

4-18-1963

April 18, 1963

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "April 18, 1963" (1963). *Arkansas Baptist Newsmagazine, 1960-1964*. 175.
<https://scholarlycommons.obu.edu/arbaptnews/175>

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Arkansas Baptist

newsmagazine

APRIL 18, 1963



Tribute to a Leader, Page 18

CHURCH LIBRARY EMPHASIS
NATIONAL LIBRARY WEEK APRIL 21-27



READING

The
Fifth
Freedom—

Enjoy It!

personally speaking

Blessing of books

IN these days when so much thought is given to the decor of our surroundings, we need to be reminded that the chief worth of books is not ornamental. Merely closing the gap in a book shelf with "three volumes in red buckram" closes no gaps in knowledge.



ERWIN L.

As the country observes National Library Week (April 21-27) it might be profitable to recall again the words of our Old Mark Twain: "The man who does not read good books has no advantage over the man who can't read them."

"All that Mankind has done, thought, gained or been: it is lying as in magic preservation in the pages of Books. They are the chosen possession of men," said Carlyle.

In similar vein, Descartes said: "Reading good books is like having a conversation with the highly worthy persons of the past who wrote them; indeed, it is like having a prepared conversation in which those persons disclose to us only their best thinking."

George Dawson has said that a great library "contains the diary of the human race."

Kingsley said: "Except a living man there is nothing more wonderful than a book! a message to us from . . . human souls we never saw . . . And yet these arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers."

Benjamin Franklin, who established the nation's first public library, described as "the principal support of virtue, morality and civil liberty: a Bible and a newspaper in every house, a good school in every district—all studied and appreciated as they merit."

But as Paul declares in 1 Corinthians, chapter 13: Knowledge passes away. Few books continue in circulation long years after they first appear. Someone has pointed out that of all the new books published in 1859, the five still to be found in 1959 were: Darwin's *Origin of the Species*; Dickens' *Tale of Two Cities*; Eliot's *Adam Bede*; Mills' *Essay on Liberty*, and Tennyson's *Idylls of the King*.

Let us read more good books, and read the Good Book more.

Erwin L. McDonald

SOUL liberty is the Baptist's heritage, our most distinctive principle, perhaps our only distinctive principle. So says Dr. Robert R. Soileau in his third and final article for the *Arkansas Baptist Newsmagazine*. See "Case for Soul Liberty," beginning on page 6.

* * *

IT WAS September, 1941, when the pastor of a Pocahontas church resigned to assume leadership in the development of an institution of higher learning for Northeast Arkansas. It was March, 1963, when Dr. H. E. Williams learned that Southern Baptist College at Walnut Ridge had been accredited by the North Central Association. Read Thomas A. Hinson's "Tribute to a Leader," pages 18-19.

* * *

DO YOU suffer from "Grudgitis"? It's a disease that may cause death and can never cause better living. Read J. I. Cossey's recommended cure in his "Middle of the Road" column on page 15.

* * *

CULLENDALE'S First Church is one of five in the Convention to receive the highest award of the Baptist Sunday School Board in Sunday School work. The Sunday School workers are pictured on page 8.

* * *

THREE Arkansans are among the 21 new foreign missionaries appointed this month. For full details, turn to page 9.

Arkansas Baptist newsmagazine

MEMBER:
Southern Baptist Press Ass'n
Associated Church Press
Evangelical Press Ass'n

April 18, 1963 Vol. 62, Number 16
Editor, ERWIN L. McDONALD, Litt. D.
Associate Editor, MRS. E. F. STOKES
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401 West Capitol
Little Rock, Arkansas
Published weekly except on July 4 and December 25.
Second-class postage paid at Little Rock, Arkansas.
Individual subscription, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.
Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.
Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

THE righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness (Proverbs 11:5).

Crime of non-payment

IT seems that failure to pay taxes is one crime of the underworld "up with which" the Government "will not put."

According to press reports, federal raids described as "the largest in the history of the enforcement of federal gambling laws" have been unleashed on "notorious suburban Chicago horse-betting syndicate operations."

Three hundred federal agents are reported to have moved in a swift and secret operation April 9 on 33 bookmaking locations. As a result, more than 60 suspects were hauled before a special night federal grand jury awaiting them at the United States Courthouse in Chicago. Questioning and "study of truckloads of wagering records" is said to have gone on till near midnight.

Believed to have a direct tie-in with the raids was a one-day visit to Chicago by Attorney General Robert F. Kennedy less than a month prior to the raids—on March 23. At that time Mr. Kennedy is said to have held closed-door conversations with James P. O'Brien, U. S. attorney in Chicago, and with Chicago officials of the Federal Bureau of Investigation and other federal law enforcement personnel based in the Windy City.

The Chicago raids bring to mind the announcement by Mr. Kennedy in a news conference during his Chicago visit that the nation's assault on gambling would be stepped up in coming months.

In his Chicago remarks, the Attorney General focused particular concern on organized gambling because of the part it plays in financing "a great variety of other so-called syndicated criminal activities."

The Chicago situation has much in common with the Hot Springs situation. In Chicago, as in Arkansas, organizations have appealed for years to state

and local law officers to crack down on gambling. And in Chicago, as in Hot Springs and Arkansas, law enforcement officers have been notoriously lax in cracking down.

But the last straw in Arkansas may turn out to be, as in Chicago, tax evasion. It is significant that Internal Revenue Service agents were flown in from Illinois, Michigan, and Wisconsin to take part in the Chicago raids, and that a noted advocate of legal gambling in Hot Springs—State Senator Q. Byrum Hurst—was indicted here in Arkansas for tax evasion at about the same time.

Won't it be ironic if the crack-down on Arkansas gambling which has been winked at so long by Hot Springs and Arkansas state officials comes from "outsiders"—and from tax collectors at that!

Electing a president

WHO will be elected the next president of the Southern Baptist Convention? This is the question in the minds of many and on the hearts of not a few, as the time for the Kansas City Convention, with its election of officers, draws near. A glance at the distinguished roster of those men who have served as Convention presidents reveals that the chances are about five to one that the next president will be a preacher and not a layman. Six of the 31 presidents have been laymen, serving a total of 25 years. Only two laymen have been elected in the last half century—Pat M. Neff (1944-46) and Brooks Hays (1958-59)—and there does not seem to be any overwhelming conviction among our people that it's time again for a layman president. This, plus the fact that far more of the messengers to the Convention will be preachers than laymen, pretty well points to another preacher for president.

In our Baptist democracy, anyone can nominate or be nominated for president, and the messengers will do the electing. Considering the high office to be filled, caucusing and campaigning are about as out of place here as they would be in the calling of a preacher to be the pastor of a church. Far more appropriate is it for all of us to pray for the guidance of the Holy Spirit in the selection of our next Convention president.—ELM

the people SPEAK

'Baptist pot boils from bottom'

I AM back at my desk and meeting my classes again after a brief enforced vacation in the hospital.

One of the values of my slowing down for a couple of weeks was the opportunity to read carefully the two issues of your paper which you sent me. To say that I am gratified at your venture is to put it mildly. Always there are two major concerns of good journalism—news and ideas. Journalistically, the two are inseparable. What happens begets ideas; ideas cause things to happen.

Denominational ownership of our Baptist papers has almost inevitably made them tend toward being denominational bulletins. Promotion is of course needful and is a proper function of the religious press. However, overemphasis on promotion can bring about a conscious or unconscious slanting of the news and of opinion. The paper lacks reader interest when the reader is made aware that he is being propagandized, even though innocently and for a good purpose.

The circulation of a single Baptist paper reached a high mark in the so-called Whitsitt controversy. There developed a theory of circulation based on controversy—attack, and win subscribers! "Contend earnestly for the faith... once for all delivered..." Contention for contention's sake is of course poor journalism. At the same time to cry peace when there is no peace is equally poor journalism.

Our people need the news but they also need to be exposed to new ideas. We are prone to forget that Baptists of the past majored on revolutionary ideas. These ideas were Bible based but they cut sharply across ecclesiasticism and tradition. Baptists today stand for some of the most revolutionary ideas in our culture. It may be trite but it is true that this is a Baptist day around the world. Yet we may spend our strength and forfeit our opportunity by dealing too much with the obvious and too little with the significant.

Permit me to suggest that you seek ideas and opinions from the rank and file, not just from "leaders." At the moment I am trying to get across to my class in leadership the imperative necessity of getting back to the New Testament concept of group-centered leadership. Dr. J. B. Gambrell used to say: "The Baptist pot boils from the bottom." We are not hearing enough from the grass roots. Our people in the ranks are doing more thinking than we give them credit for.

More power to you as you explore further the possibilities indicated by the issues of the paper which you have sent to me. Please put me on your mailing list and send me the bill. I need the refreshment that comes from your perceptiveness as editor.—Gaines S. Dobbins, Golden Gate Baptist Theological Seminary, Strawberry Drive, Mill Valley, Calif.

REPLY: Thanks, Professor Dobbins. We are happy to add you to the mailing list. Keep on being professor to us with an occasional suggestion. We are greatly in your debt.—ELM

The Phelps address

THANK you very much for sending me the copies of the Arkansas Baptist Newsmagazine. Several faculty members have dropped in to state that they appreciate getting to see this very fine issue [Issue, March 21½—Harley Fite, President, Carson-Newman College, Jefferson City, Tenn.

* * *

IF POSSIBLE, I would like a copy of the March 21, 1963 issue of your good paper for the excellent article by Dr. Ralph Phelps on "Academic Freedom and Academic Responsibilities."—D. C. Martin, Pastor, Saint Rest Baptist Church, Route 2, Dubach, La.

REPLY: Glad to comply with your request.—ELM

'Feelings are Christian'

AS a Christian living in the South I am becoming more and more resentful of articles advocating social integration of the colored and white races. I am sure that there is more real brotherly love between the two races in the South than in the North—but this love must be as older brother to younger brother (as much so as our colored people here would be older brother to the aborigines). In other words, there are entirely too many social adjustments to be made between the races to expect more human beings to overcome them in less than generations.

Our colored and white Christian leaders' responsibility should be to lead their people to know the fact that no race or nation ever raised itself a station in life except by the sweat of its own brow.

After years of poverty and some un-Christian neglect the South was beginning to make great strides in bettering its educational facilities for the negro

when the supreme court made its untimely decision. This decision has thrown a dark shadow over our country—a shadow that may continue to darken until all brotherly love between races vanishes.

The fact, blindly ignored by many of our publications, is that some of our nations leaders in their lust for power are stooping so low as to woo colored people by placing them on a false pedestal.

What hurts, stuns and amazes me is for a person in your position to be so ignorant of the facts of colored and white relationship as to end your "Personally Speaking" column, "Old Soldiers Home" article as speaking of the colored race as the "despised race." [Page 2, our issue of April 4.] Evidently you are completely unaware of the true feelings of Southern whites—therefore unqualified to judge them as lespising the colored people as a race. I believe it would be to your advantage to study the ways of average people rather than taking an unrealistic, idealistic, and lofty look at us. You might find that our feelings are Christian, our aims high, but our means different in achieving helpfulness, respect, and Christian love toward our colored friends.—J. G. Allen, III, Bradley.

Still a Baptist

ALLOW me to speak from the back seat. I have branded myself as a fundamentalist until I read Dr. Soileau's article in this week Arkansas Baptist. [Our issue of April 4] Fundamentalist, in my opinion, believed that one must be right in order to live right, while the Liberalist believed that one must live right to be right. But Dr. Soileau says that "fundamentalism is a negative movement." Does this mean that it is a religion of "don't" instead of "do"? He also says that "The object of faith becomes the information instead of the God who is to have given the information." Does he mean that the fundamentalist has a presuppositional belief and searches for scripture to confirm his belief? This must be it because he also says; "Curiously, the Spirit always confirms the fundamentalist's presuppositions."

If this is fundamentalism, I'm not a fundamentalist. I'm a Baptist. I'm waiting for his next article, "The Case Against Liberalism," If the case against liberalism is any worse than the one against fundamentalism, I'll still be a Baptist.—C. R. Cantrell, Glenwood.

Grateful for poetry

I AM indeed grateful to see re-prints of May Harris Gray's poems in our state paper.

How grateful we are for Christian poets. They can say more in less words than any one in the field of Christian writing, and those whom I know, say it the loudest with their Christian living.—"Beano," Waldron

Case for soul liberty

BY ROBERT R. SOILEAU

Member of Faculty, New Orleans Seminary

THE chroniclers of history have begun to take note of the clarion call for liberty in Baptist history. In time we shall, no doubt, find them taking even greater notice of this historic Baptist position. Important as are other ideas held dear by Baptists, none looms so large in their history as their love for liberty. It deserves greater emphasis in our publications than it has heretofore received.

For the most part, the sixteenth and seventeenth centuries in England were periods when national leadership forbade more than one religious confession. The leaders of the nation required all subjects to be united under one religious banner. Ecclesiastical policy forced all parishioners into church membership. Soon it became customary to speak of the *Corpus Christianum* (the whole of Christianity). Perhaps the unity of culture better expresses the intent.

Against this regimentation of mind and heart arose the Separatists' cry against oppression. Out of this experience came the Baptist call for soul liberty. With the Separatists, they came to say, "It is contrary to the will of Christ that the area of the church should be fixed by the area of the land." Thus, the principle of soul liberty was the cry of the soul for freedom under God, freedom from the oppressions of ecclesiasticism. Those stalwart dissenters knew that priestism had seldom touched anything without corrupting it. In its place, they sought a Christian society self-contained, rigidly self-governed, and strenuously independent of government and ecclesiasts. Accordingly, Baptists have accepted the saying of the philosopher Lotze that "mechanism is everywhere essential, but everywhere subordinate."

Through the years, Baptists have contributed little to the methods of ecclesiastical machinery except to show how immeasurably inferior methods and machinery are to intrinsic conviction, personal faith, and devotion to ideals. As the great John Clifford once reminded, "An Ignatius Loyola, vast as was his innate power of attracting and commanding men, could not have thriven on Baptist fare. The wonderful genius of the founder of Methodism could never have reared his beneficent structure on our principles." Knowing how often organizations have become the iron sceptre of the theological or ecclesiastical despot, Baptists must continue to curb machinery lest they risk freedom to act as the soul would dictate.

When General Baptists began life in the first and second decades of the seventeenth century, they began under the magnetic spell of the doctrines of "liberty of conscience," "freedom to worship God,"

"salvation for all," "the sovereignty of the soul in religion," and the absolute and unquestioned authority of Christ over the conscience and over all life. Soul liberty, this is our heritage. It is our most distinctive principle. It may well be our only distinctive principle.

Lest one misunderstand, soul liberty must be contrasted with freedom as it was understood in that historical movement of the eighteenth century known as the Enlightenment. The Enlightenment was the movement of the mind toward autonomy. It was man's effort to find himself. Ironically, man in search of himself usually ends up in an illusory dream of grandeur. Unaware of this illusion, man, in the Enlightenment, pressed the limits of freedom. This was thought to be necessary since social, political, scientific, and religious progress depended on the free inquiry of the mind. Thus, freedom became license inviting a daring spirit. Man was challenged to think "big." Creed, tradition, and custom gave way to a new age of progress. Unbridled freedom was its watchword.

By contrast, soul liberty meant that the limits of freedom were set by God. A man was free, but it was not unbridled freedom. Liberty was not to be found in any theory of right or wrong, nor was it to be found in any inalienable right of man. Since it was soul liberty, freedom would be found in the creative, redemptive revelation of God. Accordingly, freedom must always be limited by the revelation of God.

Since our Baptist forefathers antedate the Enlightenment, soul liberty is not rooted in that philosophy. Rather it is rooted in theology. Certainly, reason, historical criticism, and the data of science were not ignored by our Baptist forefathers. Many of them employed these tools as servants in the search for truth, never masters. Isolationism was never their goal. The perspective of history, and the searching of the mind, enabled them to test their faith by the wisdom of the ages. Andrew Fuller could carry on an intelligent incisive debate with English Deism, help save Baptists from the death throes of hyper-Calvinism, and contribute immeasurably to the revival of foreign missions. William N. Clarke could bring his fine intellect under such reverent discipline as to set forth with remarkable clarity a theological system that lives even to this hour. E. Y. Mullins could take the emphasis upon experience in Schleiermacher and reinterpret it in the light of biblical revelation and thus keep alive a vital chord in any doctrine of soul liberty. The doctrine of liberty could not have survived had these and others succumbed to scholasticism and obscur-

antisms which so often are the Achilles heel of liberty.

There are those in our time and among our rank who have lost sight of this historic principle. Hindered by the lack of historical perspective, they falsely assume that certain parochial ideas are a part of the main stream of Baptist history and thought. Hence, they speak of Baptists as having always believed thus and so. Little do they know that the annals of Baptist history are filled with theological diversity or that this diversity was possible because the doctrine of soul liberty left men free to dissent without division.

How could a student of Baptist history overlook those episodes of theological diversity? Consider such controversies as John Bunyan's argument against baptism as the door to the church as over against the argument advanced by William Kiffin who felt just as strongly that it was not only the door to the church but also to the Lord's table. Review the open versus closed communion controversy between Robert Hall and Joseph Kinghorn. Said Kinghorn, "The law of Christ does not allow persons not baptized to come to the Lord's table." While Robert Hall countered by saying, "Reflect on the enormous impropriety of demanding a greater uniformity amongst the candidates for admission into the church militant than is requisite for union with the church triumphant . . . and of investing every little Baptist teacher with the prerogative of repelling from his communion a Howe, a Leighton, or a Brainerd, whom the Lord of glory will welcome to His presence. Transubstantiation presents nothing more revolting to the dictates of common sense." Finally, ponder the open membership controversy. Alexander Maclaren ministered to the church in Manchester where open membership was practiced. William Landels, William Brock, Charles Spurgeon, and John Clifford helped found the present London Baptist Association which accepted open membership churches into fellowship.

Southern Baptists have preserved the doctrine of soul liberty in a unique way through the advent

of the Cooperative Program. Cooperation is a by-product of liberty. Yet, a thin line separates cooperation and coercion. There is presently grave danger that Southern Baptists will substitute a majority vote for soul liberty. What a tragedy that would be, for the Christian church is not a democracy. It is a theocracy. The Lordship of Christ takes precedence over every Baptist dignitary. The majority has as much chance of being wrong as it has of being right. The French naturalist Rousseau once said, "The voice of the people is the voice of God." Should Baptists follow the fallacy of that logic, they could be guilty of substituting coercion for cooperation, conformity for liberty, majority opinion for the will of God.

Our forefathers taught that God works through spiritual persuasion rather than through coercion. Roger Williams is a good example at this point. His writings indicate that he felt men should be free to pursue their own destiny at their own risk. There were those who disputed his position, even as there are those who presently dispute it, but Williams insisted that to force a creed upon a man was tantamount to "rape of the soul."

Let those who are charged with the responsibility of setting forth Baptist principles take stock of this truly historic Baptist position. Let them remember John Clifford's warning, "We are not and cannot become, a mere ecclesiastical corporation without disloyalty to the creative ideas and living convictions which gave us birth." For, said he, "Liberty of conscience is not a phrase, but incarnate in men it is a force, and one of the most efficient in history. It springs from the value and possibilities of the individual man, and cannot cease in its creative and reforming form till it permeates all life—individual, political, social, and international—and fashions it in obedience to the great principle of soul freedom."

May the day never come in Baptist life when dissent is costly, when, if one ventures toward the border of dissent and faith, he may expect to be pursued with unrelenting bitterness and unscrupulous hostility.

The Bookshelf

Three Hear the Bells, by Alice Lee Humphreys, Funk & Wagnalls Co., 1963, \$3

This is a collection of hitherto unpublished stories presenting finely wrought portraits of children, their parents, their teachers. It is the fruit of the author's vast and diverse experience with pupils who have revered her first as their "Missy Girl," then their "Miss Alice" for more than a generation and a half. It is alight with humor and glows with the unique wisdom of a dedicated teacher.

Reflections, by Harold E. Kohn, Wm. B. Eerdmans, 1963, \$3.95

The author has provided here nearly 50 essays, reflecting upon the human and natural worlds of which we all are members, and has illustrated them with

pen sketches. Much of the book was written in his cabin in the woods.

If You Ask Me, by Mary Hope, Zondervan, 1963, \$2.50

The only way to overcome the fallibility of man's advice is to go to the only infallible source of answers to life's questions—the Bible, says the author. A West Coast newspaper columnist, Miss Hope deals with personal problems, problems with others, marital and parental problems, problems with children and teenagers, etc.

The Castles and the Crown, by Townsend Miller, Coward McCann, 1963, \$6.95

This historical novel reveals Queen Isabel as the genius back of the rise of Spain out of chaos. The book teems with dramatic events, such as the conquest of Granada, the discovery of the

New World, medieval battles, royal intrigues and house-parties, poisonings, shipwrecks, imprisonments, abductions. Sweeping through its pages is a gorgeous procession of characters—emperors and popes, kings and queens and cardinals and chancellors and archduchesses.

Prayer, Its Deeper Dimensions, a Christian Life Symposium, Zondervan, 1963, \$1.95

The thirteen contributors to this symposium expose the shortcomings and impracticalities of much praying today and offer positive suggestions for growth in the practice of prayer.

The Mature Christian, by A. Morgan Derham, Revell, 1961, \$2.50

The multiple quandaries and discouragements of everyday life are probed by Mr. Derham.

Recognition for Cullendale



FIRST ROW: Mayo Horne, general superintendent; Robert A. Parker, pastor; Mrs. Cecil Gray, Nursery I; Mrs. J. B. Cross, Nursery II; Mrs. Mary Deaton, Nursery III; Mrs. Robert McAllister, Nursery IV-A; Mrs. Buddy Hooper, Nursery IV-B.; Mrs. Bruce Colvert, Beginner I; Mrs. Horace McElhanon, Beginner II; W. R. Oliver, associate superintendent; C. J. Holiman, Jr., minister of music & education;

SECOND ROW LEFT TO RIGHT: Mrs. Frank Morris, Primary I; Mrs. Dale Walthall, Primary II-A, Mrs. J. C. Van Meter, Primary II-B; Mrs. Edgar Heinley, Primary III; U. L. Atkison, Junior I; Mrs. Curtis Laney, Junior II;

THIRD ROW LEFT TO RIGHT: Wendell Beard, Intermediate I; Harold Hand, Intermediate II; Dave Bush, Young People I; Mrs. Winfred Key, Young People II; Mrs. C. C. McGee, Extension;

FOURTH ROW LEFT TO RIGHT: Bruce Colvert, Adult II; L. W. Young, Adult III; Mrs. C. J. Holiman, Jr., Adult I; E. E. Downs, Extension

FIRST Church, Cullendale, has received the highest recognition awarded by the Baptist Sunday School Board in Sunday School work.

The Advanced Standard recognition has been earned by the church after months of work in building standard departments, classes and groups. To date, only four other churches among 30,000 in the Convention have attained this recognition.

Rev. Robert Parker, pastor, and C. J. Holiman, Jr., minister of education, have led the officers, teachers and members in the program of work as co-laborers.

The basic requirement for a church to meet in Sunday School work to attain Advanced Standard recognition is that the school shall attain the general Standard of Excellence and that seventy-five percent of the departments shall attain department standard recognition. A standard department must have at least fifty percent of its classes (or groups) standard.

Standard recognition is worthy for it helps a church put spiritual emphasis and organizational efficiency as team-mates.

Proper standard work is pupil centered and puts emphasis on Bible teaching, worship, training and visitation.

"Congratulations to this church in the Camden area, First Church, Cullendale, which is the first church in Arkansas to attain this honor in 1963," said Lawson Hatfield, Sunday School superintendent for the State Convention. "It is gratifying to see one of the largest and strongest churches in the state has proven the possibilities and values of doing Advanced Standard work."—Reporter

Current River Ass'n.

FIRST Church, Success, was host to the associational hymn sing Mar. 31. An inspiring Easter program was presented by the association choir and primary choirs, and featured a solo by Mrs. J. B. Huffmaster.

Rev. J. B. Huffmaster was the choir and congregational leader and Miss Lynda Ruth Goff pianist. Rev. Basil Goff read the scripture. Mrs. Goss is associational music director.

OBC rifle team tops

OUACHITA College's rifle team retained its supremacy in the state for the sixth consecutive year by taking the five-man team championship trophy in final shoulder-to-shoulder matches recently.

The Ouachita team fired a total of 1,888 compared to 1,873 for Arkansas State of Jonesboro, 1,858 for Henderson State Teachers, and 1,802 for Arkansas Tech. The final match of the year gave Ouachita a winning total for the year of 14,905 points compared to second-place Henderson with 14,884. Henderson had led by 14 points going into the final shoot.

Calvary Association

E. E. Boone, Missionary

SECOND church, Searcy, has called John Easmon. He will move on the field the first of May.

REV. GENE Lewis has accepted the pastorate of Morton Church.

THE Tigarettes of Ouachita College climaxed a dramatic comeback by capturing the consolation title (third place) of the National Women's AAU Basketball Tournament by trimming Ohse Meats of Topeka, Kan., 41-39, in the finals at St. Joseph, Mo., Friday night, April 5.

Coming Revivals

GRAVEL RIDGE First Church, Apr. 21-28 Leroy Hogue, pastor, Second Church, Vernon, Tex., evangelist; Fred Ferguson of Oklahoma City singer.

HIGHWAY Church, North Little Rock Apr. 29-May 4; assisted by Jack Livingston of First Church, Gravel Ridge

SECOND Church, Jacksonville, Apr. 28-May 5; Rev. Gene Welch, pastor evangelist; Ed Walker of Levy Church, North Little Rock, singer.

SECOND Church, Monticello, May 20-25; Red Johnson, singer; Bill Lewis, evangelist.

EARLE Church, Ark. 28-May 5; Rev. Morris Smith, pastor of First Church, Morrilton, evangelist; Ed Sann, minister of music and youth of Hillcrest Church, Arlington, Tex., music director.

SECOND Church, Jacksonville; Apr. 28-May 5; Ed Walker of Levy Church, singer; Gene W. Welch, pastor, evangelist.

BEECH STREET Church, Texarkana; Apr. 21-28; Jarry Autrey, pastor, Woodridge Church, Houston, Tex., evangelist; Steve Taylor, Greenville, S. C., singer.

EDITOR of Arkansas Baptist News-magazine Erwin L. McDonald was recently installed as Arkansas state president of the American Association for the United Nations.

Rudd calls Hollis

BUDD Mission of First Church, Green Forest, has called Rev. Perry Hollis of Springdale as pastor. Mr. Hollis began his work with the mission April 7.

Before moving to Springdale, Mr. Hollis was pastor of Hayes Church, Hayes, La., for four and one-half years. He is a graduate of Southwestern Seminary, Ft. Worth. Mr. and Mrs. Hollis have six children.

Rev. Sardis Bever is pastor of the sponsoring church.

Arkansas briefs

Dr. Ben Elrod, pastor of South Side Church, Pine Bluff, has been elected president of the Arkansas alumni association of Southwestern Seminary.

HUGH Hairston has resigned as minister of education and youth at First Church, Crossett, to accept a similar position with First Church, Bastrop, La. He assumed his new duties Apr. 6. (CB)

ROBERT Hall has accepted a call to The Tabernacle, Little Rock, as minister of education. He assumes his duties officially Apr. 15, but to assist the Levy Church, which he is leaving and which is without a pastor, Mr. Hall started with The Tabernacle during its revival Apr. 7 and returned to Levy for the week of Apr. 15-21 to help during its revival. (CB)

EVERETT Denton of Meridian, Miss., has accepted a call as pastor of Monroe Church, Arkansas Valley Association. Mr. and Mrs. Denton and family will move to Arkansas the latter part of April. (DP)

EMMANUEL Church, Harrison, recently ordained two deacons: Robert Hickman and Joey Paul.

GRAVETTE, Benton County Association, has called as pastor Gene Box, formerly of Decatur, who has recently completed Midwestern Seminary.

MANILA Westside Church, Mississippi County Association, is adding a new nursery and primary room to its educational building. Thurlo Lee is pastor. (CB)

EVANGELIST Paul McCray reports for the seven and one-half months since he resigned as pastor of Grand Avenue Church, Fort Smith, he has conducted 20 revivals in 12 states, two of them in pioneer mission areas. Mr. McCray has assisted in preparation for 11 area-wide crusades and will be conducting three of these this year, in Mississippi, South Carolina, and Virginia.

CALVARY Church, Little Rock, is holding a month-long spring evangelism program each Sunday morning and evening through April. Rev. Reuben Q. Setliff, interim pastor, is preaching. Witnessing teams have been visiting for the program.

G. C. EMERSON, a member of Wesson Church, Liberty Association, was ordained a deacon Mar. 24.

Arkansans to serve abroad



MISS KATHARINE WELDON (left) and Dr. and Mrs. J. L. Wilson, newly appointed Southern Baptist foreign missionaries, join in a handclasp symbolic of their partnership in the world mission task.

MISS Katharine Weldon, nursing instructor at Arkansas Baptist Hospital and Dr. J. L. Wilson, native of Star City, were among the 21 new missionaries appointed Apr. 9 in the semi-annual full meeting of the Southern Baptist Foreign Mission Board, in Richmond, Va.

Miss Weldon is the second registered nurse appointed by the Board for medical mission work in Mexico. She will serve at the Baptist Hospital in Guadalupe. Dr. Wilson, now pastor of Michigan Avenue Church, Kansas City, and his wife were appointed for Thailand. Dr. Wilson earned his doctorate in world

ROBERT Crockett resigned his pastorate of Kingsland First Church effective Mar. 3. Mr. Crockett has served the church for 14 months. He is a student at Ouachita College.

FOUR students at Southern College made all A's for the first semester according to Dean Woodrow Behannon: Mrs. Norma Clayton, Tuckerman freshman; Norma England, Hardy freshman; Laverne Lamb, Sedgwick sophomore; and Sue Teague, Turrell sophomore.

REV. NORMAN E. Lerch, will be one of 40 pastors to preach in a simultaneous revival in Alaska, Oct. 20-Nov. 3. A portion of his expenses will be paid by his church, First Church, Booneville. The invitation to preach came from the Home Mission Board's Evangelism Commission.

Christianity in the expectation of teaching in a theological school overseas.

Miss Weldon has taught at Arkansas Baptist Hospital since last fall.

Daughter of a Baptist minister, Miss Weldon was born in Abilene, Tex., and grew up in various towns in Texas and New Mexico. She attended the Carlsbad extension center of New Mexico State University and Southwestern Baptist Theological Seminary, Fort Worth, Tex., and graduated from Hendrick Memorial Hospital School of Nursing and Hardin-Simmons University, both in Abilene.

Dr. Wilson attended the Junior College of Kansas City, Mo. and the University of Kansas City and graduated from William Jewell College, Liberty, Mo., and Southern Seminary, Louisville. He was fellow in the seminary's department of missions and comparative religion for five years.

Mrs. Wilson, the former Alice Gardner, is the daughter of Dr. E. Norfleét Gardner, a Foreign Mission Board member from North Carolina, and granddaughter of the late Dr. W. O. Carver, who earned the title of "Southern Baptists' elder statesman in world missions" during the long years he taught missions and comparative religion at Southern Seminary. Several of her relatives are now serving or have served as Southern Baptist foreign missionaries. She graduated from Westhampton College of the University of Richmond and Carver School of Missions and Social Work, Louisville (named for her grandfather).

Dr. and Mrs. Wilson have two daughters, Debbie, five, and Beth, three.

Ouachita professor



DR. FINLEY M. CHU

DR. Finley M. Chu has been named professor of economics and chairman of the Department of Economics at Ouachita College, Dr. Ralph A. Phelps, Jr., president, has announced.

Dr. Chu has taught economics and business administration at Oklahoma Baptist University since 1956 and has served as a department head and director of the evening college. He is co-author of the textbook *Principles of Economics* published by Pitman of New York in 1959.

A native of China, Dr. Chu holds master-of-arts and doctor-of-philosophy degrees from the University of Wisconsin, and master-of-religious education and doctor-of-religious education degrees from Southwestern Seminary, Ft. Worth.

After earning his B.A. in 1946 from Central Institute of Political Sciences in Nanking, he left Nationalist China to study in the United States. When his country was overrun by the Communists, he remained in the U.S. and became a naturalized citizen in January, 1962.

Dr. Chu is married and has a five-year-old daughter.

New libraries opened

NASHVILLE—Two Arkansas churches registered new libraries with the church library department of the Baptist Sunday School Board, Nashville, during February.

Arkansas churches where new libraries are located and the pastors and librarians are:

Freeman Heights Church, Berryville, R. E. Fowler, pastor, and Miss Ulena Fowler, librarian; Gaines Street church, Little Rock, Marvin Jones, pastor, and Mrs. Lelia Tedford, librarian.

A total of 60 libraries in 17 states was registered in February.

Revival statistics

BLYTHEVILLE, First Church, W. O. Vaught, evangelist; Mrs. Jake Shamburger, soloist; James B. Johnson, singing director; 11 for baptism and 6 by letter. (CB)

WELL'S Chapel, Mississippi County Association, Haros W. Williams, evangelist; 9 for baptism; 5 by letter.

WOODLAND CORNER, Mississippi County Association; W. C. Cooper, evangelist; Kyle Lollar, singing director; Joe Gallaher, pianist; 10 for baptism, 25 rededications; 1 surrendered life to special Christian service. (CB)

COLE Ridge, Mississippi County Association; Henry Applegate, evangelist; Johnny Payne, song leader; 5 by letter; 6 for baptism.

BUENA VISTA Church, Camden; Mar. 31-Apr. 6; Dr. Maurice Hurley, evangelist; Eddie Rettstatt, music director; 3 additions for baptism.

A YOUTH-LED revival at Maple Avenue Church in Stuttgart, arranged by the Student Department, State Convention, had Larry Taylor of Ouachita as preacher; Jim Greer, recent graduate of Arkansas Tech, as singer; and Rebekah Mizzell of Arkansas Baptist Hospital as pianist. There were four additions to the church by profession of faith. Harold Taylor is pastor of the church.

FIRST Church, Altheimer; Rev. Morris Smith, pastor, First Church, Morrilton, evangelist; Frank Johnson, music director, Lee Memorial Church, Pine Bluff, singer; 7 professions of faith and many recommitments.

GOODWIN Church, Mar. 24-31; Rev. Don Reed, pastor, revivalist, assisted by Rev. and Mrs. Benton Roberson, of Chattanooga, Tenn., missionaries among the deaf; 15 for baptism; 3 by letter.

TRINITY Church, Memphis, Mar. 24-31; Billy Walker of Walnut Ridge, evangelist; Veo Gray, singer; 21 by baptism; 21 by letter.

News about missionaries

REV. and Mrs. Ernest L. Hollaway, Jr., Southern Baptist missionaries to Japan, returned to the States March 16 on medical furlough. They may be addressed, c-o W. M. Daily, 3124 Caruth, Dallas 25, Tex. Mr. Hollaway is a native of Norman, Ark.; Mrs. Hollaway is the former Ida Nelle Daily, of Arkadelphia, Ark.

REV. and Mrs. Douglas E. Kendall, Southern Baptist missionaries to Central Africa, have begun evangelistic work in Broken Hill, Northern Rhodesia, where they recently moved from Lusaka. They may be addressed at Box 416, Broken Hill, Northern Rhodesia, Central Africa. He is a native of Worcester, Mass.; she is the former Katherine Kerr, of Batesville, Ark.



MISSION BECOMES CHURCH—With a membership of 150, South Side Mission, Booneville, became an independent church in special reorganizational services recently. Rev. E. G. Waddell, who has served as mission pastor since May, 1960, is pastor of the new church. The mission was organized in January, 1954, by First Church, Booneville. The new church has been placed on the mailing list of the ARKANSAS BAPTIST NEWSMAGAZINE for the three-month trial subscription offered new churches in the convention.

McCrorry calls Snyder

RAYNOR Grove Church, McCrorry,



MR. SNYDER

has called Byron Snider as pastor. Mr. Snider is a sophomore at Southern College, Walnut Ridge. He is a graduate of Leachville High School. He is active in the local Baptist Student Union and Ministerial Association at Southern College where he is a member of the college choir.

North Pulaski Association

CHARLES Hill has resigned as minister of music and education at First Church, Jacksonville, to accept the same post with First Church, Wynne.

Robert Hall, minister of music and education of Levy Church, has resigned to become minister of education for the Tabernacle, Little Rock.

Bayou Meto Church has Robert C. Shannon as its new pastor. Licensed for two years he was ordained Mar. 24, and left Second Church, Jacksonville, as music and education director.

First Church, Gravel Ridge, is enlarging its auditorium and installing central heating and cooling.

Crystal Valley Church has called Theo Cook, recent graduate of New Orleans Seminary.

The democratic family

"What democracy means as a description of a family system can be roughly spelled out in four words—Freedom, independence, equality, and fulfillment."—David R. Mace

QUESTION: "I keep hearing about the change from the patriarchal to the democratic family pattern.

"If patriarchal means the husband and father as boss, I didn't know that pattern was ever in.

"I wanted to frame the line you quoted from a letter that said, 'I know my husband is boss.'

"How about a little elucidation upon that democratic-vs.-patriarchal deal for some of the mere male readers of your column?"

ANSWER: It would be interesting to get your wife's reaction to your communication!

The term boss is gradually slipping out of our family vocabularies. This is a symptom of the state and mood of transition in which we find ourselves.

"Everybody is somebody." So goes the slogan upon which governmental democracies have been built.

That same concept is permeating today's plan of family living. It embraces "a belief in the sacred worth of the individual"—feminine as well as masculine; young as well as old.

Just as young nations are emerging from dictatorships into systems of self-government; so the democratic family pattern is emerging from the authoritarian cocoon.

It is our hope that the young nations will weather the revolutionary transitional periods; that they will ultimately settle into more rewarding ways of life.

Likewise we have faith to believe that our family ways will come through the chaotic stage of transition into satisfying patterns as colorful as the butterfly.

Sociologist Ernest Burgess challenges us with his belief that the American family is not collapsing. It is undergoing a change in pattern.

The outcome of democracy is determined by the individuals who compose it.

Success of the democratic family depends upon the quality of its individual members.

This process of moving from the authoritarian cocoon into the multicolored democratic pattern is especially jarring to the father-figure.

"Early in this transitional process, the power and authority of the father began to wane. His inability to provide alone for the family's needs, (yesterday's luxuries having become today's necessities), his long periods of absence from the home, the growing independence and freedom of wife and children, with their many outside associations"—these circumstances have changed the father's status.

What that changed status will be is dependent upon the quality and the character of the individual father.

No longer is he that monarch, exercising totalitarian rule over his family. He is rather the president of his family organization; the chairman of his family committee.

No longer is he respected and revered just because he was born masculine and by that birthright head of his house.

Rather, it is by exemplary quality of life, by his wisdom in administering family affairs, by his devotion to the welfare of his family members that he may earn their love, respect, and cooperation.

The democratic family system does not necessitate a man's surrender of his place as head of the household if he is capable and willing to function adequately in that role.

He will recognize the right of his wife and his children to be "free to find themselves and be themselves." He will seek to influence and lead them to find their best selves and be their maximum selves.

The whole situation is a thrilling adventure, daring every man

to meet a powerful challenge to his manhood.

This democratic way brings into focus the family council.

Whether it simply comes about in informal ways, or is carried on in systematic procedure at stated times and set in ritualistic framework, the family council is indispensable to smooth operation.

"It was during dessert that they got back to Saturday plans. Then it seemed that nearly everybody already had some sort of plan. Cathy wanted to have a friend over to play. Nicky thought they ought to get ahead on the tree house. Ed wanted to go on a bike-and-hike trip with some of the fellows. Hester had housework and some special cleaning on her mind, and Nick Senior was all for taking the whole family for a drive and a supper picnic.

"The argument was strenuous and lengthy. More than once Nick had to say, 'Hi! One at a time! Now what was it you wanted to say, Cathy?'

"But at last everyone understood all the problems and preferences and reasons involved, and a plan was worked out. It was complicated and concessions had to be made, but it did seem workable and gave each one a large part of his desire."

So runs an informal family council described on page ninety-six in Rhoda W. Bacmeister's practical, down-to-earth volume, *All In The Family*.

Every lead I follow in any area of this field, "Courtship, Marriage, and the Home," brings me ultimately to the same conclusion: It is the quality of the persons involved that determines the destiny and the measure of happiness in family living.

Always it is refreshing to have inquiries from our masculine readers.

May you find your experiences as the head of a democratic family highly rewarding.

Rosalind Street

Mrs. J. H. Street

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

Departments

Sunday School

INTERESTING AND helpful!

Challenging and disturbing!
Needful and workable!



MR. HATFIELD

These are some of the ways pastors and Sunday School workers have described Sunday School Enlargement campaigns.

The secretary of the Sunday School Department gives a great deal of his "field service" time to enlargement campaigns. There are several classifications of these campaigns.

One is the director-led campaign, another is the faculty type, and another is the pastor-led associational campaign.

In a director-led campaign one director visits a church and for a week gives guidance to the church in its enlargement plans.

When a faculty campaign is used, the department age groups meet with a specialist in the age group and the enlargement work is done by departments with a general director giving guidance to the over-all campaign.

The associational pastor-led campaign is conducted by one director who teaches pastors in a central morning session and the pastors direct their own churches each evening. With this method as many as fifteen churches can participate in a week. Many churches which would never have an enlargement campaign otherwise can have one with this popular method.

Pastors, have you considered a Sunday School enlargement campaign for your church?

Your State Sunday School secretary is willing to help you. There are many qualified persons who can direct campaigns. We can help you call in outside help for a campaign if you desire.

Enlarge.—Lawson Hatfield, Sunday School secretary

Brotherhood

Revising a good plan

THE Brotherhood Department has on hand some funds (not Co-operative Program funds) which have been accumulated from the small profits of operating the summer Royal Ambassador camps. We do not know of any better use of these funds than putting them back into the building of a better Royal Ambassador program so—

In the Royal Ambassador Leadership Camp, scheduled for the Arkansas Baptist



MR. TULL

Campground (near Little Rock) for the period of May 27-31, we are offering free scholarships to the following:

(1) Young men 18 and up who have belonged to Royal Ambassador chapters while growing up and who are now vitally interested in RA work.

(2) College young men (18 and up), who are interested in the spiritual welfare of boys and in the growth and development of the RA program.

To the above groups up to the limit of 30 young men, the Brotherhood Department is offering a \$20 camp scholarship, which will include the entire camp expense, except transportation to and from and the small cost of textbooks.

You will be enrolled in the order in which you request to be included in one of the above groups. Write the Brotherhood Department, 302 Baptist Building immediately.

Then again!—All pastors within the state, all associational missionaries, and all men who have ever served as counselors at the summer Royal Ambassador camps will be given, upon immediate request, a \$10 scholarship which will reduce to \$10 the cost of the camp to them. Write now!

The cost of the camp to all others (Brotherhood RA leaders and committeemen, men from outside the state, and other interested men) will be \$20.

The total capacity of the camp is 80 men. Get your reservation in now. Drop us a card today!—Nelson Tull, Brotherhood Secretary

Evangelism

The Standard

HERE IS the Evangelism Standard of Excellence for a Southern Baptist Association.

I. CHAIRMAN OF EVANGELISM



MR. REED

An evangelistic pastor elected to serve during associational year.

Promotes perennial soul-winning in all churches.

Serves as chairman of Baptist Jubilee Revival Committee.

II. ASSOCIATIONAL EVANGELISM CLINIC

Annual Clinic devoting two sessions exclusively to evangelism.

Seventy-five percent of churches represented by pastors.

Seventy-five percent of churches with at least three members of the church council present.

III. ANNUAL BAPTIST JUBILEE REVIVAL

Eighty percent of churches participating.

Eighty percent of churches observing same dates.

Eighty percent of churches with two consecutive weeks of evangelistic preaching.

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IV. ALL CHURCHES CONDUCTING REVIVALS

Each church conducting a minimum of one revival annually.

Fifty percent of churches conducting two revivals annually.

Churches sponsoring missions revivals where needed.

V. EACH CHURCH WINNING AND BAPTIZING NEW MEMBERS

Churches endeavoring to increase previous year's baptismal record.

Seventy-five percent of churches using the church council.

Churches sustaining perennial evangelism programs.

Wouldn't it be a wonderful thing for all of our associations to teach this standard.—Jesse S. Reed, Director of Evangelism

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PLAN TO ATTEND

CONVENTION-WIDE
EVANGELISM CONFERENCE

July 2, 3, 4, 1963
Dallas, Texas

Church Music

Anthem contest announced

BROADMAN PRESS has announced the third Anthem Competition, open to any composer in the U.S.A. The anthem

is to be of medium difficulty, not to exceed four minutes, suitable for evangelical church services. It is to be scored for four-part mixed voices (SATB) and may be written for unaccompanied singing. The music must be original, not to exceed medium difficulty, and scored on two



MR. McCLARD

staves.

Manuscripts must be mailed by October 1, 1963, with a \$1.00 entry fee. Manuscripts will be returned. Awards are \$500, \$250, \$125, \$75, and \$50. The compositions will be published in Church Musician and in octavo form.

For details write: Broadman Anthem Competition, 127 Ninth Avenue, North: Nashville 3, Tenn.

RECENT BROADMAN PUBLICATIONS

TWO organ books: Hymn Tune Meditations for the Organ by Jeanne E. Shaffer, a book of service music based on outstanding hymn melodies. Price: \$2.50. Preludes on Well Known Tunes, Vol. II, compiled by Samuel W. Shanko. A compilation of organ arrangements of Southern Baptist Hymns of the Month for 1963. They are written on two staves, and are registered for pipe, electronic and Hammond organs. Price: \$2.25.

Easter cantata for mixed voices: Gol-

gotha by Robert Graham. Price, \$1.25 (486-37104). Also on recording: \$3.98. Time: about forty minutes. You may find it has more variety, allows more expression and is more "sing-able" than Graham's popular Dawn of Redeeming Grace:—LeRoy McClard, Secretary.

New church in Rome

AN English-language Baptist church was organized in Rome, Italy, Mar. 10, with 13 charter members, two of them sons and grandsons of early Southern Baptist missionaries to Italy.

Robert B. Whittinghill, an attaché in the diplomatic corps of the American embassy, made the motion that the church be organized. Joining in accepting that motion was his brother, George D. Whittinghill, the American consul general. They are sons of the late Dr. and Mrs. Dexter G. Whittinghill and grandsons of the late Dr. and Mrs. George Boardman Taylor.

The organization sermon was preached by Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board. His subject was "The Church Christ Loved," with Revelation 3:9 as text.

Real bargains

The whole world is seeking for bargains,

There are many indeed, to be had; It takes a shrewd shopper to find them,

And choose out the good from the bad.

For all is not gold that glitters, So let the buyer beware Of men with the art of deceiving—

If the price is 'marked down', have a care.

There are some things far more precious today, Than rubies or diamonds or gold; They are virtue and truth and kindness, And the worth of a human soul.

These cannot be purchased with money, Be careful while setting your goal;

You've nothing to gain, in fortune and fame,

If in winning you lose your own soul.—Cecile Moore, Rt. 2, Box 222A, Malvern



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Beacon Lights of Baptist History

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

Daniel Marshall

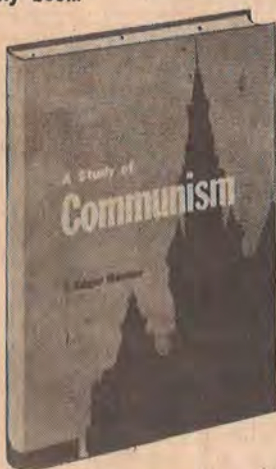
The enthusiasm which Daniel Marshall displayed at his conversion followed him all his life.

He was born in Connecticut, 1706, and saved in the Whitfield revival. Thoughts of the Second Coming of Jesus almost unbalanced his mind. With almost fanatical zeal he abandoned everything and rushed off to convert the heathen.

He made his way to the Mohawk Indians at the head of the Susquehanna River but was driven away by the Indian wars a year and a half later.

He went to Virginia. Here he came in contact with the Baptist work under the auspices of Philadelphia association. After examining the Baptist faith he and his wife were convinced that believers baptism alone had scriptural warrant. They were baptized and

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he was licensed to preach.

Marshall met Shubal Stearns, his brother-in-law, in Virginia, moved with him to North Carolina, and helped organize the Sandy Creek church. Soon after this Marshall gathered a church at Abbotts Creek, about 30 miles distance from Stearns' work. But they found difficulty in getting help to ordain Marshall. One preacher refused on the ground that Daniel was a Separatist Baptist. They allowed women to preach in public, as well as illiterate men, and encouraged noise and confusion in their meetings. He objected to this. Finally, another brother-in-law of Daniel's, who labored in South Carolina, agreed to help in the ordination.

Pastor Marshall was ill educated and by no means brilliantly endowed. He was 48 years old when converted, but in the next 30 years was instrumental in converting multitudes in Virginia, North Carolina, South Carolina, and Georgia.

On one occasion, in Georgia, Mr. Marshall had gathered his small church for services. Meeting in a beautiful grove under a blue sky, the preacher was on his knees leading in the opening prayer when a constable laid a hand on his shoulder and said, "You are my prisoner." He was guilty of conducting services contrary to the Church of England. The white-haired, 65-year-old minister did not protest but agreed to appear for trial in Augusta the next day.

But not so his wife. She turned

to the constable, Samuel Carledge, protesting, and solemnly exhorted him to flee from the wrath to come. The man was so startled he did repent and sought salvation. Pastor Marshall baptized him in 1777, and he became deacon in the church at Kiokee. In 1789 he was ordained to the ministry and served for half century, dying in 1843 at the age of 93.

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The preacher poet

O, Faith!

- O, foolish faith that
boasts of self!
Luke 22:33
- O, faltering faith that hesitates!
I Kings 18:21
- O, false, false faith to
trust in deeds!
Rom. 3:20
- Or bow to gods in duplicates!
Deut. 8:19
- O, faithful faith, e'en unto death!
Rev. 2:10
- O, fruitful faith thy
gleanings hear!
Jno. 15:16
- O, fixed faith in Christ complete!
II Tim. 1:12
- Whose death and life
we gladly share
Rom. 5:8-10

—W. B. O'Neal

Middle of the Road

By J. I. COSSEY

'Grudgitis'

"GRUDGITIS" is a desire to get back more than you give. It is to cherish ill will or sullen malice. It is to feed one's ugly disposition on the evil purpose to finally get even with some one whom you think to have done you wrong. Resentment is a disease that may finally cause death. While carrying a grudge may cause death, it can never cause better living. Don't permit yourself to carry in your heart a long period of "grudgitis" against another person.

I once knew a very sad lady, and her children seemed restless. One child committed suicide. It finally came out that her husband had carried a grudge against another man for years. He was always ready to kill this man at sight. The other man knew this fact. One day they met and the man who carried the grudge was killed. Two sad and sorrowful families were left with non-ending grief. "Grudgitis" caused this death, but no good came from it.

I knew a preacher who said another preacher had done him an injustice and he would spend his life trying to get even with him. Perhaps the second preacher did not even know about the grudge. "Forgivitis" is much better than "grudgitis" and much less dangerous. You may say, "I will forgive him if he will forgive me." But, I say it is better for you to forgive him, even if he never forgives you. Will D. Upshaw once said, "We must be bigger than anything that can happen to us." If you are holding a grudge against any other person in this world forgive him and live in peace.

Personally, I want daily to maintain a forgiving attitude. If your feelings have been hurt down deep, let your forgiveness go down deeper. We should never let any person be a better forgiver than we are. We should try never to hurt the feelings of any one and never permit our own feelings to be hurt. We should try to become calloused against hurt feelings. Continuously petted hurt feelings

may cause ulcers, cancer, and perhaps death. Will Rogers said, "I never met a person I didn't like," and that is a safe policy for every one.

Daily prayer to God for help to overcome grudge and resentment will help us to move into a new world of love and neighborliness. The floodgates of usefulness will remain closed until we forgive. Pray often each day for the person who has offended you. Call his name when you are praying to God. Start a program of kindness to the offender; smile and speak friendly to the person at every opportunity. If you discover any reason to make an apology, be quick to do so. If you have "grudgitis" pray to God for forgiveness at this very moment. Pray for God to remove all "grudgitis" tendencies.

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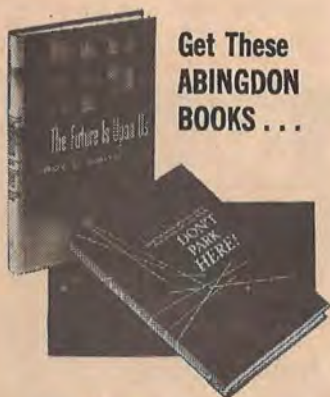
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The virtue of fasting

BY V. WAYNE BARTON

THE Greek word *nesteuo*, which is translated "fasting" in the New Testament, means "not to eat." Hence, its emphasis is altogether negative, even as fasting practices across the years have majored primarily on abstinence.

In Jesus' day, devoted Jews abstained from eating twice a week—Mondays and Thursdays—and during other special seasons—chiefly on the Day of Atonement. A similar system of abstinence soon arose in the Christian church, beginning at least as early as A.D. 200.

But a study of fasting in the New Testament shows that abstinence as such was not at all prominent in Christian practice. The disciples did not keep the regular fast days of the Jews, and this drew sharp criticism from their contemporaries (Mt. 9:14). Their example was positive, not negative, because their fasting arose naturally out of their preoccupation with matters more important than eating.

Jesus fasted in the wilderness as a by-product of his temptations (Mt. 4 and Lk. 4). He fasted during his Galilean ministry when he simply didn't have time to eat (Mk. 3:20). And during his visit to Samaria because he was too excited to eat, exulting over the response of the Samaritan woman and anticipating a larger Samaritan ministry (John 4:31-32). The Christian missionaries fasted during the course of their lengthy business meetings, probably because their hunger for missions was more urgent than meals (Acts 13:2; 14:23).

The point seems to be that there is no special virtue in going without food. Rather is there virtue in doing that which is more important than eating and which sometimes demands the foregoing of food.

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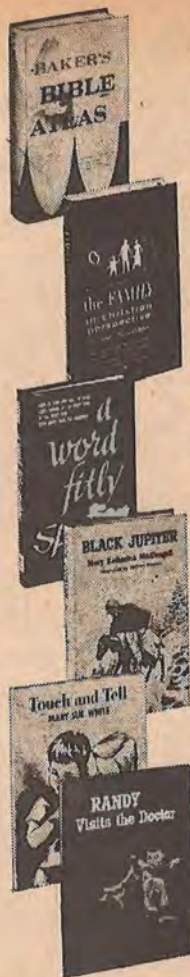
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*Tribute to a leader***Dr. H. E. Williams of Southern Baptist College**

— BY THOMAS A. HINSON, PRESIDENT OF THE BOARD OF TRUSTEES, SOUTHERN BAPTIST COLLEGE, AND
PASTOR OF FIRST CHURCH, WEST MEMPHIS

ON March 20, 1963, while attending a meeting of North Central Association in Chicago, Dr. H. E. Williams received the word that the College he had founded and led since its inception had been fully accredited by that Association.

Twenty-one years and six months before, in September of 1941, this man had resigned his pastorate in Pocahontas to assume leadership in the development of an institution of higher learning in that part of Arkansas. By any standard, this is a big portion of a man's life and ministry—a life and ministry in this case which has been given to the Lord through a Baptist institution—Southern Baptist College. And to come to this day when an unbiased accrediting association can look at the College's cold facts regarding administration, faculty training and ability, physical facilities, financial condition, and student achievement, and say, "We approve you. . ." must have been one of the highest hours in this man's life.

With the accreditation received and the news made public, what has been the reaction of this modest Christian gentleman? He credits his faculty and associates, he recognizes every donor, he acknowledges the wise guidance of a good board of trustees, and he praises all who have given unselfishly of themselves and their means to make possible this achievement. But everyone who considers the matter even momentarily knows that no institution or group of people rises above the level of its leadership. H. E. Williams' reactions are just typical of a truly good man who has lost himself in the attainment of worthy and holy goals for a Christian institution.

FOLLOWING unsuccessful attempts in 1936 by Dr. H. L. Waters to re-open Jonesboro Baptist College, events began to transpire at Pocahontas which would make possible the realization of a dream alike in purpose to that of Dr. Waters. Within a hundred-mile radius only two Arkansas colleges existed, Arkansas State College at Jonesboro, and Arkansas College at Batesville. No Baptist institution existed in northern Arkansas or southeastern Missouri. Approximately 500 Baptist churches were in the area, many of them served by pastors who had little or no formal training beyond high school. One of the main purposes for the founding of Southern Baptist College was to make available formal training for these pastors to serve better in the ministry.

In the spring of 1941, Dr. H. E. Williams, pastor at that time of First Baptist Church, Pocahontas, was impressed with the possibility of establishing a

Baptist junior college in that city. The city government of Pocahontas encouraged him in this direction by granting him the use of a very suitable building in which to start. Invitations were sent out naming June 10, 1941, as Founder's Day. On that day approximately two hundred people set up a formal organization for the opening of a Baptist junior college. Enthusiasm in evidence at that meeting made possible the opening of the College on September 10, 1941, instead of June, 1942, as originally planned.

The College made steady progress until its administration building was destroyed by fire, in December of 1946. This endangered the very existence of the then young and tender institution. But Providence was about to prove that this College was more than the brain-child of a mere man; it had a place in the plan of God. A former Marine Corps Air Base, located near Walnut Ridge, was to become the new home of Southern College. The College moved here in time to re-open on Jan. 6, 1947. In time, Southern was to become the owner of 167 acres and many valuable buildings at the old Marine Air Base. (All of the College property and physical possessions are now and have been from the beginning in the name of the board of trustees and not in the name of any one person).

THOSE INTERVENING YEARS

THE enthusiasm evidenced on Founder's Day in June of 1941, which stepped up plans for the opening of the College that fall, may well be noted now as the work of Divine Providence. For in December of that year America was to enter World War II, and by June of the next year the difficulties facing a new college might have seemed too insurmountable. And, yet, God was to use that tragic world event actually to assist in the establishment of Arkansas Baptists' second college. The securing of the Marine Corps Air Base and the G.I. Bill's educational assistance to veterans were to become tremendous assistance in keeping Southern College alive during those early, lean years.

One cannot think of Southern's scholastic achievement being sufficient to impress North Central Association's Examining Committee without remembering that this present high plane was attained through sacrificial self-giving on the part of many people. Any such list of names must include H. L. Waters, former Bible professor, now retired; Floyd North, former dean, now editor of *The Commission*; W. K. Wharton, English professor; Ben H. Lincoln, former dean, now deceased; Dr. J. F. Queen, former Bible professor, now deceased; Dr.

Pearl Tippitt, former History professor, now deceased; J. I. Cossey, former professor, now with the *Arkansas Baptist Newsmagazine*; Charles Gwinup, professor emeritus; Woodrow Behannon, present dean; every member of the present faculty; and every previous faculty member who has served for so little and given so much. Dr. H. E. Williams gathered this group of people and led them in the development of the College.

In 1948 the Arkansas Baptist Convention voted to include Southern College in its budget. Allocations have varied in the years since then, but the annual allocation to Southern Baptist College from the Cooperative Program funds would average a little over \$30,000. For these funds Southern and her friends have been most grateful. The Arkansas Baptist Convention maintains by annual appointment an advisory board of trustees, nine in number, who work with the College officials and administration in an advisory capacity. This agreement has proven satisfactory and has been continued from year to year.

Meanwhile, Southern was busy turning out her product: men and women better prepared to serve God and society because of personal educational betterment in a Christian atmosphere. These people today assume places of important leadership in Christ's kingdom as far away as the Southern Baptist Foreign Mission Field of East Africa. They lead good churches, both as pastors and in capacities of lay-leadership, all across America. They serve as teachers and professional people in all walks of life. And in each case, what they do evidences the touch of improvement because they walked the halls of learning on "The Campus of Christian Purpose."

BRIGHTER PROSPECTS

DR. H. E. Williams, founder and president, is a man who has his feet on the ground. Through the first 21 years of its history, which includes two wars and a burn-out, he has brought the College to its present state of high recognition with the small present indebtedness of approximately \$50,000. This is amazing! But this has been possible largely because the president has been all things to the College: architect, contractor, supervisor of construction, administrator, guide and personality to the institution he fathered. Because of this, it is doubtful if Baptists get a larger return for each dollar invested anywhere on earth than they do on "The Campus of Christian Purpose."

Now that Southern College is accredited (and only 34 per cent of the junior colleges in the area served by North Central Association are accredited), what does this mean?

(1) This means that additional funds needed for more rapid development of the campus should be easier to raise. Donors like to contribute to quality education, and now that an unbiased authority classifies Southern's work in that class, it surely will be possible to encourage worthy support for the College.

(2) This means that the very highest quality of prospective students can be recruited to attend Southern Baptist College, without fear of loss in credits earned at that institution. However, it should be pointed out that through the years many of the finest and largest colleges and universities in America have been receiving Southern's transfer students without question or credit loss.

(3) This means that the already excellent faculty at Southern can now be enlarged with highly trained and qualified personnel because they will be teaching in an accredited institution.

(4) This means that the mouths of the critics have been stopped. Anyone assuming the role of judge now in an attempt to make Southern's work look inferior, places himself above the highest authority on this question—North Central Association.

ONE HIGHER ACCREDITATION

ACCREDITATION by North Central is fine! All of us are proud of our Baptist junior college. But there is one higher authority to Whom Arkansas Baptists look for approval, our heavenly Father. Many institutions which have long held the highest sanction of their sectional accrediting association may never have considered this higher authority, but Baptists have made it a practice to look to Him for approval first.

The kind of dedicated leadership that Southern has known across the years promises that its administration and trustees will continue to maintain an institution where Baptist boys and girls may "study to show themselves approved unto God, workmen that needeth not be ashamed, rightly dividing the Word of truth."

And that phrase, "... approved of God..." shall continue to be the primary guiding principle in all administrative decisions on "The Campus of Christian Purpose."

The Cover

FOUNDER H. E. Williams, of Southern Baptist College, Walnut Ridge, was born on a farm a mile west of Casa, Yell County, in 1913. He became a life devotee of Christian education while serving as pastor of First Church, Harrisburg. He became first president of Southern College when his efforts to enlist others for the top place failed.



Policies and program of the *Arkansas Baptist Home for Children*

THE ARKANSAS BAPTIST HOME FOR CHILDREN offers a comprehensive program of child care which will give services to certain groups of children who cannot remain in the homes of parents or relatives. To meet the needs of these children, the ARKANSAS BAPTIST HOME FOR CHILDREN has four types of programs: An institutional program, a foster home service, an adoptive program, and a mother's aid program. In fulfilling our obligation of meeting the needs of children outside their own homes, the ARKANSAS BAPTIST HOME FOR CHILDREN will make every effort, through a study of the child, to determine the types of care best suited. In adopting these policies, we should constantly remind ourselves that the primary purpose of this Home is to serve the best interests of the children who need its services.

ADMINISTRATIVE POLICIES.

I. Intake.

A. Application for services of the ARKANSAS BAPTIST HOME FOR CHILDREN may be made by the parents or by individuals or agencies having legal custody of the child or children for whom placement is requested. A minister, a doctor, or any other interested party or agency may help the parent in processing the application. When the application is received, the following steps are followed:

1. The department of social work services will be asked to make a study of the family situation and of the child or children for whom placement is requested. Parents, guardians, or other legally responsible adults will be interviewed. The social study will seek the answers to the following questions:
 - a. Why is placement requested?
 - b. Why cannot the present plan be continued?
 - c. What is the cause or causes of the breakdown in the family?
 - d. What are the needs of the child or children?
 - e. What are the resources within the family for meeting the needs of the child or children?
 - f. What plan do the parents have for re-establishing the family?
 - g. Is placement being requested for group care, boarding care, or adoption?
2. A medical examination is required and the social worker may request interviews with teachers or other school personnel who are familiar with the child's performance in school. Transcripts of school records will be requested. Whenever deemed advisable, psychiatric and psychological testing will be done prior to a decision of admission. A copy of the birth certificate should be obtained.
3. In some cases, it is anticipated that a court will give custody to the ARKANSAS BAPTIST HOME FOR CHILDREN. This is to be done through a dependent and neglected child hearing. The responsibility for obtaining the court order shall rest with the persons making application. When a child leaves the HOME permanently, the court having jurisdiction will be asked to transfer custody to appropriate persons. A request should be made in court cases asking for a certified copy of the dependent and neglected judgment.
4. The responsibility for the final decision regarding admission to ARKANSAS BAPTIST HOME FOR CHILDREN rests with the Superintendent.

The criteria to be used in reaching this decision fall into two major areas: The needs of the child, and the ability of the ARKANSAS BAPTIST HOME FOR CHILDREN to meet these needs. The Superintendent will confer with the social worker and with other staff members in considering the application. In some instances, the Superintendent may arrange for consultation with a medical doctor, a psychiatrist, or a psychologist.

5. If the child is admitted to the ARKANSAS BAPTIST HOME FOR CHILDREN, the department of social work services will have the responsibility for preparing the child and his family for placement. Whenever possible this preparation will include a pre-placement visit by the child. The Superintendent will have the responsibility for preparing the institutional staff or the foster parents for the admission of the child. There will be a pre-placement staff conference for every child accepted for group care, at which time the social worker will present the problems and needs of the child, and plans will be worked out to facilitate his initial adjustment at the ARKANSAS BAPTIST HOME FOR CHILDREN.
6. If the decision is made that the ARKANSAS BAPTIST HOME FOR CHILDREN is unable to meet the needs of the child for whom application has been made, every effort will be made to effect a referral to an agency which may be in position to help the child.

II. Institutional Program.

- A. The institutional program gives group care to boys and girls who are in need of, and can benefit from, group living in a cottage. The goal of the ARKANSAS BAPTIST HOME FOR CHILDREN is the development of the whole child through providing the opportunity for his physical, social, spiritual and emotional growth. This goal is achieved through campus activities, through attending the local churches and public schools, and through the use of other selected community or state resources. We do not have specialized facilities to care for children who are seriously retarded, emotionally disturbed, delinquent, or physically handicapped.
- B. Services to Children in Group Care.
 1. The goal of institutional care is that the child shall return to the community, either to live with his own family, in a foster home, in an adoptive home, or in an independent living arrangement (for instance, after he has finished high school and left the home).
 2. A re-evaluation of our plan for a child will be made at regular intervals, at least every six months.
 3. In our group care program we will try to provide, so far as is possible, normal family life. Our cottages are complete or will be completed with bedrooms, recreation rooms, living rooms, kitchen and dining rooms. The children will be assigned tasks in the cottages according to their ages and abilities.
 4. In order to provide for the physical needs of the children, wholesome meals will be planned and each child will have a medical examination at least once a year. Special medical attention will be secured as needed.

5. Religious training will be one of the major responsibilities of the HOME. Our children will be a part of the church life of the community and each child will attend a local Baptist church. Transportation will be furnished by the HOME for all the children to attend the religious services of the church.
6. Planning for the child's leaving the HOME will begin with admission and will continue during the entire time of his stay. The social agency (outside group) will carry the responsibility for working with the family in preparation for the return of the child.
7. The decision as to the readiness of the child to leave the institution will rest with the department of social work services and the superintendent. The department of social work services will have the responsibility for preparing the child for leaving the ARKANSAS BAPTIST HOME FOR CHILDREN.
8. If a child is found to require more specialized care than we can give, the best possible alternate plan will be made. The child, his parents when indicated, the community, will be appropriately prepared for the change in plan.
9. When an individual or agency who has placed the child in the HOME wishes to remove the child from the HOME, they will complete an application for dismissal, furnished them by the HOME.

III. Foster Home Program.

A. Many children who cannot continue to live in their own homes, can find the greatest possible opportunity for growth and development by living as a member of a substitute family. This type of care is mandatory for children under school age. It is preferred for some older children whose personality and past family relationship would make it possible for them to adjust in such a home.

B. Selection of Foster Homes.

1. No home shall be selected for foster care until a thorough study of the home has been made by the department of social work services and it has officially been approved as a foster home by the Superintendent.
2. In making the study of the prospective foster home, the social worker will interview both parents, as well as other members of the household, and will make at least one visit to the home prior to placement.

C. Criteria to be used in Evaluation of a Foster Home.

1. The members of the foster family shall, in the opinion of the social worker, be responsible, wholesome, emotionally stable people of good character and reputation.
2. The foster parents shall have understanding of child care and the problems of the child, and be able to give the child the security and affection he needs in order to live a normal and happy life, so far as is possible within the child's limitations.
3. The foster family shall have an income adequate to maintain themselves without total dependence on board payments received.
4. The foster family shall be composed of both a father and mother, at least 25, and not over 55 years of age.
5. The foster mother should not be employed outside the home.
6. It will be determined that all members of the foster family are free from communicable disease, as certified by a physician, and in sufficiently good physical and mental health to provide necessary care for the child.
7. Foster homes shall meet the standards of health and safety, as recommended by the Child Welfare Division of the State Department of Public Welfare.

8. Foster parents shall be active members of a church.

9. Exceptions to the foregoing policies shall be made only when deemed advisable by the Superintendent and the department of social work services. Reasons for the exceptions shall be recorded in the case files.

D. Agency and Foster Home Responsibilities and Relationships.

1. The social worker shall have regular interviews with the foster parents and children in the office, or at the foster home, as the circumstances demand.
2. Visits by the child's parents or relatives shall be arranged only by the administrative staff of the ARKANSAS BAPTIST HOME FOR CHILDREN.
3. The foster parents shall not release the child to another person without the consent of the ARKANSAS BAPTIST HOME FOR CHILDREN.
4. The ARKANSAS BAPTIST HOME FOR CHILDREN may pay foster parents a sum up to \$35.00 per child per month boarded and, in addition, will furnish clothes and pay for medical care if necessary. Other needs not listed here will also be furnished by the HOME.
5. The foster parents shall contact the ARKANSAS BAPTIST HOME FOR CHILDREN if the child becomes ill or is injured. In case the HOME cannot be contacted, the foster parents are expected to secure the necessary medical care.
6. The foster parents shall make possible the participation of the child in the social, educational and religious life of the community.
7. When a decision has been made to move a child from a foster home into a more permanent situation, it shall be the responsibility of the foster parents to cooperate with the ARKANSAS BAPTIST HOME FOR CHILDREN in preparing the child for the move and in helping him to accept the move.

E. Area Served.

1. The area in Arkansas to be served by the ARKANSAS BAPTIST HOME FOR CHILDREN in the foster care program shall be determined by the Board of Trustees.
2. In no case shall a foster home be used which is more than approximately one hundred miles from Monticello, Arkansas.

IV. Adoption Program.

A. Each child has an inherent need to be a cherished member of a family. For the child permanently separated from his own family, adoption is to be considered only after it has been determined that he is legally available for adoption, that it is not possible for him to receive minimum care, love and acceptance in his own family, and that he has the capacity to relate to new parents.

B. The Child.

1. No child shall be placed for adoption until he has been declared a dependent and neglected child, parental rights have been terminated permanently, and the ARKANSAS BAPTIST HOME FOR CHILDREN has been given the right to place the child for adoption by a court of competent jurisdiction.
2. A child will be placed for adoption only after reasonable efforts have been made to rehabilitate his own family.
3. A pre-adoptive study of the child will be made to determine his physical, emotional, mental, and social potential for adjustment.
4. In order to determine the type of adoptive home best suited for the child, pertinent information regarding the child's parental background will be obtained. This information will

include age, nationality, religion, education, work history, health history and physical appearance of the father and mother of the child.

5. Birth and developmental history of the child to be placed will be secured, including a record of any illnesses and habits or behavior difficulties.
6. Birth registration of the child will be certified.
7. Most of the children available for adoption through the ARKANSAS BAPTIST HOME FOR CHILDREN will be school age children, or members of a family group to be placed together.

C. Study of Adoptive Home.

1. Before placing a child for adoption, a study of the adoptive home shall be made by the department of social work services. This study will include at least the following activities:
 - a. Interviews with the adoptive applicants, both together and separately, as well as with other members of the household.
 - b. At least one visit to the home prior to placement.
 - c. The decision to approve or reject an application to adopt will be made by the department of social work services and the Superintendent. In arriving at a decision, the Superintendent and the social worker shall abide by the general policies approved by the Board of Trustees.
2. The adoptive applicants shall be told at the time of application the approximate time when the study will be made.

D. Criteria for Evaluating the Adoptive Home.

1. So far as can be determined, the adoptive parents shall be emotionally stable, mature people, and all members of the household shall be of good reputation and constitute a harmonious family group.
2. All members of the adoptive family shall be free from all communicable disease, as certified by a licensed physician.
3. The economic circumstances of the adoptive family shall be such that they can reasonably be expected to support and educate a child until he reaches adulthood.
4. The age of prospective adoptive parents is one of the factors to be considered in relation to the age and needs of the child to be placed. There is an age that is considered to be the natural child-bearing age. This would tend to put an upper age limit on prospective parents interested in adopting infants. The same principle should apply in the cases of couples wanting to adopt older children. The trying years of adolescence present unnecessarily difficult problems when the parents are, for example, 65 years of age.
5. Adoptive parents shall have been married for at least three years at the time of application.
6. Adoptive parents shall be active church members. The interests of the child will be the determining factor in making decisions regarding adoption.
7. Adoptive applicants desiring to adopt children under two are required to furnish a statement from a qualified physician certifying to their ability or inability to have children.
8. In placing children under two, priority will be given to childless couples.

V. Agreements with Adoptive Parents.

- A. The adoptive parents agree to file an adoption petition in a court of competent jurisdiction at a time agreed on with the ARKANSAS BAPTIST HOME FOR CHILDREN, such time to be not less

than six months or more than twelve months following placement of the child.

- B. There shall be at least four interviews with the adoptive parents during the probationary period between the time the child is placed in the home and the time the petition is filed.
- C. The adoptive parents and the ARKANSAS BAPTIST HOME FOR CHILDREN agree that the child may be removed at the discretion of either at any time before the filing of the petition.
- D. The adoptive parents agree not to remove the child from the state before final completion of the adoptive proceeding which is pending.
- E. Reimbursement shall be made to the HOME by the adoptive parents. It shall be based on legally reimbursable items of expenditure by the HOME on behalf of the child such as cost of board, maintenance and medical care.
- F. A complete physical examination will be given the child prior to his placement in an adoptive home. This expense will be taken care of by the adoptive parents.

VI. Mother's Aid Program.

- A. The mother's aid program is designed to give financial assistance to deserving mothers so as to allow them to keep their children with them in their own homes. The ARKANSAS BAPTIST HOME FOR CHILDREN is authorized to pay up to thirty dollars (\$30.00) per month per child to the mother of the children.
- B. Who is Qualified.
 1. Only the natural mother of the child is eligible to receive benefits from this program.
 2. Only mothers whose primary problem is one of financial distress may qualify. (If a person has multiple problems where financial assistance alone would not serve the child's needs best, the mother will be encouraged to seek alternative services for the child).
 3. The person seeking assistance will be recommended to the ARKANSAS BAPTIST HOME FOR CHILDREN by her pastor before her application will be considered.

C. Advantages of the Mother's Aid Program.

This program enables the mother to keep her child at home with her, assuring the child of love, affection, security, etc., that only a loving mother can give. This program meets the child's needs much better than any other program, allows space for another child in the institution, and is less costly than giving a child institutional care.

D. Supervision.

Supervision of this program will be the responsibility of the Department of Social Work Services. Prior to approval of request for assistance the social worker will make at least one visit into the home in need. He will talk with everyone he can contact who knows of the family's needs. If the person requesting assistance has been in contact with other agencies seeking help in the past, the social worker will seek information from these agencies. Before approval or disapproval is made, the social worker will have made every effort to determine the eligibility of the applicant. Periodic visits will be made by the social worker into the home of the recipient and monthly reports will be made by the mother to the ARKANSAS BAPTIST HOME FOR CHILDREN.

- VII. Other services will be added to the program when the board of trustees feel they are necessary. Our aim will be to keep abreast of modern child care methods and techniques so as to best fulfill our obligation of meeting the needs of children whom we serve.

Adopted by The Arkansas Baptist Home for Children
Board of Trustees,

Social Science Division

PERHAPS the most active division at Ouachita College is the Division of Social Science. With numerous political meetings, historical conferences, and workshops, this division headed by Dr. Bob C. Riley always has plenty of fires in the fire.

Much of this zeal can be traced to what the division believes is its main responsibility, that of acquainting people with the responsibilities of citizenship.

In addition to its cultural presentation, the division provides training in pre-professional and pre-vocational work such as law, government work, social work, and in the preparation of teachers in the social studies. Some 16 Ouachita students are presently doing practice teaching in social studies.

Not only is the division interested in teaching social skills and in making citizens world conscious, but it strives to prepare Baptist young people for positions of denominational leadership in the technique of social interaction.

The curriculum of the division has just been streamlined, with new courses added which cover all

regions of the world. These include the history of Russia, the Middle East, the Far East, and Latin America. Other courses such as "Constitutional Law" and "International Relations" have been tailored for their usefulness in the modern world. Sociology courses such as "Dating and Courtship" and "Marriage and the Family" have been extremely popular and have helped prepare students for the future. The division also offers a full range of courses leading to a Master of Arts in American Civilization.

TV lab provided

Television laboratory facilities have now been set up so that students may see and discuss special events programs. Likewise, courses in the division are supplemented by library research, with the library holdings in social science listed by Dr. Riley as being extremely good.

Numerous field trips are taken to such places as the state legislature, while the division brings to the campus a number of resource people who are distinguished in their field. Recent visitors include

Dean Storey of the Southern Methodist University Law School, Winthrop Rockefeller, Sen. J. William Fulbright, and Gov. Orval Faubus.

Outstanding workshops are held each summer. This year's workshop is scheduled for June 10-14. It will feature Dr. Samuel McCutcheon, chairman of the division of social science of New York University, and Dr. James Calderwood, professor of economics at the University of Southern California.

The division sponsors both a Young Democrats and a Young Republicans club, with the district Young Democrats meeting on the campus March 17. Two graduates who have served as state presidents of these organizations are Bill Moore of the Young Democrats and Mike Huckaby of the Young Republicans.

Graduates do well

Graduates from the division are doing well in advanced university work. Don Wood, a 1962 graduate, has been granted a full scholarship for the remaining three years at Cornell University School of Law. Dr. Riley recently received a letter from the Baylor University Division of Arts and Science concerning another 1962 political science graduate: "If you have any more like Johnny Jackson, send them on."

Bill Richardson, a candidate for a degree in political science in May, has been given a full scholarship to Vanderbilt University, while Afif Srouji will work toward a Ph.D. at the Johns Hopkins graduate school of international relations.

Dr. Riley believes the present staff is the strongest ever. Dr. Gerald Forbes, head of the department of history, is assisted by Dr. Riley, Jesse Nutt, Ronald Hayworth, Guy Nelson, and Everett Slavens.

Dr. Riley heads the political science department and is assisted by Slavens and Hayworth. Randolph Quick, chairman of the sociology department, will return next fall after being away during the spring and summer terms to work on a doctorate at Indiana University. Mrs. Herman Sandford is replacing him.



Dr. Bob C. Riley (left) chats with one of the personages brought to the Ouachita campus by the Division of Social Science, Coach Frank Broyles of the University of Arkansas.

Tiger Day at Ouachita draws 1,200



Each visitor was given the opportunity to have his picture taken in front of the tangible symbol of Ouachita spirit—the Tiger. These complimentary photos were later mailed to each visitor.

(Upper right)

Visiting one of the modern chemistry labs in Hamilton Moses Science Building was but one of the numerous activities.

TIGER Day drew 1,200 visitors to the Ouachita Baptist College campus in sunny Arkadelphia March 22.

Activities included classroom visits, a variety show, films, a band concert, a picnic lunch, scholarship interviews, a track meet, and other recreational activities such as horseback riding.

The annual event was highlighted by an ROTC parade, followed by the crowning of the Tiger Day Queen, Miss Bettye Spears of Pine Bluff. The 22 Queen contestants were escorted by members of the Pershing Rifles.

Informal tours of the campus were conducted by Ouachita students.



Miss Bettye Spears, daughter of Mrs. Helen Spears of Pine Bluff, is crowned Tiger Day Queen by Dr. Ralph A. Phelps, Jr., Ouachita president. On the left is Miss Peggy Smith of Clarksville, second runner-up. On the right is Miss Anita Anthony of Murfreesboro, first runner-up.



Lunch time in the sunshine provided a friendly atmosphere.

ASSNA Workshop

The Arkansas State Student Nurses Association Workshop was held in Fort Smith Friday, March 29th. The theme for the workshop is "Knowledge Through Participation." Carol Kelly, as State President presided over the workshop.

Miss Lolly Prather, President of Student Association went with Miss Kelly. Speaker for the day was Miss Jeanette White, State Student Nurse of the Year. The program included buzz sessions, question and answer periods, a film, "So Others May Live," and introduction of ASSNA's candidates for the National Convention.

TO SPEAK ON MISSILES

An officer from the Little Rock Air Force Base will talk on the Titan II missile installations near Searcy at 7:30 p.m. April 29 at the ABH Alumnae Association meeting. Mrs. Betty Newby is president.

ABH Graduates Feel They're Well-Prepared

Sixteen of the 40 recent graduates of the past two years of the School of Nursing are now working at Baptist Hospital, a questionnaire survey revealed.

All of the 40 except one felt that they were as well prepared to function in their positions as graduates of other diploma schools and several considered themselves better prepared. Three are continuing their education.

One of the graduates, **Peggy Lassiter Hinchey** ('61), now works at the Providence Hospital in Anchorage, Alaska, and lives at 1372 Richardson Vista Drive in Anchorage. Others are scattered throughout the country.

Those remaining at Baptist are: **Patsy Flanigan William** of 3805 Cedar, North Little Rock; **Gaye Bachus** of 820 West 20th Street, North Little Rock; **Marilyn Hutson Combee**, 2006 West 12th Street; **Jennie Fortner Duggar** of 716 Wolfe; **Charlene Henslee** of 1615 West 12th Street; **Sandra Lilly Ward** of 4215 West 8th Street; **Nola Morton** of 1615 West 12th Street; **Frances Forner** of 704 West 36th Street; **William Albritten** of 1301 Martin; **Judith Brigrance** of 1204 Denison; **Patsy Mack** of 1521 West 11th Street; **Jean Travis Smith** of 1117 Summit; **Irene Slayden** of 410 Rose; **Reba Gray** of 1521 West 11th Street; **Kay Heims Sayles** of 415 Pearl; and **Rowan Chancellor** of 1521 West 11th Street.

Others working in Little Rock are: **Barbara Bright** of 5506 A, Veterans Administration Hospital; **Doris Shockley** of 2103 Wolfe, VA Hospital; **Jim O'Lee Newton Arrington** of 902 West 33rd, doctors' clinic; **Kay Banks** of 2516 South High Street, VA Hospital; **Julia Powell Meek** of 800 Jefferson, Medical Center; **Sue Cheek Glover** of 104 Riverside, Missouri-Pacific Hospital; **Dell Christy**, State Board of Health.

Working at Memorial Hospital in North Little Rock are: **Mary Jane Tedford** of 508 Missouri Highway; **Patsy Stevenson**, same address; **Carolyn Weaver**, 623 West 35th Street, North Little Rock.

Others answering the questionnaire were: **Patsy Smith** of Warren, head

nurse at Bradley County Memorial Hospital; **Glenda Mayes Shourd**, 11923 Pantheon St., Norwalk, Calif., head nurse on pediatrics in Studebaker Hospital; **Kathern Standfield Taylor** of Warren; **Charlotte Duke Chapman** of 318 East Fifth Street, Russellville, nurse for doctors' office; **Patricia Duncan Berry**, 98 South Duncan, Fayetteville, VA Hospital; **Linda Vail Halbert**, 24 Belmar, Lawton, Okla., Memorial Hospital; **Gail Fry Presley**, St. Bernard Hospital, Jonesboro; **Anita Hellman Bedell**, 202 North Oakley, Fordyce, Dallas County Hospital; **Donna Womble Burns**, 1103 Poplar, Pine Bluff, Jefferson, County Memorial Hospital; **Sherry Brown Young**, 55 Grandview, Stuttgart, Memorial Hospital; **Rachel Boren**, 913 Brown, Little Rock, Conway Memorial Hospital; and **Barbara Teer Carter** of 4202 Throckmorton, Dallas, Tex., Maxfield Hospital.

First Capping Held In New Chapel

Dr. Curry Bradburn, chief of the ABH Medical Staff, addressed the class group of 33 students who received their caps at a special ceremony in Rudisill Memorial Chapel at 7:30 March 22. This was the first capping service to be held in the new chapel.

Caps were awarded by Mrs. Mildred Armour, Miss Louise Lynch, Mrs. Hettie Jewett and Miss Kay Weldon. Miss Elva Holland led the Florence Nightingale Pledge. Others on the program were: Rosemary Watkins, Mrs. Margaret Honea, J. A. Gilbreath, Miss Juanita Straubie and a trio composed of Doris Brown, Pat Blankenship and Carole Cummings.

Claudette Owen is president of the

class and other officers are: Judy Lacy, vice president; Loretta Reynolds, secretary; and Jo Ann Campbell, treasurer.

Other members of the newly capped class are: Nancy Baier, Modenia Blassingame, Rennie Bowen, Judy Browne, Nola Caudle, Linda Kay Clement, Linda Ann Cook, Joyce Cox, Patricia Cummins, Linda Dunn, Carolyn Ferguson, Billie Candy, Rebecca Goodwin, Wanda Huffman, Hannah Hyatt, Avelande Jones, Sandra Kincheloe, Gay Liles, Betty Jane McHenry, Peggy McKeller, Dorothea Nutter, Ginger Pate, Sharon Pearrow, Nancy Taylor, Linda Tucker, Carolyn Turner, Wanda Twidwell, Bobbie Watson and Faith White.

PARENTS' COURSE

The next class for expectant parents will begin May 6 at ABH and will continue for three weeks. The classes are held from 7 to 9 p.m. Monday and Thursday in the School of Nursing. Mrs. Betty Newby and Mrs. Pat Cook are instructors.

SELL RECIPE CARDS

Attractive recipe cards and post cards are being sold by the ABH Auxiliary for \$1 a box as a fund-raising project. The post cards are available in four different designs and both cards and the recipe cards make unusual small gifts. Mrs. John Shoemaker and Mrs. Ernest Ward are in charge of the project.

Students received their caps at the first capping service to be held in the new chapel March 22. Here Modenia Blassingame and Nancy Baier receive caps from Miss Edith Kincheloe and Miss Kay Weldon.



Many Career Opportunities In Hospital

If you are interested in hospital work, but don't want to become a doctor or nurse, should you forget about it and look elsewhere for job opportunities?

Definitely not, according to Administrator J. A. Gilbreath who compiled statistics on the 18 related fields in which Baptist Hospital people serve.

True, nursing service does make up the largest percentage of the total with 398 full-time and 28 part-time employees. The house staff also includes 20 people. But this is only part of the total picture which includes 746 full-time and 67 part-time employees.

The administrative department itself, for instance, employs 56 full-time and 6 part-time people. Meals are an important part of patient care and the dietary department has 58 full-time and 19 part-time people to keep the trays coming three times a day.

There is a great deal more to be done in the modern hospital than just nursing. The laboratory employs 26 full-time and six part-time people, x-ray 22 full-time and 2 part-time persons and physical therapy six people. Medical records, another important service, keeps eight full-time and 1 part-time person.

When things go wrong, the maintenance department is always the first to know and 26 people plus 10 extra employees keep the wheels turning in this department. Housekeeping has 46 employees to keep the halls shining, the linen room five and the laundry 31.

Here are some other assorted services: library, one full-time and two part-time; pastoral care, three; nursing education 20 full-time and three part-time; purchasing, five; elevator operator four.

Under administration are lumped a variety of job opportunities including hostess, data processing clerk, auditor, cashier, switchboard operator and information clerk.

The Hospital also employs 52 non-hospital personnel in the cafeteria, the Medical Arts Building, the Medical Arts Drug Store, the Day Nursery, the parking lot and for the BSU.

The grand total of all Hospital employees: 798 full-time and 70 part-

time. They draw \$2,422,257 in salaries each year, \$201,185 per month and \$6,730 per day.

These Are ABH's Most Common Illnesses

The 16 most common diagnoses at Baptist Hospital were listed recently with length of stay, average charge per day and average cost per stay.

The most expensive hospital stay—because it is the longest—is for hypertensive cardiovascular disease with an average of 10 days costing \$378.04. The highest cost per day is for a duodenal ulcer, but since the average stay is only three days, at an average cost of \$46.97 per day, the total is only \$140.91. Hemorrhoids, like heart dis-

SKATING PARTY

A skating party for the students and faculty of Baptist was held at Troy's Rollerdrome from 4:30 to 7 P.M. March 7. Several members of the Faculty were there with their families.

ease, require a 10-day stay for the patient but at slightly less cost: \$309.12.

Other common diagnoses are: senile cataract, upper respiration infection, gastroenteritis, chronic cholecystitis, chronic bronchitis, acute cystitis, inguinal hernia, arteriosclerotic heart disease, diabetes mellitus, anxiety reaction (a nine-day stay at a cost of \$260.64) pregnancy (a four-day stay at a cost of \$167.78) and chronic tonsillitis (the cheapest of all—a two-day stay at a cost of \$72.16).

Mrs. Poteet Makes Pillows, Poodles, And Other Gifts

Mrs. Stella Poteet works in the daytime as a food supervisor in the dietary department but she creates decorative gift items in her spare time.

"I live alone and it gives me something to do," said Mrs. Poteet who doesn't believe in being idle. Near Christmas time she made 100 smoked pillows out of taffeta, satin and gingham and she has made 300 in all during the last two years. The pillows are stuffed with shredded foam rubber and are in all shapes and sizes.

"I always make them to order because people always have in mind just what they want," she said.

Mrs. Poteet also makes poodles out of cleaning bag plastic covers (which are cut into long strips and shirred into pompoms) pipe cleaners and coat hangers. Another specialty is a nylon and lace Kleenex box cover. Mrs.

Poteet likes to crochet too and occasionally makes decorated pillow cases. She recalled one set she made for a kitchen employee who wanted to give them to a friend who was getting married.

"I asked her later how the friend liked them and she said she didn't give them to the friend—she liked them so well that she put them on her own guest bed," Mrs. Poteet said.

Mrs. Poteet's daughter, Mrs. Ruth Grimmitt, who is speech teacher at North Little Rock High School, used to depend on her mother to make the Christmas gifts which she gave. This year, however, she decided to make her own and knitted 18 sweaters.

Mrs. Poteet said friends in Fordyce, her former home, started her on her handwork projects.

Major Collier to Talk On Civil War Topic

Maj. Calvin L. Collier, USAF, retired, will speak to the School of Nursing at Student Hour, April 25 in recognition of National Library Week. His subject will be an interesting phase of the Civil War.

Author of two books on Arkansas' part in the conflict, "They'll do to Tie To", and "First In, Last Out", Maj. Collier is an authority on the War. The above-mentioned books were presented to the ABH Library, and will be accepted by Miss Elva Holland, Director of the School of Nursing at the meeting. Maj. Collier is now public relations director of Arkansas Children's Hospital.



Mrs. Stella Poteet displays some of the many items which she whips up in spare time at home, including plastic animals, decorative pillows and lace-edged pillow slips.

Chapel Dedication



A group of students gathered with officials from the Baptist headquarters during dedication of the new chapel in the Student Union Building last month. From left are: Marie McDonald, Betty Daniels, Miss Mary Hudson, state YWA director; S. A. Whitlow, state Baptist State Convention Executive Secretary; Tom Logue, BSU director; Carol Giffin and Ethel Dickerson.

New Food System Installed at ABH

The \$55,000 food service system went into operation April 2 after maintenance department men worked through the night making the transition from the old system to the new.

The new system includes 22 Unitray carts and a mobile assembly line which rolls the trays along as they are filled. The food carts are divided with hot

and cold sections so that half the tray is kept hot and half cold.

The changeover involved extensive rewiring in the kitchen area and then a quick replacing of the old food loading area with the new automatic system. New coffee urns were also purchased as part of the new system.

Unusual World Program Planned for Luncheon

An Around the World program will be presented for Baptist Hospital Auxiliary volunteers at their annual luncheon to be held April 18 at the new Holiday Inn in North Little Rock.

Mrs. Helen Reynolds, director of volunteers, is planning the luncheon as the Hospital's way of showing appreciation for the volunteers' service. Ray Wilson, president of the ABH Board of Trustees, will speak.

The international theme will be carried out with a German brass band, composed of J. A. Gilbreath, Hardy Winburn, Jr., Joe Gunn, Bill Blair, Dr. Harold Langston and Dr. Joe Scruggs; an Oriental number done by Mrs. Phillip Snodgrass accompanied by Mrs. Howard Jensen; a Scottish dance by Rev. Donald Stephens accompanied by Melvin Ballard; a Latin American Medley by Bethel Kirk; a quartet of Americans, Gilbreath, Leffel Gentry, Weldon Taylor and Glenn Burton; and numbers by Glenn Blagg. Steve Garren will be master of ceremonies.

BSU Means Much To Nursing Students

The Baptist Student Union at Arkansas Baptist Hospital has doubled its membership since it was founded in 1943 under the direction of Mrs. Elma Cobb, the first director. More important, however, is what it has meant in the lives of individual students.

One of them, Betty Daniels, described it this way:

"It is prayer in the chill of the early morning, asking God to guide me through the day. It is a retreat by a lake, made possible because someone worked in my place. It is trust in the Father, boundless hope for the future and the consciousness of doing the will of God. It is a constant and ever-deepening loyalty to my church and its program. It is the eternal quest to help others and finding in God the strength to meet the added obligations of each new task. It is the Apostle Paul saying, 'I live, yet not I but Christ liveth in me.' But it is more than all this, it is Christ himself."

ADMISSIONS CLERK

Mrs. Edith Anderson, who formerly worked part-time in the personnel office is now working full-time in the admissions office. She replaces Miss Rosan Leubker.



Miss Faye McReynolds and Miss Billie Ward, two nurses, examine the new Unitray food cart which keeps foods at their right temperature all the way from the kitchen to the patient's bedside.

A matter of teen-age marriages

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

THROUGHOUT the Western world the marriage age has been dropping sharply for the past twenty years. In the U. S. today half of all the girls who ever will get married do so while they are still in their teens. In 1960 one bride in seven was 17 years of age or younger. Marriage authorities in the United States, in Russia, and in Europe are agreed that the major problem now bothering them is these teen-age marriages.

Such marriages, however, must not be thought of as evil in themselves. The marriage experts are not opposed to teen-age marriages or early marriages as such. They are opposed to the marriage of immature persons manifestly unprepared for the responsibilities of home and family life. Dr. David R. Mace, Executive Director of the American Association of Marriage Counselors, says that there are three "panic motivations" appearing singly or in combination in most of these premature marriages: One, the girl is pregnant; two, the young people are unhappy in their parental homes and want to escape; and three, they enjoy "grown-up" privileges in other areas of life and see no reason why they should be deprived of the "grown-up" privilege of marriage.

Such marriages naturally do not work out well. A wholesome, happy relationship to last a lifetime could not conceivably be built on such shoddy foundations.

The current tide of immature marriages can be reversed. Let us as parents, teachers, and responsible citizens call a halt to the prematurely, ridiculously early dat-

THE ONE MEDIATOR

By HERSCHEL H. HOBBS
President, Southern Baptist Convention
First Baptist Church, Oklahoma City, Oklahoma

THE word "Mediator" (*mesites*) appears six times in the New Testament (Gal. 3:19-20; I Tim. 2:5; Heb. 8:6; 9:15; 12:24). It appears in the Old Testament (Septuagint) one time as "daysman" or *umpire* (Job. 9:33). In Hebrews 6:17 the verb form is rendered "confirmed" or *interposed* (*mesiteuo*). The root word for these two forms is *mesos*. All three are found frequently in the papyri.

Mesos means "middle." *Mesitos* may be rendered "the one in the middle" or the "mediator." This latter word is used of Moses as the "mediator" of the law (Gal. 3:19-20). In Hebrews it speaks of Christ as the "mediator" of the new covenant (8:6; 9:15; 12:24).

In classical Greek *mesites* referred to an "arbiter" or one who settled a difference between two

people, thereby effecting a reconciliation. The office was also common in Roman life. It was sometimes used of one who went bail for another, guaranteed his debt, or was his surety for money borrowed from a bank. In matters of reconciliation the "mediator" must perfectly represent both parties, and do all within his power to effect a reconciliation.

It is in this light that we can best understand I Timothy 2:5. Literally it reads, "For one God, also one mediator [*mesites*] of God and of men, a man Christ Jesus." Sin separated between God and men. Hence the need for a "mediator" to effect a reconciliation. The English versions (A.V., A.S.V., R.S.V.) read "one mediator between God and men . . ." It suggests three persons: God, man, Jesus. But the Greek reads, ". . . one mediator of God and of men . . ." (author's italics). Jesus is the "mediator" who partakes of the nature of both God and man. Thus in Christ Jesus who is truly God and truly Man both God and man meet in reconciliation (cf. II Cor. 5:19-21).

Jesus is "God with us" (Matt. 1:23) offering reconciliation. He completely identified Himself with man, apart from sin (Heb. 4:15-16). In His sinless life He fulfilled the demands of God's holiness. Knowing no sin, yet He became sin for us (II Cor. 5:21). In His vicarious death He "gave himself a ransom for all . . ." (I Tim. 2:6). Thus in Christ Jesus, the "one mediator of God and of men," is effected a reconciliation. God offers it by grace; man receives it through faith in Him who partakes of the nature of both God and man.

ing which is now going on. Let us as parents provide happy, well-rounded homes from which our teen-agers will not want to flee. Let us make a conscious, studied effort in the home, in the church, and in the school to help these young people to prepare themselves for marriage. Let us communicate this understanding to all the young people in our society.

It is the bonds of holy matrimony that the Bible speaks of when it says, "For this cause shall a man leave father and mother and cleave unto his wife; and they twain shall be one flesh." Marriage is far too wonderful and sacred a relationship to be entered frivolously or taken lightly.

Four feet eight and a half

BY JACK GRIMES

THEY hurtle across plains and valleys. They twist and turn, fighting rugged terrain. They plunge boldly into the gaping jaws of man-made tunnels and on through otherwise impassable mountains. Modern diesel locomotives follow the maze of steel ribbons which criss-cross our country and the rest of the habitable world.

Along sparkling seashores they cross magnificent causeways and bridges, which are engineering triumphs. They go through verdant fields of produce and breathtakingly beautiful forests. Probing into the hearts of noisy cities and into sleepy villages, the silvery rails guide bulging boxcars which contain the lifeblood of the nation.

Many are the companies who own the locomotives, freight cars, and passenger cars. An Illinois Central tank car may roll across Texas behind a Union Pacific engine. A flatcar owned by New York Central may end up in California.

Regardless of ownership, the cars roll freely from one side of the continent to the other. They can do this because all rails are spaced exactly four feet eight and a half inches apart.

From production lines all over the country, roll a constant deluge of new automobiles. They may have engines in the rear or engines in the front. They are red, black, and every color of the rainbow. Some have bucket seats, others power seats. Some have thirteen-inch wheels; some have fifteen-inch wheels, yet most of these cars track exactly four feet eight and a half inches.

Visit a museum and measure the dis-

tance between the wheels of an old Wells Fargo stagecoach or a covered wagon. Chances are it will be four feet eight and a half inches.

Why four feet eight and a half inches? Astounding as it may seem, it all began in ancient Rome. A leading chariot-maker brought out a new model whose wheel tread spaced our now familiar four feet eight and a half inches. This width became popular, and other up-to-date chariot-makers followed his measurement.

Soon the ruts in the dirt roads all over the Roman Empire were four feet eight and a half inches wide. From that time on, all makers of rolling vehicles had to set their wheels to fit the ruts.

Later when flanges were first put on stagecoaches and rails laid for these horse-drawn vehicles to roll upon, the track had to be that same four feet eight and a half inches. By then, this had become standard gauge, and it remains that today.

How could a Roman chariot-maker know his simple act of spacing a chariot's wheels would over the centuries so effect those who were to come after him?

We should live with the knowledge that what we do, for good or evil, may not pass with us. It may remain as a blessing or a curse for future generations.

This was Jesus' message in the Sermon on the Mount. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

Like silken birds

BY THELMA CARTER

WHEREVER flowering plants grow, we find butterflies, brightly colored as jewels. There are no more beautifully colored creatures in our wondrous world.

By the thousands, butterflies are found in most continents of the earth. They cannot live in the earth areas close to the North Pole and the South Pole. Although butterflies are found within the Arctic Circle, they have never been found in Iceland.

In tropical countries, especially South America and Africa, some butterflies are so big that they look like silken, rainbow-colored birds.

When the weather is warm, butterflies emerge from their cocoon, or chrysalis stage. Some already in their adult form have spent the winter days hidden in sheltered nooks, hollow trees, and logs. Now they find their way into the sunlight, seeking food and drink.

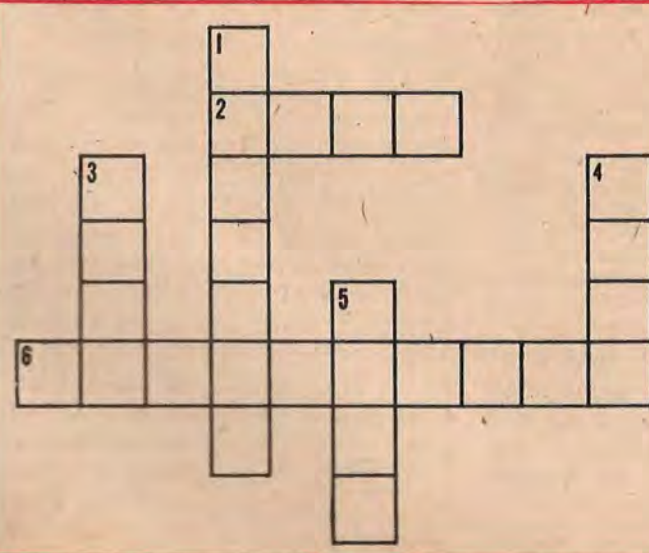
"The Lord is good to all: and his tender mercies are over all his works" (Psalm 145:9). The Creator planned his wondrous natural world so that fragrant, brightly colored flowers might catch the eyes of insects. This is true of butterflies and moths.

When butterflies see colored blossoms, they know there will be food, mainly nectar. In the warm sunshine, most flower petals spread out and make a platform for butterflies to light on.

Strangely, butterflies visit many of the same flowers as bees. The fact that they have longer tongues than bees helps them get the most nectar from saucer-shaped and tube-shaped flowers. Such flowers are honeysuckle, petunias, jasmine, hollyhocks, and four-o'clocks.

Some of the most beautiful butterflies, particularly the huge, bright, yellow monarch butterflies, prefer the nectar of wild flowers. Milkweed, brambles, and thistles are among their favorites.

Naturalists tell us there are more than eighty thousand known species of butterflies in the world.



Books other than letters

BY CARL H. ZWINCK

All but six of the twenty-seven books of the New Testament are epistles. These books were letters sending greetings and messages from the apostles to Christians in other countries. The names of the six New Testament books which were not written as letters can be put into the boxes.

ANSWERS

1. Matthew, 2. Acts, 3. Luke,
4. John, 5. Mark, 6. Revelation

Psalms in worship and life

BY DOYLE L. LUMPKIN, PASTOR

First Church, Lavaca

April 21, 1968

Scripture Psalms 1, 15

THIS lesson begins a unit of study from the Psalms. The Psalms are expressive of the many facets of human experience, because they plumb the depths of our failures, but they also lift to great heights.



MR. LUMPKIN

The Psalms studied in this lesson emphasize the blessings of a Godly life as contrasted with the ungodly life. The ethical standard for living is set before us for our considera-

tion.

God's blessings are made sure:

I. BY RIGHTEOUS LIVING.

Psalm 1:1-6

The Psalmist uses the word "blessed" which Jesus used later in the Sermon on the Mount. The word means happy. Certainly the person who is in the Lord is happy in that relationship, and happy to do the things which would be of spiritual benefit and uplift to himself.

This Psalm describes the ideal man: his character, his influence, his conduct and his destiny. Do you recall that Jesus in the Sermon on the Mount also deals with these same characteristics?

The character of a man can be determined by what he refuses to do as much as by what he does. The requirements of the happy life are noted in the life of the Godly man. He does not follow the course of the life of the ungodly. The "wicked" has reference to those who experience disharmony between themselves and God, and certainly between themselves and their fellowman. Sin and wickedness are always disruptive of the best. The righteous doesn't participate in questionable groups or activities. He doesn't follow the same moral path. Neither does he participate with those who "scorn" things which are good, holy and sacred. Those who are scorners exhibit a spirit of proud self-sufficiency and thus a disregard for God and man. These are heading for judgment and no good can come out of such an association.

One does not need the fellowship of sinners when he has fellowship with God and His word. It is the Word of God that gives the Godly person the aspiration

of the better life. Here a principle is noted. With the Psalmist, there is a love and concern for the "Word" of the Lord. There should be a constant searching, knowing and meditating on the scripture by not only the Psalmist, but modern day Christians.

The suggestion of Psalms 1:1a and 3 is that of a continuous blessing. He will be continuously happy—"blessed"—and shall experience continuous nourishment like a "tree planted by the river," whose waters nourish the roots of the tree. The righteous life is undergirded by usefulness and beauty, because of the "fruit in his season," and "his leaf shall not wither." The righteous life will always express itself by fruit produced, and the beauty of daily living in the Lord which will always be a blessing to all mankind. Storms and winds may come, but with roots deep, the righteous remain stable because of their faith. We note in verse 6 that God approves the way of the Godly, therefore He disapproves the way of the ungodly.

The Psalmist in his emphasis upon the Godly life draws a contrast with the ungodly. The character and fate of this group is presented, because one must choose; one must accept God and His Word, or the group known as the "wicked and scorners."

Without God there is no center to life, and no security in life. Character, conduct, and destiny are all wrong. Thus the Psalmist describes a person without God. He is like "chaff" without roots or stability, blown and tossed about. Chaff is used as a reference to that which is weak and worthless. The scattering of chaff by the wind is a common figure in the Old Testament for sudden destruction of the wicked. A person without God is without fruit and freshness that bless mankind. They may produce fruit which is bad, and thus face the condemnation of God. There is no vital inner life and strength to the person who ridicules the things which are good, holy, and sacred.

We learn from the Psalmist that the Law of the Lord is the best rule of conduct. Even though the Lord knows His own by name, we must know them by character, thus the necessity of right living. The righteous man has a standard far better than that presented by the ungodly, therefore wise is one who uses the right standards to live by. Then too, one doesn't need the fellow-

ship of sinners when he has fellowship with God and His Word.

The Blessings of God are made sure:

II. BY RIGHT WORSHIP OF GOD AND THE RIGHT STANDARD OF LIVING. Psalm 15: 1-5

The Psalmist asks a soul searching question "What are the qualities of a true worshipper? What makes one acceptable unto God?" The right observance of worship here is the prelude to that eternal worship of God in the hereafter.

The Psalmist presents the positive and negative aspects of the true moral character. From the positive aspect the ethical life is marked by a good life—"walketh uprightly," and by good works as shown by the word "righteousness" which means straightness. Truth which has found lodging in the heart is manifested by the character of one's life. Thus the true worshipper is presented as a man of integrity, a man of justice, and a man of truthfulness.

There are negative tests which must be passed also. The lips of the good man are so guarded that no untruth is permitted to pass, and slander is not circulated because a neighbor's reputation is worth protecting. This characteristic is not as prevalent in our generation as it ought to be. Man has an ethical value as well as a moral value. We, by our very actions, reveal the worth of man in the way we treat our fellowman. Could we learn from this lesson that the value of people is determined by moral character and attributes rather than man-made standards?

Another attribute of the true worshipper of God is that his personal behaviour is beyond reproach. His word and promise are sacred, even if it proves costly. He will not profit through a neighbor's misfortune. To him justice is of more value and meaning than money. Bribery is not permitted at the expense of justice.

He has a reverence for God. "Fear" means respect, awe, or worship. Because of this man owes the highest allegiance unto God. If one were to try to summarize the requirements, they would seem to include fullhearted devotion to God and complete integrity in all of one's dealings with his fellowman. The inner motives of man find outward expression in man's action.

This type of person shall ever enjoy the protection, help, assurance, and security of God. Inner character of the highest ethical and moral standard will always bring joy to the heart of God.

A Little Rock church has thirty-three white half length choir robes for adults available as a gift. If a church is interested in having these robes please contact the church Music Department, Baptist Building Little Rock.

Church	Sunday School	Training Union	Additions
Alma, Kibler	128	72	
Berryville, Freeman Hts.	179	90	
Blytheville			
First	742	281	
Gosnell	344	137	1
Camden			
Buena Vista	61	40	
Cullendale First	234	446	3
First	596	172	3
Crossett, First	562	234	
Dumas, First	385	94	
El Dorado			
East Main	312	116	
First	827	239	1
Northside	38		
Fort Smith			
First	1041	300	5
Missions	433	200	
Grand Ave.	733	277	
Mission	34		
Towson Ave.	245	93	
Gentry, First	235	92	2
Green Forest, First	132	52	
Gurdon, Beech St.	179	74	
Harrisburg, Calvary	174	122	
Harrison, Eagle Hts.	310	117	2
Hot Springs, Park Place	443	143	
Jacksonville			
Bayou Meto	104	84	4
Berea	129	75	2
First	685	187	14
Marshall Rd.	136	56	1
Second	217	71	6
Jonesboro			
Central	512	158	
Nettleton	272	108	
Kingsland, First	69	33	
Lavaca, First	212	142	
Leachville, New Providence	151	92	
Little Rock			
First	1112	412	4
White Rock	39	12	1
Immanuel	1308	423	14
Kerr	32	29	
Rosedale	248	115	1
McGehee, First	426	198	
Chapel	77	54	
Marked Tree, First	186	54	
Monticello, Second	285	153	3
North Little Rock			
Baring Cross	713	208	
Southside	55	22	
Bethany	192	72	1
Camp Robinson	65	18	
Calvary	515	133	
Gravel Ridge	176	107	1
Park Hill	833	261	2
Sylvan Hills	298	127	
Piggott, First	338	170	1
Pine Bluff, Centennial	244	97	3
Shannon Springs, First	386	222	
Spackover, First	313	135	1
Springdale			
Cassidy Ave.	164	88	2
First	468	188	
Van Buren			
First	512	189	4
Second	69	33	
Vandervoort	60	35	

A—Arkansans named foreign missionaries p9; Arkansas Baptist Home pp20-22; Arkansas Baptist Hospital pp25-27.

B—Baptist pot boils from bottom (letter) p4; Books, blessing of (PS) p3; Bookshelf p7; Booneville, South Side independent church p10.

C—Calvary Association p8; Children's Nook, p29; Chu, Dr. Finley M. named OBC professor p10; Cullendale, First Church wins Sunday School Board recognition p8; Current River Association p8.

D—Departments pp12-13.

F—Family, democratic (CMH) p11; Fasting, virtue of (GL) p16; Fundamentalism, case against (letter) p4.

H—Hollis, Perry to Rudd Mission, Green Forest p9.

L—Libraries opened p10; Library Week, national, p2.

M—Missionary news p10.

N—North Pulaski Association p10.

O—OBC section pp23-24; OBC rifle team tops p8.

P—Phelps address (letters) p4; Psalms in worship and life (SS) p30.

R—Racial problems (letter) p4; Real Bargains (poem) p13; Revivals, coming p8; Revival statistics p10.

S—Snyder, Byron to Raynor Grove Church, McCrory, p10; Soul liberty, case for pp6-7.

W—Williams, Dr. H. E., tribute to a leader pp18-19.

Key to listings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (CC) Counselor's Corner; (CMH) Courtship Marriage and the Home; (E) Editorial; (GL) Gleanings from Greek New Testament; (PS) Personally Speaking; (SS) Sunday School lesson.



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Sub-stitute

A BABY sardine, happily swimming in the ocean near his mother, was frightened by a passing submarine.

"Don't be afraid," the mother said. "It's only a can of people."

IF the world is getting smaller, why do they keep raising postal rates?

A safety measure

"WELL, my dear," said the businessman who had just married his secretary, "I must get someone to replace you at the office."

"I've been thinking of that," replied the bride. "My cousin is just leaving school."

"What's her name?"

"John Henry Briggs," said the bride.

Accidents will happen

THE Sunday School teacher was describing how Lot's wife looked back and turned into a pillar of salt.

Little Johnny was much interested. "My mother looked back once, while she was driving," he explained, "and—and—she turned into a telephone pole!"

The customer's always right

A CLERK in a general store was serving a customer. The manager was at a desk some distance away, but he overheard the clerk say, "No, madam, we haven't had any for a long time."

"Oh, yes, we have," interrupted the manager; "I will send to the warehouse and have some brought over for you."

The lady went out laughing. The manager turned to the clerk: "Never refuse anything; always send for it."

"Well, you see," replied the clerk, "she said to me, 'We haven't had any rain lately.'"

Identification

WHEN a pretty young lady presented a check at the bank window for cashing, the teller examined it carefully and asked, "Can you identify yourself?"

Whereupon the young lady dipped into her purse and pulled out a small mirror. She glanced in it for a second and then looked up and said, "Yes, its me, all right!"

Higher education

THE story is told that a Chinese student who was attending one of our colleges was writing back to China, telling his friends and relatives about American institutions.

He defined an American university as follows: "An American university is a vast athletic association here; however, some studies are maintained for the benefit of the feeble bodied."

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In the world of religion

... Albert Schweitzer, famed Protestant medical missionary in Lambare, Gabon, has declined an invitation to visit the United States this spring because of his advanced age. He said: "These are my golden years. I am like a ripe fruit in the wind. I want to make certain that I spend my last days at my hospital." Dr. Schweitzer was eighty-eight on January 14.

... Japan will have its first institution of higher learning designed specifically to train public servants when the Japan International Christian University near Tokyo opens its Graduate School of Public Administration April 25. Most of the university's support comes from fourteen major Protestant bodies in the United States and Canada through the Japan International Christian University Foundation in New York.

... Postmaster General J. Edward Day will speak at the dedication of the Cardinal Spellman Philatelic Museum at Regis College, Weston, Mass., May 4. The museum will house the famous stamp collection of the Roman Catholic Archbishop of New York, as well as many other items of interest relating to the postage stamps of the world.—The Survey Bulletin

Would end arms race

VATICAN CITY — Pope John XXIII appealed last week for an end to the arms race and for the United Nations to be given the structure and means to safeguard world peace.

In an encyclical titled "Pacem in Terris" (Peace on Earth), the pontiff called for reduction of arms stockpiles, a ban on nuclear weapons and a general agreement eventually on "progressive disarmament and an effective method of control."

The Pope warned that the "conflagration" of war "may be set off by some uncontrollable and unexpected chance."

He added:

"Even though the monstrous power of modern weapons acts as a deterrent, it is to be feared that the mere continuance of nuclear tests, undertaken with war in mind, will have fatal consequences for life on the earth."—(DP)

Want gaming considered

HOT SPRINGS — The Hot Springs Ministerial Alliance has adopted a resolution calling upon Gov. Faubus to consider "the matter of strengthening and enforcement of gambling laws" if he calls a special session of the legislature.

Rev. Joe Phillips, Jr., associational secretary, said there was only one dissenting vote among the 22 members attending a meeting of the association last week.

The resolution came after ministers said they had heard the governor is considering a special session to deal with State Police financing.—(DP)

Phelps to speak

PLAINVIEW — President A. Hope Owen of Wayland College will be honored by trustees, faculty and friends from Texas, New Mexico and Oklahoma on April 22 at the Fifth Annual Merit Award Dinner, according to J. D. McPhaul, chairman of the Wayland Board of Trustees, who will be master of ceremonies. Some 200 guests are expected to see trustees present the Merit Award Citation to Dr. Owen for his outstanding service to Christian Education through his 10 years as president.

Dr. Ralph Phelps, president of Ouachita College, will be guest speaker.

Clemson race issue

CLEMSON, S.C. (BP)—Clemson Baptist Church here has asked for the resignation of Charles Webster, Jr., as Baptist Student Union director at Clemson Agricultural College.

The student director is elected by the church, which also pays his salary. Officials of South Carolina Baptist Convention said the position is under complete supervision of the church, though the convention gives an annual appropriation to the church for Baptist student work.

Webster said he was asked to resign on account of his "gesture of Christian courtesy" to Harvey Gantt, first and only Negro to enroll at Clemson, a state college.

Gifts reach \$4,726,751

NASHVILLE (BP) — Cooperative Program income for Southern Baptist Convention agencies during the first quarter of 1963 reached \$4,726,751, a gain of 1.86 per cent over first quarter, 1962.

This was reported here by Porter Routh, treasurer of the SBC. He said designated receipts for SBC work for the same three months totaled \$9,930,060, up 9.31 per cent over first quarter, 1962.

March, 1963 receipts were \$1,442,373 through the Cooperative Program and \$2,276,834 from designations. In both cases, this was more than received in March, 1962.

Japanese decisions

TOKYO (BP)—A total of nearly 1,650 decisions were made during a five-day series of meetings here as the first phase of the nation-wide Japan Baptist New Life Movement. More than 1,000 of the decisions came during the final Tokyo meeting at the huge Korakeun Stadium when Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, preached to 10,000 Japanese.

Barnett jury trial?

NEW ORLEANS — The U. S. Supreme Court has been asked to decide if Gov. Ross Barnett of Mississippi is entitled to trial by jury in the criminal contempt proceedings stemming from his efforts to block the enrollment of a Negro at the University of Mississippi.

The 5th U.S. Circuit Court of Appeals deadlocked 4-4 over the issue and asked the Supreme Court to decide if the 64-year-old governor could be tried by a jury as he had asked.

"It is much less important, in the judicial scheme of things, that Gov. Barnett should escape being fined or jailed for his publicly demonstrated contempt of a valid order of this court . . . than that he should be denied the jury trial which he has demanded," wrote Circuit Judge Warren L. Jones of Jacksonville, Fla.

Joining Jones in ruling for a jury trial were Circuit Judges Ben F. Cameron of Meridian, Miss.; Griffin Bell of Atlanta, and Walter P. Gewin of Tuscaloosa, Ala.—(DP)

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