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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MAY 2, 1963

personally speaking

Pastor and people

JUST about anything a church does to or for a pastor will certainly have precedent, for there is scarcely anything new under the sun in pastor-people relations.



ERWIN L.

As a concrete example of what I am talking about, consider two extremes of what happened to two different pastors in the same town at the same time, a few years ago. I know whereof I speak, for my family and I were living in this city—in another state—at the time of the actions I am about to

relate, and one of the preachers, the more fortunate of the two, was our pastor at the time.

The less fortunate of the preachers had gotten into trouble with his church. Just how and whose fault it was, I do not know. But one Sunday morning, the deacons took over from the pastor, called the church into business session, and fired the pastor on the spot.

The pastor tried to reason with the church about so precipitous an action. But nothing could stop the voting. And the church voted by overwhelming majority to declare the pastorate vacant as of then, and made it clear they did not want the deposed pastor back for the evening service.

When the pastor protested that he had children in school and it was two months till school would be out for the year, the church informed him that he was being given a check to cover his salary for two months beyond the day of the action and that he and his family would be permitted to live in the parsonage till school was out.

By striking contrast, just about the same time, a mid-week prayer service in the other church to which I have referred concluded with a reception honoring the retiring pastor and his wife. As a token of appreciation for the pastor's long years of service, the church presented him a check for \$7,200, the amount needed to pay the mortgage on his beautiful, new home, and voted to pay him a pension of \$300 a month, over and above his regular retirement, for the rest of his life!

Happy is the church that is blessed with the leadership and consecrated service of a godly,

able pastor. And there is a special blessing for those who find ways to honor and to show their appreciation for such saintly servants.

Erwin L. McDonald

IN THIS ISSUE:

FOR the real situation existing at Midwestern Seminary, read the editorial, "Tell It to the Trustees," page 3, and the report from the Seminary's president, Dr. Millard Berquist, page 17.

THERE can be little doubt that we are now in a period when the idea of a church-related vocation is deteriorating in the popular mind," declares Southern Seminary Professor Marvin E. Tate, in "Preachers or Peddlers?," starting on page 6. You will want to read this frank discussion.

HISTORICO-critical Interpretation" is the title of a timely article by Dr. Ray Summers, also of the Southern Seminary faculty, beginning on page 8. Here is help for those who desire a better understanding of how to study the Scriptures.

STILL another Southern Seminary professor writes about the call of God, in an article beginning on page 9. Every Christian is called to "full-life service," he concludes.

SOUTHERN Baptist Convention President Herschel H. Hobbs makes a concise study of "The Suffering Servant," in a *Baptist Beliefs* feature on page 10.

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news magazine

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

Tell it to the trustees!

WE had hoped the hassle over who's a liberal and who's not had died out for a while. But it appears that is not to be the case. An April 26 Baptist Press release out of Jefferson City, Mo., reports the Executive Board of the Missouri Baptist Convention has voted to petition the Southern Baptist Convention to deal directly with an alleged unwholesome situation at Midwestern Seminary, Kansas City.

The board's resolution follows:

"Whereas many of the churches of the Missouri Baptist Convention are concerned with the situation that continues to exist at Midwestern Seminary, and

"Whereas many Missouri Baptists feel that news releases about the trustee meetings of the seminary have given erroneous impressions of a harmony of opinion which actually did not exist, and

"Whereas the relation between the faculty and the trustees appears to be strained, be it

"Resolved that the Southern Baptist Convention be memorialized as follows: The Executive Board of the Missouri Baptist Convention feels that the trustees of Midwestern Seminary have not carried out completely the directive of the San Francisco session of the Convention concerning its boards and agencies and we pray the Convention to instruct the trustees of Midwestern to proceed with whatever steps are necessary to complete the removal of the liberalism which is still apparent among some of the faculty of Midwestern."

An official action by such a group of Baptists as these is not to be taken lightly. But how could the Southern Baptist Convention messengers deal intelligently with a memorial couched in such general terms as these?

Many of the churches "are concerned with the situation that continues to exist at Midwestern Seminary." What churches and how many of them have had investigations and official votes to determine how they feel? And just what is "the situation that continues to exist" at the Seminary?

The relation between the Midwestern faculty and the trustees "appears to be strained." What specific relation or relations and to whom does it appear "to be strained"?

It is asserted that "many Missouri Baptists feel that news releases about the trustee meetings

of the seminary have given erroneous impressions of a harmony of opinion which actually did not exist."

Can we not allow room for a difference of opinion even on the impression of how much harmony actually exists on any given Baptist grounds at any particular time?

It is asserted that the Executive Board of Missouri Baptist Convention "feels that the trustees of Midwestern Seminary have not carried out completely the directive of the San Francisco session of the Convention concerning its boards and agencies . . ."

Before we vote on that let us know just what the brethren are driving at. Just what is their idea as to what that San Francisco directive was? Specifically, just how have the Midwestern trustees failed at this point?

And what is the "liberalism which is still apparent among some of the faculty of Midwestern"? Who of the faculty? Apparent to whom?

Surely the questions raised here should be answered before any vote is taken. And you can see where this leads. If the Missouri Board attempts to answer the questions from the floor of the Convention, with specific charges lodged publicly against members of the Midwestern faculty, the accused would surely have the privilege of meeting their accusers and replying to their charges. We'd be engaged in a trial before a jury of 10,000.

When we break out of the normal channels we have established for the operation of our boards and agencies—through boards composed of fellow Southern Baptists duly elected by us—do we not raise more problems than we solve? If our boards cannot hear and handle charges related to the operation of their institutions and agencies, how can we deal with these matters from the floor of the Convention?

Let's tell the Missouri brethren if they have any complaints about Midwestern Seminary, to take them to the Midwestern board!—ELM

'... pray for us'

AN appeal for Baptists to pray for the annual sessions of the Southern Baptist Convention in Kansas City, May 6-10, has just come from the man who will be presiding there—Dr. H. H. Hobbs—who is completing his second term as convention president.

Quoting the familiar passage of I Thess. 5:25: "Brethren, pray for us," Dr. Hobbs urges that all of us pray, that we pray:

"For traveling grace for those who will gather from every part of the nation;

"For the messengers as they deliberate over issues of concern to all of us;

"That the Spirit of God may pervade every decision;

"That the peace of God may reign in our hearts;

"That God's will shall be done in all things."

Recalling the trying times of the Convention sessions of a year ago at San Francisco, Dr. Hobbs states: "Never have we been so conscious of a meeting bathed in the prayers of the saints more than in San Francisco last year. Thus the Convention faced many grave issues, found the will of God, and departed with a sense of unity and resolute purpose."

A glance at the agenda for Kansas City certainly emphasizes the timeliness of this call to prayer. Included will be the election of a president and other Convention workers; action on the newly proposed and enlarged "Statement of Baptist Faith and Message"; consideration of plans for the observance of Jubilee Year, to culminate next spring with the unprecedented meeting in Atlantic City; and many other matters too numerous to mention.

Only a small percent of all Southern Baptists can possibly be in the Kansas City sessions. But, as Dr. Hobbs points out, every one can be there through prayer. Let us heed the request of our great and honored leader to "Pray without ceasing," morning, noon, and night, that heaven may come down our souls to greet, and glory may fill the Mercy Seat."

Religion and relations

THE meeting last week of more than 100 persons from all major faiths of Greater Little Rock to seek for ways of applying religion to the ticklish area of human relations marked a good, if late, beginning. After all these years of strife and strain, this is the first time any united effort of religious groups has been made here to face realistically the problem of race relations. As one of the speakers noted, it may be that the most significant aspect of the new approach will not be in the field of race relations, but in the realm of religion itself, as representatives of the various faiths learn how to work together. Long have we

emphasized our differences. But here we had occasion to experience a fellowship that went beyond the bounds of Protestant, Catholic, or Jew. We found ourselves united by the Spirit of the Living God, who is Himself the Creator of us all, who loves us all and who is no respecter of persons.

Few would be so brash as to claim to have the answers to a problem as serious and complicated as that of race relations. This is all the more reason why we as mere men and women should turn to God for his wisdom and direction.

It happened!

Down in Arkansas

'Who's calling?'

THE other day a Little Rock woman who identified herself only as "a member of one of Little Rock's largest Baptist churches" called me up and started to give me a tongue lashing. "Who is this?" I asked. But she refused to identify herself. When I explained to her that I would talk with her—and listen to her—only if she would reveal who she was, she still declined. So I hung up.

Any Christian who feels led of the Lord to cuss me out can do so, either face to face or over the phone. But there is just one stipulation. I insist on knowing what particular Christian is doing the cussing out. I will not stand, or sit, still to be cussed out anonymously.—ELM

ROCK OF AGES



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.

The Williams cover

THANK you very kindly for the presentation of our work in the Arkansas Baptist. I greatly appreciate the many courtesies extended.

I think the front cover of the paper this week [our issue of April 18] was unusually poor art, however, I cannot attribute it to the photographer nor the staff of the Arkansas Baptist but hereditary influences. Of course, the environmental circumstances were splendid but I learned a long time ago that there are other factors which sometimes limit environmental influences.—H. E. Williams, Southern Baptist College, Walnut Ridge

REPLY: As we'd say down on Bunker, you've done stopped preachin' and gone to meddlin'!—ELM

Pastor available

LAST summer you listed me in the News Magazine for church work. A call came from Clarksville but I had already committed myself for teaching in Wister, having taught two weeks, and already moved.

I would be most appreciative if you would do the same thing again. Just say that I have pastoral experience, and that I desire pulpit supply or revival work—also that I would consider a pastorate after June 1st, at which time I would be able to move on the field. Ph. 655-7505, Wister, Okla.

My thanks!—Finis L. Card, Rt. 2, Wister, Okla.

The total commitment

LET me thank you for your thoughtful editorial in the March 21, 1963, issue of The Arkansas Baptist concerning your visit as a trustee here at the Seminary . . . We are more seriously engaged in the total commitment of our energies to teaching itself now than at any time I have been here at the Seminary. It is wonderful to be able to do one's work in clarifying and challenging the pastoral calling of our students with them. To be able to do this without confusion, conflict, and interruption is a blessing for which I thank God every day.—Wayne E. Oates, Professor of Psychology of Religion, The Southern Baptist Theological Seminary, Louisville, Ky.

After 30 years

THIS letter is written to express my appreciation for the good words which were recently published concerning me and my work with the Missions Department for the past sixteen years. I surely do not deserve such remarks. They make me feel so grateful. May I say "thank you, Dr. Caldwell". I enjoyed all of my work with you and the Missions Dept., and all the other co-workers.



MR. WILES

You have been a most wonderful man to work with, and made my work a great pleasure. I could not have accomplished what I did had it not been for you. I never worked with a sweeter spirited man.

I saw a very humorous side to the article which appeared along with my picture. Through an error of mine, the wrong picture was sent to appear along with the statement of my retirement. It showed me about the time I finished Ouachita nearly thirty years ago, instead of me at sixty-seven at the time of my retirement. I am herewith sending the picture that I thought was sent. If the Editor wishes to print it I would appreciate it. Many have joked me and written me about trying to appear so young, although I am retiring. This was not done intentionally. I surely want to apologize for the error, both to our dear Editor, and also the readers.

Yes, I have retired from the work with the Missions Department of the Arkansas Baptist Convention, and the opportunity of drawing a salary, but I certainly have not retired from the ministry. I am available to serve anywhere I may be called upon. My address is P.O. Box 53, Mountain Home, Arkansas.

May the Lord ever bless all the work of Arkansas Baptists. I am so proud of the fact the Missions Department was able to secure the services of Bro. R. A. Hill again. He did a great work with the Department several years, and I am sure he will even surpass that in the work he will do from now on. God bless him.—M. E. Wiles, Mountain Home

REPLY: Thanks, Bro. Wiles. Glad to have your current likeness. You've acquired some polish in the last 30 years!—ELM

The Bookshelf

Challenge to Religion, edited by Mathew Ahmann, Henry Regnery Company, 14 E. Jackson Blvd., Chicago 4, Ill., 1963, \$4.95, or \$1.65 paperback

One of the most significant books ever to be published in the field of race relations, this book contains the original essays and "Appeal to the Conscience" from the National Conference on Religion and Race, held in Chicago last January.

Some unusual quotes include:

"The plight of the Negro must become our most important concern. Seen in the light of our religious tradition, the Negro problem is God's gift to America, the test of our integrity, a magnificent spiritual opportunity."

"God is every man's pedigree. He is either the Father of all men or of no man. The image of God is either in every man or in no man."

"The ultimate worth of man is due neither to his virtue nor to his faith. It is due to God's virtue, to God's faith. Wherever you see a trace of man, there is the presence of God . . ."

" . . . the cross of Christ has created a new nation of men . . . This new nation, this sturdy race is unique in the history of mankind. It is a race created not by blood, but by grace."

American Protestantism, by Winthrop S. Hudson, The University of Chicago Press, 1963, \$3.95

Southern Baptists, as a denomination "lying outside the circle of 'co-operative Protestantism,'" is portrayed as a part of the "growing edge" of Protestantism—along with Lutheran Church-Missouri Synod. The author shows that Southern Baptists, in the period 1940 to 1954, increased from 4,949,174 to 8,163,562, a gain of 64.9 per cent in comparison with a population increase of 24 per cent. In the same time the Missouri Synod of Lutherans were showing a gain of 48.9 per cent. Mention is made of the fact that neither of these denominations belonged to the National Council of Churches.

Mr. Hudson says that Protestantism has increasingly taken its tone from the culture rather than dominating it as once was the case.

Principles and Practices of Pastoral Care, by Russell L. Dicks, Prentice-Hall, 1963, \$2.95

This is an introductory volume to a series and is intended primarily to give ministers a panoramic view of pastoral care and counseling.

Preachers or peddlers?

— By Marvin E. Tate —

THE subject of a short biographical section in the Book of Amos (7:10-15) is the meeting at Bethel between the prophet Amos and the priest Amaziah. Two conceptions of the role of a prophet emerge out of their dialogue. Amaziah had a common idea of the prophet: a man who preaches for a living. The prophet was viewed as a "professional" in our currently popular sense.

[DR. TATE, a native of Arkansas and a graduate of Ouachita College, is a member of the faculty of Southern Seminary, Louisville, in the Old Testament Interpretation Department. This sermon was preached by him recently in chapel exercises at the Seminary.—ELM]

Amos had a radically different "image." He did not deny being a prophet; but he sought to differentiate between the kind of prophet he knew himself to be and the kind which Amaziah thought he was. He considered himself distinctive because he was (1) a prophet in response to a divine constraint upon his life ("The Lord took me from following the flock"), and (2) his message was the word of the Lord which he had received. It was not his own ("The Lord said to me"). He spoke for God and not for himself and his own personal gain.

'Gain of godliness'

AMAZIAH expressed the view which is a perennial one in the history of religion. It is perennial because it is so frequently true. Professional religionists have left a sorry trail through every generation in their quest for the gain of godliness. "Whose bread I eat, his song I sing" has been the practical philosophy of a host of professed men of God. The true man of God must always be on guard against the transfer of this image to himself—and even more must he be sure that it is not a correct image of himself.

Paul was concerned about this problem when he wrote to the Corinthians: "For we are not, like so many, peddlers of God's word; but as men of sincerity, as commissioned by God, in the sight of God

we speak in Christ" (II Cor. 2:17). The word for "peddler" is one which refers to a person who "traffics in merchandise," particularly one who uses fraudulent methods. Our word "huckster" is a good translation. Paul refused a role as a "huckster" of the gospel. He accepted such roles as "apostle," "slave," and he admitted that he was a "fool for Christ," who belonged to a fellowship of the hungry, the thirsty, the ill-clad, the buffeted, the homeless—a spectacle before angels and men. All this, he was willing to be; but not a "peddler" of the word.

Paul denies this role for himself and for all true Christian witnesses. But in the minds of many the image persists: the preacher is the "huckster" of the church; his ministry determined by his personal gain. At best, the preacher is considered to be the divinely-called "salesman" of the church. But it is only a step, in our profit and product-minded culture, to reduce this concept to the "huckster" level. Of course, the salesman belongs to an honorable profession and preachers may profit from his counsel. Let us never be so foolish as to forget that we have much to learn from the children of this world and that they are often wiser than we. But we cannot allow them to write our job classifications as preachers of the word of God. We do irreparable harm to ourselves and to others whenever we permit ourselves to be bracketed with the professional "hucksters" of the world.

Professional hucksters?

THERE can be little doubt that we are now in a period when the idea of a church-related vocation is deteriorating in the popular mind. We have been reminded again and again of the decreasing number of people who are preparing for the preaching ministry. Can we doubt that one major contributing factor is the fact that the "image" of the preacher in the minds of many is that of a professional "huckster" who is often no more than a petty peddler of the gospel?

If we seek the reasons for this condition; we discover that the causes are multiple, complex, inter-related. Part of the difficulty stems from

great increases in church membership during the past 20 years which have permitted a deep infiltration into the life of the church of the principles and procedures of the economic world. Common administrative principles have been planted in the church where they have grown into major problems. Efficiency has become an idol, worshipped assiduously by deacons and pastors. Psychological principles borrowed from the advertising industry have been used raw and unbaptized. The result has been to frame the preacher in terms borrowed from the business world as sort of an ecclesiastical sales manager.

Consider 'the call'

THE backwash from an over-emphasis on Christian service through the church-related vocations accounts for much of our problem. When I was in college, some eighteen years ago, it was the common approach to suggest that every Christian under 35 should consider himself called to be a foreign missionary—and every Christian over 35 should repent for his failure to answer the call at an earlier age! The call to foreign missions was considered the "super" call. Pastors, educational directors, teachers, and musicians were ranked below! We were told, "Don't stay in a secular vocation unless it is impossible for you to do otherwise."

This approach swept many into the church-related vocations who were poorly gifted and inadequately motivated. In many cases they have had to leave these vocations or continue at mediocre levels of performance. They have not added greatly to the lustre of the preacher in our day; though it has been through no real fault of their own. They received unwise counsel from some of the Lord's more zealous servants.

The rising layman

NOW a new factor has begun to emerge out of the rapidly growing "lay theology." The emphasis of the past has been shifted to a new center. Today the word is: "Don't cease being a layman unless it is imperative that you do otherwise." We are told that the Christian should leave his "secular" vocation only under irresistible inner compulsion. We have come full-circle from the "Stay, only if you cannot go" to "Go, only if you cannot stay." Both of these extremes do great damage.

The young person today receives little encouragement to examine his life for evidence that he has received the gifts of God for an ordained ministry. He is told repeatedly that the most hopeful sign for the future growth and vitality of Christianity is the revival of lay theology. The key now is the layman, who has to tolerate the ordained church-people, but who really doesn't need them! The young person sees the rapid development of lay academies and in-

stitutes which usually develop free of the responsibility for the sweat and agony of the local church; financed and chiefly attended by men of wealth and professional status. When executive and professional people can meet for prayer and fellowship in the quiet and relative luxury of retreat surroundings, why should the young person consider the foot washing and often noisy business of being a pastor? Why be picayune when you can be professional? Why should you give up your vocational cake, when even the theologians are saying "The hope of the world lies in having your cake and eating it too"?

What can we do

ALWAYS comes the question of what to do. Perhaps, the answer should be that we can do nothing. In time the Holy Spirit will correct the situation. However, there does seem to me to be two things we can always keep in mind. First, we can demand respect for the call to the church-related vocation. The call comes from God. "And the Lord took me from following the flock, and the Lord said to me, Go prophesy to my people Israel"—so Amos to Amaziah. Ezekiel heard the voice of the Lord summoning him for a mission to Israel and saying: "Whether they hear or refuse to hear . . . they will know that there has been a prophet among them" (2:5). Titus received a strong word of counsel for his difficult ministry among the Cretans: "Let no man despise thee." The preacher may not gain the love of his people and they may not respond to his message, but he must win respect for the power which God has given him—or be a false prophet.

Second, we can understand the function of the preacher of the Word of God. The Word does not depend upon the preacher; he depends upon the Word. Like every Christian he is a witness of what God has done, but a witness with special gifts. In the very nature of the matter, he cannot be a "salesman." He has nothing to sell. He may go from house to house, as Paul did at Ephesus, but he goes as one who brings a precious gift. The gift he brings is the transforming Word of God.

There is no room here for false pride. The power and the glory of preaching belong to God. The preacher knows that his testimony is "broken testimony," broken because of his humanity and sin. He realizes that his very humanity is an insuperable limitation. He is but a very earthen channel. He can never forget his own need of cleansing and forgiveness while he preaches. He knows how easy it is for little men to pretend that they have the divine *charisma*; how many have made a mockery of the holy business of preaching! Let the preacher who does not know these things tremble in the realization that he is a false prophet. The better the preacher knows what he really is; the greater grows the respect for his ministry.

Historico-critical interpretation

BY DR. RAY SUMMERS

Professor of New Testament
Southern Baptist Theological Seminary

WHAT does the teacher of Bible mean when he used the term "historico-critical interpretation"?

Space and the nature of this article demand that it be brief and without documentation. Many readers will recognize many "sources" behind these lines. If other readers are interested in further reading, I shall be most happy to suggest bibliography.

INTERPRETATION has been defined as the effort of one mind to follow the thought processes of another mind through the medium of language. This is true whether it is written, spoken, or "sign" language. The medium of expression is not the main consideration. The main goal to be reached is the thought which is being expressed through that medium. The only adequate goal of interpretation is the discovery of the whole thought process and meaning of the writer—the entire state of consciousness which is expressing itself through this language. It follows, then, that the printed page is not the final objective in interpretation. The final objective is the meaning of that printed page to the writer, the original reader, to us in our day and need. "What is this writer saying to me through these words?" This is the quest of interpretation.

The goal thus defined assumes the guidance of the Holy Spirit in the interpretation of Scripture. The Holy Spirit was active in the production of the Scriptures. He was active in the preservation of the Scriptures. Jesus promised His activity in the interpretation of all the things which Jesus had said and done (John 14:26; 16:13-14). Students of W. T. Conner will recall that he often said that II Peter 1:19-21 means that no man has a monopoly on interpretation but that any man who is willing to be guided by the Holy Spirit who is behind the Scriptures may know the truth of those Scriptures.

WHAT is meant specifically by the term "historico-critical interpretation"? This means the determining of the meaning in the light of all the evidence provided by the phenomena of the original text and setting of a passage of Scripture. The word "critical" is a transliteration of a Greek adjective (*kritikos*) from the verb *krino* meaning "to judge in the light of evidence." The adjective pertains to "tracing out and passing judgment" on a matter, hence, to decide in the light of all available evidence. Webster's number two definition of *critical* ("exercising, or involving careful judgment; exact") is more accurately related to the Greek word than his number one definition ("inclined to criticize, especially unfavorably; captious; censorious"). Unfortunately too many readers stop with Webster's number one!

HISTORICO-CRITICAL interpretation begins in an attempt to ascertain all the circumstances which in any way affect the meaning of a pas-

sage. This includes a careful investigation of the details of the original text: lexical (meaning of words); grammatical (construction of words); syntactical (relation of words to one another); comparative (how this expression is used elsewhere); rhetorical (what type of literature the writer is using—epistle, history, poetry, parable, etc.).

It includes all which may be known as to the historical setting of a passage. Who was the author? What was his religious experience? Who were the original readers? What was their religious experience? What were their specific needs?

The Scriptures were not addressed to "strawmen." They were addressed to "real, live" men with deep spiritual needs and hungers. Under the Holy Spirit's guidance the writer used the method and materials most effective for securing the interest and understanding of his readers. To fail to understand the religious experience, characteristics, mental traits and needs of both writer and readers is to be handicapped greatly in interpreting the message.

THIS investigation includes careful consideration of Scripture in its context and in its contemporary thought patterns. God comes to man where he is and deals with him in the light of his total personality and experience. This is the meaning of Hebrews 1:1-3. "Bit by bit and manner by manner" God spoke to men as they were able to apprehend the revelation. Finally He spoke to them through His Son, Jesus Christ, who by being *Himself* revealed God to man. Here is the theological result of correct interpretation—the understanding that God was in Christ redeeming sinful men and that this was the culmination of the long series of redemptive activities dating from the beginning of man's sin and need of a Redeemer.

Historico-critical interpretation begins with the Scriptures, determines the meaning of the Scriptures in the light of all available evidences, and moves forward to the statement of "teachings" or doctrine. Herein, it differs from *dogmatic interpretation* which begins with doctrines predetermined as dogma and moves backward to the Scriptures for support. Whatever justification one may make for this second approach, it must be clear that the first approach is the foundation on which all doctrine must rest.

While volumes could be and have been written on this subject, I believe that most of the teachers of Bible in our colleges and seminaries would agree that basically this is what they mean when they use the term "historico-critical interpretation."

DOES this mean that all who use the method will arrive at the same conclusions? No. Many matters enter into the way one weighs evidences and forms conclusions. No interpreter is absolutely free

of "predisposition." The sincere interpreter will attempt an objectivity which is free of prejudice but an honest interpreter will confess some failure—whether in negative or positive results.

This is the type of interpretation to which as a university student I was introduced by J. B. Tidwell, B. O. Herring, E. D. Head. It is the type of interpretation which "came alive" for me under the semi-

nary instruction of H. E. Dana and W. T. Conner. It is the type of interpretation I have found in the writings of the men most respected by Southern Baptists. It is the type of interpretation I have heard from eminent teachers in America, England, and Switzerland. I may disagree with all these interpreters in some areas. The "method" remains valid; I recognize no other method for understanding the Scriptures.

Consider your call

—By Henlee H. Barnette
Southern Baptist Seminary
Louisville, Kentucky

CALLING is one of the basic teachings of the Bible. Biblical revelation from Genesis to Apocalypse is a summoning and sending of men. In the beginning of his ministry, Jesus appointed the Twelve "that they might be with him, and that he might send them forth to preach" (Mark 3:14). "Come unto me" and "go ye" come as a challenge to all men.

"Consider your call, brethren" was a plea of the Apostle Paul to the Corinthian Church (I Corinthians 1:26). This exhortation is most pertinent for Christians today because there is widespread misunderstanding of the Christian concept of calling. There exists the popular notion that calling and "occupation" are one and the same. Webster's Dictionary defines "calling" or "vocation" as exact equivalents of one's usual "work," "occupation," and "trade." This is a distortion of the Biblical view of calling, representing a complete emptying of the original content.

Of the 195 references to calling in the New Testament, only 73 have a strictly theological meaning. In every instance the calling is to salvation and service in the church. The call comes from God in Christ to all Christians (Romans 8:30). It is a call to the new life in Christ and to Christian witness.

The New Testament knows absolutely nothing of a Christian who is not at the same time a minister of the Gospel. There is no "laity" or "clergy" because all Christians are the people of God and members of "a royal priesthood" (I Peter 2:9). All Christians share in this common vocation. God does not call men to be bricklayers, lawyers, or doctors. Rather he calls bricklayers, doctors, and lawyers to be Christian ministers.

Within the general shared vocation, each person has his own unique gift and task. The gift may be that of apostleship, prophecy, teaching, preaching, administration, healing, speaking in tongues, and interpreting tongues (Romans 12:3-8; I Corinthians 12:4-11; Ephesians 4:11-12). The "gift" is of the Spirit and "spiritually discerned," both by those who receive it and others in the church (I Corinthians 2:12-14). A man's special function in

the church is determined by the providence of God and is matched by the possession of gifts appropriate to the function involved.

How does one become aware of his spiritual gift? A few men have a "cataclysmic call" as Paul on the Road to Damascus (Acts 9:1f.); others experience a gradual awareness that they have a particular gift to be exercised in the church; a few volunteer for special service of God as did Isaiah (Isaiah 6:1f.). For some, the "call" to a particular task in the church comes from God through the church as, for example, the call of John Bunyan, George W. Truett, and Dr. John R. Sampéy. Far too many churches are neglecting their important role of "calling out the called." Too often it is left up to the individual to decide as to whether or not he is called and to make application to the church for ordination. When this happens the church tends to conceive of its role as merely that of ordaining persons who apply for this action.

The question arises as to the relation of church members who are called to a particular spiritual task and their occupations. Most church members continue in their jobs or professions. Even Paul continued to make tents for a livelihood. Howard Butt, well-known evangelist who does an enormous amount of preaching, continues to operate a multi-million dollar grocery business. On the other hand, others give up their job and depend upon the church for their living as did the Apostle Peter.

Both of these decisions are valid. During the New Testament period none of the tasks as teaching and pastoring had become established as separate professions to be chosen by persons seeking employment. Hence, the acceptance of a special role of leadership within the church might or might not alter the previous state of employment. Today there are more than fifty different "church vocations."

Regardless of how a Christian makes his livelihood, he is called into the ministry. This is not merely "part-time" service, as over against "full-time" service, but a call to "full-life service." For the Christian calling involves every dimension of life. The Christian is to walk worthy of his vocation in his work, leisure, churchmanship, and in every other aspect of his existence.

There are hopeful signs today pointing toward a recovery of the Christian view of vocation as seen in the rise of a more radical laicism in the churches, the emergence of evangelical academies, a growing body of literature on the laity, and the establishment

of departments of church vocations in the major denominations.

A recovery of the Christian concept of calling would revolutionize the churches. Every Christian would conceive of himself as a minister of the Gospel; the curious phenomenon of an "active" and "inactive" church membership in our Baptist churches

would disappear; the gap between the so-called "sacred" and "secular" callings which developed in the Middle Ages would be eliminated; Christianity conceived as a mere "Sunday feeling" and a perfunctory performance of "little churchiness" would vanish. Christians would exercise their gifts for the Glory of God, the edification of the church, and the redemption of the world.

Know your missionaries

BY JAY W. C. MOORE

Henry Sterling Coleman

SERVING 17 years in Carey, Caroline, and Arkansas Valley Associations is the achievement of



H. S. COLEMAN

Henry Sterling Coleman, who is finishing up eight years in Arkansas Valley. He served one and a half years in Carey and nearly six in Caroline. Between Carey and Caroline he

served as pastor of First Church, Bearden. There were 157 additions in this three-year pastorate.

[THIS is one of a series on associational missionaries. Next week: Ford Gauntt, Buckner Association.—ELM)

Reared in a Methodist home, he was influenced to Christ by a Baptist preacher in his early teens. He was called to preach immediately, but surrender did not come until thirty years later. This was not an idle nor wasted period in his life as he taught in the Sunday School, supplied pulpits, directed revival music and served as a deacon.

Missionary Coleman's major has been evangelism. He has witnessed around 600 conversions in his mission activities. Many of these were from the 19 vacation Bible schools and the 35 revivals he conducted in Carey Association, and from the 34 revivals and 44 vacation Bible schools he has conducted in Arkansas Valley. Traveling to the remote corners of his association, Brother Coleman has been a John the Baptist in calling men to repentance.

He is one associational missionary who is also a Foreign Missionary. He feels his greatest ministry has been among the thou-

Baptist beliefs

The suffering servant

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

TWO views are commonly held with respect to the "Servant" passages in Old Testament prophecy (cf. Isaiah 42ff. and others). One is that they refer to the nation Israel. In certain instances this is true (cf. Isa. 41:8-9; 44:1). But in other passages the references are to a person (Isa. 42:1ff.; but note 42:19-20 where reference is to Judah). In each instance the context must decide.

These two views obtain regarding the "suffering Servant" passages (cf. Isa. 52:13-53:12). However, a careful reading reveals the Servant to be a person, not a nation. Christian theology sees these as prophecies concerning the sufferings of Jesus Christ, hence the "Suffering Servant." There is no incident in Hebrew history to which this above-mentioned passage might refer.

However, when it is studied in the light of the life, death, and resurrection of Jesus its meaning is quite clear. Isaiah 53:4-6 reads like an eye-witness account of Calvary (cf. Psalm 22:1-18).

During the period between the Testaments the Suffering Servant

sands of Mexican people who pick cotton in his area. He has distributed 51,900 tracts in Spanish, 2,910 New Testaments, 325 Bibles and 12,000 gospel portions to these people. Associational missions do not cost. They pay, like all missions pay.

role of Christ was overshadowed by the Messianic prophecies of judgment (cf. Mal. 4), so that even John the Baptist pointed to this latter ministry in his preaching (Matt. 3:7-12). And because Jesus adopted the role of the Suffering Servant, John inquired, "Art thou he that should come (*ho erchomenos*, the Coming One; Messiah), or do we look for another (another of a different kind of Messiah)?" (Matt. 11:3). Note Jesus' reply (Matt. 11:4-5). It is in this light that we may understand Peter's reply to Jesus (Matt. 16:21-23). So obsessed were the disciples with the Messianic role of judgment that they could not see the Christ as being crucified. Not until after the resurrection, and at Jesus' own teaching, did they comprehend His role as the Suffering Servant (Luke 24:44-46).

Jesus did not neglect to teach His mission of judgment (John 12:31, "judgment" here means "crisis."). Every time a man or a nation is confronted with Jesus Christ, it is a judgment or crisis. Judgment has been committed to the Son (cf. John 5:22, 27; 9:39). In His first coming Jesus was the Suffering Servant. In His second coming He will judge all men and nations (Matt. 25:31ff.; Rom. 14:10; II Cor. 5:10; Rev. 12:5; 20:11ff.). Now He is the Suffering Servant, our Saviour; then He will be our Judge, to reward the redeemed and to consign the unredeemed to everlasting suffering.

AGITATORS

By J. I. COSSEY

ALL agitators are not in washing machines. A washing machine without an agitator would be worthless. The agitation loosens the dirt in the washing process and makes it possible for the detergent to do the cleaning. Some agitation is bad and some is good. A cyclone is an agitation run riot. There is no way to estimate the destructive power uncontrolled agitation.



MR. COSSEY

If you have a cyclonic temper, don't agitate it, but take it to some lonely place for a season of prayer and quiet. Be much in prayer for any weakness that might cause agitation. God's help is available at any time for any cause of agitation. The most dangerous agitation is that mental kind that gets the human mind into a whirl.

An agitated mind, if left to run riot, will soon become a feeble mind. Agitation may be caused by religion, politics, or illness. It may be physical, mental, or spiritual. God only can bring about complete recovery from the wrong kind of agitation. Don't become a chronic agitator, nobody will want to be with you.

Agitation is not the same as gossip. A gossip will start a rumor, an agitator will keep it going. Gossip may not do much damage unless it is agitated. Several years ago I knew a preacher who seemed to be happiest when he could find something to agitate. He did not feel at home until he found a bone to gnaw. His agitation always enlivened when in some kind of committee or business meeting.

Another preacher was just as alert as an agitator of good things and aggressive ideas. He was ready to promote the most progressive ideas.

Thus saith the preacher

Why this loss to other denominations?

Dear Editor:

In a recent conversation with a group of fellow preachers, some of us voiced alarm over the seriously growing loss of our Baptists to other denominations, especially the Presbyterians and Episcopalians. It seems that this is a widespread trend. In our group this phenomenon was noted as taking place in Texas, Louisiana, Maryland, Tennessee and Kentucky. No doubt it is other states, too, but there were no representatives at this table.

What's the matter? One man rather gruffly suggested that it was good riddance, that if they weren't any better Baptists than that we ought to lose them!

I can't buy that sentiment. After all, they were good enough for us to take them in in the first place. Perhaps we didn't look them over as closely as we should before adding them to our statistics. Nevertheless, something caused them to want to be a part of the Baptist fellowship originally.

Could it be that our constant emphasis on having additions and stressing organizational programs might be a part of the fault? Far be it from me to suggest that we de-emphasize our evangelistic efforts. We need more, and better. But we also need to make some recognition of the fact that the sheep need to be fed, and some of our sheep are sensible enough to want a bit of better fodder. Perhaps our spiritual nutrition is causing some cases of spiritual rickets and we'd better enrich the diet.

None of this is to suggest that any one method or approach is better than another. It does say that in the sheepfold called the church there are all kinds of sheep. Perhaps no one shepherd can meet all the variety of needs any more than one church can. There are down-and-outs whose needs can be met by the rescue mission approach. And thank God for those who can work therein. They are blessed. But there are also the up-and-outers who need another appeal. Those who can minister to them are also called.

Conservationally yours,
G. Avery Lee
St. Charles Avenue Baptist Church
New Orleans, Louisiana

If one is gifted at agitation, he should select a good cause and keep it stirred until it is accepted by all. The right kind of transformation may bring good to any church or community by the right kind of agitation. Where there is no agitation, stagnation is inevitable. Don't agitate evil, agitate good.

Remember, the world is watching to see for what you stand and what you promote.

Rom. 14:16: "Let not then your good be evil spoken of."

James 4:11: "Speak not evil one of another, brethren."

FOOTPRINTS

Can finite man deny his God
Or say that there is none
When all the universe proclaims
The mighty works He's done?

The stars like jewels rare bedeck
The velvet dome of night.
No mortal man could create them
Or put them there aright.

These myriad stars and unknown
worlds
That shine in beauty fair,
Tell me that God has walked above
And left His footprints there.

—Carl Ferrell

Magnetic personality of SHUBAEL STEARNS

SHUBAEL Stearns, leader of Separate Baptists, apparently had a magnetic personality. Morgan



DR. SELPH

Edwards who heard him preach said he was a small man of good character, a penetrating eye and pleasing manner. He used his musical voice to make soft impressions on the

heart, drew tears to the eyes, and affected the emotions in such manner as to cast a spell over his listeners.

Elnathan Davis, an unbeliever, had heard of Stearns and was anxious to see him in action. He learned that a Mr. Steward was to be baptized, and since Mr. Stearns was small of stature and the candidate of large frame concluded this ought to be a good show. He gathered eight or ten of his cronies in wickedness and went to the baptizing to make sport.

Mr. Stearns began preaching. Elnathan crowded up close but his companions held back some distance. Soon he began to notice some of the people trembling as if in a fit or ague. Davis felt of and examined them to see if the experience was real. One man leaned on him, weeping bitterly. When Elnathan noticed the tears were falling on his white coat and soiling it, he withdrew from the crowd and sat on a log.

His companions jeered him, asking him what he thought of the proceedings. Elnathan wasn't sure. He said he didn't know whether it was of God or the devil. If it was the Devil he wanted to leave and have nothing to do with it.

But he was enchanted by Stearns' voice and found himself drawn to the preacher. The trem-

Insight

A matter of discipline in the home

BY FOY VALENTINE,
EXECUTIVE SECRETARY
CHRISTIAN LIFE
COMMISSION OF THE
SOUTHERN BAPTIST
CONVENTION



IS discipline out of date? Old-fashioned? Passe? The recent trend away from discipline in the home has been a matter of serious concern to careful students of family life. It has been a factor in many of the problems of juvenile delinquency and crime which we face today. Fortunately, however, parents are beginning to realize that yesterday's psychology which rejected practically all discipline was tragically faulty. There appears now to be an increasing desire to recapture the values of discipline which our forefathers had. Without self-control all human institutions and society as a whole would break down. The place for an individual to learn self-control is in the home. The time is when he is a child. The persons responsible for it are his parents. The means of instilling it is discipline.

What are the ingredients of discipline? The main ingredient is love. Many problem children are suffering more from a lack of the discipline of love than from a lack of the discipline of punishment. Another important aspect of discipline is a united front on the part of the parents. For the parents to bicker and quarrel openly over

bling he'd observed in others seized him. His strength failed and he sank to the ground. When he came to himself he experienced a horror over his spiritual condition. It was several days before he found relief through faith in Christ. Immediately he began preaching and was later pastor in South Carolina. □

matters of discipline is to guarantee the development of an undisciplined child. Parents should be careful to set the right example before their children if they expect them to be disciplined. Careful scientific studies indicate that non-delinquents have satisfying relationships with their parents while delinquents do not. It is also important to begin early, to be consistent in discipline, and to be careful not to punish the child just to give expression to the parent's own anger or frustration. To be effective, discipline must be accommodated to the age and the individual needs of the child. A parent may spank a four year old, but a teen-ager needs counsel. The successful projection of the work of the schools, the government—particularly the law enforcement agencies—and the churches, depends in large measure on the effective disciplining of children in the home.

Children are the gift of God. God's commandment for parents to love their children may properly be understood as a commandment to discipline them, to bring them up "in the nurture and admonition of the Lord" (Ephesians 6:4). The ancient Biblical admonition to parents is still valid today: "Train up a child in the way he should go and when he is old he will not depart from it." Discipline in the home will not solve all our problems, but it will solve a multitude of them.

PURITY AND THE TEENAGER

*"Standing with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet!
Gazing, with a timid glance
On the brooklets swift advance,
On the river's broad expanse . . ."*



—Longfellow (Maidenhood)

QUESTION: "I very much want my daughter to have Christian standards of purity and conduct herself by those standards.

"I hear so much about the disregard of moral standards in sex relationships among young people that I almost panic.

"My daughter is just entering her teens. She is very pretty and has an outgoing personality.

"How can I be a good mother to her in her dating days and keep her as fine as she is?"

ANSWER: Here are statements that seem to justify your fears and give basis for your concern.

"Our civilization has become so preoccupied with sex that it now oozes from all pores of American life.

"If the present rate of decline in premarital virginity continues, this virtue is likely to become within a few generations a myth of the past."—Pitirim A. Sorokin (*American Sex Revolution*.)

Dr. David R. Mace—who knows—gives as one reason for prevalent teen-age marriages pregnancies of the girls involved.

According to one study quoted by Sorokin the number of brides who had indulged in pre-marital sexual experiences had climbed to sixty-eight percent in the early fifties.

Alarming? Yes.

But the worst thing a mother can do is to panic.

Let me first congratulate you that your daughter is in her teens as you begin to have the dating problem.

Many pre-teen girls and boys are being swept into the current of "social life on a paired basis."

A speaker at one of our summer assemblies quoted someone as having quipped: "In the United States the rule of social life is like Noah's

ark in that the animals go in two by two, or not at all!"

Now note with me certain encouraging gleams of light discernible through the heavy maze resulting from "sexualization of American culture."

Let your mind dwell upon the fact that there are still young women—32 percent of them, more, or less—who do hold to and practice the ideal of chastity.

I know some of them: charming, popular unmarrieds; radiant, well-adjusted young wives.

Refuse to succumb to the pessimistic view that the whole world has gone *Freudian* and that there is no longer any premium on virtue.

Be sensitive to the fact that the ones who practice chastity now deserve great credit.

Those of my generation were held in check by parental authority, dreaded social disapprovals, and accepted high standards. Youth today must be motivated by inner convictions, personal character, and voluntary choice of the Christian way. Present day teenagers and young people possess an unparalleled freedom from reins, inhibitions, and rules.

Recently, a refreshing experience came to me on a university campus. A handsome young fellow shared with me his interest in a certain girl. He told me of his search for one who was able to be "in the world, but not of the world," of current petting and compromising opposite sex ways. He was interested in this particular girl because he felt he had found in her the object of his search.

Another gleam of encouragement must be classified as a negative glow: Many people, both young and older, are growing sick of the unfortunate harvest from the sex-

ual tares we have sown in America.

Russia's experience should be an object lesson to us.

Many of us recall accounts of Russia's deliberate effort to eliminate the family unit plan of living, to repudiate all moral standards for opposite sex relations, and to maneuver womanhood into a tool for government ends.

At reaping time they recognized the practical folly of their plan—they set about reversing the direction of their pendulum.

Dr. Mace testifies from experience that after a period of living in the Soviet Union, coming back into surfeited, sex-permeated life in the United States is almost like stepping out of clean, wholesome atmosphere into a breath of foul air.

The reversal in direction will come more slowly with us because we will be following the democratic way.

Talk-back sessions of teenagers and parents, now being promoted in many communities, are a step in the right direction.

What can you do for your daughter?

Provide her with parents and a home that breathe a communicative, wholesome, cooperative atmosphere.

Believe in her.

Respect her privacy. Keep her secrets. Don't snoop.

Make her friends welcome in your home. Plenty of food and fun. Be available, but never hovering.

Furnish her opportunities for varied activities, wide interests and hobbies, and high goals ahead.

Keep choice books tactfully placed about your home.

Accept the word of Dr. Bernhard S. Gottlieb, experienced psychiatrist:

"My advice to all grownups who have any kind of contact with adolescents is simple. Believe and expect the best, not the worst, from the adolescent."

Rosalind Street

Mrs. J. H. Street

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

DR. ROGERS and his beloved Bible, at a session of the Arkansas Baptist State Convention. (Photo by Rodney Dungan, of ARKANSAS GAZETTE).



Death comes to noted Arkansan

DR. JAMES Sterling Rogers, who made more Arkansas Baptist history than he wrote, though he was noted as a historian, has gone to his reward. Death came to the veteran minister, educator, executive and writer at Conway April 24, following a brief illness.

The noted Baptist was born in Mayfield, Ky., more than 92 years ago, on March 3, 1871, and came to Arkansas by ox team as a boy, in 1885. He was graduated from Ouachita College and Southwestern Seminary and did post graduate work at the University of Chicago and at Moody Bible Institute, Chicago. He received an honorary doctor - of - divinity degree from Ouachita College.

Dr. Rogers had the unique distinction of serving the Arkansas Baptist State Convention three different times as executive secretary, for a total of 16 years.

Other positions included: superintendent of Arkansas Baptist Hospital, member of the faculties at Ouachita College and Southwestern Seminary; president of Central College. His pastorates included First Church, Searcy, Ohio Street Church, Pine Bluff, and, late in life, Cadron Ridge Church near Conway.

Dr. Rogers was serving as executive secretary of the State Convention at the time Arkansas Baptist Hospital was established. He once led in raising \$400,000 for Ouachita College's endowment fund.

Following his retirement, he wrote *The History of Arkansas Baptists*, which was published in 1948. He had made his home in Conway since retiring.

Dr. Ben L. Bridges, while serving as executive secretary of the State Convention, said of Dr. Rogers that his "untiring efforts, his fine, cordial spirit, and his sincere prayer life were responsible for much of the progress that Arkansas Baptists have made during a period of 40 years."

Dr. Rogers attended his first state convention meeting in 1900. He missed the next three conventions while attending Southwestern Seminary, but did not miss another until ill health kept him from the 1962 meeting.

Survivors include his wife; a son, J. S. Rogers Jr., of Conway; two daughters, Mrs. V. H. Gragson, Bellflower, Calif., and Mrs. Frank Nunnally, Little Rock; two sisters, Mrs. M. L. Bearden, Memphis, Tenn., and Mrs. Ed. Scott, Paragould; two brothers, Rev. R. C. Rogers and Loly Rogers, both of Paragould.

Funeral services were held Friday of last week at First Church, Conway. Burial was in Roselawn Memorial Park, Little Rock.

OBC group to convention

THE A Capella Choir and Wind Ensemble of Ouachita College will perform Tuesday, May 7, at the Southern Baptist Church Music Conference in Kansas City, Mo.

The 145-member group, directed by Dr. James T. Luck, will give the afternoon concert in the Calvary Church. Included in the program will be "Blessed Are They that Mourn," and "How Lovely," by Brahms; "Brother James' Air," Jacob; "Aleluia," Zaumeyer; "My Shepherd Will Supply Our Need," Luck; "Glorious Everlasting," Cousins; "I'll Praise My Maker," Pfautsch; "Holy Lord God of Hosts," Jolley, Arr. Hoggard; and "To Saint Cecilia," Dello Joio.

Marvin Lawson, band director at Ouachita, will rehearse the wind ensemble in preparation for the performance. Miss Evelyn Bowden, associate professor of music, will accompany the group at the organ.

Bill Trantham, chairman of the applied music department at Ouachita, will accompany the Music Men of Arkansas, directed by LeRoy McClard, in the morning session.



BREAKING ground for the new Immanuel Church, Paragould, are, left to right: Theo T. James, associational missionary; A. C. Stone, Nolan Sanders, Joe Taylor, George White, Ray Noel and Rev. O. C. Wright, the pastor.



THANKSGIVING DAY—Every day will be Turkey Day for some time at the home of Rev. Jack J. Bledsoe, pastor of First Church, Danville. Mr. Bledsoe is shown with his kill of Apr. 18, a 18 pound, 14 ounce turkey.

JACK A. Reed has resigned as minister of music and education of First Church, Warren, to accept a similar position with First Church, Malvern. (CB)

European Sunday School

LT. COL. C. H. Johnston, Headquarters, Sacom, Quartermaster Section, Munich, Germany, is the general superintendent of the Base Sunday School, in addition to his Army duties, and reports that they had 822 in actual attendance in Sunday School on Sunday morning, April 21, with classes for all ages. In addition to the children and families of the military personnel, a large number of civilians attend each Sunday, he reports. This is said to be the largest Sunday School in Europe.

Col. Johnston is the son of Rev. and Mrs. H. W. Johnston, Paragould.

REV. Paul Stender has accepted the position of interim mission pastor at Aberdeen, First Church, Stuttgart, replacing Dr. L. E. Ross, who has resigned. (CB)

Greene County Ass'n

Theo T. James, Missionary

UNITY Church, near Paragould, ordained Kenneth Reeks, as a deacon, April 7.

GROUNDBREAKING services for the auditorium and educational unit for the new Immanuel Church, Paragould, were held April 21, following the morning worship hour. The building will consist of a 400-seat auditorium and 23 classrooms. Members of the building committee are George White, chairman; A. C. Stone, Nolan Sanders, Joe Taylor; and Ray Noel. The finance committee is O. W. Gilbert, John Fahr and Joe Taylor, who is also the contractor. Rev. O. C. Wright is the pastor.

EAST SIDE Church, Paragould, conducted revival services, April 14-21. There were 17 received for baptism, 6 by letter. Others came for public rededication. One surrendered for special service. Rev. Virgil Tarvin was the evangelist. Tom Harmon directed the music. Rev. Lendol Jackson is the pastor.

REV. Dale Kinder has accepted the pastorate of Friendship Church, near Paragould. He was formerly pastor of the Buffalo Chapel Church, near Caraway.

New Arkansas Baptist Subscribers

Church	Association	Pastor
Crystal Valley, N. Little Rock	North Pulaski	Theo Cook
New Budget after trial: Ladelle	Bartholomew	James E. Holcomb
Lavaca, 1st	Concord	Doyle L. Lumpkin

Conway pastor honored on anniversary

ON the occasion of his sixth anniversary as pastor of Second Church, Conway, Rev. William West was surprised in a recent Sunday morning worship service with the presentation of a special resolution of appreciation from the deacons, read to the congregation by Chairman - of - Deacons A. P. Sowell.



MR. WEST

Expressing the hope that Pastor West would continue to serve the church "another six years or more," the deacons pointed out that the pastor had come "humbly among us to build well and wisely upon all the good work of all previous pastorates; he has taught stewardship, tithing, doctrines and discipline, while setting a good example in all good things pertaining to godliness; he has majored on soul winning, evangelism and world missions."

The congregation extended a unanimous, standing ovation to the pastor.

Highlights of the church's achievements under Pastor West, as reported by the church to the Arkansas Baptist Newsmagazine, have included:

Additions, 564, including 224 by baptism and 340 by letter for a net increase in membership from 476 to 653; increase of church budget from \$315 per week to \$835; increase of Sunday School attendance from an average of 212 per Sunday to 282.

A new, \$78,500 educational building has been in use since last October, and a new parsonage has been built at a cost of \$18,500. The auditorium has been furnished with a new carpet and new pews.

The giving for missions has increased from \$80 per month for the Cooperative Program and \$40 per month for the As-

sociation to a percentage allotment of 16 percent to Cooperative Program and 6 percent to the Association. Under this plan the church gave more than \$6,000 last year to the Cooperative Program and more than \$2,000 to the Association

The church opened a kindergarten last September, in which a total of 51 children have been enrolled to date. Morning and afternoon sessions are held five days a week.

In revival services at the church April 14-21, with Pastor West as the evangelist and Mel Mintz, Little Rock, as director of music, there were 36 additions, 28 by baptism and 8 by letter.



Billy Ray Usery ordained

BILLY Ray Usery of North Little Rock was ordained to the ministry at Baring Cross Church, North Little Rock, Apr. 21. Dr. C. Gordon Bayless, pastor of Central Church, North Little Rock, delivered the ordination sermon.

Others participating in the program were the pastor, Rev. K. Alvin Pitt, and Rev. Cecil Reynolds, pastor of Southside Mission, Baring Cross Church.

Mr. Usery was converted at the age of 11 and surrendered to preach at the Royal Ambassador Assembly at Glorieta in 1955.

A graduate of Ouachita College, he served First Church, Alexander, as pastor during his undergraduate years. He is now attending Southwestern Seminary and is serving as pastor of Vineyard Grove Church, Allen's Chapel, Tex., until his graduation in May.

Mr. and Mrs. Usery and their child will return to Arkansas after graduation and be at home with his mother, Mrs. J. B. Usery, Sr., at 1009 Park Drive, North Little Rock.

Noted lecturer to speak here

THE second semester Arkansas Bible Telecourse Tour will be held May 5 at Trinity Cathedral, in Morrison Hall, 310 W. 17th Street, Little Rock, beginning at 3 p.m.

Featured will be an exhibit of art entered in the Religious Art Contest, and an illustrated address, "The Message of Modern Religious Art," by Dr. Siegfried R. Weng, director of the Evansville, Ind., Museum of Arts and Sciences.

The meeting will be open to the general public. Those who have not been registered for the Arkansas Bible Telecourse will be admitted at \$1 each.

Miss Ella Harlee, director of Religious Film and Television Project, Washington, D.C., will be present to award in person a \$250 cash prize to the winner of first place in the art contest.

Other prizes, to be awarded at the same time, will include: \$100, \$30, and \$20 cash prizes, and a \$100 purchase certificate.

Dr. Weng, recognized nationally as an authority in the field of religious art, formerly served for many years as director of the Dayton, O., Art Museum. He has been in his present position since 1950.

Dr. Weng is well known for his skill as a print maker from block prints.

In 1960, Evansville College conferred upon Director Weng the honorary Doctor of Humanities degree.

Summer student grants

THREE Ouachita College practice teachers of French and a graduate who began teaching in January have received grants under the National Defense Education Act for graduate study in summer institutes. They are Miss Jo Jones, Mrs. Lynda Strother Taylor, Miss Retha Pumphrey, and Miss Mary Lee Smith.

Miss Jones, daughter of Mrs. Tom Jones of Arkadelphia, will study at the University of Kentucky. She began teaching French in Whitehaven High School in Memphis, Tenn., last January.

Mrs. Taylor, daughter of Mr. and Mrs. Lynn Strother of North Little Rock, will attend the University of Oklahoma. She is now a practice teacher in Arkadelphia Public Schools.

Miss Pumphrey, daughter of Mrs. Ruby Pumphrey of Sheridan, will attend Coe College, in Cedar Rapids, Ia. She is a practice teacher at West Side Junior High in Little Rock.

Miss Smith, daughter of Mr. and Mrs. W. J. Smith of Bee Branch, will also attend Coe College. She is a practice teacher at Southwest Junior High in Little Rock.

Revival statistics

FIRST Church, Mountain View, Apr. 7-14; Jamie Coleman, Fayetteville, evangelist; Gayle Bone, Fairborn, O., music director; 15 by profession of faith and baptism, 4 by letter; A. D. Corder, pastor.

FIRST Church, Sherwood; Apr. 14-21; Jerry Don Abernathy, pastor, evangelist; Larry Todd, Jacksonville, music director; 1 profession of faith, 8 additions by letter; 19 other decisions.

HERBERT "Red" Johnson, evangelistic singer of Mountain Home, announces he will be in Monticello for two revivals the last of May: at Second Church, May 20-26, and at Northside Church, May 27-June 2.

Midwestern replies

-BY MILLARD J. BERQUIST

President, Midwestern Seminary

IN response to the resolution of the Executive Board of the Missouri Baptist Convention of April 23, it should be noted that of the 51 member Board there were, according to some in attendance, 24 present and only 21 voting. The resolution stated that many churches were concerned with the "situation" that existed at Midwestern. As a matter of fact, many are concerned that the school be left alone to carry on its constructive program of work, under the direction and control of the Board of Trustees, without further harassment or intimidation.

Since Midwestern's Board meeting of March 12, many people across Missouri and our entire Convention have expressed great satisfaction and a sense of belief over the positive and constructive action taken by the Board of Trustees at that time. Morale on the campus among the faculty and students was rapidly returning to normalcy. The Board of Trustees (according to Dr. Malcolm Knight, Jacksonville, Florida, Board President) and the publicity committee had acted unanimously upon four major items. Twenty-nine of thirty members of the Board were present and all voted. These items were:

I. They had received with warm appreciation the annual report of the faculty, in which a fine spirit of conciliation and cooperation had been shown and commitment to the task assured. The faculty statement of commitment read as follows:

"First, we confess that our first allegiance is to God and to his purposes as revealed in Jesus Christ.

"Second, we commit ourselves individually and collectively to seek to contribute to the wholesome development of a program of theological education along the guidelines established by the convention and the Board of Trustees in.

"(1) the Convention's instruction given in the establishment of the school

to 'qualify for accreditation at the earliest possible moment'; and,

"(2) the Articles of Faith as incorporated by the Board of Trustees in the By-Laws of Midwestern Baptist Theological Seminary; and,

"(3) the academic principles adopted by the Board of Trustees in October, 1962.

"Third, in order that this type of institution may be realized, and recognizing trustee control as the method of convention operation, we commit ourselves to seek with the trustees the creation of a community of fellowship, mutual understanding, and cooperation.

"Fourth, we commit ourselves through a spirit of helpfulness, confidence, and understanding to the continuance and strengthening of the bonds of fellowship, community, and respect between faculty and administration.

"Fifth, we commit ourselves to manifest our loyalty and dedication to the denomination by the cultivation of mutual respect, confidence, and cooperation on both an individual and a collective basis.

"Sixth, we commit ourselves to the willingness to move on from the past in order that we may concentrate upon the present and the future.

"We hold the conviction that faculty, administration and trustees can move forward together in the development of constructive, progressive theological education."

II. They had received the report of the President of the seminary in which among other things he emphasized that a professor is to be considered innocent of any charges against him until in proper and orderly procedure he is proved guilty in the presence of his accusers. He further pointed out that each professor had sincerely signed the Convention's 1925 Articles of Faith and maintains his absolute faithfulness to them.

III. They adopted the report of the Instruction Committee, Dr. Robert Jack-

son, Georgia, Chairman, providing a standardized schedule of employment tenure as suggested by the American Association of Theological Schools (accrediting agency for seminaries) and as followed by most of the Convention's other seminaries.

IV. They commended the President of the seminary for his patience and perseverance during these difficult months, and expressed appreciation for his labors by a standing vote.

The president of the Board, Dr. Malcolm Knight, released the news report to the press. He presided throughout the sessions and should know better than anyone else the spirit of the meeting. Most of the trustees agreed that it was one of the finest meetings the Board had ever had. These unanimous votes on all major issues indicate clearly the unanimity and harmony that prevailed. To state that the news release was erroneous was far from the facts. To say that faculty-trustee relations appear to be strained is absolutely untrue. The faculty's original overture of cooperation and good will was unanimously accepted by the trustees, and was a second time re-affirmed by the faculty in a letter to the trustees.

Dr. Knight has declared that the several previous affirmations which the faculty has made, the spirit of their report to the trustees, their renewed declaration of adherence to the 1925 Articles of Faith, and the general tenor of the Board meeting of March 12 refute any charges of liberalism as wholly unjustified.

Whenever there are those who have any accusations to make against an institution, or its faculty, the normal procedure to be followed is to make specific charges to the trustees of that institution. The time-honored practice of Southern Baptists is to entrust the control and direction of its institutions and agencies to such trustees. This position was re-affirmed at the San Francisco Convention. As Dr. Herschel Hobbs, President of the Southern Baptist Convention, has said: "The Convention has issued no mandates or directives."

By the BAPTIST PRESS

Crusade decisions total 10,888

TOKYO—A total of 2,821 Japanese made decisions during 23 revivals and city-wide campaigns throughout Japan as a part of the Japan Baptist New Life Movement.

LATE BULLETIN

TOKYO—A total of 10,888 decisions were reported during the Baptist New Life Movement campaigns throughout Japan at the close of the third phase of the crusade.

A total of 4,551 decisions were made in 36 city-wide revivals held by "Team B" evangelists, laymen and musicians.

Leaders in the nation-wide evangelistic crusade expected the number of decisions to pass the 3,000 mark when final reports are made by five additional churches among the 28 revivals led by "Team A" evangelists.

The 28 "Team A" revivals marked the second phase of the New Life Movement, which opened with five area-wide crusades in Tokyo, Sapporo, Kokura, Nagoya, and Fukuoka. The combined total number of decisions for the area crusades and "Team A" revivals is estimated at 6,500.

Reports from related Asian New Life Movement crusades in the Philippines set the total number of professions of faith there at nearly 6,000, said E. H. Walker, Southern Baptist foreign missionary to the Philippines.

A similar crusade in Okinawa resulted in 1,108 decisions, reported R. M. Cheek, pastor of First Church, Baytown, Tex., who is one of the evangelists in Okinawa.

In the Japan meetings, it was not unusual for a church to report two or three times as many professions of faith as the congregation's total membership.

The tiny Kofu Baptist church with only six active members held a revival in which 131 Japanese made professions of faith, and more than 300 others made decisions. William B. Williams, pastor of Cedar Crest Church, Dallas, was the evangelist.

The Oimachi Baptist Church in Tokyo reported 430 decisions, including 30 who came to dedicate their lives for special service. On the closing Sunday, more than 1,000 were present for Sunday School, three times as many as their average attendance of 300.

At the Shinagawa Baptist Church in Tokyo, the 72-year-old mother of the church's pastor came forward to accept Christianity. The pastor's father is a Buddhist priest, and his mother had been a Buddhist all her life. The pastor was so moved he fell to his knees and

sobbed for several minutes. "I never thought I would see this happen," he said later.

The Baptist church in Nakano doubled its membership with 76 professions of faith. Maebashi Baptist Church with only 24 members tripled its membership with 79 accepting Christ, including the editor of the local newspaper.

Revival services during the 28 meetings were held not only in churches, but in city auditoriums, homes, schools, businesses, factories, on street corners, at civic club meetings, and nearly every place a crowd would gather.

During a meeting at a Japanese home in Kofu, thirteen mothers heard the

name "Jesus Christ" for the first time in their lives. The manager of a mill plant and his assistant made profession of faith as a result of meetings held at their plant in Kofu.

In Sapporo, the Hardin-Simmons University (Baptist) Cowboy Band from Abilene, Tex., played in a concert at a downtown department store. A young girl who heard the band became interested and heard the gospel message that night at the revival services for the first time. She later accepted Christ and gave a radiant testimony of joy and peace.

Television appearances by motion picture and television star Gregory Wallace; concerts by Metropolitan Opera soloist Cecilia Ward, and testimonies by former baseball pitcher Carl Erskine of the Brooklyn Dodgers are creating intense interest among the Japanese reports have indicated.

Mrs. J. M. Dawson dies; leader in women's work

AUSTIN, Texas — Mrs. J. M. Dawson, prominent Southern Baptist women's worker and wife of the former executive secretary of the Baptist Joint Committee on Public Affairs, died here April 18 following a stroke and complications with arthritis. Funeral services were held in Waco, Tex., and in Austin on April 20.

Mrs. Dawson, 75, had twice addressed the Baptist World Congress and was a regular speaker for Southern Baptist assemblies at Ridgecrest, N. C., and Glorieta, N. M.

Baylor University (Baptist), Waco, had awarded Mrs. Dawson with an honorary doctor of laws degree and had named one of its new girls' dormitories "Dawson Hall" in her honor. In 1934, during the depression, she led a campaign which raised \$400,000 for a new Baylor dormitory.

Her husband had served for more than 31 years as pastor of the First Baptist Church, Waco, and has gained worldwide recognition as one of the foremost authorities on Baptist heritage and the denomination's stand on separation of church and state. Dr. Dawson was named several years ago as Texas Baptist elder statesman.

Survivors include Dr. Dawson; five children, Mrs. David A. Cheavens, Waco; Leighton B. Dawson and R. Matt Dawson, Corsicana, Tex.; Joseph T. Dawson, Colorado Springs, Colo., and Mrs. Roy Van Hoove, Lubbock, Tex.

Dr. and Mrs. Dawson observed their golden wedding anniversary at their home in Austin in 1958.

The Cover



(upper photo) AN ESTIMATED CROWD of 12,000 TO 15,000 JAPANESE ATTENDED the final Tokyo crusade of the Japan Baptist New Life Movement. The meeting was held at the Korakeun baseball stadium, home of the Tokyo Giants. The Nippon Philharmonic Orchestra, the Hardin-Simmons University Cowboy Band, and a 400-voice Japanese choir (center right) provided special music for the meeting. Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board preached during the meeting. (BP Photo)

(lower photo) MORE THAN 1,000 MADE DECISIONS IN FINAL SERVICE OF TOKYO CRUSADE as a part of the Japan Baptist New Life Movement. The throng of Japanese making decisions during the final meeting encircled the pulpit (shown upper right) when the invitation was given. (BP Photo)

Japan's New Life Movement

(right)

JAPAN'S PRIME MINISTER HAYATO Ikeda (with hat) greets leaders in the Japan Baptist New Life Movement. The prime minister is presented with a portrait by New Life Movement Director Shui chi Matsumura of Tokyo (left). New Life Movement officials had a 15 minute audience with the high government official and invited Ikeda to attend services of the Movement. (BP Photo)



(left)

THE HARDIN-SIMMONS UNIVERSITY COWBOY BAND of Abilene, Tex., parades before the U.S. Ambassador to Japan, Edwin O. Reischauer (left) while drumming up interest in the Japan Baptist New Life Movement evangelistic crusade. The band has proved so popular in cowboy-crazed Japan that the 35 members have been swamped by autograph-hunting Japanese teenagers, said a United Press International news report. (BP Photo)



(right)

OLYMPIC TRACK champion Wilma Rudolph (right) and Mrs. Martha Branham (left), soloist from Dallas, Tex., leave Tokyo's Hotel Okura to attend services of the Japan Baptist New Life Movement. Miss Rudolph, in a testimony at one meeting, said all she had accomplished in the world of sports has been through the help of God. When Mrs. Branham sang "I'd Rather Have Jesus" during another meeting, tears streamed down the face of a Japanese man. Someone later remarked, "I didn't know that man had a tear to shed." (BP Photo)



Bequest to Foundation

NASHVILLE—The Southern Baptist Foundation here has received a bequest of \$193,583 as half the estate of Joseph L. Sheppard, a Baptist layman who was assistant vice president of the Illinois Central Railroad in Chicago.

He preferred earnings from the bequest be used at Southern Baptist Theological Seminary, Louisville, another agency of the Southern Baptist Convention.

The Foundation will administer the fund earnings which are to "be used for the education of teachers, preachers, and missionaries who are to teach and spread the Gospel in this and in foreign lands," J. W. Storer, Foundation executive secretary, said.

Final settlement consisted of \$19,281 in cash and another \$174,301 in securities, their market value the day they came in, Storer continued.

Leonard L. Holloway, seminary vice president, said part of the funds will be used there to support an endowed missions-teaching chair.

Sheppard also left \$13,087 in undesignated cash to the Foundation. It is 50 per cent of an insurance policy. Storer said income from it will join other funds the Foundation administers for graduate student scholarships awarded by the SBC Education Commission.

Marriage conference

LOUISVILLE—A Workshop on marriage and family counseling for pastors, qualified laymen and seminary students will be held on the campus of Southern Seminary, here, June 4-21.

Wayne E. Oates and D. Swan Harworth, professor and associate professor in the seminary's department of psychology of Religion, will conduct the workshop.

Curriculum studies include techniques of counseling; the ministry to the mentally ill, alcoholics, single adults, unwed mothers, divorced persons and the aged; pre-marital pastoral care, and counseling in marriage conflicts.

Participants will receive practical counseling experience by working with Norton Psychiatric Clinic, Central State Mental Hospital and other institutions in the Louisville area.

The course, part of the new Southern Seminary Conference and Research Center, may be taken for seminary credit. Classes will meet Tuesday through Saturday of the first week and Monday through Friday of the second and third weeks. The accelerated course is equal to one summer course meeting for one whole month on regular seminary schedule.

Further information and an application may be obtained by writing the director, Conference and Research Center, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Ky.

Seeks World's Fair photos

LIKE to have one of your photos hang at the World's Fair in New York City next year?

Baptists in North America, including Southern Baptists, are having an exhibit at the Fair during its two summer seasons, 1964 and 1965. Planners of this exhibit are looking for top quality photos which depict some aspect of activity, event, emphasis, program, agency, institution or other significant aspect of work.

The pictures do not have to portray Southern Baptist work as such, but may include Baptist work generally, since at least seven Baptist churches in North America may have a part in sponsoring the exhibit.

The scene photographed does not have to be in America. It may be in any country, provided the work being pictured is carried on by Baptists.

Anyone can enter. The entries will not be limited to Baptist church members alone, although the subject matter will be restricted to Baptists. There will be no limit as to how many photos may be submitted.

Entries must be 8 by 10-inch glossy prints, vertical composition. They cannot be returned.

Each entry must be accompanied by the name of the photographer. The entry must have a brief paragraph identifying the subject photographed and describing its significance.

All persons submitting entries are asked to have negatives available. Negatives of pictures selected for exhibit will be called for by the selection committee.

Deadline for submitting photos for the contest is Sept. 1, 1963. Entries to Baptist-World's Fair Photo Contest, 460 James Robertson Parkway, Nashville 3, Tenn.



NASHVILLE—FOUR MUSICIANS representative of the faculty for the leadership conference at Ridgecrest (N. C.) Baptist Assembly, June 27-July 1, are: (top row) DuPre Rhame, director of the Furman University Singers, Greenville, S. C., and Mrs. Cecilia Ward of Alexandria, La.; (bottom row) Miss Virginia Babikian of New York City and Claude L. Bass, director of choral music in Kindley High School, Coffeyville, Kan.

Rhame will conduct the Bach oratorio "The Passion According to St. Matthew." Mrs. Ward and Miss Babikian, both professional soloists, will have leading alto and soprano parts, respectively.

Bass will lead a class in choral composition and arranging.—BSSB PH

Missouri pastors protest Executive Board action

(EDITOR'S NOTE: The following resolution has been received by Western Union from the Pastors' Conference of the Clay-Platte Baptist Association, the home association of Midwestern Seminary, Kansas City, Mo., and is published because it deals with matters of deep concern to all Southern Baptists.—ELM)

"WHEREAS the Missouri Baptist Convention's Executive Board . . . on April 23, 1963, . . . released to the press a resolution against Midwestern Baptist Theological Seminary's Board of Trustees. [See the Executive Board's resolution in full, in editorial, page 3 of this issue.] Administration, and Faculty: and

"Whereas, Midwestern is a Southern Baptist Convention institution and therefore under the control of duly elected trustees; and

"Whereas, the Executive Board's resolution is violation of Baptist polity, which permits no state organization to control a Southern Baptist Convention agency; and

"Whereas, the resolution constitutes an attack on Midwestern's trustees and administration by alleging that 'news released about the trustees meetings of the Seminary have given erroneous impressions of a harmony of opinion which did not exist,' in spite of the fact that every major decision in the trustees' annual meeting in March, 1963, was reportedly made by unanimous vote; and

"Whereas, two persons attending the Executive Board meeting on April 23rd are also Midwestern trustees and should therefore know that actions by Midwestern's trustees were taken by unanimous vote; and

"Whereas, members of the Clay-Platte Baptist Pastors' Conference have checked with trustees and verified that no trustee, including those who are also connected with the Executive Board, proposed that Midwestern's trustees take additional steps in order to comply with the San Francisco resolution, thus implying that all trustees, including those who are also connected with the Executive Board, apparently believed in March that they had fully complied with the San Francisco resolution; and

"Whereas, the Executive Board's resolution was passed by only about half of its 51 members; and

"Whereas, the Executive Board followed highly questionable procedures in adopting its April 23rd resolution by

approving on a split vote a resolution unfavorable to Midwestern, by then voting to reconsider the resolution, by then rescinding the motion which had previously been passed, by voting to erase from the record all indications that the Executive Board was divided in its sentiment and actions, and by then adopting the publicized resolution after several Executive Board members had left; and

"Whereas, the resolution leaves the

mainstream of Christianity;

"Be it therefore resolved that this Conference express the opinion that the Executive Board, or some individuals connected with it, are apparently trying to create a false issue for reasons which are not yet public; and

"Be it further resolved that this resolution be released to the Missouri Baptist Convention's 'Word and Way' and

Open letter to

Dr. Earl Harding and Dr. Frank Kellogg

Dear Gentlemen:

After the last meeting of the Trustees of Midwestern Seminary, I was very appreciative and thankful that the Trustee Board and Faculty had come to an understanding. The unanimous vote of confidence in Dr. Burquist certainly gives an impression of harmony. Were you not both present for that meeting?

Now I read the resolution from the Missouri Baptist Executive Board saying that news releases about the Seminary Trustee Meeting "had given erroneous impressions of a harmony of opinion which actually did not exist." For a unanimous vote to give an erroneous impression of harmony is astounding and the implications are startling.

Learning of the details and the way the vote on this resolution was handled leaves me very concerned. The Executive Board had defeated a similar motion and had erased it from the records. After part of the Executive Board had left this new resolution was presented and passed by less than half of the members of the Executive Board.

It would seem that a Christian group would be fair in their plan of action. Will our convention be directed by a rump session of our Missouri Executive Board? Something far greater than the resolution passed is involved here. Baptists have never been a people to conduct their business anyway but democratically and above board. Explanations need to be forthcoming for an understanding of these serious accusations.

Will you be responsible for creating a mass hysteria in which motions suitable for your purpose can be passed with total disregard for sane discussion?

Sincerely,
Mrs. Woodrow Mitchell
6010 North Charlotte
Kansas City 18, Missouri
April 27, 1963

erroneous impression that all or most of the Missouri Baptist churches have expressed an unfavorable attitude toward Midwestern; and

"Whereas, the Clay-Platte Baptist Pastors' Conference has irrefutable information that Midwestern's administration, faculty, and students have been favorably received by churches in this area, and it is our firm conviction that the men are not liberals but are in the

press, and that a copy be sent to Dr. H. H. Hobbs, President, Southern Baptist Convention, and all Midwestern trustees.

"Adopted April 27, 1963, without opposition, by vote of the Clay-Platte Pastors' Conference: Rev. Elton Johnson, President; Rev. William R. Riggs, Vice President; Rev. John Thomason, Secretary (Home Association of Midwestern Seminary)."

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the world,
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34 F
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20 For this cause the
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chain.



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verlasting life.

Ro. 5: 8; 16
1 Jo. 4: 9.
Ro. 8: 32.
Ch. 1: 18.
22 Lk. 24: 8.

16 FOR Go
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Executive Board

Associational stewardship

THE churches that use the associational year Oct. 1 to Sept. 31 as their fiscal year will soon be planning their budgets for next year. Many of these churches will need a reminder and help in presenting the needs for a church budget.

The association can be of great assistance in this area. Between now and next Oct. 1 the association can plan an associational stewardship emphasis at one of the regular monthly associational meetings. At this meeting the Stewardship Chairman can present the new Stewardship helps. He can also hold a conference with deacons and pastors, and explain in detail the new materials and offer his assistance in helping the church plan for its spending.

Many of our churches with less than 300 members feel that they cannot use the Forward Program of Church Finance. Therefore, a program has been designed for these churches. The name of it is "Growth in Christian Stewardship". It can be used to great advantage in the smaller churches.

We urge the pastors to contact the associational stewardship chairman for information.—Ralph Douglas, Associate Executive Secretary



DR. DOUGLAS

Religious Education

New Arkansas project

THE Sunday School Board has asked Arkansas Baptists to participate in a project to make Broadman Film Service more available to the churches. In addition to the regular film rental service of the Baptist Book Store, a trial project of film distribution for units of 20 churches is being undertaken.

Groups of 20 churches in associations will receive 12 film strips each during a 12-month period to assist with promoting such things as January Bible Study, Preparation Week, Stewardship and Missions Emphasis, etc. This film will be kept permanently by the participating churches for their film library. Such film strips would ordinarily cost \$72 for the twelve units.

In addition, the participating churches will receive 150 minutes of 16-mm film during the 12-month period. This movie film will be kept in the area and be available for use at any time by the



MR. ELLIFF

20 churches in the group. Rental for this much film would ordinarily cost a church about \$50.

Also available for use by each unit of the participating churches would be projection equipment valued at \$600. A 35-mm and 16-mm projector plus a screen would be kept in the area for use whenever desired and scheduled by the churches. Use of equipment and film would not be limited in any way by the churches.

Such a plan would cost each participating church only \$75 per year.

An important feature of the plan will be the enlistment and training of a lay person for each 20-church unit. This lay person would clean, service and store the film and equipment, and serve as a contact for scheduling the use of movie film and equipment.

The lay person would be an elected associational Training Union officer and would serve without pay.

At present, Rev. Ralph Davis of the Arkansas Training Union Department and Robert Dowdy of the Broadman Films Department of the Sunday School Board are enlisting church units in the associations.

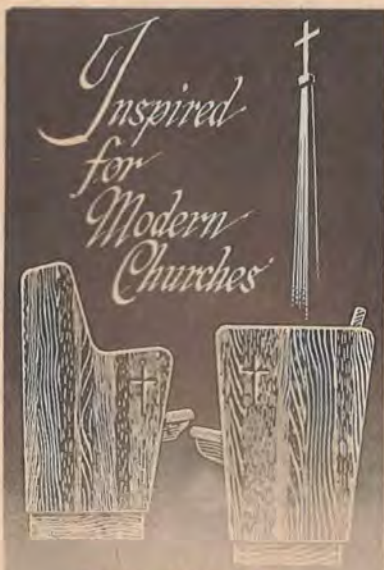
Broadman films are produced under the direction of Dr. E. Stanley Williamson.—J. T. Elliff, Director

Top churches in baptism

BELOW is a list of 30 churches, announced as "The First 25 Churches in the State Convention in Baptisms." Notice several ties. Several smaller churches are in this. For last associational year:

PLACE	CHURCH	PASTOR	NO. OF BAPTISMS
1. Fort Smith	First Church	Newman McLarry	137
2. North Little Rock	Baring Cross	Alvin Pitt	130
Jacksonville	First Church	Dr. Ben F. Bates	130
3. Little Rock	First Church	Dr. Paul Roberts	95
4. West Helena	Second Church	Jack Parchman	94
5. Hot Springs	Second Church	Walter Yeldell	93
6. Little Rock	McKay	Thomas Pittman	82
7. Little Rock	Immanuel	Dr. W. O. Vaught, Jr.	76
8. Van Buren	First Church	Charles Graves	72
9. North Little Rock	Levy Church	Harry Hunt	70
10. West Memphis	First Church	Tommie Hinson	67
Lone Rock	Lone Rock Church	Troy Melton	67
11. Little Rock	Second Church	Dr. Dale Cowling	66
12. Forrest City	First Church	Sam C. Gash	65
13. Russellville	First Church	Emil Williams	58
14. Newport	First Church	W. W. Dishongh	57
15. Jonesboro	Central Church	Curtis Mathis	56
16. Fayetteville	First Church	Andrew Hall	53
Blytheville	Gosnell Church	William Kreis	53
17. Pine Bluff	First Church	Dr. Robert L. Smith	51
18. Pine Bluff	Central Church	Grady Estes	50
19. North Little Rock	Calvary	William Philliber	49
20. Norfolk	First Church	John Evans	48
21. Pine Bluff	Southside Church	Dr. Ben M. Elrod	47
22. Warren	First Church	W. E. Speed	46
Walnut Ridge	First Church	W. H. Heard	46
23. Magnolia	Central Church	Dr. Lloyd Hunnicutt	45
24. Elaine	First Church	M. E. Dark	44
25. Monticello	First Church	Jeff Cheatham	43
Ola	First Church	Marvin Keenam	43

—Jesse S. Reed, Director of Evangelism



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Seasonal opportunities

NEARLY EVERY year the Brotherhood Department feels constrained to point Arkansas Baptist men to the opportunities of service which warm weather always brings, and to direct you to certain areas of work. Let us suggest that if you personally have the opportunity to assist in a Vacation Bible School, do so! If you have the opportunity to serve in some capacity at a Royal Ambassador Camp, don't miss it! If you can possibly attend the State Royal Ambassador Leadership-Campcraft Camp scheduled for the Arkansas Baptist Campground during the period of May 27-31, make your plans to come!



MR. TULL

If it is possible for you to attend the Siloam Springs Assembly during either one of the three weeks (July 8-12; July 15-19; July 22-26), come and bring your family! If you are willing to assist the Brotherhood Department there, let us know!

If you can attend the Brotherhood Conference at Ridgecrest, June 20-26, do it! Or the Brotherhood Conference at Glorieta, July 1-7, send in your request for reservations now!

If you can attend the Arkansas State Brotherhood Encampment, July 1-7, come and bring a car-load of men with you! If you can assist in the Colorado-Nebraska Crusade of 1968 (July 14-21), you will help to fill out the quota of workers needed!

If you can serve as a soul-winning visitor in your own church, don't fail God! If you along with other men in your Brotherhood can make it possible for your church to hold an extension revival in a needed area, plan it now! If you can work with other men in your Brotherhood and church to plan and hold a layman's revival in a school house, under a tent, or in some other location where there is no Baptist church, what a wonderful project for the summer!

May God help you to use the summer months to glorify Him by taking advantage of every opportunity that summer offers.

Nelson Tull

Brotherhood Secretary

Training Union

Train your leaders

A NEW concept in Training Union leadership training is being put into operation at the leadership assemblies at Glorieta (June 13-19; 20-26) and at Ridgecrest (July 4-10; 11-17). Any church would profit by sending its Training Union director or other Training Union workers to one of these conferences. Most of the Training Union approved workers, department workers and district presidents will go to Glorieta, June 13-19.



MR. DAVIS

Training Union's new task in the church and denomination will be spelled out in detail. Special emphasis will be placed on new church member orientation, training of potential leaders, and new approaches in curriculum materials. Principles of church administration will be given high priority on the program.

Who may attend the leadership conferences at Glorieta and Ridgecrest? Of course the strong appeal is to leaders—adults and young people who occupy any sort of leadership place in Training Union. All young people may attend.—Ralph W. Davis, Secretary

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BOONEVILLE, ARKANSAS

Pass Sunday liquor bill

AUGUSTA, Maine (EP)—Despite strong opposition from many religious and temperance leaders, the Maine Senate approved a Sunday liquor bill, one of the most controversial issues before the state's lawmakers this year.

Following a brief debate, the Senate voted 18-15 in favor of the "ought to pass" recommendation made by the Liquor Control Committee two months ago.

The proposed law would permit the serving of drinks between 2 and 9 p.m. on Sundays in restaurants and hotel dining rooms.

MORE ENDURING THAN THE PYRAMIDS



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Arkansas Baptist Foundation
401 West Capitol Avenue
Little Rock, Arkansas

Sunday School

Children's building

SILOAM SPRINGS Assembly is a family affair as has been stressed many times. Three wonderful weeks chock-full of inspiration, information and activity. Have you planned to be with us? You just cannot afford to miss an opportunity so close to our doors.



MRS. HUMPHREY

We have a place for your smallest and youngest as well as the biggest and oldest. The Children's Building is well equipped to take care of nursery, beginner and primary boys and girls each morning from 8:20-12:20. There will be trained and capable workers promoting a teaching program for all the elementary children who come with parents to the assembly. There will also be an extended session each evening for nursery children, birth through three, during the worship service in the tabernacle.

The Children's Building is two-fold in purpose. It is a laboratory school where the boys and girls are being taught. It also becomes a teaching aid to those elementary workers who are attending the

leadership courses. Each age-group department room is equipped with observation booths. Each morning the children will participate for one hour and fifteen minutes in a regular Sunday morning procedure. A few workers, selected from those attending the elementary conferences, will be allowed to observe one day in each department, thus seeing first hand Sunday School experiences which can be used in their own Sunday Schools. There will be further opportunities of doing as well as seeing as we will need and welcome volunteer workers to help during the Sunday School hour in the various departments. We are proud of our Children's Build-

ing and want all Arkansas Baptists to share in this pride. For those attending the assembly there will be open house one afternoon each week. At this time you will see what we have to offer and have opportunity to ask questions concerning elementary procedures and the building.

Remember the dates: Three weeks—July 8-13, July 15-20, July 22-27.

Send your reservations in now to Mr. Melvin Thrash, 401 W. Capitol, Little Rock.

See you there.—Mary Emma Humphrey, Elementary Director, State Sunday School Dept.

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BIBLE CROSSWORD PUZZLE

ACROSS

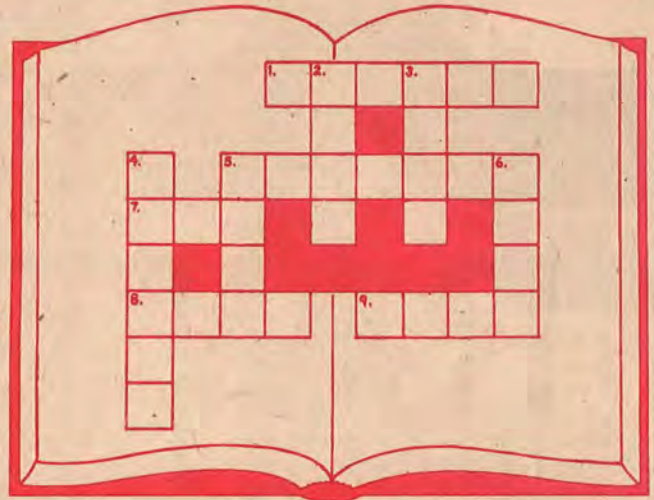
1. High priest at the time of Ahaz (2 Kings 16:10-12)
5. First book of the New Testament
7. Descendants of Nethinim who returned from captivity (Nehemiah 7:47)
8. Third book of the New Testament
9. A person having great power and authority (Genesis 19:18)

DOWN

2. Daughter-in-law of Naomi (Ruth 1:1-4)
3. Fourth book of the New Testament
4. A collection of hymns or sacred songs, many of them composed by David
5. Second book of the New Testament
6. A name by which the Bible is sometimes called (James 1:22)

ANSWERS

ACROSS: 1. Urijah, 5. Matthew, 7. Sise, 8. Luke, 9. Lord
 DOWN: 2. Ruth, 3. John, 4. Psalms, 5. Mark, 6. Word



Electricians of the sea

BY DORIS TAYLOR

A fisherman must be prepared for any surprise or disappointment when he draws in his line. His "fish" sometimes proves to be junk, an old shoe or an empty can, that has been hidden below the surface of the water. If he hooks a torpedo fish, he gets a real shock.

As soon as the torpedo fish touches the line, the fisherman's arm stiffens. It becomes paralyzed by a mysterious current of electricity, which shoots up the fishline. The torpedo, a huge flat fish of the sunfish species, protects itself by giving off electric shocks when touched.

This fish lives in the waters of the Mediterranean, scaring French, Italian, and Greek fishermen. At one time, because these men did not understand the cause of the alarming shock, they suffered it in fear and trembling.

Doctors in Rome many centuries ago, far from being afraid of the fish, used it to help cure patients suffering from certain nervous complaints. Doctors kept torpedo fish in large ponds. They encouraged their patients to touch the fish. The shocks received were similar to electric battery treatment for nervous illnesses. Compared with modern electric treatment in our large hospitals, the torpedo fish cure now seems crude and amusing.

Two other electric fish, found in rivers, streams, and fresh water lagoons in warm countries, are as dangerous as the torpedo. The internal shock system of these fish is rather like the shape of an old-fashioned voltaic battery used for ringing an electric bell.

The most powerful of these tropical electric fish is known as *Gymnotus electricus*. Years ago this fish was found in great numbers in certain parts of South America. It interfered with river crossings. The electric shocks were so great that horses could not swim over with their riders. Crossings had to be abandoned.

Early Indians hit upon a plan for taming wild horses. They drove the horses into rivers infested with electric fish. After the animals were severely shocked, they came out tame and manageable.

Another specimen of the electric family is the catfish of the river Nile in Egypt. Its entire body, except for head and fins, is covered with small electric cells which give a shock strong enough to make the arm tingle. Its shock is not as strong as that of the torpedo, but it is enough to make anyone jump in alarm and drop the fish.

The balloon fish of the Comoro Islands is perhaps the queerest of all electric fish. When caught, it immediately shocks its captor. Then when dropped, it puffs out in the shape of a balloon.

(Sunday School Board Syndicate, all rights reserved)

God's Wondrous World

The miracle of grasses

BY THELMA CARTER

Every spring grasses grow in wall-to-wall fashion on mountain slopes, in valleys, and in fields. The grasses of our wonderful world have been called nature's healing blessing for the earth. After terrible fires, which sometimes cover hundreds of acres, people pray for grasses to grow to heal their land.

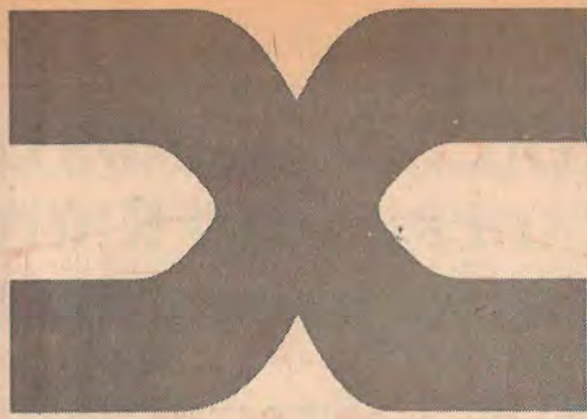
True grasses have a certain form and pattern. Their stems have solid joints and the leaves have two parts. A sheath fits around the stem. A blade, usually long and narrow, acts as a protection for the main growing plants.

Grasses grow best in the wide-open areas of land and in swamps. They may be but a tiny sheath or one hundred feet in height. Some are taller than two-story buildings.

Some grasses we consider friendly. Others we think of as pests and weeds.

Naturalists have found in our country grasses from South America, India, China, Japan, Russia, Alaska, and island areas of the world. These grow in roadside ditches and out-of-the-way land areas. The strange grasses have been brought here by migrating birds, by animals, from other countries, and on the soles of people's shoes.

More than six thousand different grasses grow in our wonderful world. Trees rise and fall, flowers bloom and die, but with the approach of each spring and summer, grasses appear. They spring out of rocky crevices, bore through hard, stony ground, and cover our earth with beauty and foodstuffs. "And God said, Let the earth bring forth grass" (Genesis 1:11).



RAY TECHNOLOGY

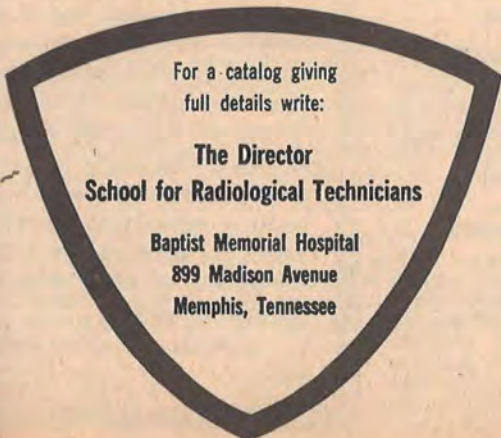
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Your policy covers you for every conceivable kind of accident and sickness except pregnancy; any act of war or military service; pre-existing conditions; or hospitalization caused by use of liquor or narcotics. Everything else that could possibly happen to you is covered. You'll be protected as never before—at amazingly low rates!

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 Occupation _____ Month _____ Height _____ Day _____ Weight _____
 Beneficiary _____ Relationship _____
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	NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1.	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes No
 To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: **X** _____
 AT-IAT

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Mail this application with your first premium to

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 Box 131, Libertyville, Illinois

Remedy for guilt

BY WILLIAM V. PHILLIBER, PASTOR
Calvary Church, North Little Rock

May 5, 1963

Psalms 32, 51; II Samuel 11, 12

WHILE our lesson passage is found in Psalms 32, it is much more meaningful to study it in the light of II Samuel 11 and 12, and Psalms 51. These passages carry the story of the sin of King David, and the confession of his sin against God.



MR. PHILLIBER

David desired the wife of Uriah the Hittite and took her. When there came word that his sin was about to be found out, he schemed to cover it. Sending to the battle lines for Uriah, David attempted to send him home so that the child who was to be born would be thought to be the child of Uriah. But Uriah was a great soldier, with a soldier's heart. If the other men could not be with their families, neither would he. He slept at the door of David with the servants. David's next step was to invite Uriah to eat with him, in order that he might get him drunk so that he might be sent home to his wife. Uriah promptly went to bed in the servants' quarters to sleep it off and David was thwarted again.

Now he took drastic measures. Pen in hand he wrote to Joab what was, in fact, an execution notice for Uriah, and sent the note in Uriah's hand. Joab was instructed to put Uriah in the thick of battle and then draw away all the rest of the men so he would be killed. It was done, and David supposed his sin to be covered. But David knew and God knew.

Some time later the prophet of God brought God's accusation against David. Face to face with his guilt, he came confessing all his wrongdoing. Psalms 51 is his prayer of confession. Psalms 32 is a record of his dealings with his guilt.

As we study this lesson, we should keep in mind that if a "Man after God's own heart" could enter into such great sin, how much more may we, also, fall to our temptations. And if a king needs to confess and repent of his sin, how much more do we.

FIRST, WE FIND THE DESCRIPTION OF SIN. David describes his wrongdoing in four terms.

Transgressions are acts of open rebellion against God. David was not accountable to any man. As a king he could do as he pleased. But he realized that what he had done was an act of rebellion against God, and that he was subject to God's authority.

Sin is described as missing the mark. The archer fits his arrow to the bow, pulls and releases it, and sends it toward the mark, only to find that he has missed. David had missed the mark of being what God wanted.

Iniquity is described as crooked, bending or twisting the way of righteousness to suit our own purposes.

Guile is deceitfulness or treachery. The psalmist had tried to cover his sin by more sinful measures and had not repented or confessed.

SECOND WE FIND TWO METHODS OF DEALING WITH GUILT.

Stubborn silence is one way. David tried to cover his sin knowing full well that "he that covereth his sin shall not prosper" (Prov. 28:13). Still he "kept silence." It is fitting to read the exhortation: "Be ye not as the horse or the mule which have no understanding" (v. 9). We speak of men today being stubborn as a mule. And many display this quality in relation to their guilt.

Confession of that sin is the better way. The Psalmist said, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said 'I will confess my transgressions unto the lord . . .'" (v. 5). Psalms 51 carries a plaintive cry, "For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight . . ."

THIRD, WE FIND TWO SETS OF CONSEQUENCES TO OUR ACTIONS TOWARD OUR GUILT.

With our sins unconfessed we have suffering. Hear the cry of the Psalmist ". . . my bones waxed old within me through my roaring all the day long" (v. 3). "My strength wasted away" (RSV). Physical illness is often the result of a refusal to confess our sin. The doctors' offices are filled with those who need the Great Physician more than medical science.

Mental illness may have its root in guilt of sin unconfessed. David speaks of his "roaring all the day long . . ."

(v. 3) because the arm of the Lord was heavy upon him.

Unconfessed sin makes us have a bitter attitude toward others as we strive to cover our own sin. We gripe, complain, find fault with our loved ones and fellow-workers, develop persecution complexes, grow bitter in spirit, and even have delusions, all because we will not confess our sin.

Lady MacBeth in Shakespeare's tragedy is a classic example of one who suffered both mental and physical collapse because of unconfessed and covered sin.

There is sorrow, "Many sorrows be to the wicked . . ." (v. 10). God sometimes has to use shock-therapy to bring us to our senses.

There is a danger of God's judgment. The Psalmist sees God as a judge who metes out justice or "imputes."

God may withdraw his Spirit. We are encouraged to pray "at a time when thou mayest be found . . ." (v. 6). If we do, not come readily to confess our sins, the times of reaping may be upon us and we find it hard to draw near God. Better to repent when God is near and calls us to repent than wait until his judgment catches us.

Floods of divine retribution may encompass us. "Floods of great waters . . ." (v. 6) express a picture of the gushings forth of sorrows, trials, and punishments that may sweep down upon man in his sin. Like flood waters sweeping through a valley and carrying destruction and devastation, so may God's judgments be poured out when we try to cover our sin.

Confessed sins bring an entirely different end.

First, there is forgiveness. Our sins are wiped away. As a child's hand may wipe clean a slate, so God removes our sins. The Psalmist says "Thou forgavest the iniquity of my sin" (v. 5). Our sin is now covered. God cannot take away sin until we are willing to uncover our sin before him. When he looks at the tracks where we have deviated from the path, he hears our cry and wipes them out as though they had not been.

Second, there is safety in Him. "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance" (v. 7). ". . . In the flood of great waters, they shall not come nigh unto him" (v. 6). He hides us with His hand in the midst of trouble. He raises us above the floods of destruction so that we are in perfect safety.

Third, there is mercy. ". . . But he that trusteth in the Lord, mercy shall compass him round about" (v. 10). He will be surrounded by steadfast love.

Fourth, there is closeness to God. When we have confessed our sin, he does not turn us loose to shift about for ourselves. He, himself, acts as our teacher and guide. "I will instruct thee and teach thee in the way that thou should go: I will guide thee with mine

eye" (v. 8). His eye is upon us to watch over us at all time.

Fifth, there is witnessing when we have confessed sin and are pardoned. When the psalmist prayed that God would restore unto him the joy of salvation he promises, "Then will I teach transgressors thy ways; and sinners will be converted unto thee" (Psa. 51:13). This is a natural result of being right with God.

The Psalmist speaks of his own joy, "Thou shalt compass me about with songs of deliverance" (v. 7), and then exhorts those who are rightly related to God. "Be glad in the Lord, and rejoice, ye righteous, and shout for joy, all ye that are upright in heart" (v. 11). When men have confessed their sin, and have found his mercy extended to them; there should be a joy in their hearts that will open their mouths in praise.

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WANTED: Church Organist. Write, stating training and experience, to: Director of Music, Calvary Baptist Church, 1901 N. Pierce, Little Rock.—4/25/2x

A Smile or Two

Great expectations

A HIGH school boy took home from the library a book whose cover read "How to Hug," only to discover it was Volume 7 of an encyclopedia.

Beginner's look

THE secretary kept turning pages of the dictionary until finally another office worker asked what she was trying to find

"Bankruptcy," said the first.

"Well, why are you looking way back there?"

"I know how to spell bank," she replied, "and now I'm looking for ruptcy."

Improvements

TWO ladies who had not seen each other for a long time met on the street.

"Oh, Mary," exclaimed one of them.

"So many things have happened to me since I saw you last. I've had all my teeth taken out. . . and a new stove and refrigerator put in!"

Healthy but not wealthy

A DOCTOR sent a patient a bill with this notation, "This bill is one year old."

The patient sent it back with a little note of his own, "Happy Birthday!"

Cow tags

DRIVER: "I had to drive into a fence to keep from hitting a cow."

Judge: "Was it a Jersey cow?"

Driver: "I don't know. I didn't see any license plates."

A word about housework

DOING a woman's work is like walking down a railroad track; the end seems in sight, but never is.

And . . .

Housework is what a woman does that nobody ever notices unless she doesn't do it.

Doggonit!

THE policeman whistled the car to the curb and pointed to the dog in the front seat.

"Does your dog have a license?" he asked.

"Heavens, no," the woman replied. "What for? I do all the driving."

Wasteful eating

A THIRD of the food you eat keeps you alive and the other two-thirds keep the doctors alive.

Wotta' racket!

THE honeymoon is definitely over when the wife complains about the noise her husband makes when getting his own breakfast.

Attendance Report

Church	Sunday School	Training Union	Additions
Alpena, First	83	43	
Osage Mission	38	18	
Benton, First	848	174	
Berryville, Freeman Hgts.	206	86	1
Blytheville, First	654	282	
Camden			
Cullendale First	445	216	2
First	569	203	10
Crossett, First	578	202	3
Dumas, First	323	84	
El Dorado			
East Main	312	156	6
First	782	206	2
Northside Chapel	45	25	
Fort Smith			
First	1096	297	3
Missions	416	166	
Grand Ave.	749	284	9
Mission	24		
First	276	122	1
Towson Ave.	244	112	
Greeny, First	240	98	1
Green Forest First	125	54	
Rudd Mission	47		
Gurdon, Beech Street	186	72	
Harrison, Eagle Heights	281	91	5
Heber Springs, First	226	132	8
Hot Springs, Park Place	398	128	
Huntsville First	74	13	
Kingston	27	19	
Jacksonville			
Berea	108	53	
First	597	182	1
Marshall Road	120	55	2
Second	217	68	1
Jonesboro, Central	586	226	7
Kingsland, First	72	34	3
Lavaca First	223	149	
Little Rock			
First	1090	423	6
White Rock Chapel	38	12	
Highway	234	100	
Immanuel	1144	410	
Forest Tower	30	10	
Kerr	42	27	1
Rosedale	232	94	
McGehee, First	421	167	
Chapel	87	56	1
Marked Tree, First	161	47	2
Monticello, Second	266	145	
North Little Rock			
Baring Cross	766	200	
Southside Mission	43	30	
Camp Robinson Mission	46	22	4
Bethany	231	58	
Mission	10	11	
Calvary	631	145	9
Gravel Ridge	182	111	7
Park Hill	898	237	14
Sherwood, First	180	89	9
Sylvan Hills	282	121	1
Piggott, First	330	150	2
Pine Bluff, Centennial	243	99	
Rogers, First	446	138	1
Russellville, East Point	111	67	
Siloam Springs, First	359	229	1
Smackover, First	282	132	9
Mission	25	12	
Springdale			
Caudle Ave.	195	88	
First	470	150	
Van Buren			
First	419	151	
Second	55	28	
Vandervoort	59	39	
Warren			
First	490	177	
South Side Mission	78	64	11
Immanuel			
West Side Chapel	90	69	10





Religious News of the World

Anti-Semitic references

PORTLAND, Ore. (EP)—The Catholic Biblical Association was urged here to distinguish in its New Testaments accounts between Jews and Pharisees.

The Catholic Sentinel, official news-weekly of the Portland Catholic archdiocese, made this request in an editorial reviewing a book by Dr. Bernhard Olson, a Methodist associated with Union Theological Seminary in New York.

Dr. Olson's book, Faith and Prejudice, deals with bigotry in Protestant textbooks and religious courses.

The Catholic paper reprinted Dr. Olson's quotation from one Protestant commentary on the Gospel:

"The Gospels illustrate how bitterly Jesus was hated by the Jews. The Pharisees called him Beelzebub, a revolting title, which they applied to Satan. Similarly, the Jews and other enemies of the church have called the Christians all kinds of bad names."

The Sentinel gives Dr. Olson's analysis of this commentary:

Here the writer uses the responses of a small group of Pharisees to Jesus in a particular moment of history to project a series of generalizations:

1. From a few to all Pharisees.
2. From all Pharisees to all Jews in the time of Jesus.
3. From all First Century Jews to Jews of any time or place."

In conclusion, the Catholic publication noted that it was relatively easy to differentiate in Biblical accounts between Jews and Pharisees.

This suggestion, the paper said, should be followed up by the Catholic Biblical Association which is now at work on a new Confraternity Version of the New Testament.

Church building down

WASHINGTON, D.C. (EP)—The U.S. Census Bureau reports church construction declined during March.

A drop of \$4 million occurred in new church building—from \$75 million to \$71 million. Construction had amounted to \$80 in January.

The March figure was \$2 million less than the same month a year ago; construction activity for the first quarter of 1963, estimated at \$226 million, was \$3 million behind the same period of 1962.

Says Catholics wrong

NEW YORK (EP)—"My Church is wrong about birth control," says John E. Berke, Roman Catholic layman of Newark, N. J., in an article in the April issue of Christian Herald, non-denominational Protestant monthly published here.

There are three possible attitudes toward birth control, Berke points out: one favoring all the possible systems of family limitation; another opposing all possible systems; and one favoring only certain systems. The last, he says, is the position of the Catholic Church, which favors certain systems of population control and opposes others. The methods which it favors "are least effective and contribute least to the happiness of a married couple.

"Therefore it teaches that while it is wrong to practice contraception, because this is a deliberate frustration of the natural law, abstinence from sexual intercourse permanently, or for a time as in the rhythm system, is perfectly acceptable to God since no deliberate positive action is taken to prevent conception. It would seem from Catholic teaching that God approves of birth control, if the method employed is not dependable or pleasant.

"It is fair to ask," says Berke, "if the Catholic has a right to demand that the strictly Catholic notions on birth control be written into the laws of the United States."

Guarantees freedom

RAIPUR, India (EP)—Christian leaders have applauded a statement from Prime Minister Nehru that India would remain a nation in which the followers of all religions would enjoy equal opportunities to practice their faiths.

Addressing a public meeting, Mr. Nehru said: "India will never become a nation purely of Hindus. Those who talk of making her a Hindu nation are only imitating the leaders of Pakistan who seek to make that country an Islamic state.

"India has been and will be a country where everyone, irrespective of his religion, will be able to live peacefully and follow his religion."

Two tons of coins

KIEL, Germany (EP) — More than two tons of coins, valued at \$40,000, have been collected by Evangelical youth groups.

In assisting the "Bread for the World" campaign of the Evangelical Church in Germany (EKID) and the German Evangelical Free Churches, the Protestant youngsters distributed 26,000 collection boxes in this predominantly Protestant city. They urged families to contribute their small change over a two-week period.

The funds will aid feeding programs for school children in the Algerian provinces of Batna and Constantine.

About world affairs

WASHINGTON, D.C. (EP)—A State Department official told Lutheran students meeting here that a recent study has revealed only "one American in 18 is interested in world affairs."

Dr. Harry W. Seamans, chief of the organization liaison division in State's office of public services, reminded that the 10 per cent of all American adults is only 10 million.

The study was conducted by the Carnegie Endowment for International Peace, Dr. Seamans told the 14th annual Washington Seminar for Lutheran Students attended by 103 collegians and seminarians from 27 states, the District of Columbia, Canada, Tanganyika and Hong Kong.

"If we are to be most effective in our foreign affairs," Dr. Seamans asserted, "we need more interested Americans."

More than one out of ten will need to be concerned with the nation's foreign policy if we are to face the future with confidence, he added.

Disinherit Muslims

MDRAS, India (EP) — A Roman Catholic newspaper here has criticized a bill introduced in the West Pakistan Assembly which would allow the disinheritance of Muslims who embrace Christianity.

The New Leader, official journal of the Madras archdiocese, pointed out that if the bill is passed, it will result in the denial of the fundamental principle of equality to the Christian minority community in West Pakistan.

"To penalize religious differences with legal inequality is base discrimination," the paper said. "The state ought to be neutral in regard to the religious practices of its citizens."

The New Leader also held that civil and political rights should not depend upon religion, nor be restricted because of it.

"West Pakistan tries to put the clock back," it stated. "We hope the House will consider the bill in the light of modern democratic concepts . . . rather than with antiquated theocratic enthusiasm."

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