has amounted to \$73,900, including air-conditioning, organ, and other additions to the auditorium. The last of the debt was paid during the first few days of October. It seems now they are about ready to add an educational building.—Church Reporter

## Two new libraries

THE Church Library Department of the Sunday School Board has announced 42 newly-registered libraries during September including two in Arkansas. The Arkansas libraries are at New Hope No. 2 Church, Hardy, S. O. Norris, pastor, and Linda Davenport, librarian; and the Baptist Student Center at A. M. & N. College, Pine Bluff, Lacy Solomon, librarian.

## Deacons ordained

THREE new deacons were ordained by First Church, Clarendon, Oct. 28: Fred Smith, J. E. Allmon, Jr., and L. R. Wheatley. They were the first to be ordained in First Church in 20 years.

Pastor Ray Palmer brought the charge and preached the ordination sermon. He was assisted by deacons L. R. Thompson, Robert Beard and R. T. Mills, Sr.



## **Pee Dee coronation**

THE WMU of the Pee Dee Baptist Church held a coronation service Oct. 20, presided over by Mrs. John Middleton, president.

Candle Lighters were Alma Belinger, and Kay Baker.

"Maidens" were Junior GA's Gay Baker, Patsy Linville, Joycelene Kirkendoll, Janet Williams, Kathy Elliott, Carolyn Elliott, and Kathleen Weaver, all of whom passed their Forward Steps and received the Green Octagon.

"Ladies in Waiting" were Intermediate GA's Connie Elliott, Pat Patterson, and Donna Bonds, who passed their Forward Steps and received the White Star.

"Princesses" were Intermediate GA's Linda Bonds and Linda Treece, who passed their Forward Steps and received the GA Monogram.

"Queen" Lou Treece was announced by Royal Ambassador Larry Hubbard as Trumpeter, and was preceded to the platform by Sunbeams Deborah Locke, Flower Girl, and Randall Hogue, Crown Bearer. Miss Treece was questioned concerning her knowledge of the requirements for the award of Queen, answering all the questions, and quoting I Corinthians 13 in its entirety.

Mrs. Thurman Elliott presented the awards and crowned Miss Treece "Queen."

Mrs. Bill Patterson is Intermediate GA Counselor.

## **All-America honors**

LARRY Greene, Ouachita College's slugging third baseman, was named to the 1962 second team All-America baseball team by the National Association of Intercollegiate Athletics.

Though only a freshman, Greene led the NAIA in batting last year with a hefty .565 average. From Atlanta, Ga., he is now playing his second year as a defensive halfback for the Tigers and is again expected to fill an important baseball role this spring.



REV. DON CARSON

## **New Hot Springs pastor**

REV. Don Carson, Olton, Tex., is the new pastor of Memorial Church, Route 5, Hot Springs.

Mr. Carson, 26, was ordained to the ministry in 1956. His pastorates have included churches in Texas and Missouri.

He is a graduate of Decatur Baptist Junior College and Howard Payne College and received his bachelor-of-divinity degree from Midwestern Seminary, Kansas City, with the spring graduating class of 1962.

## **Revivals**

SOUTH Highland Church, Little Rock, Garrett Graham, pastor; completed Oct. 28 with 14 additions by letter, six for baptism, two by restoration; R. P. Lamb, evangelist; Haskell Lindsey, music.

ENOLA Church, Herbert Walters, pastor; Nov. 12-18 with Rev. Ed Villowe, Atlanta, Ga., evangelist; James Evans, Faulkner County Association missionary, music.

WEST Batesville Church, Leslie Riherd, pastor; Oct. 21-28 with Dr. E. Butler Abington, pastor, First Church, DeQueen, evangelist; Verne Carpenter, music; 16 for baptism, two by letter.

## **Pastor's widow dies**

MRS. Virgie Grant, 53, widow of Dr. K. R. Grant, a former pastor of First Church, Alma, died Oct. 26, in Crawford County Hospital, Van Buren, following a long illness. Death was attributed to cancer.

Funeral services were held Oct. 29, at First Church, Alma, with the pastor, Rev. O. L. Langston, in charge, assisted by Rev. Charles Chesser, Jr., pastor of Kibler Church, and Rev. Paul E. Wilhelm, missionary of Clear Creek Association. Burial was in Granby, Mo.

Mrs. Grant is survived by her mother of Kansas City; two daughters, Carole, now of Illinois, and Gloria Jean, a student at Ouachita College; and by two sons, Don, of California, and Gary, of Tulsa, Okla.

## **New education director for Missouri CCF**

D. J. BLAYLOCK of Bigelow has been elected director of education for the Christian Civic Foundation of Missouri, O. R. Shields, executive director, announced following the action of the executive committee of the state board, meeting in St. Louis.

Mr. Blaylock holds an A.B. degree from East Central State College, Ada, Okla., and Master of Religious Education and Master of Sacred Music degrees from Southwestern Seminary, Ft. Worth, Tex. He is a layman.

## **Karam schedule**

SPEAKING engagements of Jimmy Karam for November include:

Clinton High School Football banquet, First Church, Clinton, Nov. 15; Highland Methodist Men's Club, Little Rock, Nov. 19, 6:30 p.m., and First Church, Tuscaloosa, Ala., Loyalty dinner, Nov. 14.

MISS Virginia Wingo, Southern Baptist missionary to Italy, has resumed her duties as directress of Armstrong Memorial Training School, Rome, following furlough in the States. Her address is Via Antelao 14, Monte Sacro, Rome, Italy. A native of Dora, Ala., Miss Wingo grew up in Louisiana.



## Seminary extension certificates awarded

FIVE certificates in pastoral training have been awarded by the Seminary Extension Center of Mt. Zion Association.

The presentation was made by Dr. Ralph A. Herring, director of the Seminary Extension Department, Jackson, Miss., and Dr. Albert Fauth, associate director. Those receiving certificates were Carl Bunch, Jonesboro, associational Superintendent of Missions; Carl King, Bay, pastor, Alsup Church; R. L. Williams, Jonesboro, pastor, North Main Church; Bill Garner, Jonesboro, pastor, Pitts Church, and Mack Lynn, Truman.

The Mt. Zion Center is in its ninth semester of operation. Dr. Woodrow Behannon, dean of Southern Baptist College, Walnut Ridge, is the teacher. Sixteen courses are required for the certificate.

## Concord Association

TOWSON AVENUE Church has had 29 additions during the six-week pastorate of Alton Cross, Jr. The Sunday School attendance has increased from 144 to 214 and the Training Union attendance from 37 to 118. A weekly budget of \$671 has been adopted for 1963, with ten per cent of this amount going to missions.

## Missionary's father dies

REV. Edward F. Cole, father of Dr. E. Lamar Cole, Southern Baptist missionary to Mexico, was killed Thursday, Oct. 25, in a hunting accident in Colorado. Funeral services were held Monday, Oct. 29, at Broadway Baptist Church, Ft. Worth, Tex. Missionary Cole, a native of Huttig, Ark., may be addressed at Galeno 1821, Guadalajara, Jalisco, Mexico.—Ione Gray

## Riherd is honored

DR. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, was the guest speaker Nov. 4 at Pastor Appreciation Day services for Rev. Leslie M. Riherd, of West Church, Batesville.



MR. RIHERD

The service was planned by the church in observance of Pastor Riherd's ninth anniversary with the church and out of appreciation for his leadership.

Under Pastor Riherd's ministry, the church has received 462 new members, 204 by baptism and 258 by letter. A total of \$45,525 has been given to missions and expenditures of the church have totaled \$368,192. The annual budget has increased from \$13,810 in 1953 to \$60,131 for the current year. The Sunday School enrollment is now 576 and Training Union enrollment is 189.

Value of the church property has increased from \$45,000 to \$250,000. The auditorium has been remodeled and enlarged by 25 percent and an educational building added. For three of the last four years, the church has had an Advanced Standard Sunday School.

Verne Carpenter is associate pastor.

## Springdale church has new building

ELMDALE Church, Springdale, which began as a mission of First Church, Springdale, Oct. 2, 1960, and was constituted as a church April 2, 1961, moved into a new interim sanctuary Aug. 5.

The new building, adjoining the original church—now an educational unit—is the first in a master plan which includes two additional educational units and a larger, permanent sanctuary. Containing 5,500 square feet of floor space, it is constructed of red textured brick matching the existing building. The front of the building is flanked by panels of art glass and surmounted by an aluminum cross. It is air conditioned throughout. Kenneth Cockram, Ft. Smith, was the architect and Comply Finer Homes, Springdale, was the contractor.

Since its founding as a mission Elmdale has had 170 additions. Total gifts for all causes have added up to \$38,554. Sunday School enrollment is 195 and Training Union enrollment 104. Rev. Weldon I. Barnett is pastor. Don Hallum, Springdale, joined the staff as part-time minister of music this fall.



NEW BUILDING recently dedicated by Elmdale Church, Springdale, contains an interim sanctuary and departments for nursery through Intermediate classes.



## Arkansas Valley Ass'n

By H. S. Coleman, Missionary

ARKANSAS Valley Association held its 43rd annual meeting, with West Helena Church, Wilson C. Deese, pastor, Oct. 18. This was one of our finest meetings with the finest Christian spirit prevailing throughout the day.

Missions was the theme for the whole program. Foreign Mission appointee J. T. Harvill brought the closing message and sent us away saying it was so very good to have been here today. We had 170 attending one or more of the sessions.

Kenneth Caery, Barton, was re-elected moderator. Ray Palmer, Clarendon, was elected vice moderator. Paul Stender, Monroe, and B. A. Sugg, Helena, were re-elected clerk and treasurer, respectively, to serve another year.

Other officers elected were: Billy G. Pierce, Hughes, Sunday School superintendent; Bob Willis, Marianna, Training Union director; Clyde Hogan, Marianna, Brotherhood president; Mrs. Elizabeth Moore, Hughes, WMU president; Alfred Foy, Helena, Music director; Jack Parchman, West Helena, chairman of evangelism; M. E. Dark, Elaine, Stewardship chairman.

Missions Committee: Ray Palmer, Clarendon, Wilson C. Deese, West Helena, and James F. Brewer, Helena.

B. F. McDonald was named Associational historian.

Next meeting will be with First Church, Clarendon, Oct. 17. D. Hoyle Haire, Marianna, will preach the annual sermon, with James F. Brewer, Helena, as alternate.

## Personality expressed in furniture'

**M**OST Baptist churches in Arkansas through the last few decades have had a policy of furnishing homes for their pastors. This may have worked out fine for the church memberships but is far from ideal for the pastor, his wife and family, declared Mrs. H. P. Westmoreland, of Conway, interior decorator, at the Arkansas Baptist Pastors' Wives' Conference, at First Church, Little Rock, Monday.

"The period of adjustment for the pastor's wife, well known to each of you, can be trying," Mrs. Westmoreland said. "Trying to forget the friends of the last pastorate, find new friends in the new church, while setting up for home making in the new location, calls for all tact, patience and resources that one can muster," Mrs. Westmoreland continued.

Other suggestions included:

It is important for the high morale of the preacher as well as for the children, that the new home be made as completely livable and beautiful as possible. The daily mood of each member of the family is greatly influenced by the home decor and environment.

Usually, when you reach the scene of the new field of service the parsonage is "furnished" to meet the minimum needs of the last occupant. Pastors usually are very modest in their requirements and for what they would like to have, because of unselfishness, and a strong desire to please as many of the members as possible.

Therefore, furnishings are frequently much worn, unsuited to the needs of the room and all areas of the home, as well as family needs. Often the furnishings are outmoded, incorrectly arranged, or, in some instances, placed by a committee of church members rather than by the "lady of the house" herself.



MRS. H. P. WESTMORELAND

In any event it is often some kind of expression of the personality of the pastor's wife, if she has been given latitude of choice whatever and, if she has not, it is thought to be by the members of the church and other visitors to the home.

So, we see how vital it is that each of us, as pastors' wives, give careful attention to the decor of the parsonage or pastor's home, in case of ownership.

If there is money in the budget for purchase of major pieces or group of pieces, it is advisable that, after study, one should consult with a friendly home counselor who renders such service in this field as does the pastor in his counseling with members who have problems.

A great deal of importance attaches to the selection of the right and good accessories for the most effective accent, as well as to give opportunity for expression of your personality. So today I have brought some accessories and will endeavor to demonstrate how they might change the whole atmosphere of a room.



# A visit to Calvary

MINOR E. COLE, Preacher  
At Little Rock, November 6, 1962

Scripture Lesson: Matthew 27:11-37

Text: Matthew 27:36 "And sitting down they watched him there."

**T**HE context starts with a strange scene in Pilate's Hall, Jesus is in the hands of His enemies and they are returning evil for good. In mockery they put a scarlet robe upon Him. They platted a crown of thorns and pressed it upon His brow until the blood ran down His face. They placed a reed in His hand. They bowed in mock worship before Him. They spat upon Him. They snatched the reed from His hand and struck Him on the head.



MR. COLE

Then the journey to Golgotha was begun. They forced Him to bear His own cross until He could carry it no longer, when Simon stepped in to carry it for the rest of the journey to Calvary. There they placed Jesus on that cross and drove the nails through His hands and feet and then raised the cross and dropped it into the prepared hole and as the blood ran down and soaked into the ground they sat down to watch Him die. "And sitting down they watched Him there."

## *I. What the Wicked Watchers Failed to See*

There were many important things they failed to see that day.

### *1. The Mystery of the Darkness*

They saw the darkness but they did not see God. They said it was a sun eclipse. Bible critics still say that. But this was at the time of the Feast of the Passover which was at the time of the full moon. So a sun eclipse would have been impossible, and it lasted three hours and no sun eclipse has ever lasted that long. It was God present to hide His dying Son from the wicked gazers, but they saw Him not.

### *2. The Strange Earthquake*

Was it an ordinary one? It raised the dead and it came at a strange time. No, it was not an ordinary earthquake but the presence and power of our mighty God, but they did not see God.

### *3. The Rending of the Veil in the Temple*

Did the earthquake do it? No, God did it, but they did not see God. Now we have no

more need for blood sacrifices or priests or middle men to intercede for us. Christ died for all and opened His altars that all men might come directly to Him for His blessing of salvation. There is no proxy in our Christian religion.

### *4. Christ's Cry of Anguish*

Hanging on that cross, Jesus cried out "Eli, Eli, lama sabachthani," that is to say, "My God, My God, why hast thou forsaken me?" They thought He cried for physical pain. No, it was much greater than that. This was His seeming surprise for God had withdrawn His presence and Jesus was passing through Hell dying like a lost sinner dies, without God and without hope. The wicked gazers did not see all this.

### *5. The Grace of Our Dying Lord*

He displayed a grace not known to man. No complaint, no criticism, no rebuke, led as a lamb to the slaughter. No denial of charges, no defense, no claims. He turned the other cheek and prayed for His enemies, "Father forgive them." His dying grace taught us how to treat enemies, bear insults and forgive offenders.

The wicked gazers did not see all this but their deed is condemned and their victim is exalted forever.

### *6. The silence in Heaven*

Rev. 8:1 says, "There was silence in heaven about the space of half an hour."

When Graham Bell died the entire telephone system was silenced.

When Harriman died every train stood still.

Now the Prince of Heaven is dying. So Heaven is silent. Perhaps God pulled back the curtains and Heaven's view of Calvary brought the silence. The wicked gazers did not see all this. They saw a dying victim but not a fountain opened for the cleansing of the nations. They saw a rejected prophet but not the chief cornerstone of God's Kingdom. They saw Him as dying but not as



alive forever more. They saw Him as a loose, dangling wire but not as the connecting link between God and man.

## II. *The Classes or Types that Watched Jesus Die*

### 1. *The Pharisees Were There*

They were strict for the letter of the law and very religious. They believed in works for salvation. They are the type that will cry out in the day of judgment, "Lord, Lord, did we not prophesy in Thy name, and in Thy name do many mighty works?" But He will say, "Depart from me, I never knew you."

Their worship was forms and ceremonies and Jesus unmasked their hypocrisy and laid bare the rottenness of their worship. So they were glad to watch Him die.

### 2. *The Sadducees Were There*

Their doctrine was "Eat, drink, and be merry, for tomorrow you may die and that is the end for you." They said there is no resurrection, no judgment, no hereafter. So they were glad to watch Him die.

### 3. *The Drifters Were There*

The crowd went to Calvary. So they followed the crowd. "When in Rome, do as the Romans" is a bad philosophy for life. When in Rome we should do right, if all the Romans do wrong. This crowd watched Jesus die like one would watch a circus clown perform. They were the type that comes to church on Easter, Mother's Day, and for baptizings. They were unmoved by the earthquake, the darkness and the agony of our dying Lord. This is the type today that is unmoved by revivals, the tears, prayers and pleadings of God's people and even death.

### 4. *The Gamblers Were There*

They reviled Him, wagging their heads and then cast lots for His garments. So they were glad to see Him die. Their kind today are gambling away opportunities, the prayers of the church and the mercy of God.

### 5. *The Backsliders Were There*

They were the professed followers of Jesus but were pushed back by the crowd and by sin. Even Peter followed afar off. The backsliders constitute a shamefully large number in our churches today. A visit to Calvary should challenge them to draw near to the Lord and walk with Him.

### 6. *Pontius Pilate Was There*

He delivered Jesus to be crucified against his convictions because he wanted to be popular with the people. His kind would say today, "We want to do right but our position will not let us."

Some one has pictured Pilate down by the river trying to wash the blood of Jesus off his hands and as fast as he washes them the blood is there again. Through eternity the blood of Jesus will be on his hands.

### 7. *Judas Iscariot Was Not There*

No, Judas was not there for his deed against Jesus had already driven him to suicide. But he had watched Jesus for three and one-half years and through eternity he will see those miracles and hear those messages and see the tender expression of love in those eyes and cry out of the depths of his condemned soul, "I have betrayed innocent blood."

And through eternity all the Judas Iscariots will remember the sermons, and prayers, and pleadings to which they turned a deaf ear.

### 8. *The Centurion Was There*

He was the Roman soldier in charge. The sunlight of faith finally burst in on his sinnedarkened soul and he cried out, "Truly this was the Son of God." At last he was convinced, but too late. Thus it will be for the multitudes who wait too long to come to Jesus.

### 9. *The Repenting, Dying Thief Was There*

His belated hour was so dangerous. But it might have been his first chance. Seeing how Jesus faced death, he was convinced that He was the Son of God and the Saviour of the world and turning to Jesus he said, "When thou comest into thy kingdom, remember me." And Jesus stopped dying long enough to save this repenting sinner and said to him, "This day thou shalt be with me in paradise."

## Conclusion:

Jesus also had some friends there that day. Among them were his mother and other family relations and many faithful followers. No doubt many of them would have done anything they could for Him. Among His friends that day was Joseph of Arimathaea. He went to Pilate and begged the body of Jesus and received it and prepared it for burial and laid it in his own new tomb.

You have visited Calvary with us again today. What is the emotion of your heart and soul? It should lead us to a new dedication of our lives to Him who gave His life for us.

A group of ministers stood before a life-size painting of the crucifixion in the city of New Orleans. After a long period of silence an old minister broke the silence by saying with a trembling emotion, "Bless Him, I love Him." May that also be the emotion of our hearts and souls today. Bless Him, I love Him.



# Don't miss the boat

By HERSCHEL H. HOBBS

President, Southern Baptist Convention  
(Given Nov. 6, at Ark. Baptist State Convention)

Text: Hebrews 2:1

**T**HERE are many ways that one might translate Hebrews 2:1. Literally, it means, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should be flowed by." Or "Lest we should miss the boat."

The picture is that of a river flowing along. The subject of the verb is stationary on the bank. Therefore, he is being flowed by. We imagine a ship sailing along the river. The meaning is that the subject is missing the boat.

Nations can miss the boat. Churches can miss the boat. Entire denominations can miss the boat. Indeed, an entire generation of God's people may miss the boat. God's redemptive purpose is flowing on. Given events in a generation are the boats which sail along the river. If we stand still on the bank we shall find that God's redemptive purpose has flowed us by, or that some great opportunity to rise to the needs of the hour in God's name has gone by and we have missed the boat.

The world today is in a state of unrest and turmoil. Underprivileged people and nations are rising out of their want and their slavery demanding their place in the sun. Nations which have long been under the yoke of colonialism are demanding the better things of life. Unfortunately, because we have not taught them otherwise, they identify these "better things of life" with material things. It is our responsibility to give them the guidance that they need toward life more abundant.

## Communism vs. Christianity

**I**N the world today there are two great forces battling for the lives and souls of men. One is Communism. The other is Christianity. Communism has been described as pseudo Christianity. We are told that Communism has a doctrine to correspond to every one of the basic doctrines in our Chris-

tian faith. Thus Communism is a religion.

Sometimes we say that Communism is "atheistic," which means that it denies the existence of God. I prefer to say that Communism is "anti-God." It is against God.

Mr. Khrushchev, in his unguarded moments, makes reference to God. He can quote the Bible almost like a Baptist preacher. Their cosmonauts called back to earth to their time-reporting stations asking for a correction of time. After several efforts they failed to get this correction. One of them said, "For heaven's sake, give me the right time!" Do these things sound like atheists, or do they sound like those who are "anti-God"?

We cannot destroy Communism by killing Communists. Paul reminds us in Ephesians, chapter 6, that we wrestle not against flesh and blood, but against "principalities and powers."

Communism, then, is not a political or geographical entity. Communism is an evil force which takes the blessed truths of the revelation of God and twists them from a spiritual to a material, ballistic meaning so that in the terminology of the Communists they mean exactly the opposite to what they mean to those with a Christian culture and background.

The only way that we can destroy Communism is with an all-out witness for Christ. Communism is an idea, and it can be destroyed only with a better idea. We have this idea in Christianity, in the message of Christ. The question is whether or not we will give it to the world.

We are told that within the next ten years ninety million African people will change their religion from animism to some other form of religion. Will it be Mohammedanism, Communism, Hinduism, or Christianity? The answer lies largely with Christian forces of America. Since Southern Baptists are regarded as the largest non-Catholic Christian group in America, the answer lies largely with Southern Baptists.

History will record regarding us that this is either our finest hour or our worst hour. Someone has said that when the world is at its worst that is when the Christian must be at his best. Let us, therefore, give the more earnest heed to the things which we have heard "lest we miss the boat!"

## Religious publications favored in postal rates

Postal rates for religious and other nonprofit publications will rise only slightly by the new postal law passed by Congress.

The minimum per-copy rate for second class nonprofit publications will remain at 1/8 cent. The minimum per pound rate for such publications is currently 1.5 cents, but it will rise 1/10 cents each year for three years beginning in January, 1963.

The new bulk rate for third class nonprofit circulars, etc., will reflect an additional advantage for

this class. The rate for commercial users of this class at present is 2 1/2 cents per piece with a per pound rate of 16 cents. The new per-pound rate will be 18 cents, and the minimum per-piece rate will rise each year for three years — 2% cents in 1963, plus 1/8 cents increase each of the two following years.

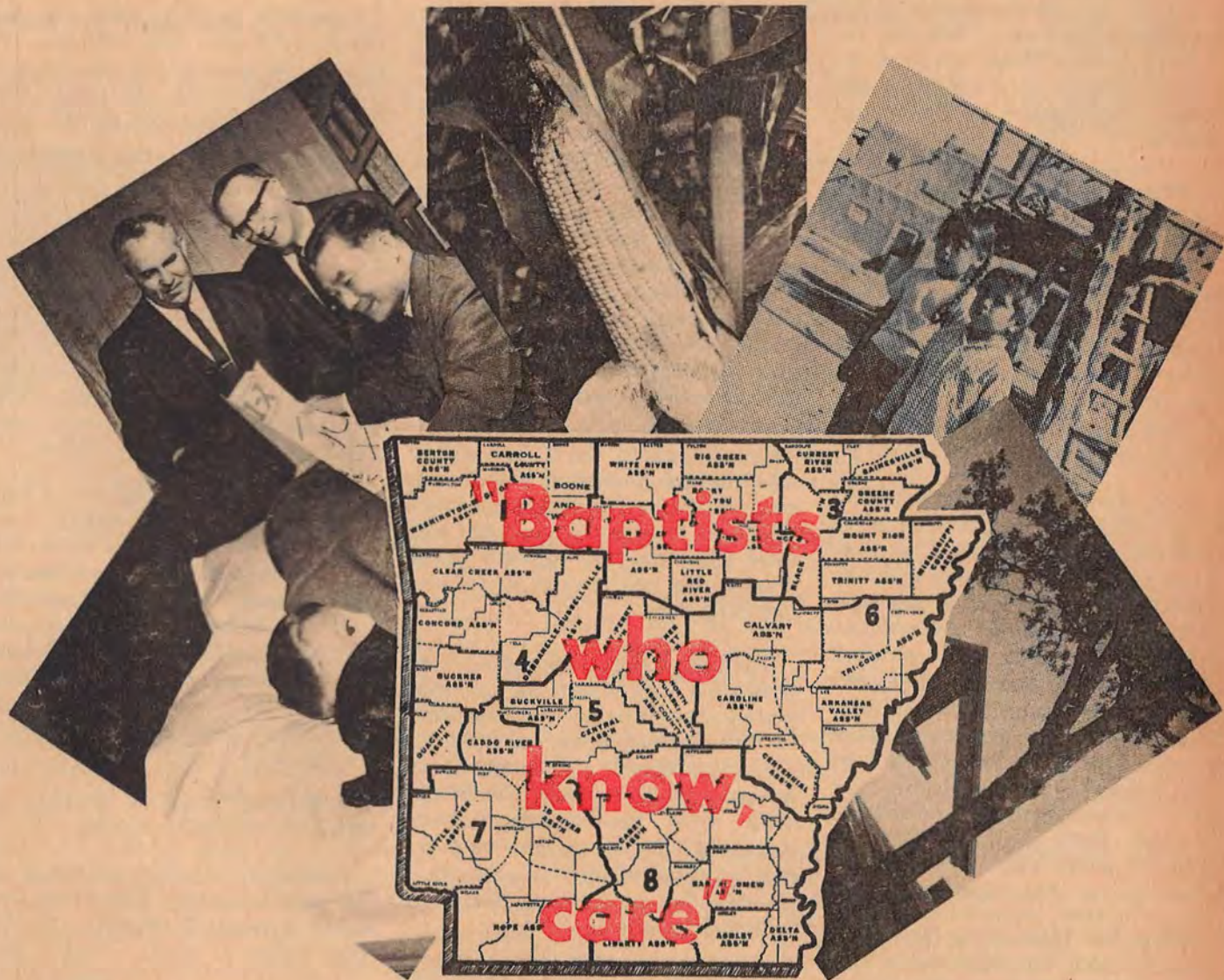
Nonprofit users in the above category will have no increase in the minimum per piece rate. In addition, the minimum per pound rate will decrease from 16 cents to nine cents. The annual bulk rate fee for third class nonprofit circulars will rise from \$20 to \$30.

## 'Religion in life'

NEW YORK (EP)—With the theme, "You Can Lift Your Life . . . Worship This Week," the 14th Annual Religion in American Life Campaign got underway here. It is designed to remind people that "life can be lived on a higher plane than materialism" by regular worship and prayer.

Efforts to get the theme across to all Americans will be launched in November through a nationwide promotion schedule.





**KEEP YOUR MEMBERS INFORMED BY SENDING THEM  
THE PAPER THROUGH YOUR CHURCH BUDGET!**

Write us about our free offer.

# Arkansas Baptist Newsmagazine

**401 West Capitol Ave.  
Little Rock, Arkansas**



# The age of religious lawsuits

By C. EMANUEL CARLSON

"THE age of religious lawsuits" could be a future historian's chapter heading for much modern religious news. More specifically, another heading could read, "Creeds in conflict in the public schools."

[First of a series of three articles.]

The modern wave of litigation began in the late 1940's and seems to be gaining momentum rather than reaching a conclusion. This is probably inherent in the nature of the process. At present no informed crystal-gazer would venture to describe the stopping point.

Last June the U. S. Supreme Court ruled that state boards of education, being agencies of government, do not have the right to formulate prayers and either promote or require them in the public schools. With this decision most Baptists could agree because our movement has long protested government roles in trying to shape the religious faith and practice of the citizens. This decision may have caused many Americans to re-check their confidence in religious freedom and to take stock again of our American principles.

Since the New York Board did what it did, the Supreme Court had no choice but to do what it did. However, taken as a whole the episode opened more questions than it settled.

Granted that boards of education are beyond their powers in prescribing or formulating prayers, what then is the status of the "Lord's Prayer"? May this prayer be legally prescribed as the prayer to be used?

What about school principals or teachers, may they formulate prayers for their classes? Or, may teachers select pupils who bring some particular prayer formula from home to lead the classes in prayer? If silence is imposed to gain an attitude of prayer, perhaps this too is "an establishment of re-

ligion"? So the litigating process can go on to finer and finer points of procedure.

The same principle applies to the defining of the uses of the Bible which are appropriate in the public schools. To be sure, the Bible is literature and belongs in the literature courses and on the library shelves. But for Christians it is more than literature, and is used for spiritual guidance and for the uplift or inspiration. The line which divides the religious uses of the Bible from the historical or literary uses is a fine one, sometimes hinging on no more than the inflection of the voice.

The Supreme Court has three cases before it dealing with these matters. Some decision is unavoidable, even though that decision will raise a whole crop of new questions which will require more precise litigation.

The next issue which merits consideration soon is how far can this process go before we have restraint on "the free exercise" of religion. This guarantee is also in the First Amendment. Following immediately upon the statement that there shall be no actions respecting "an establishment of religion," it adds "or prohibiting the free exercise thereof."

The right to exercise one's religion must apply even on public property such as schools and school grounds. As Baptists we have insisted on the right to preach even on streets and in public parks. What, then, may we do with reference to starting the day's work or starting our lunch at school? Will we tolerate restraint on the practices which we want?

I can easily detect the impropriety of some of the Roman Catholic ideas and manners of religious expression. Beads, crossings, robes, etc., leave me cold as religious symbols, but for some they are the essence of reality. Baptists have no doubt played their full share in asking the courts to guard against religious impositions of this kind.

Now our Jewish neighbors are asking the same courts to apply restraints on some of our practices, such as a creche at Christmas, a play at Easter, a baccalaureate service, and the visiting evangelist.

Lawsuits aplenty seem to be ahead, with each case pressing for a uniform answer for all schools in all communities. And each decision calls for a dozen more!

The protection of the rights of people, even when those people are a small minority of the population, is essential to freedom and democracy. The unfortunate thing is that our considerations and our skills are so lacking as to throw the untangling of these relations upon the courts. Teachers, principals and local boards are in better positions to handle them with sensitivity.

Where we are a part of a majority group we can extend ourselves in behalf of the minority and express a Christian witness in the process. When the minority claim their equal rights we can give them our blessings, too. Where we are a minority we can exercise patience and magnanimity while we in turn defend the rights which are properly ours.

How much litigation of religious issues do we really want?

[Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington D. C.]

## 'M' Night emphasis

NASHVILLE — "Be Ye Witnesses" is the theme of Southern Baptists' "M" (mobilization) night meetings this year, scheduled in most associations for Dec. 3, ushering in a year emphasizing world missions.

An attendance goal of 600,000 represents a substantial increase over last year's record attendance of 553,761. There were 22,340 churches represented in a total of 1,114 associational "M" night meetings in 1961.

Program suggestions for this year are given in the final quarter, 1962, issue of *Baptist Training Union Associational Bulletin*.



## COUNSELOR'S CORNER

(Author of the book, "Sir, I Have A Problem," at your Baptist Book Store).

### Dancing Baptists

**QUESTION:** My daughter and I go to the American Legion hall every Saturday night and dance. Then, when possible, we go to a Baptist Church on Sunday. The pastor gets up and preaches against dancing. He says Baptists do not believe in dancing. What do you think?



DR. HUDSON

**ANSWER:** I think that you ought to think for yourself and try to find the mind of Christ on this matter.

Furthermore, I think your pastor has a right to believe and preach as he believes he should. I would be the last to hamstring the pulpit.

Of course, there are Baptists who dance. Dancing is no test of faith or morals with Baptists. Baptists believe in freedom of the individual conscience before God and man. We have no pope nor written creeds, we boast. Yet your pastor says Baptists do not believe in dancing. Which Baptists? Your pastor has a right to speak only for himself.

Now do what you think is right and keep an open mind. You may be wrong.

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

### Executive Board

(Continued from page 2)

We are enthusiastic about the future outlook. Dr. James Lackey is getting a good start as director of stewardship promotion and we believe that the plans now being discussed will help in a vital area of our Baptist life—namely, the smaller churches.—Ralph Douglas, Associate Executive Secretary

# Middle of the Road

By J. I. COSSEY  
Walnut Ridge, Arkansas  
Field Representative  
*Arkansas Baptist Newsmagazine*



MR. COSSEY

**DON'TS FOR THE PREACHER.** These don'ts will guide the preacher in his dealings with the people with whom he works.

1. **DON'T PLAY FAVORITES.** Even though one member may have a lot of money and another may have a bare living, the preacher must treat them alike. Even though one may be a qualified and willing worker and the other only a seat-warmer, treat them alike.

2. **DON'T BE UNFAIR.** You must never use trickery to carry your point. Unfair dealing will bring less, and less response to your leadership. Once your constituency discovers that you are not fair with them, your leadership is gone forever.

3. **DON'T BE DECEITFUL.** People will not tolerate deceitfulness. Errors in judgment or even incompetency may be quickly forgiven, but not deceitfulness.

Crabbe said, "Deceivers are the most dangerous members of society—they trifle with the best affections of our nature, and violate the most sacred obligations."

4. **DON'T EXAGGERATE.** It is quality that counts, not quantity.

Tyron Edwards said, "We always weaken what we exaggerate."

Hume said, "Exaggeration is neither thoughtful, wise, nor safe."

C. Simmons said, "Those who exaggerate in their statements belittle themselves."

5. **DON'T PLAY ONE MEMBER AGAINST ANOTHER.** Double-dealing never pays. They all quit.

6. **DON'T BE CONDESCENDING.** Don't assume that you are better than other people because you occupy a place of leadership. Never appear that you are making a sacrifice to lead people. Once they discover this note in your life, they will never follow you again. Never appear that you are waiving your dignity in order to talk to people. Don't go around with an air of superiority. Treat all your people with due respect and consideration.

7. **DON'T COMPLAIN.** Complaining will not get you anywhere. No one likes to be in the presence of a complainer.

Johnson said, "The usual fortune of complaint is to excite contempt rather than pity."

Burns said, "I have always despised the whining yelp of complaint, and the cowardly feeble resolve."

8. **DON'T ASK FOR FAVORS.** Never bring pressure because you can do it. Always be a grateful leader and many favors will come on their merit.

9. **DON'T EXPECT THE IMPOSSIBLE.** Don't expect others to do what you cannot do. Don't put your people on the spot with some wild idea that has never been tried. Be reasonable with your people and they will follow you.

10. **DON'T WORRY.**

Arnold Bennett said, "The best cure for worry, depression, melancholy, brooding, is to go deliberately forth and try to lift with one's sympathy the gloom of somebody else."



# New Negro Baptist work at Pine Bluff

By CLYDE HART

Executive Secretary, Race Relations Department



DR. LAWRENCE DAVIS  
President, A. M. & N. College

ALL of Arkansas owes a debt of gratitude to Dr. Lawrence Davis, president of A.M.&N. College, Pine Bluff. Dr. Davis has held this position for about 20 years. During this time he has led the college from a very small position to its present place as a great, fully accredited, four-year college.

Dr. Davis is a native Arkansan, a graduate of A.M. & N. (where he worked his way through by doing janitor service). He did his graduate work and received his Ph.D. degree from the University of Arkansas. Dr. Davis is held in high esteem by both white and Negro leadership throughout the state.

It has been my privilege to serve on the joint committee on Negro Ministerial Education of the Southern Baptist Convention, National Baptist Convention and the American Baptist Convention. Also, I have served on the advisory Council of the Southern Baptist Convention, on work with National Baptists. This has afforded me the opportunity of meeting many Negro college and university presidents throughout the nation. In

WE have just completed what we consider our most significant step forward in our program to help our Negro Baptist friends help themselves in developing better churches by developing better leadership. The completion of our Baptist Student Center Building at A. M. & N. College, Pine Bluff, will afford our greatest opportunity.

This semester we are offering four three-hour Bible courses: (1) Old Testament History; (2) New Testament History; (3) Church Administration; (4) Christian Doctrines. These courses have been approved by the college administration and students taking them will receive full credit toward their degrees. The courses are offered on the same basis as any other elective courses. A BSU organization will soon be in full operation.

We have been very careful to set this work up so that it would meet all the requirements of the college and the standard of the North Central Association. At the same time, we have been careful not to violate the principle of separation of Church and State. Every cent of the cost of the program—the building, equipment, operational cost, etc.—is Baptist money. Not one cent of tax money will go into this work. We are grateful for the generosity of both white and Negro Baptists of Arkansas in making this work possible.

Last year, with an A. M. & N. enrollment of 1,900-plus, 1,012 were Baptists. This year, with an enrollment of 2,300, over 50 percent are Baptists.

A. M. & N. is the only four-year, fully accredited college in Arkansas where a Negro Baptist student can go and get courses in Bible taught by a Baptist teacher.

In my humble opinion, Dr. Lawrence Davis stands at the head of the list. Measured by the standards of Christian character, integrity, training, experience, dedication to his institution and the education of Negro youth, Dr. Davis is one in a thousand among Negro college presidents.

If A.M. & N. College could be set free of political pressure and harassment and given the financial appropriation she justly deserves, it would become the Number One Negro college in America, under the leadership of Dr. Davis and the present Board of Trustees.

A.M. & N. College is different from our other state "land grant colleges" in that it is not a district or sectional college. It serves the whole state and belongs to the whole state. No politician should be permitted to use this college as a political pawn, or for political patronage. Arkansas needs this college at its best, and anything that would weaken it or down-

grade it to the point that it would lose its accreditation, would be tragic!

## Bible teacher

WE are fortunate in having Rev. L. K. Solomon as Bible Teacher and BSU director for our A.M.&N. Baptist Student Center.

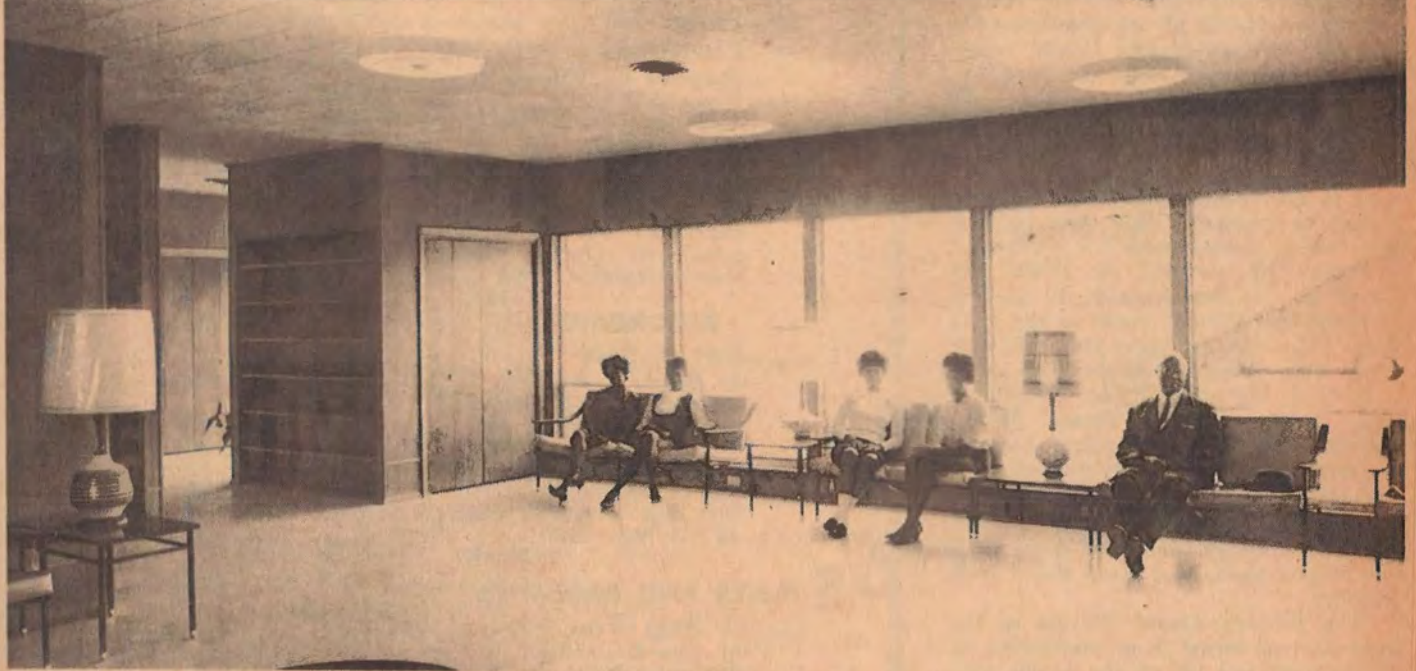


REV. L. K. SOLOMON

He is 29 years old, with a B.A. degree from Butler College, Tyler, Texas, and a B.D. degree from Southwestern Baptist Theological Seminary, Ft. Worth, Texas. He is married, and his wife is a college graduate and former school teacher in the public school system in Ft. Worth.

Rev. Solomon is well qualified, possessing a good personality and a deep sense of dedication to God and his work. Already his influence is reaching out for good among the students and faculty of this great school.





BAPTIST STUDENT CENTER AT A. M. & N. COLLEGE

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# The Bookshelf

REPRINTS from The Speaker's Bible, Edited by James and Edward Hastings, from the original printing by the Speaker's Bible Office, Aberdeen, Scotland, in 1930, and just off the presses of Baker Book House, include:

Minor Prophets, Psalms (Vol. IV), Philippians and Colossians, and II Corinthians.

In the introduction to the volume on the Minor Prophets, H. Wheeler Robinson says of Hosea:

"To the modern reader, Hosea is one of the most attractive, and yet one of the most difficult of the prophets—attractive because of the human story which underlies the book, and wins our poignant interest and sympathy, and difficult because the story is told in so remote and allusive a fashion, and because the prophecies which are linked with it are broken and disjointed, controlled by emotion rather than by any principle of logical order."

Typical of sermons on Hosea, as found in this commentary, is one on "Unconscious Decay," based on the text, Hos. VII:9—"Gray hairs are here and there upon him, yet he knoweth not."

Each of the other Minor Prophets—Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi—is treated, with a separate introduction.

Psalms IV begins with Psalm 104 and continues through Psalm 150. Some typical sermon topics and texts found here include:

"The People's Amen: 'Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen'" (Ps. 106:48).

"Deliverance in Extremity: 'Then they cried unto the Lord in their trouble, and he delivered them out of their distresses'" (Ps. 107:6).

## Philippians-Colossians

Introductions to each of these letters by Paul include such considerations as authorship, unity of the epistle, place of composition, date, circumstances implied by the letter, Paul's purpose in writing the epistle, leading religious ideas of the epistle, and the permanent value of the epistle.

## II Corinthians

Someone has said: "If any pastor wants to hit any and all categories of sin that are ever found in a church, let him preach through I and II Corinthians."

Nowhere does Paul so disclose his soul struggles, his passionate yearnings over his churches, his pride in the ministry entrusted to him, his consciousness of human inadequacy, his ecstasies and depressions, his exuberant joy in the Christ life within, his conversation with the God who stands behind all, as in II Corinthians.

The material contained here is especially helpful to pastors concerned about the encroachments of worldliness upon themselves and their people.

- ✓ Sing a song
- ✓ Produce a play
- ✓ Show a filmstrip

of Christmas!

Check the titles you desire, fill in coupon below, and mail this ad to us today. We will ship your order to you immediately.

**Unto Us**  
by *Clara L. M. Waldrop*

The traditional Christmas story told using tableaux and readers. Costuming and staging instructions included. 10 men, 2 women. (26b)

35¢

**Arise, Thy Light Is Come**

by *Robert H. DeWitt*  
A pageant presenting the Christmas story in the modern language of Phillips' translation of the Gospels. Few props required. 6 women, 11 men, a reader or special choir. (26b)

35¢

**Make His Name Glorious**

by *Dorothy Lehman Sumereau*  
A dramatic worship service on the life of Lottie Moon, missionary to China. 4 men, 4 women, choir, narrators. (26b)

50¢

## FILMSTRIPS

**And on Earth Peace**

Emphasizes the idea of peace by pointing out that individual, national, and international peace depends upon acceptance of the "Prince of Peace." 30 frames, color, with manual. (26b)

\$5.00

**Joy to the World**

The beautiful Christmas story is here presented along with modern applications to help Christians enjoy its blessings. 25 frames, color, with manual. (26b)

\$5.00



## MUSIC

**Songs for Christmas**

compiled by *William J. Reynolds*

Forty-six Christmas songs—the most familiar traditional hymns plus a rich variety of unfamiliar songs, old and new. For individual use or for groups—at home, at church, at school. (26b)

85¢

## RECORDING

**Lo! A Star**

by *Robert Graham*  
Broadman's first Christmas cantata for children, performed by a Junior-age choir. Presents the happenings leading up to Jesus' birth. 10 songs. 7-inch, 33 1/3 rpm. (26b)

\$1.49

## PLAYS AND PAGEANTS

**A Star Too Far**

by *Don Fearheiley*  
A play for Christmas. The theme—a misunderstanding and reconciliation of a father and his son. Setting is a small living room. 3 men, 2 women. (26b)

35¢

**The Holy Nativity**

by *Harvey B. Hatcher*  
A unique telling of the Christmas story. Acting done behind a muslin screen and seen by audience in silhouette. Instructions for building screen included. Number in cast may vary. (26b)

35¢

## BAPTIST BOOK STORE

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**BAPTIST  
BOOK  
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408 Spring Street  
Little Rock, Arkansas



# OUR CHILDREN

A little boy came to me and cried,  
Because a gun was shot, his mother died.  
His daddy was in jail; a judge had said,  
Before he left there he would be dead.

A little girl—she wasn't very old—  
Came to me, and this is what she told:  
"I have no place to stay; there's no food,  
I'm hungry and the folks have been so  
rude."

"I ain't got no home," the older sobbed;  
"Daddy's in jail because he robbed."  
And mommy's gone away and she's hid  
Out with another man. . . . yessir, she did."

"Mommy's sick," I heard another say,  
"And they took my daddy away,  
Because he's bad off, and won't get well—  
Not so far as the doctors can tell."

Mother and daddy—they sure could fight,  
Even when us children were in their sight,  
And they left us right in between  
Because they were so very mean.

What could I say? They were sincere,  
And their needs were so very clear.  
"There is no room!" Could it be?  
It would seem a reality.

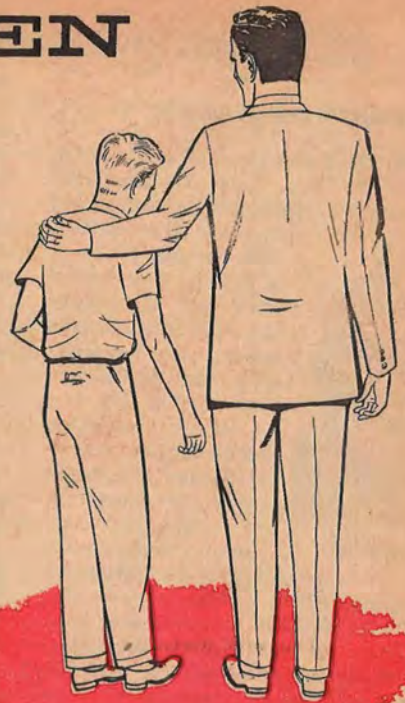
The Home was full; so was the inn,  
When Mary wanted to go within,  
But Jesus had to have a place to go;  
And so do these, I really know.

Somehow, my children, I thought,  
A way is being sought.  
Because it is within God's plan,  
For you to be a woman or a man.

Who'll be a credit to those who care,  
And with you their stewardship share.  
Forgetting the past, letting it be,  
And building a future more hopefully.

Not where you've been, we say  
But where you're going another day.  
You come to us and we'll give  
A Home where you may live.

Because there are those who care,  
Those who will pray and share,  
Who will support you in deeds,  
And help Christ supply your needs.



**ONE OF YOUR  
BOYS AND GIRLS**

**THIS IS YOU,  
ARKANSAS BAPTIST**



**Arkansas Baptist  
Home for Children**

Monticello, Arkansas



Missions-Evangelism

The major emphasis

WHEN OUR State Convention was organized at Tulip, Sept. 21, 1848, the 72 messengers wrote the Constitution

in which they stated, "The primary object of this Convention shall be to supply the destitute regions within its bounds with the unadulterated word of Life and a living ministry, and to aid, by appropriate and scriptural means, all destitute and feeble churches."



DR. CALDWELL

The messengers took an offering for State Missions which amounted to \$1,700 in cash and pledges and several missionaries were appointed to go into the harvest fields. The Lord blessed their efforts and the next year additional missionaries were appointed, some to conduct services among the colored people of the state.

In studying the history of Arkansas Baptists one cannot help but know that the blessings of the Lord have been upon the Convention in proportion to her missionary interests and endeavors. As a Convention we have prospered financially and numerically during the times when missions was the major emphasis and concern of the churches and their members.

We would do well to keep this in mind in this day in which we live. Churches must not become self centered in their interests and forget the mission program around the world. State Conventions must not become concerned about their own interest to the exclusion of a world program.

In thinking of mission interests and emphasis we should not confine it to finances. Some churches may think of mission work only in terms of the dollars which they contribute and give no consideration to some practical mission work in the surrounding areas or the association in which the church is located. It may be possible for a church to manifest a great interest in missions and do a good job without a great deal of finances. So don't think only of dollars when it comes to missionary work. — C. W. Caldwell, Superintendent of Missions

Doubling baptisms

OUR CHURCHES have closed their work for the 1961-62 church year. Were you pleased with your report on baptisms? Would you really like to improve that report next year? If so, then begin now with your detailed planning for evangelism. Some helpful suggestions are given below. Most of these were copied from your Evangelism Plan Book.



MR. REED

1. The pastor must lead the way in evangelistic compassion, prayer, personal soul-winning and preaching.
2. Take a thorough census of your entire church territory.
3. Pay the price to have an up-to-date file of evangelistic prospects on Form 120 and-or 195.
4. Have at least two well-planned and prepared for revivals per year, one a Baptist Jubilee Revival. Follow the Evangelism Plan Book.
5. Begin an all-out crusade to enlist,

train and use personal soul-winners. Pastors should preach Sunday, Jan. 6, on "Soul Winning" and give the people a chance to dedicate themselves to this important task.

6. Lead the church to be a praying church. Pray for the lost; pray for compassion.

7. Use the church council to help the pastor in planning for and promoting evangelism.

8. Intensify efforts for enrolling new people in Sunday School. We win one out of three lost people enrolled in Sunday School.

9. Have at least two department evangelistic services per year in each Sunday School department above Primaries. Also a Sunday School evangelistic service during the revivals.

10. Enlist every organization in evangelism.

11. Spotlight various Sunday School departments in Sunday morning worship services. Be pastor's guests.

12. Maintain a weekly church-wide soul winning visitation program.

13. Preach the great truths of the Bible without compromise.

14. Make each worship service yield the best in evangelistic results. Create a spirit of expectancy in every service.

15. Make the full use of Televangelism.

16. Make wise use of testimonies of those who have caught the thrill of winning people.

17. Make monthly progress reports to the church on evangelistic results. Let the clerk do this.

18. Take definite and necessary steps to conserve each new member for Christian service.

19. Start new missions in unreached areas of the church field, in cooperation with the superintendent of missions. Has your church really made an effort to start a mission?

20. "Be ye filled with the Holy Spirit." —Soul Winning Commitment Day, Jan. 6—Jesse S. Reed, Director of Evangelism

Don't Let



Kill Your

Intention to . . .

MAKE THAT WILL you've been putting off for 20 years !!!

Your family deserves the right sort of protection right now—the sort of protection only your Will can give. As circumstances change, the Will can be changed—but, you need a Will right now.

Making a Will that protects your family is simply "going the first mile."

A dedicated Christian who includes God's Kingdom in his Will is "going the second mile."

Talk to your Pastor or your Attorney—they will probably advise you to see or write the Arkansas Baptist Foundation.

Ed. F. McDonald, Jr., Secretary  
401 West Capitol Ave.  
Little Rock, Ark.

Training Union

Commitment Day

SUNDAY, Jan. 6, is "Soul Winning Commitment Day" in all of our churches. Every individual church member is urged to sign a commitment card on that day.



MR. DAVIS

However, this should be only the beginning of the soul-winning emphasis for the year. Pastors should offer a special training course for persons who sign soul-winning commitment cards. The resource units offered for use in the Training Union, which are worked out in cooperation with the Evangelism Division, are part of this plan.



It is hoped that pastors will urge many people who are not enrolled in Training Union to attend during January and participate in the resource units on soul winning.

A guidebook for pastors, "Guide for Training Christian Witnesses," has been published by the Training Union Department and sent from Nashville to each pastor about Nov. 1. This booklet explains the total study plan for January and gives the pastor specific help in planning a week-night course for all who sign the commitment cards. — Ralph W. Davis, Secretary

### Religious Education

#### A basic task

EVANGELISM is one of the basic tasks of a New Testament Church. As such, evangelism must constantly be given emphasis.



MR. ELLIFF

1963.

During this month, perhaps more than ever before, every organization of the church will be asked to accent Evangelism. The church will be presented soul winning commitment cards through the Sunday School the first Sunday in January.

Special resource units on How to Win People to Christ will be available for optional Training Union programs for the entire month. Two or three of these units per union should be ordered with the regular literature order for the first quarter of 1963.

There is also available splendid follow-up material for use by the pastor on Wednesday nights. This, too, can be secured with the Training Union literature mentioned above.

As always, the Brotherhood and WMU will give support to this month-long church emphasis, since personal witnessing is a part of the program of each. Special programs for the month will be given on personal witnessing. The Church Music programs will lend its invaluable assistance by helping teach Christian duty in witnessing and motivating to commitment through hymns and gospel songs.

Such is the role of the Religious Education in the church's task of Evangelism. All of the above has been planned and coordinated with the Southern Baptist Convention Department of Evangelism.

May this be a year of our greatest dedication and usefulness in the tasks of leading men to Christ!—J. T. Elliff, Director

### Brotherhood

## Status quo in a tottering world

HAVING BEEN engaged in a campaign for souls during the recent Cuban Crisis, I have been made acutely aware of the responses and the reactions of people, both Baptists and lost people, to the terrible dangers which hang over this nation and the world. This I found:



MR. TULL

Church members whose entire efforts in Christian service are comprehended in their going to church, sitting, giving, and (apparently) listening, are still staying well within their established pattern and away from any real work for their Saviour. The crisis of imminent and total war does not seem to budge them at all or move them in any way towards getting up from their lethargy and becoming really involved in working for their Lord while they still can work. Surely the love of many is waxing cold (Matt. 24:12).

Most unaffiliated Baptists seem to be willing to remain unaffiliated, with their lives and opportunities for service wasting away and their influence scattering to the four winds. I remember talking with a Baptist woman who had been unaffiliated for 23 years, whose husband had never made a public confession of faith in Christ. She couldn't "go to the revival" that night because she had an engagement "to go bowling." Failing God in one's church relationships leads eventually to a totally perverted sense of values and to a total neglect of Christian responsibilities, both towards the church and in the home.

Many lost people are willing to remain lost. They are just "not ready"; and circumstances are "just not right" at this time; or they want "to wait a while longer." They are not willing to be saved while they have the time and opportunity. The Bible tells us plainly that some day "sudden destruction" shall come upon this world (1 Thess. 5:3). When it comes the sleeping Christian will wake up to discover that his dreams (about how he some day is really going to serve the Lord) will never be realized; and the unaffiliated Baptist shall suddenly discover the real truth of his hackneyed excuse, "I don't know how long I am going to be here."

The lost person will discover too late that every effort that has been made to win him to Christ has been of God, and that he is too late forever to "get ready" to be saved.

Thank God that a remnant of faithful Christians was found, people willing to carry through on their privileges and responsibilities as Christians. They were people who have constantly been faithful, year in and year out. Yes, we had a revival; and as the result 26 people joined the church, 21 coming on their profession of faith. This was not a great ingathering, but it was a reflection both of the faithfulness of the faithful remnant and of the amount of real work that was done.

Every Baptist man and every other Christian will do well to search his own heart to see whether he is giving his best in his service to his Lord and Saviour. The era in which this generation is living is fraught with many dangers. Every one of us who names the name of Christ in truth must "redeem the time, because the days are evil" (Eph. 5:16).

We must work "while it is day; the night cometh, when no man can work" (Jno. 9:4).—Nelson Tull, Secretary

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## Church Music

### Commitment Day

ONE of the main tasks of the music ministry is to assist the church in the proclamation of the gospel. In fact, we go so far as to say that a church has a music ministry when: (1) It elects a person to direct the music; (2) It has at least one music group (choir, ensemble, quartet, etc.) that meets regularly; (3) It uses music to strengthen worship, education, and evangelism.



MR. McCLARD

What do we mean by saying, "The music ministry should assist in the proclamation of the gospel and strengthening evangelism"?

To be sure, the music ministry proclaims the gospel when any choir, ensemble, quartet, trio, duet, or soloist sings any text that presents the gospel message. To be sure, the music ministry performs a similar function when the instrumentalist plays music that brings to the minds of the listeners through the notes of the melody the words of great evangelistic songs.

To be sure, in the congregational

hymn, we help the people to sing with the mind and heart a kind of testimony to those among the hearers that have never accepted Christ. To be sure, the minister of music or the children's choir director is an evangelistic arm when he explains the great Christian truths that are expressed in the music rehearsed and performed by the graded choirs.

There are many other ways that the music ministry directly and indirectly proclaims. Let me conclude by suggesting one means that will re-enforce and vitalize all that is mentioned above. Personal soul winning in the music ministry is not just by the minister of music, but by every person enrolled in the music program. Unless there is direct witnessing on the part of the musician, we soon dry up spiritually and our song becomes

as a "sounding brass or clanging cymbal."

A few leaders are suggesting that the enlisting and evangelizing arm of the church is the Sunday School. This does not mean that the music ministry cannot include a program of daily prayer and witnessing to the lost people of the community. We can sing for decisions when we are burdened for definite prospects who have been contacted through a program of personal evangelism.

Jan. 6 is Soul Winning Commitment Day. I can only speak for one person, but as for my part, in the music ministry, I pledge my wholehearted support and active participation in this main function of the music ministry of the Church and for the individual.—LeRoy McClard, Secretary

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<b>One month free trial:</b>		
Brighton	Greene County	Rolla Utley
Kelso	Delta	R. C. Creed
Cash	Mt. Zion	Marion Berry
<b>Three months free new church:</b>		
Victory, El Dorado	Liberty	David Ray

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should become necessary to cancel a reservation, please notify the SBC Housing Bureau promptly. At least four choices of hotels or motels are desirable.

*Reservations will be filled in order of date of receipt.* Confirmation of reservations will be processed after January 1, 1963.

NO MINIMUM RATES, or any specific rate within the full price range quoted, can be guaranteed when your reservation is confirmed. Hotels make every effort to give you the requested rate. However, this is governed by prior check-outs and availability of such rooms on the date of your arrival.

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3	AMBASSADOR <sup>①②③</sup> 3560 Broadway	6.50-10.00	8.50-10.00	8.50-12.00	12.00-20.00
4	BELLERIVE <sup>①②③④</sup> 214 East Armour	6.00-11.00	9.00-14.00	10.00-15.00	18.00-35.00
5	BERKSHIRE <sup>①②③</sup> 1021 East Linwood Boulevard	5.50- 8.00	7.50-11.00	9.00-11.00	From 14.00
6	CONTINENTAL <sup>①②④</sup> 11th and Baltimore	7.00-12.00	9.00-14.50	11.50-15.50	21.00-35.00
7	DIXON <sup>①②</sup> 12th and Baltimore	5.50- 8.50	7.50-11.50	8.00-14.00	
	HYDE PARK <sup>①②③</sup> 336 West 36th	6.00-10.00	8.00-12.00	8.00-10.00	10.00-12.00
9	KANSAS CITIAN <sup>①②</sup> 1216 Broadway	5.00-10.00	7.00-12.00	8.00-15.00	From 12.00
	LASALLE <sup>①②</sup> 922 Linwood	4.00- 5.00	5.00- 9.00	7.50- 9.00	6.00-14.00
10	MONROE <sup>①②③</sup> 1904 Main	2.00- 3.00	3.00- 4.00		
11	MONTROSE 40th and Main	3.00- 4.00	5.00- 6.00	5.00- 7.00	8.00-10.00
12	MUEHLEBACH <sup>①②</sup> 12th and Baltimore	9.00-15.00	12.00-15.00	15.00-20.00	From 25.00
13	NEW YORKER <sup>①②</sup> 1114 Baltimore	6.00-13.00	8.50-15.00	10.00-15.00	25.00
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15	PARK EAST <sup>①②</sup> 10th and McGee	6.00-12.00	8.00-14.00	8.00-14.00	18.00-50.00
16	PLAZA 13 East Pershing Road	2.50- 4.00	3.50- 6.00	6.00- 7.00	
17	PRESIDENT <sup>①②</sup> 14th and Baltimore	7.00-10.00	10.00-13.00	12.00-16.00	From 30.00
18	RASBACH <sup>②</sup> 1116 Wyandotte	4.00- 6.50	5.50- 7.50	10.00-11.50	12.50
19	SENATOR <sup>①②</sup> 17 West 12th	4.00- 7.00	6.00-10.00	7.00-10.00	15.00

No.	Name	Singles	Doubles	Twins	Suites
20	STATE <sup>①②</sup> 12th and Wyandotte	5.00- 8.00	7.00-12.00	8.00-14.00	25.00
21	TOWN HOUSE <sup>①②③</sup> 7th and State, Kansas City, Kansas	7.00-13.00	11.00-14.50	12.00-17.00	From 25.00

#### MOTELS

	COLONIAL <sup>⑤</sup> 3830 Rainbow Boulevard, Kansas City, Kansas	\$8.00	\$9.50-10.00	\$11.00	\$12.00-13.00
22	DOWNTOWNER <sup>④</sup> 1234 Wyandotte	9.00	12.00-13.00	13.00	13.00 (2) 2.00 ea. addtl.
	FOUR ACRE <sup>④</sup> 8220 South 71 Highway	5.10- 9.18	6.12-12.24	9.18-12.25	9.18-14.28
	GLENWOOD MANOR <sup>④</sup> 92nd and Metcalf, Overland Park, Kansas	8.50-15.50	10.50-17.50	11.50-17.50	12.50-19.50
	GREAT PLAINS Highway 71, North, Parkville, Missouri	6.00	8.00	8.00	8.00 (2) 1.00 ea. addtl.
23	HILTON INN 610 Washington St.	9.00-16.00	13.00-20.00	13.00-26.00	3.00 ea. addtl.
	HOLIDAY INN <sup>④</sup> 13900 East Highway 40, Independence, Missouri	7.00- 8.00	9.00-10.00	12.00	14.00 (3) 16.00 (4)
	HOLIDAY INN <sup>④</sup> 8500 Blue Parkway	8.00	9.50	12.00	14.00-16.00
24	PROM <sup>④</sup> 6th and Main Streets	9.00-12.00	12.00-14.00	12.00-14.00	12.00 (3) 2.00 ea. addtl.
	MR. D'S <sup>④</sup> 1409 Admiral Boulevard	7.00- 8.00	10.00-12.00	10.00-12.00	From 14.00
	U-SMILE 7501 Blue Parkway	6.00- 7.00	7.00- 8.00	8.00-10.00	12.00 (3) 14.00 (4)
	U-SMILE <sup>④</sup> 7901 East New Highway 40	5.61- 9.18	7.14-12.24	9.69-13.26	12.24-20.40
	UNIVERSITY 4123 Rainbow Boulevard, Kansas City, Kansas	7.18	9.74	10.76	11.79 1.02 ea. addtl.
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**APRIL 24, 1963**



## Beacon Lights of Baptist History

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

### Y. R. Royal

THE name Royal has been connected with Arkansas Baptists since their early days of work.



DR. SELPH

As the first clerk of Drew county he performed the first marriage in the county.

Ordained before coming to this state, Rev. Royal preached and labored among the early settlers. He organized Flat-Creek Baptist Church with seven charter members, and served as its first pastor. Constructed out of pine logs, the building had a dirt floor. The church moved to Fountain Hill in 1920 and changed its name to First Baptist church in 1945. He served as third pastor of Monticello's First Baptist church.

Y. R. Royal was born in 1832 and came to Arkansas from South Carolina in 1835. He settled in what is now Drew county near the present site of Monticello.

Preacher Royal was one of three messengers from Seven Mile church in Drew county to attend the organizational meeting of Bartholomew Association, October 5, 1850. Seven churches met with Clear Creek Baptist church for this organization. Rev. Royal was elected clerk of the association and was a leader in this work until his death in 1867.

These far-sighted Baptists wrought well. Rev. Royal served on the committee appointed to draft a Constitution, Rules of Decorum, and Articles of Faith. They did such a thorough work that few changes had been made when the Centennial History was written in 1950.

This respected leader was treasurer of the association in 1860. That year the association clearly set forth its views of Sunday School work. "We cannot attach too much importance to this subject. The Sabbath School is the nursery of the church, and the place where we can best impress upon the minds of our children the necessity of early piety." (Centennial History of Bartholomew Association, 1850-1950, p. 4)

This association thought it unwise to support Union Sabbath Schools, because every feature of the Baptist denomination was stu-

diously avoided. The body encouraged the adoption of literature produced by Southern Baptists.

The magnitude of their Christian graces was demonstrated by the brethren following the Civil War.

Not a word of bitterness is found in the associational minutes immediately after the conflict nor in the following years. So far as the minutes reveal there was no such thing as the War Between the States.

The Rev. Royal's grandson, J. W. Royal, serves now as the pastor of Calvary Baptist church, Benton.

### Liberal divorce laws

LONDON, Ont. (EP) — The general council of the United Church of Canada has urged a liberalization of Canadian divorce laws to include grounds other than adultery.

The "other grounds" would be (1) desertion for three years, (2) gross cruelty (both physical and mental), and (3) insanity that can not be cured after five years of treatment.

The council said the present law recognizing only adultery as grounds for divorce actually encouraged adultery or falsification of adultery evidence.

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# A Sweet Surprise

By ELISE J. PERMAR

"LYNN, Lynn, wait for me," called Debby, running after her friend.

School was over for the day and the girls were on their way home. Debby caught up with Lynn, and the two started along the shady sidewalk together.

"What are you going to talk about at sharing time tomorrow?" asked Debby.

"I don't know," said Lynn unhappily. "I don't have a real hobby. I don't collect anything, post cards, or shells or anything else."

"I do," said Debby proudly. "I have a doll collection. I'm going to bring some of my foreign dolls tomorrow and tell what country they came from."

Lynn scuffed at the dry leaves sadly. Miss Morton, their teacher, had asked each boy and girl in the class to make a little talk tomorrow. She wanted them to bring something from their collection or hobby and tell about it. What could Lynn do? She didn't have a collection or hobby.

"You'll have to think of something, Lynn. Miss Morton said a hobby is what you like to do in your spare time," said Debby.

"I like to read," said Lynn. "I suppose I could bring my favorite books to school and tell about them."

"That's what we do on book report day," said Debby.

Suddenly Lynn had an idea. "There is something else I like to do. I don't know whether it's a real hobby, but I really like to do it."

"What?" asked Debby. "What do you like to do?"

Lynn laughed happily. "It's a surprise, Debby. You'll see tomorrow."

They had reached Lynn's house. As she ran up the front steps, she was calling her mother.

Lynn talked to her mother about the surprise and then hurried into the kitchen to work on it. She scrubbed her hands clean, put on a fresh apron, and started to work. She worked and worked, sifting flour, measuring sugar, stirring and stirring. Soon good spicy smells were coming from the kitchen.

When she was through working, Lynn went to the attic and hunted for a clean box. Soon she found the one her red sweater had come in. Lynn took the box down to the kitchen and lined it with waxed paper. Then she finished working on her surprise.

Next morning when she started to school, Lynn carried the white box carefully.

"What do you have in the box?" asked Debby when she saw Lynn.

"It's my hobby," answered Lynn. "It's what I like to do best."

Everyone crowded around to see, but Lynn would not take the cover off the box.

"It's a surprise. You'll have to wait until tomorrow to see."

The boys and girls were all anxious for the bell to ring and school to begin. They wanted to hear about each others' hobbies or collections.

As soon as Miss Morton had called the roll, she said, "I think we'll start to tell about our hobbies right now. I see so many interesting things. I want to hear all about them."

All the boys and girls had a chance to tell about their hobbies. Tommy showed his stamp collection with stamps in it from China and Japan. Mary had shells from her trip to the seashore. John had brought some of his airplane models that he had made himself.

At last it was Lynn's turn. She picked up her box and went to the front of the room to face the class.

"Miss Morton said a hobby is what you do when you don't have anything special to do," she said. "Best of all I like to help my mother bake."

Lynn opened the box and lifted out a big fat sugar cookie.

"Making cookies is my hobby," she said. "I've brought each of you a cookie."

All the boys and girls laughed as Lynn walked around the room passing out the crunchy sugar cookies. Miss Morton laughed, too.

"I think Lynn has the sweetest hobby in the whole class," she said, and the boys and girls agreed.

(Sunday School Board Syndicate, all rights reserved)



## God's Wondrous World

### *The wonder grass*

By THELMA CARTER

HAVE you heard of the giant grass called bamboo? Some treelike bamboo grows 120 feet tall, as high as a ten-story building.

Chinese people call bamboo the "king of the grasses." The Japanese people refer to it as the "staff of life" because its springtime shoots are a rich food.

Bamboo seed are a favorite food of the Chinese and Japanese people. Tender, young bamboo shoots, cut in early spring as asparagus shoots are cut, are served with rice, meat, and vegetables. They are also pickled, candied, and made into preserves.

Bamboo is one of the most rapidly growing of tall plants. It grows faster than most other members of the plant kingdom. Some species grow sixteen inches a day.

Bamboo is a woody grass, rounded, hollow, with jointed stalks. Some species are treelike; others are low-growing or climbing plants.

Japan is the world's largest bamboo-

growing country. Heavy rainfall and warm sea moisture of hot, tropical areas are favorite homes of bamboo. However, it grows in heavy snow in Japan. It also grows along our Pacific Coast.

Bamboo has some two thousand uses. It is used for such things as ships' masts, ropes, boats, rafts, fishing poles, shelters, weapons, and food. Bamboo pulp has long been used in making paper. The famous "bamboo books," written on tablets of bamboo and strung together like a fan, tell the history of China hundreds of years ago.

Take a moment to look for the bamboo objects in your home. Perhaps you will find bamboo window shades, wicker furniture for the patio, flower containers, birdcages, baskets, and other items.

Amazingly true is the fact that bamboo plants, with their tough ropelike roots, are able to withstand hurricane winds and earthquakes as no other plants are able to do.

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# MAN

BY REV. BURTON A. MILEY

Pastor, First Church, Springdale

November 11, 1962

Genesis 1:26-31; Psalms 8; Matthew 6:24-34; Hebrews 2:6-18

**M**AN is an unfinished animal. His work is unfinished in relation to the remainder of God's creation. Man himself is unfinished, for what he is not yet is far more important than what he now is.

Who made man? God did (Genesis 1:27). He made him in His own likeness. This does not refer to form but to content. God breathed into man's mold the breath of life and man became a living



MR. MILEY

soul. He was person and moral like his Creator (Genesis 2:7). Man was to act by volition and choice instead of blind instinct. He rated capacity to fellowship God, one person with another.

Why was man made? Man is not an end within himself. He is a means in the economy of God. His first simple instruction was to prune (dress) the Garden (Genesis 2:15). Man's start was working for God.

Man's full purpose is told in Genesis 1:26-28. He was to hold dominion over earth and her creatures. He was to govern the material world. It is sad when the material holds power over man.

God had a use for man. God would fellowship man and man would serve God (Genesis 3:8). Sin did not change God's program, but it changed man's value to perform. Man had to be reclaimed, cleansed and reset to purpose.

## Man's noble position, Ps. 8

**M**AN has his noble position only in his relationship to God. God is wonderful in His creation, excelling on earth and in heaven. The heavenly bodies made by the deft fingers of God show His greatness.

What is man to get attention from God and to command a care from Him? The word visit also carries the idea of care, to minister to.

Man is small in contrast to other

creatures. Yet he is exalted above other living creatures on earth. God has given him a mind with which to function. Brain plus a little brawn is better than brawn plus a little brain, else the elephant might be master over earth creatures. The greatest of wonders, short of God, is the mind of man.

What man must remember is that he holds this position by what God has done for him. "Made a little lower than the angels" means that man is inferior for a season to them (Hebrews 2:7). Man can think God's thoughts after Him. He can rejoice in what pleases God.

How terribly sinful for a man to use his mind, his originations, his initiatives and his skills and crafts against God who gave him his position.

## Mind and choice, Matt. 6:

**M**AN cannot go two directions at once. He can go east or he can go west, but never east-west. Man cannot hold two masters at once. He can have God in focus and fulfill original purpose. Else he can focus on material and skip God (vs. 24).

When the 24th verse was written the master held life and death power over the slave. The servant with two masters would destroy himself without gain to either.

God knows man's need of materials. Was not his body made from the material? How much material does one man need? Some never have enough. All life is expended to accumulate more and more. Thoughts, originalities, human advances are all used to gather material. God is left aside. God knows that one has need of eats, drinks, clothing, shelter. Is it not reasonable to think that the One who gave life would give sustenance for life? Is God a prankster?

"Take no thought" means that anxiety over the material needs should not be allowed to distract from God. Jesus kept His eye on His main business. He had no land, no insurance, no social security, and His treasurer was corrupt. Yet not once was He moved from His main

purpose by worry over sustenance for life.

This does not mean that Jesus would frown upon wise planning and condemn provisions against a "rainy day." However, Jesus would frown upon the rainy day ruining the sunshine of this moment through anxiety. Each day is to be lived one day at a time. The attitude of the Christian should be one of total trust that God will provide the necessities.

Man then is to seek, to look after the affairs of God first, then God will add the material things to his life in right proportions for his total welfare.

This is not a classic against human initiative and industry. It is a channel for all the strength man possesses. It should go to man having dominion over the earth's material because he honors God.

Two terms have been used or intimated which may be vague in meaning. One is materialism. Material has no opposition to or with God until it becomes the master. The error is not one of quantity but degree. Have you ever seen a child clutch in a tight fist a favored possession and not yield it to parent? That moment material ruled in the child's life—even to resistance of the ones who loved best and supplied all needs. Man who uses the material—any quantity—to usurp God's rightful position in his life is materialistic. The other term is spiritual. One is spiritual when the Spirit of God has proper position and leadership in the individual's life.

## Thoughts to keep

1. Man is God's chief tool for world welfare. "God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea, and rides upon the storm." But He uses man. Man is God's pleasure. He is God's tool, to perfect. The church, the Kingdom, and social righteousness all await man to place himself wholly at the use of God.

2. Man is able to do God's work. No, not by himself or within his own power. Man needs the enabling power of God, but when he has it, he can do God's work. What will man do with nuclear power, gadgets to help, and hydrogen forces without God? Man needs God else his thinking leads to destruction.

3. Man is a related being. He is related to God by creation. He is related to angels. He is lower (inferior) to them. He is related to the world about him. God is constantly working on these relationships. It is His supreme purpose in redemption. Man should be working on this relationship. It is his high value in purpose and attainment. The formula which God has given is "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matthew 6:33).



# Attendance Report

October 28, 1962

Church	Sunday School	Training Union	Additions
Alpena, First	63	51	
Osage Mission	43		
Berryville, Freeman Heights	192	85	4
Brinkley, First	363	108	
Camden			
Cullendale, First	489	245	
First	562	223	1
Crossett, First	569	223	
El Dorado			
East Main	302	161	
First	873	237	
Northside Chapel	51	39	
Trinity	237	105	
Forrest City, First	651	238	2
Midway Mission	67	69	
Fort Smith			
East Side	87	57	4
First	909	344	2
Missions	438	195	
Grand Avenue	607	321	5
Mission	21		
Trinity	280	144	1
Gravel Ridge, First	192	78	
Gurdon, Beech St.	194	91	
Harrisburg, Calvary	199	102	1
Harrison, Eagle Heights	270	109	
Hot Springs			
Grand Avenue	223	106	3
Park Place	431	176	
Huntsville, First	82	35	
Combs Mission	19	19	
Kingston Mission	19	17	
Jacksonville			
Marshall Road	106	52	1
Second	192	71	1
Jonesboro			
Central	554	238	6
Nettleton	255	113	
Little Rock			
First	1044	466	4
Berea Chapel	128	76	3
White Rock	38	17	
Immanuel	1290	519	8
Forest Tower	39	28	
Kerr	41	39	
Pleasant Grove	58	30	
Rosedale	314	117	3
Tyler Street	301	126	5
Magnolia, Central	708	305	
Marked Tree, First	170	65	
McGehee, First	452	221	
Chapel	67	40	
North Little Rock			
Baring Cross	797	245	2
Camp Robinson	62	51	
Southside Mission	44	27	
Calvary, Rose City	519	166	
Levy	639	261	2
Osceola, Calvary	188	88	
Smackover, First	309	169	1
Mission	25	11	
Springdale, First	450	165	3
Trumann, Corner's Chapel	177	104	1
Tyroneza, First	110	129	
Van Buren, Oak Grove	145	85	
Second	29	36	2

# A Smile or Two

## Why?

WHY can't life's problems hit us when we are 18 and know everything?

## Science vs. fiction

THE fact-finding youngster faced his mother one day, asking:

"Didn't you tell me the stork brought me?"

"Why, yes, dear."

"And I weighed 8 pounds?"

"Yes."

"Well, for your information," said the boy, "the stork hasn't the wing spread to carry an 8-pound load."

## Modern problem

THE middle-aged man was shuffling along, bent over at the waist as his wife helped him into the doctor's waiting room. A woman in the office viewed the scene with sympathy.

"Arthritis, with complications?" she asked.

The wife shook her head. "Do-it-yourself," she explained, "with concrete blocks."

## The answer

FINANCIAL Wizard: "Where does all that grocery money go that I give you?"

Wife: "Stand sidewise and look in the mirror!"

## Needs a new one

SWEET young thing (on her first fishing trip): "How much did that red and green thing cost?"

Boyfriend: "You mean the float? Oh, about fifteen cents, I guess."

Sweet young thing: "Then that's what I owe you — mine just sank!"

## Prescription

DOCTOR: "Your husband must have absolute rest and quiet. Here are some sleeping tablets."

Patient's Wife: "When must I give them to him?"

Doctor: "They're for you."

## Simple arithmetic

A PRETTY girl taking public-service examinations had this problem put to her: If a man buys an article for \$12.25 and sells it for \$9.75, does he gain or lose by the transaction?

The young thing pondered deeply then answered: "He gains on the cents but loses on the dollars."

## Missed out

OFFICE Manager (to new employee): "You should have been here at nine o'clock."

New Employee: "Why, what happened?"

## Wise Words

"DRIVERS who are contented, don't get their fenders dented."

"My driving is perfection; my courtesy is tops; I've just caught the reflection of motorcycle cops."

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## Reds oppose religion

MOSCOW (EP)—A stepped-up campaign against religion is allegedly being planned by Communists in the Soviet Union to coincide with the opening of the Second Vatican Council.

*Pravda*, leading Red party newspaper, criticized the "sluggish" pace at which programs of atheistic indoctrination have been conducted in the U. S. S. R. The paper charged that "atheistic education is being carried out unsystematically, lackadaisically and without impact on the hardcore of religious believers."

## Leprosarium raided

SAIGON, Vietnam (EP)—For the second time, Communist-led Viet Cong guerrilla forces raided a Roman Catholic-operated leprosarium at Ben San, about 20 miles from Saigon.

Before leaving with their loot, the raiders read a crude proclamation branding the leprosarium a collecting center for information from the United States. The last raid was in March, 1960, when the chaplain and nuns were held at gun point.

## Trial postponed

NEW YORK (EP)—Indefinitely postponed is a Church court's trial of Dr. Stuart Hamilton Merriam, ousted Presbyterian minister, on charges of "untruthfulness" and "tale bearing."

The commission met June 24 but adjourned after a one-day hearing. The reason given for the indefinite postponement of the trial was that briefs to be filed against Dr. Merriam were not yet ready.

Last May the Presbytery of New York removed Dr. Merriam from his pastorate at the Broadway Presbyterian Church here because it charged that he was unfit for a ministry to the intellectual community in the Morningside Heights area and that he exhibited a "disturbing lack of awareness of the fitness of things."

Dr. Merriam appealed his case to the judicial commission of the Synod of New York, but the commission upheld the Presbytery's action. He has said that he plans an appeal to the Church's highest court — the General Assembly — which meets in May.

## Restriction in Sudan

KHARTOUM, Sudan (EP)—The Sudan government has imposed new restrictions on missionary activity in this country where the Christian community is a tiny minority of 95,000 persons in a total population of 11,390,000.

Under a new 'Missionary Societies Act,' which comes into effect on Nov. 15, youth under the age of 19 will have to have their parents' written consent and government approval before they can be baptized. They will also need similar approval before they can be enrolled in a seminary or other church-related educational institution.

The law also will require that missionaries must re-apply annually for renewal of their residence permits and gives the government the right to inspect mission property and to review sources of mission income.

## Ancient synagogue

SARDIS, Turkey (EP)—A Cornell-Harvard archaeological expedition here has unearthed an ancient synagogue dating from the 3rd century A.D.

A marble slab showing the menorah, the seven-armed candle holder; a tree; and a shofar, the ram's horn used to announce the Jewish New Year, convinced the expedition's archaeologists that the building uncovered was the meeting place of Sardis' affluent Jewish community.

## Moslem asks blessing

UNITED NATIONS, N.Y. (EP)—In his acceptance address as president of the United Nations' 17th General Assembly, Muhammad Zafrulla Khan of Pakistan prayed to God for "wisdom, understanding and tolerance" among members of the international organization.

Said the 69-year-old Moslem leader: "I humbly beseech God to bestow upon us the wisdom, the understanding and the tolerance that would enable us to order our work and share our decisions that they might serve to abolish mankind's ancient fears, to assuage its hurts and to forward the fulfillment of its eternal hopes. Amen."

## 'Iron Curtain' lift

VATICAN CITY (EP)—Delegates from at least three Soviet-bloc countries were permitted to leave their countries to attend the Ecumenical Council of the Roman Catholic Church, which began Oct. 11.

Vatican officials welcomed the chance for personal contact with prelates from Hungary, Poland and Czechoslovakia. Only Poland had been expected to be represented.

An informant said it was assumed at least some of the group was coming to shadow the others to assure their loyalty.

## Texas on prayer

AUSTIN, Texas (EP)—If they are not officially prescribed or approved by the state government, prayers and Bible readings are permissible in Texas public schools.

Assistant Attorney General Pat Bailey wrote the opinion. It was endorsed by Attorney General Will Wilson after the measure was requested by state Education Commissioner Dr. J. W. Edgar.

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