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Arkansas Baptist State Convention

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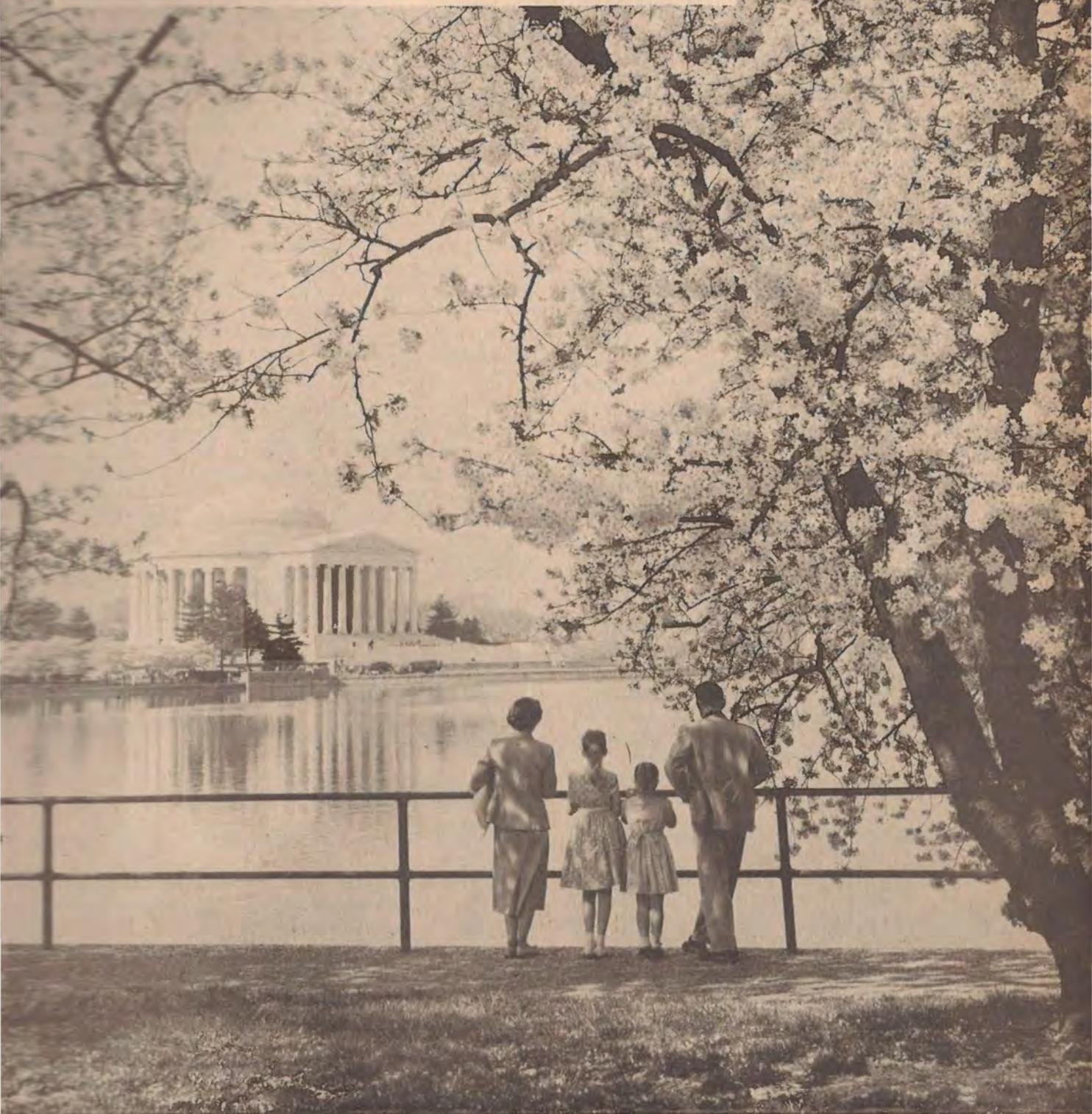
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Arkansas Baptist

newsmagazine

APRIL 4, 1963



Seminary student speaks out, page 6

Jesus Christ. For if he was, he is at home with the Lord now, free of the curse of his old, sore affliction, along with many other things he endured as a lowly beggarman of a despised race.

Erwin L. McDonald

Old Soldier's home

ONE of the first people I met upon moving back to Arkansas six years ago, was a palsied Negro man walking, half running the streets of Little Rock to beg. His favorite "stand" for years now has been a seat on the marble steps of the Little Rock post office building at the east entrance. Here he has been seen much of the time, through heat, cold, and rain.



ERWIN L.

There is something pathetic about any creature so painfully afflicted as this man, whose body has been in constant jerk for so long, and who has had to go with handkerchief to his face much of the time because of inability to control the saliva flow.

The approach this man has found most fruitful with me has been, "Cap'n, I'm hungry!" My softness for this got both of us into a tight spot one day before I realized all that was involved.

"Come with me," I said, "and I'll buy you a hamburger." So he followed me dutifully and eagerly into a down-town cafe, where I placed the order. As we stood at the counter waiting for the hamburger to be cooked, it suddenly dawned on me that this was an all-white eating place which reserved "the right to refuse to serve anybody."

I could not help wondering if there might be a reversal of the order and my colored friend and I might be asked to leave the premises. There was also the thought of the possibility of our being involved in racial controversy, which had been the thing farthest from my mind. But we got by and there was no scene. My friend gratefully his sandwich with him and left to eat it on street.

Sometime after this man and I had come to have a street acquaintance, I stopped for a talk with him one Saturday on the post office steps. I wanted to know if he had accepted Christ as his Saviour. He replied with some show of deep feeling that he had.

Today I inquired about this friend, not having seen him for several days.

"You mean Old Soldier," replied a Negro man who had known him. "He passed. They found him dead in his bed three weeks ago."

Here's hoping that Old Soldier—they called him that because he was a soldier in the U.S. Army in World War I—was really trusting in

IN THIS ISSUE:

DID you ever wonder what it is like to "get a theological education"? Arkansan Harrell G. Miller, who is scheduled for graduation this spring at Golden Gate Seminary, shares some intimate experiences as a young theologian, in his "Confessions of a Seminary Student," starting on page 6.

FUNDAMENTALISM, Liberalism, and Soul Liberty are the topics for a series of three timely articles by Professor R. R. Soileau, of the faculty of New Orleans Seminary, beginning in this issue (page 7). Alleging that "fundamentalism is its own worst enemy," Dr. Soileau declares: "It attempts to communicate in isolation life's most important idea—the gospel."

WOULD you like to know something more about what went on in the recent sessions of the State Legislature? Lee I. Dance was there, and he tells some interesting things in his appraisal, on page 9.

A MOST unusual arrangement of the 23rd Psalm and scriptures on missions, arranged by Missionary H. Cecil McConnell of Chile, will be found on page 10.

THE family budget and the governing of temper come under the agile pen of Mrs. J. H. Street in her "Courtship, Marriage and the Home" column, beginning on page 14.

Arkansas Baptist newsmagazine

April 4, 1963

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Bulletin; DP Daily Press; EP Evangelical Press.

Arkansas Baptist

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Living the gospel

SPEAKING the other day at a workshop conducted by the Texas Baptist Christian Life Commission, Charles Wellborn, now of Durham, N.C., did some preaching that needs to be taken to heart by us all.

Declared Mr. Wellborn: "Christianity cannot afford to be selective in the moral issues which it faces. It is deadening and destructive to the gospel if Christians are disturbed and vocal about liquor, narcotics, and obscenity, but at the same time remain expediently and thunderously silent about racial discrimination, religious and political bigotry, and intolerance, hypocrisy, and deceit."

Far more than organization and promotion, Southern Baptists today need to be concerned with a deepening of the spiritual life. There was a time when we swung so far away from anything tagged "the social gospel" that we almost built for ourselves walls of separation to compartmentize our lives. There is still too wide a gap in the most of us between our professed faith and the faith of our everyday lives, between church and business, or church and school, or church and pleasure.

The real crux of our problem is that our Lord requires of us unconditional surrender to him and his way of life, and so many of us have surrendered conditionally. Outwardly we have gone all the way with the Lord, but deep within ourselves we are talking back to the Lord.

The Lord says, "Come, follow me." But we want to know where the Lord is going. Or we start out to follow him with our own mental reservations as to how far we will go, even with the Lord, or where.

Christ established his church as a base of operation for the seeking out and saving of the lost, for the healing of those who need the physician. So the church at any location is not called just to reach the people on the right side of the tracks, to be a society of the white, well-to-do people. Regardless of where the church is located, how palatial its buildings, how erudite its immediate community, the mission of the church is the same.

So more and more of our churches across the Southern Baptist Convention are agreeing that their doors are open to any people who will come, regardless of color or social or economic status. For the church to do otherwise is to violate openly the purpose for which the church exists. To deny admission of anyone to a church is to get over into the realm of trying to be God. And that is the original sin.

But opening our church doors to the people of the world is not the whole of our commission. Our

Lord says, "Come, follow me..." and that involves going. We must reach out in Christ-like compassion to all people. And we must see that the gospel is more than something to be preached. It is something to be lived.

It happened!

Down in Arkansas The side she's on

ONE night recently as I attended revival services in one of Little Rock's churches, I sat just back of a man and his 9-year-old daughter. As this gentleman and I talked briefly before the service started, the little girl kept looking at me with blank countenance. I could not tell whether she regarded me as friend or foe. Finally, her father seemed to sense the situation and said to her: "This is Editor McDonald—you know he is the one that puts the editorials in our *Arkansas Baptist Newsmagazine*." But this did not seem to help. The only response of the young lady was to continue to look at me, poker-faced.

"You probably read the jokes we put in the paper each week," I said to her, with a big, friendly (I thought) smile.

"Naw!" she replied, still blank-staring. "I think they're silly."—ELM

'Baptist faith, message'

APPARENTLY the committee of Baptist state convention presidents, in their report on "Baptist Faith and Message," carried already in many of the Baptist state convention papers, have come up with something widely acceptable among us. To be sure, there is still time for opposition to be heard, for the statement will be up for action of the Southern Baptist Convention at the forthcoming meeting in Kansas City. But thus far, we have not heard a single sour note.

One of the professors from one of our Southern Baptist seminaries has said privately that he is quite happy with the final paper. Our own Arkansas president—Dr. C. Z. Holland, of Jonesboro, who helped to formulate the new statement—has no adverse criticism except that he thinks the paper might be a bit long. But we Baptists never have parted company on mere wordiness.

The introductory statement (for full text, see our issue of March 14), copied from the statements adopted by the Southern Baptist Convention in 1925, reiterates that the new statements are not regarded as being "complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future Baptists should hold themselves free to revise their statements of faith

as may seem to them wise and expedient at any time."

To get at all that Baptists believe, you'd have to take the whole Bible. And after this new statement is adopted, as it surely will be with little or no alteration, we can still say truthfully, "We have no creed but the Bible."

The statements set out in this new paper, even more so than did the statements of 1925, point to our major doctrines and provide the pertinent Scriptural references for each. A most profitable

study for all of us—preachers and laymen alike—would be to take the statements and our Bibles and study all of the references as listed. Already we have heard of an Arkansas deacon who is doing this, starting with the doctrine of his greatest interest at the moment—the doctrine of the Holy Spirit.

Why not get started on this interesting and nurturing departure today? If the new statements do no more than to direct us in a new and serious study of our Bibles, they will be worth all they cost.

LETTERS TO THE EDITOR

the people SPEAK

White for president

I AM certainly not in agreement with Capitol Baptist Editor James O. Duncan, Washington, D.C., that because a man has taken a stand on an issue, that makes him ineligible to be our next convention president.

One may not agree with the man, but I greatly appreciate one making it public what he believes.

Personally, it is my hope that K. Owen White will be nominated and elected next president of our Southern Baptist Convention.—An Arkansas pastor

REPLY: Read again Editor Duncan's editorial (Page 4, our issue of March 7) and I think you will see he was not advocating that taking a stand on an issue should make a man ineligible for the office of convention president. He is dealing with one specific issue—the Elliott-Midwestern Seminary issue.

This editor agrees with the Duncan viewpoint that choosing a man "who has been active on either side (of the Elliott-Midwestern Seminary controversy) would be a tragic mistake. Regardless of which position he favored, to elect a man who has participated on either side would cause one group to claim victory and another to feel defeated."

Surely there is a qualified man somewhere who was not openly involved on either side of this.—ELM

Cross Road Church

IN a recent issue of the *Arkansas Baptist*, a small news item concerning Cross Road Church, route 1, Louann, Ark., was incorrect as the following information will reveal:

"Cross Road Baptist Church will mark its 103rd anniversary in October of 1963. On the first Sunday of this year, a church bulletin was used for the first time in the history of the church. The Baptist Bulletin Service materials are now an established part of the church program."—L. P. Lambert, chairman of deacons, Rt. 2, Camden, Ark.

The 'new' paper

IT [our issue of March 21] is the "meatiest" issue of a Baptist state paper I remember ever seeing. Again, congratulations on work well done. Your paper is always lively, interesting and pertinent to our Christian work and witness.—S. L. Stealey, President, Southeastern Seminary, Wake Forest, N.C.

YOUR paper is without question one of the leading ones among Southern Baptists and this issue is one of the finest yet.

I especially appreciated the address by Dr. Ralph Phelps who took my place on the program in Sedalia. I feel that his was a very constructive and comprehensive message.—Millard J. Berquist, President, Midwestern Seminary, Kansas City

'Balanced approach'

YOU are aware that I have been of the opinion that your handling of theological issues among Southern Baptists has been almost exclusively one-sided. I am happy, however, to commend you in the printing of Dr. Phelps' address which represents the sanest and most balanced evaluation of the issues since Dr. Hobbs' address to the convention. I commend you further in your editorial in which you used his definitive ideas regarding both sides of the issue. I trust your balanced approach in this editorial will be followed by editors across the land.—Vester E. Wolber, Chairman, Department of Religion, Ouachita College, Arkadelphia

'Phelps of Arkansas'

THE tribute you paid President Phelps and the support you are giving Christian education is most encouraging. We are grateful for your leadership in this field.—R. A. McLemore, President, Mississippi College, Clinton

Preacher available

I WOULD like to call the attention of your readers to the name of James Gerren who graduates in May from Southern Seminary with the B.D. degree. Brother Gerren is a native of Arkansas, graduate of Arkansas Tech in Russellville, and pastor of the Second Baptist Church of Russellville before coming to the Seminary.

He is 26 years of age, married; and he and his wife have one child (a girl, five years of age). Mrs. Gerren also is a former resident of Russellville and is currently employed as the secretary to the director of administrative services of Southern Seminary.

Brother Gerren has made a good record as a student with us. He is Chairman of the Pastoral Group in the Seminary field work program at the present time. This is a position of major responsibility and reflects the confidence of the faculty members involved as well as the students.

As a native of Arkansas, I would like to see this well-qualified young man find a place of service in an Arkansas church. If any individual or committee is interested in Brother Gerren they may write or call him at the Seminary in Louisville, Kentucky, or contact Emil Williams, pastor of the First Baptist Church, Russellville, Arkansas. Brother Williams will be glad to supply further information and to offer assistance in arranging interviews or in making other contacts with Brother Gerren.—Marvin E. Tate, Assistant Professor, Old Testament Interpretation, Southern Baptist Theological Seminary, Louisville 6, Ky.

Southern Seminary museum

I AM grateful for your interest in the Nicol Museum of Biblical Archaeology in the fact that you have taken note of it in the *Arkansas Baptist News Magazine* issue of March 21 [Editorial.] I hope that our Baptist people over the convention will learn of this museum and make it a point to see it when they come to Louisville. Many church groups in the local area are coming in for a guided tour of the museum and the light that it sheds upon Bible study.—Joseph A. Callaway, Southern Seminary, Louisville, Ky.

PLEASE correct a statement attributed to me in the issue of March 21 in the "letters to the editor" column. Through an error in editing, I am quoted as saying that "just as the liquor and tobacco industries are using advertising to educate the public in drinking and smoking, so are the catholics trying to convert the idea that catholicism is the biggest humbug ever perpetrated in the name of religion."

My actual statement was as follows:

Just as the liquor and tobacco industries are using advertising to educate the public in drinking and smoking, so are the catholics using TV and other advertising mediums to create the impression that catholicism is true Christianity, and that ONLY catholicism is true Christianity. As a matter of fact, catholicism is the biggest humbug ever perpetrated in the name of religion.

This was my actual and original statement, and I am sure the scrambling of the statement was an accident. This was the only portion of the letter that was different from the original.—Walter H. Watts, pastor, Abbott Church

REPLY: Sorry, we goofed!—BGW

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

Editor to speak

DR. Erwin L. McDonald, editor of Arkansas Baptist Newsmagazine, will be the speaker for a community Easter Sunrise Service at Waldron, Sunday, April 14, at 6:30 a.m. Rev. Truman R. Spurgin, pastor of First Church, Waldron, is in charge of program arrangements.

The Cover



Total Basin — Jefferson Memorial Washington, D. C.

A matter of early dating

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

(No. 1 in a series. Reprinted from "Master Control," radio production of Southern Baptist Radio-TV Commission)

EMINENT anthropologists attest that as far as they can determine the American social dating custom is unique in human history. The rule of social life in our country is like Noah's ark in that the animals go in two by two or not at all! Nowhere else in the world does social life on a paired basis obtain to the extent that it does here. The dating custom at first started with young adults in their early twenties. But progressively the dating age has been dropping until it has now actually reached into late childhood. Here young boys and girls who are by no means ready for paired relationships are being forced into them by social pressure. Dr. David R. Mace has observed that these young girls, some not even in their teens, feel that in order to be popular and socially acceptable they have to date "and in order to date they have to submit to sexual experiences . . . This is manifested . . . in the rising incidence of premarital pregnancy among early teen-agers, and even more significantly in the tragic picture of the zooming rates of venereal disease in the eleven to fifteen year age group in the United States."

The social custom of dating, obviously good and acceptable in itself, has deteriorated until it is now quite out of hand. This abnormal, unnatural, early dating actually pushes young people into the very things we warn them against, sexual experimentation and imma-



JACK HANN

ture marriage. How can we call a halt to this obviously bad situation?

Parents can refuse to sacrifice their children to the false god of conformity in this regard. Teachers and school officials can refrain from using the schools to prop up this abominable custom. Churches can find ways and means of teaching the young people the permanently valid values and ideals relating to early dating before they are swept out to sea. Then young people, parents, teachers, and youth leaders of all kinds can develop good group activities for boys and girls under fifteen to take the place of today's too early dating.

Let us help today's young people to prepare for successful marriage. Let us help them to keep themselves pure. Let us lead them to follow the wise man's counsel, "Remember now thy Creator in the days of thy youth."

Confessions of a seminary student

BY HARRELL G. MILLER

BARRING complete scholastic collapse, I shall graduate from seminary this spring. At this time, I am perhaps more intimately involved in seminary life than I have been or shall be at any other time. Therefore, though there are many areas where I am not qualified to speak authoritatively, I do feel that I can, without threat of serious correction, make some statement of my feelings regarding these past three years.

In the wake of cheap exposes by former "students" and outright or intimated indictments by purported friends of higher religious education, I feel that it is time for something to be said by someone on the student side of the lectern and the seminary side of the pastorate. I do not pretend to be a spokesman for seminary students as a whole, for students of this seminary, or even for my fellows in the class of 1963. I can merely speak for myself, drawing from the observations of others only that which manages to filter through my own.

Not yet 'arrived'

AT the outset let me say that I have not received from the seminary that which I expected to receive when I arrived. In the summer of 1960 I was three years out of Baylor University and three months out of the Air Force. The decision to come to seminary was not a recent one but, at that time, had been a definite part of my future for over six years. I had had adequate time to develop some rather explicit expectations. For six years, each time I encountered a problem, be it theological or interpersonal, I had consciously or unconsciously marked it down for eventual answer in seminary. By the time I arrived in San Francisco I was confident that, through what I hoped would be a relatively quick and painless method, my questions would be answered and my problems solved. I felt in a short time I could begin to practice my profession with confidence and assurance.

It was not long until my golden dream began to turn green. I quickly got the impression that very few people connected with the seminary had any intention of doing my thinking for me. Soon it was apparent that thinking theologically or acting interpersonally was not simply a matter of placing tab A in slot C and folding along the dotted line. As time passed I was led to believe that it was the desire of the seminary to produce men who could meet the demands of tomorrow with something more than a rote repetition of the past. Somewhere along the way it began to come through to me that interpreting scripture was more important than quoting it and that thinking out one's own theology was more

THE AUTHOR

HARRELL GLENN MILLER, a native of Rogers, received a B.A. degree from Baylor University. Converted at 12, he surrendered to preach between his freshman and sophomore years in college. He is presently educational director of First Church, Petaluma, Calif., where he and Mrs. Miller make their home. They have one child, Margaret, 2.



H. G. MILLER

necessary than memorizing the theology of someone else.

Thought he'd leave

IHAD every intention of leaving the seminary intellectually full and satisfied, but instead it appears that I shall leave hungry almost to the point of desperation. Not one instructor has been so helpful as to say, "I have the final word, hear me!" Rather, in class after class they have opened the door to one field and then another, pointing out challenging and exciting plains to conquer and mountains to climb only to close the door again saying "If you want, come back later, but now we must move on." In these closing weeks of my seminary training, I have a thousand questions more than I had the day I arrived. Seminary has indeed been a hard pill to swallow; it is never really fun to plumb the depths of one's ignorance.

In all honesty, I would not say that all my revelations have been so difficult. It is true that I came with some expectations that will never be fulfilled but I also came with some fears that have never really materialized. For six years, I have dreaded being a part of a school full of preachers. To be sure there were a great many preachers I liked individually, but preachers as a whole never had developed a warm spot in my heart. I was always a little doubtful about their motives. To adapt a line from Meredith Wilson's *Music Man*, "A guy who trades all that purity merely wants to trade my fun for his security." But, to my surprise I found the school to be full of really nice people, dedicated to some serious ideals but not nearly so disassociated from life as I had feared. All this I discovered when I arrived, and three years of almost constant association have, for the most part, merely intensified my love and respect for each of the men I have come to know. This is not to say that I agree with all they might do

say, but I do agree with what they stand for and their sincerity in so standing. I consider it my privilege to be one of them.

Learning in fear

MY apprehensions did not cease here. More than once I had heard the whispering warning, "You had better be sure of what you believe before you go to seminary, because they will try to tear down everything you have ever heard." I realize now that most of those admonitions came from seminary drop-outs or the I-know-enough-without-going-to-seminary clan; nevertheless, what they had to say still had its effect. For almost a year I kept my hand on my ear plugs waiting for the heresy to come, but somehow it never did. At the end of the three years, I cannot think of a single essential in my Christian experience that has suffered anything but some much-needed shoring up and reaffirming. Of course some

nonessentials have been exploded, and, for a while, I hated to see them go; but, even the novice theologian prefers truth to confusion. Indeed, if some of my thinking had not been changed and redirected along more stable lines, I surely would have wasted my time, and my professors would have been engaged in just so much busy-work.

Three years ago my alternatives were relatively clear-cut. I could start preaching, enroll in a secular school and continue study in my college major, or come to seminary. I chose the latter, and now that choice has gone full circle and is back again saying, "Well, what do you think now?" All I can answer is that I would do it again without reservation. If these three years do not return dividends above and beyond any other three years in my life, then my judgment will have been in error. The years, however, will have to point up the error if error there be, for at this hour, I am confident that my investment is secure and that dividends must inevitably follow.

Case against fundamentalism

BY ROBERT R. SCILEAU

Member of Faculty, New Orleans Seminary

FUNDAMENTALISM is preferred stock in certain religious circles. Allegedly, it suggests a spiritual stature beyond the average. Above all, it is said to stand for moral purity and doctrinal integrity.

What is fundamentalism? It is a movement primarily concerned with influencing society through its orthodox credal positions. Historically, it received its classical formulation soon after the Reformation leaders passed from the scene. Definitions regarding the Bible, the church, and the sacraments were necessary if the faith was to be kept. Time found the faithful defending the formula instead of the faith.

[EDITOR'S NOTE: This is the first of three articles by Professor Soileau. Next week his topic will be: "The Case Against Liberalism." Week after next the topic will be: "The Case for Soul Liberty."]

Basically, the movement holds that belief produces knowledge. That is, assent to certain essential propositions issues into knowledge. Such knowledge is generally regarded as absolute. Its acceptance removes the period of uncertainty in beliefs. Unyielding certainty is desirable and possible.

The virtues of fundamentalism, while not numerous, are nonetheless admirable. The strength of fundamentalism lies in its compassion and engagement. On religious matters the fundamentalist is involved in life and is prepared to make a judgment. Fundamentalists are able to engage themselves with human existence because they have refrained from being elite. They take pride in their ability to communicate with the masses. In short, they are involved with man. There is no primitivism so belabored as to frighten them, no danger they will not challenge.

Fundamentalism, then, is both involved and con-

cerned. The degree of involvement arises from the fact that it is concerned. Its chief concern is man and his eternal destiny. This compassion and involvement have caused it to forsake scholarly precision. While it is interested in literacy, it is cool toward intellectualism. Others may sit in isolation with religious ideas and ideals; fundamentalism is occupied with ways to teach some primitive to read.

For fundamentalism, however, virtue is short-lived. When court is in session, its accusers crowd the court room. Basically, its shortcomings are three.

An isolationist movement

FIRST, fundamentalism is an isolationist movement. Edward John Carnell, a well-known conservative, calls it a lonely position. He writes, ". . . it has cut itself off from the general stream of culture, philosophy, and ecclesiastical tradition. This accounts, in part, for its robust pride. Since it is no longer in union with the wisdom of the ages, it has no standard by which to judge its own religious pretense. It dismisses non-fundamentalistic efforts as empty, futile, or apostate. Its test for Christian fellowship becomes so severe that divisions in the church are considered signs of virtue. And when there are no modernists from which to withdraw, fundamentalists compensate by withdrawing from one another . . ." (*Handbook of Christian Theology*, p. 142).

Fundamentalism is its own worst enemy. It attempts to communicate in isolation life's most important idea—the gospel. Such efforts have often ended in the idea being mutilated. Fundamentalists claim to love the gospel, but like a domineering mother, they are determined that the children shall make the right decisions. As a result, they are always a little embarrassed and frequently suspicious of freedom.

SECOND, fundamentalism is a negative movement. Negativism and legalism are kindred spirits. Fundamentalism is a prime example of both. It has interpreted the biblical call for a separated life in negative terms. The positive element of the gospel is ignored for a superficial moral standard. A person is virtuous if he abstains from the familiar vices. Because he has overlooked the positive element of the gospel, the fundamentalist usually overlooks the grosser sins such as anger, backbiting, slander, jealousy, hatred, injustice, and pride.

Being so intent on negative status, the fundamentalist often forgets the basic principles of Christianity. His vision of heresy in others is clear, but he fails to see heresy in his own unloveliness. Christian love gives way to rigid, intolerant, doctrinaire thinking. Unity through love is interpreted as a sign of weakness while schism in the church is a sign of virtue.

His concern for the separated life often blinds him to the ethical implications of the gospel. The word "Social Gospel" is abhorrent to a fundamentalist. Hence, the weightier matters of the law often go unnoticed. Carnell overstates the case; nevertheless, the problem is pointed up as he observes, "Since the task of general charity is apparently unconnected with the work of saving souls, it rates low on the scale of fundamentalism. Handing out tracts is much more important than founding a hospital. As a result, unbelievers are often more sensitive to mercy, and bear a heavier load of justice, than those who come in the name of Christ. The fundamentalist is not disturbed by this, of course, for he is busy painting 'Jesus Saves' on rocks in public parks" (*The Case for Orthodox Theology*, p. 123).

A rationalist movement

THIRD, fundamentalism is a rationalist movement. This writer vividly recalls a scene in a seminary classroom in which a certain student challenged his professor with these arresting words: "But professor, let's look at this from God's point of view." Consistently, the fundamentalist claims this omniscient vantage point. Yet he appears unaware that his claims are little more than rational pride.

The rationalist nature of fundamentalism is clearly illustrated in its doctrine of revelation. God's revelation, it affirms, is objective. God has spoken and fallen into silence. Furthermore, what God revealed was information that could be put into rational propositions like any other knowledge. Carl F. H. Henry, in a recent address, advocated this approach by asserting that "God is a living mind constituted of knowledgeable propositions." That this is bad Thomism should be evident to all.

Revelation, then, must be presided over by reason. A true knowledge of God is gained through a teacher and a grammar. From this process comes information in the form of doctrinal propositions necessary for salvation. The proper response to this information is said to be humble belief. Thus the object of faith be-

comes the information instead of the God who is said to have given the information. In the final analysis propositionalism is tantamount to a denial of the redeeming grace of God in Christ. It reduces grace to the size of man's understanding and so forgets that unless grace is incomprehensible it is not grace.

In such cases exegesis becomes an imposition instead of an exposition. To that extent it deteriorates into a dialogue of the church with herself. Right exegesis depends on a quasi-rational method and a superficial tradition, comporting itself with an air of infallibility. When this happens a rational norm has been set up over a revealed norm. If the rational norm can establish categories by which the revealed norm is judged, then the rational norm becomes the greater of the two.

If we believe in the doctrine of the Holy Spirit exegesis must be left open on all sides, not for the sake of free thinking, but for the sake of a free Bible.

If the fundamentalist approach to revelation is accepted, revelation must be radically redefined. The term revelation implies that God is in some sense personal. As a person he unveils, makes known, that which was formerly unknown. John Baillie says, "For the revelation of which the Bible speaks is always such as has place within a personal relationship. It is not the revelation of an object to a subject, but a revelation from subject to subject, of mind to mind" (*The Idea of Revelation in Recent Thought*). If revelation is purely information that must be discovered and if man is left to discover with his own initiative and his own rational endowments whatever clues about God He may have dropped, then we can use the term revelation only in exactly.

What is lacking in fundamentalism at this point is an adequate doctrine of the Holy Spirit. Ironically it speaks often of the Holy Spirit, but the spirit as defined in fundamentalism is little more than a mysterious light that shines on the Bible as an aid in exegesis. Curiously, the Spirit always confirms the fundamentalists' presuppositions.

A true doctrine of the Holy Spirit will bring one into a living relationship with the personal God which relationship will place all rational theological formulations under stinging judgment. Only then will one see that God through His Spirit speaks through the Bible and man cannot avoid responsibility for his theological conclusions.

Therefore, fundamentalism, in its attempt to relate itself to classical definitions rather than the dynamic realities which called the definition into being, loses sight of the dynamic of faith. In reality it is always once removed. It is not the "idea" but rather the cumbersome apparatus which protects the idea. Consequently, it will not accept the risk involved in faith. With absolute certainty it charts its course and formulates its ideas. Were its faith as vital as it claims, it would know that reality always reveals the incompleteness of every rational discipline.

[Next week: Case Against Liberalism]

A look at the 64th General Assembly

BY LEE I. DANCE

Legislative Secretary, Christian Civic Foundation of
Arkansas

THE 64th General Assembly of the Arkansas State Legislature adjourned at noon, March 14, after a most interesting session. There were some accomplishments for which the people of Arkansas can be quite proud. But there were also some most disappointing and discouraging actions.

The most encouraging aspect of this Assembly, so far as the forces of righteousness are concerned, was the strong stand of the members of the House of Representatives on the "wet-dry" questions.

There were three triumphs, by those who are trying to protect our state against the further inroads of the liquor forces in demoralizing the people of our state. One of these was an attempt to change the local option law so that cities of the first and second class could decide for themselves whether or not they would become wet in dry territories. This measure was brought forth by the Revenue and Taxation Committee purportedly as their measure. In reality this was an attempt by the liquor and beer industry to by-pass some of the usual legislative processes by getting the measure out of the committee with relatively little discussion and without giving the dry forces an opportunity to ask for a public hearing. It is my understanding that this bill was drawn up primarily by one of the Pulaski County representatives who is a consistent supporter of the wet causes, namely Representative Glenn Walther. This measure required 67 votes for passage since it amended an initiated act, but it received only 43 available votes.

Another measure which was likewise defeated was HB 448 by Walther of Pulaski County. This measure would have changed the present local option law to provide for any municipality to call for a wet election in dry territory.

HCR 36 by Hammons of St. Francis County was passed unanimously by voice vote of the House on March 7. This resolution urged citizens and officials charged with enforcing gambling laws to proceed immediately to enforce them.

There were some areas of disappointment in reference to moral efforts, notably the defeat of HB 116 by Murphy of Ashley County which would have created a special division of the State Police to have enforced the gambling laws in the state of Arkansas. This bill was so butchered by amendments as to have been ineffective if it had been enacted. Therefore, it was withdrawn by its author and sponsor.

During the course of the discussions of the amendments, which were led primarily by Representative Van Dalsam of Perry County, there were some real parliamentary maneuverings on one or two instances and there were some very questionable rulings by the Speaker on parliamentary matters which

avored the opponents of the bill. People seldom realize the power which is entrusted into the hands of the Speaker of the House of Representatives, but they are such that in many instances he is able to aid in the passage or defeat of a measure.

One of the three times that I noticed the Speaker cast a vote during this session was on one of the amendments which crippled this anti-gambling bill. There were 50 votes for the amendment which would have transferred the State Police to the Attorney General's office and Mr. Crank cast the deciding 51st vote in favor of the amendment. He did so without hesitating and I am certain that he knew that this was an effective means of ruining the bill.

Another great disappointment was the failure of the Senate to concur in HCR 36 mentioned above. By motion of Senator Q. Byrum Hurst of Garland County and the city of Hot Springs, this resolution was tabled on Tuesday before the session ended at noon on Thursday. The next day, on motion by Senator Raney, the Senate failed to take the bill off the table for final consideration and passage. Twenty-four votes were necessary to remove the bill from the table and only 22 were received.

On the final day of the session Senators Raney and George submitted a new resolution to the Senate for passage. This resolution would have had the same general effect as would have HCR 36. Evidently the opponents of any anti-gambling measure had anticipated such a move and had made plans to prevent favorable consideration. Senator Max Howell of Little Rock filibustered for the last 55 minutes of the session in an effective move which prevented any possibility of consideration of this anti-gambling resolution. During the course of Senator Howell's filibuster he was well aided by Senator Hurst and by a long-drawn-out, 8-minute roll call by the clerk, DuVal Fagan, the son of Senator Ellis Fagan.

It is disappointing when men of the Legislature are not willing to see any measure, regardless of how feeble, which would restrict the illegal gambling in our state, be passed.

If we are to have better representation in our General Assembly we must provide for it at home. Now is the time for all good citizens in the State of Arkansas to begin making their plans for elections next year. If we are to vote in the primary election next year, we must have in our possession a 1963 poll tax receipt. Please pay your poll tax now. Also, we need to enlist good men and women as candidates to replace some of the incumbents who have been such strong aids to the forces of evil by their legislative action. Now is the time for all good citizens to come to the aid of their state.

23rd Psalm and missions

BY H. CECIL MCCONNELL

Missionary to Chile

THE 23rd Psalm has meant much to me and to countless thousands throughout the ages since David penned it under divine inspiration. In hundreds of languages in all parts of the world it has brought comfort and courage to those who have heard it and have come to know God as Shepherd of their lives. But how about the millions who have not heard and do not have this blessed assurance? Do they not need it the same as we? What is the relation between the lovely 23rd Psalm and missions?

"The Lord is my shepherd.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

"I shall not want."

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Romans 10:12).

"He maketh me to lie down in green pastures."

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

"He leadeth me beside the still waters."

"Let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

"He restoreth my soul."

"Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary . . . they that wait upon the Lord shall renew their strength" (Isaiah 40:28, 31).

"He leadeth me in the paths of righteousness for his name's sake."

"That thy way may be known upon earth, thy saving health among all nations" (Psalm 67:2).

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9).

"Thy rod and thy staff they comfort me."

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isaiah 52:10).

"Thou preparest a table before me in the presence of mine enemies."

"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men" (Psalm 31:19).

"Thou anointest my head with oil; my cup runneth over."

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8).

"Surely goodness and mercy shall follow me all the days of my life."

"The Lord is good unto them that wait for him to the soul that seeketh him" (Lamentations 3:25).

"And I will dwell in the house of the Lord forever."

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb . . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes" (Revelation 7:9-10, 17).

Thank God that we have the privilege of sharing with others around the world these precious promises, which otherwise they might never know!

The Bookshelf

Horizon, March 1963, 551 Fifth Avenue, New York 17, N.Y., \$4.50 per copy, \$21 per year

The miracle of current European cooperation is not in the field of economics but in an emerging psychological and cultural unity, says Pulitzer Prizewinner Edgar Ansel Mowrer in "The Fifth Europe," an article in the March issue of Horizon.

Four times in history Europe has achieved, and subsequently lost, a common culture: ancient Rome, the later Holy Roman Empire, the Renaissance, and the Enlightenment of the 18th century. French President Charles de Gaulle predicts: "The Fifth Europe may become a dike of power and prosperity of the same order as the United States."

The magazine-book contains 22 articles in all, with a total of 40 pictures in color and 62 in black and white.

One Day in the Life of Ivan Denisovich, by Alexander Solzhenitsyn, translated from the Russian by Ralph Parker, E. P. Dutton & Co., 1963, \$3.95

This remarkable autobiographical novel is proclaimed as the "most important breakthrough for freedom of expression in Russian literature since World War II." It describes the plight of a Russian citizen imprisoned in one of Stalin's notorious slave labor compounds and is a powerful indictment of these camps and of Stalin, who allowed them to exist. It was allowed to be published by permission of Khrushchev, who apparently believed it would work into his plans for de-Stalinizing the Communist party. As you would expect, the book is not with-

out its dirty, four-letter words.

Famous Speeches in American History, Glenn R. Capp, The Bobbs-Merrill Co., 1963, paperback, \$2.50

Intended primarily as a supplement to textbooks for beginning courses in oral communication, this collection includes only well-known speeches, as its title indicates. The 18 speeches included were chosen by vote of the professors of public address listed in the directory of the Speech Association of America. Here are found, among the others, Patrick Henry's "Liberty or Death" speech; Washington's "Farewell Address"; Lincoln's "Gettysburg Address"; Henry W. Grady's "The New South"; William Jennings Bryan's "Cross of Gold"; Woodrow Wilson's "Declaration of War" and "The Fourteen Points"; Franklin D. Roosevelt's "First Inaugural Address"; and John F. Kennedy's "Inaugural Address."

Coming revivals



CARL BUNCH, superintendent of missions for the Mt. Zion Association (left) and R. L. Williams, pastor, point to the sign of the newly organized West Vale mission of North Main Church, Jonesboro. The mission is located on Highway 63 west of Jonesboro. A revival in which the pastor was evangelist and L. E. Rogers, Jonesboro, music director, resulted in six for baptism and four additions by letter. Regular services, including Morning and Evening Worship, Sunday School, Training Union and Wednesday night prayer service began Mar. 10. The mission is meeting in a rented house.

DR. C. Gordon Bayless began his tenth revival last night (Apr. 3) at Central Church, North Little Rock, where he has been pastor for 12 years. The meeting will continue through Sunday, Apr. 14, with services daily except on Saturdays. Clarence S. White, minister of music at the church, is in charge of revival music.

CENTRAL Church, Magnolia; Apr. 21-28; Rev. Don Hook, evangelist. (CB)

FIRST Church, Hamburg; beginning Apr. 14; Elmer Griever, Jr., evangelist; Jerry Moore, music director. (CB)

BEECH Street Church, Texarkana; Apr. 21-28; Jarry Autry, evangelist. (CB)

GEYER SPRINGS, First Church, now in progress until Apr. 7; J. T. Eliff, director Division of Religious Education, state convention, evangelist; John Farris, Gaines Street Church, Little Rock, musical director.

FIRST Church, Pine Bluff, Apr. 7-12; Dr. J. Sidlow Baxter of Edinburgh, Scotland, evangelist.

FIRST Church, Black Rock, Apr. 7-14; Thomas W. Bray, pastor, First Church, Risco, evangelist; Thomas J. Adams, Home Missions volunteer, Southern College, song leader.

FIRST Church, Gravel Ridge, Apr. 21-28; Rev. LeRoy Hogue, pastor, Second Church, Vernon, Tex., evangelist; Fred Ferguson, Oklahoma City, singer.

FIRST Church, Carlisle, Apr. 7-14; Dr. T. L. Harris, North Little Rock, evangelist; Rev. Darell Black, Toltec, singer.

FIRST Church, Springdale, Apr. 7-14; John Bisagno, revivalist.

WEST Church, Independence Association, Apr. 7-14; Rev. Lawson Hatfield state Sunday School secretary, evangelist.

Third Ave. Paragould: April 1-7, James E. Swafford, evangelist, Joe Hester, singer. H. W. Clements, pastor.

Calvary: April 15-21, Jesse Holcomb, evangelist. J. W. Gibbs, pastor.

East Side, Paragould: April 14-21, Virgil Tarvin, evangelist. Lendol Jackson, pastor.

OWENSVILLE Church, Star Route, Lonsdale, ordained two deacons Mar. 17, Dale Shell and Jesse Barnette.

DR. S. A. WHITLOW, executive secretary of the State Convention, will deliver the sermon at sunrise services Easter morning in Lakewood, sponsored by the North Little Rock Ministerial Alliance.

Jonesboro boom seen

CHURCH building programs totaling more than half a million dollars are now underway in Jonesboro, Dr. C. Z. Holland, pastor of First Church, Jonesboro, and president of the Arkansas Baptist State Convention, reports.

Central Church is just completing a \$125,000 education building; Walnut Street Church is ready to build a \$100,000 education building; and First Church is remodelling and renovating its sanctuary at a cost of \$200,000. Completed in the past year at Jonesboro was the remodelling and enlargement of the Baptist Student Center at Arkansas State College.

REV. R. E. Fowler marked his second anniversary as pastor of Freeman Heights Church, Berryville, in February. There have been 42 baptisms, 34 additions by letter and five surrender for special service during that period. The educational building has been completed, a new electric organ purchased and a library set up. Plans are now underway to provide additional educational space.

Barber in new post

W. BERNARD BARBER is the new minister of education and youth for Beech Street Church, Texarkana.

Mr. Barber received his training at New Orleans Seminary. He served as youth director at First Church, Gastonia, N. C., and as minister of education and youth at First Church, Milton, Fla. Recently he has served West Side Church, Shreveport, La.

Mr. and Mrs. Barber have two daughters, Donna, 13, and Glynis, 9.

DR. Perry F. Webb will be the supply for First Church, Ft. Smith, Sunday, April 7. Sunday, April 14, through Sunday, April 21, Dr. Webb will be in a revival at First Church, Oklahoma City, Okla. The week of May 12 he will conduct a Bible Conference at First Church, Franklin, Va.

Coming revivals

OWENSVILLE Church, Star Route, Lonsdale, May 19-June 2; Rev. Milton James, Niles, Calif., evangelist.



REV. PAUL MYERS

Bentonville pastor

REV. Paul Myers has assumed his new pastorate of First Church, Bentonville. He came to Bentonville after serving four years as pastor of West Side Church, El Dorado.

Mr. Myers was moderator of Liberty Association and active in his ministerial association and civic activities.

Mr. Myers received his B. D. degree from Southwestern Seminary. Mr. and Mrs. Myers have a son serving in the U.S. Navy.

Clear Creek Ass'n

Paul E. Wilhelm, Missionary

REV. Clifford Palmer, pastor of Grand Avenue Church, Fort Smith, was the speaker in an evangelistic clinic March 14 at First Church, Ozark.

A total of 288 were present at hymn sings March 18 at Kibler and at Union Grove churches.

First Church, Van Buren, has just adopted a \$75,000.00 budget. Included in the budget are increases to the Co-operative Program and to the associational mission budget. Rev. Charles D. Graves is pastor.

Rev. Ben T. Haney, pastor of First Church, Ozark, announces the call of David Hanning, native of Prescott, as minister of music of the Ozark church. Mr. Hanning is a graduate of Arkansas State College.

Rev. Walter Mattingly, pastor for nearly six years at Gravette, in Benton County Association, has accepted a call to become pastor of the Oak Grove Church.

Rev. Elmer Linton, pastor at Bluffton, Dardanelle-Russellville Association, has accepted calls from Altus, Central and Hagarville Churches, half time each, beginning March 17.

FIRST Church, Kingsland, has called Rev. Mel McClellan as pastor. He takes up his new duties Apr. 5.

Revival statistics

SULPHUR SPRINGS Church, Pine Bluff, Mar. 17-24; Paul Pearson, pastor, evangelist; Herbert "Red" Johnson, singer; 12 for baptism, 1 by letter, and 4 for special mission service.

PROVIDENCE Church, Mt. Zion Association, Feb. 10-18; Frank Bufford, Trumann, evangelist; A. H. Barnhill, Jr., Providence Church, music director; 12 for baptism, 8 by letter.

STRAWFLOOR Church, Jonesboro, Feb. 17-24, Billy Walker, Walnut Ridge, evangelist; Harold Parsons, Jonesboro, music director; 7 for baptism and 2 by letter.

FIRST Church, Black Oak, Mar. 10-17, Lawrence Cox, pastor, Bethabara Church, evangelist; Leon Golden, Black Oak, music director; 2 for baptism.

FIRST Church, DeQueen, eight-day services just concluded; Paul Carlin, Houston, Tex., evangelist; Harold Harrison, Ouachita College junior, music director; 17 for baptism, 9 by letter.

FIRST Church, Helena, Mar. 17-24; C. N. "Shad" Roe, pastor of Beech Street Church, Texarkana, evangelist; Alfred Foy, minister of music, in charge of music; 5 by baptism; many couples disclosed intentions to establish family altars. James F. Brewer, pastor.

IMMANUEL Church, Pine Bluff, Mar. 17-24; Dr. L. H. Coleman, pastor, evangelist; Charles Wright, minister of music, in charge of music; 39 for baptism, 7 by letter.

FIRST Church, Rison, March 17-24, Rev. Fritz E. Goodbar, Little Rock, evangelist; James Burleson, Ouachita College, director of music; Rev. Phil Beach, pastor. Nine additions, six by baptism, three by letter, 30 re-dedications.

Clarkes are honored

PASTOR and Mrs. Lewis Clarke of Maple Avenue Church, Smackover, were honored by their church on Mr. Clarke's fifth anniversary as their pastor, on a recent Sunday. The church presented the Clarkes a sterling silver service and a check. Under Pastor Clarke's leadership, the church erected its present sanctuary. There have been many additions and extensive increase in the budget. Mr. Clarke organized and directed the Scotland Evangelistic Crusade in the spring of 1961 and has recently helped to organize The Flying Parsons of the Southern Baptist Convention.

REV. Claude A. Hill has assumed the pastorate of First Church, Pleasant Grove, Utah. He previously served three churches in Arkansas: First Church, Monroe; North Maple Church, Stuttgart; and Old Austin Church, Austin. Mrs. Hill is the former Ollie Hutson of Clarendon.

Harmony Association

By Amos Greer, Missionary

LEE Memorial Church is moving into its new building, which includes an auditorium with a seating capacity of 422, an educational unit of six classrooms, two offices and an equipment room.

Oakland Church has accepted a four-room building from Mr. and Mrs. L.T. Hankins as a gift and moved it to church property, where they are redecorating and adding rooms. When the parsonage is completed it will be occupied by Rev. and Mrs. John Robbins.

Watson Chapel Church is purchasing the property occupied by its pastor as a permanent parsonage for \$20,000.

Sulphur Springs Church is resuming construction of its auditorium.

Rev. Robert Crockett, a student at Ouachita College, has resigned as pastor of Kingsland Church.

Rev. A. D. Kent of Lavaca is the new pastor of Douglas Church.

Oakland Church has called Rev. John Robbins, pastor of Anderson Chapel Church.

Rison Church ordained deacons Jan. 21: Twillie H. Glover, Louis Bennett, Jack Owens and Everett Harper.

First Church, Star City, has purchased a three-bedroom brick house for a parsonage.

Rev. Robert B. Dickson, former pastor of Hagler Church, Centennial Association, is the new pastor of Moore's Chapel.

Douglas Church has retired its indebtedness on its new parsonage.

York Church has redecorated and added new facilities to its parsonage.

Dr. T. K. Rucker, relief and annuity field representative for the state convention, is serving as interim pastor at Star City.

Dollarway Church has placed its pastor on a full time basis and is acquiring property adjacent to the church for future expansion.

Ronald Hopkins has resigned as music director of Altheimer Church.

Rev. Oscar Huston, a native of Ft. Worth, Tex., and a graduate of Ouachita College, is the new pastor of Oak Grove Church. Mr. Huston attended seminary at Ft. Worth and is a former pastor of Hickory Grove Church. (CB)

REV. Burton A. Miley recently observed his tenth anniversary as pastor of First Church, Springdale. Under his ministry the church budget has more than doubled, with the number of tithers in the church increasing from 154 to 362. Seven-hundred-three new members have been received by letter and 298 by baptism. During this time a \$245,500 sanctuary was erected, the old sanctuary converted into a chapel at an expenditure of \$45,000, and a \$150,000 educational building is now under construction.

28 added to overseas staff

BY IONE GRAY

SOUTHERN Baptist Foreign Mission Board, in its March meeting, appointed 24 missionaries, reappointed two, and employed two missionary associates, bringing its total overseas staff to 1,666 (including 17 missionary associates).

New missionaries, their native states, and fields of service are John C. Calhoun, Jr., Connecticut, and Lois Valetos Calhoun, North Carolina, appointed for Malaya; Maurice E. Dodson and LaNelle Thompson Dodson, both of Texas, for Mexico; Margaret Fairburn, Mississippi, for Liberia; D. Leslie Hill, Kansas, and Janet Nabors Hill, Nebraska, for the Philippines;

Marilois Kirksey, Texas, for South Brazil; David W. Morgan, Louisiana, and Carolyn McGee Morgan, Mississippi, for Hong Kong; Walter A. Routh, Jr., Florida, and Pauline Hays Routh, Kentucky, for Vietnam; F. Rae Scott, Texas, and Mary Fenton Scott, Oklahoma, for the Philippines; William L. Smith, Mississippi, and Carolyn Brand Smith, Florida, for South Brazil;

Vernon E. Sydow, Jr., and Carolyn Peters Sydow, both of Texas, for North Brazil; James A. Treadway and Ann Barty Treadway, both of Texas, for Taiwan (Formosa); Norvel W. Welch and Hattie Leach Welch, both of Texas, for South Brazil; and J. Wayne White, Oklahoma, and Winnie Dudley White, Texas, for Mexico.

Rev. and Mrs. Melvin J. Bradshaw were reappointed missionaries to Japan, where they served for nearly 12 years before resigning at the end of 1961. He is a native of Virginia; she, the former Edith Claytor, is a native of West Virginia.

Rev. and Mrs. Luther H. Morphis, of North Carolina, were employed for a one-year term as missionary associates in Germany, where they will work with English-language Baptist churches. Mrs. Morphis, the former Mary Frances Page, was a missionary nurse in Nigeria for one term of service before her marriage.

New Advance goals

DR. Baker J. Cauthen, executive secretary, said the Foreign Mission Board expects to hit its primary target of Advance with 1,800 missionaries under appointment by the meeting of the Southern Baptist Convention in May, 1964. "New Advance steps will be set before us at the October meeting of the Board," he said.

Dr. Cauthen said that a great many Southern Baptists will come to know

firsthand the needs and opportunities on mission fields this year as they participate in spring evangelistic campaigns in several Orient countries and as they go to the Baptist Youth World Conference in Beirut, Lebanon, in July. "This experience will result in deepening of concern and interest on the part of the churches at home that a powerful forward thrust in missions be continued," he predicted.

So far the Board has received \$7,838,605.37 from the 1962 Lottie Moon Christmas Offering, Dr. Cauthen announced. This is \$304,132.93 more than had come in from the 1961 offering at this point last year. The final total will not be known until the books close May 1.

World Missions Week

NASHVILLE—World Missions Week, Apr. 21-26, will be observed by Southern Baptists as an all-church study week.

Seven new Convention Press titles have been written specially for the world missions study, which is being promoted by the Sunday School Board's Training Union department.

Seminary summer school

MIDWESTERN Seminary is offering two terms of regular class work for the coming summer. In the first term (June 3-28), courses in New Testament, Old Testament Theology, Christian Philosophy and Pastoral Care will be taught. In the school session, (July 1-26), students may take courses in Evangelism, Preaching, Church Administration, Religious Education, Church History and Christian Ethics. Dr. T. B. Maston of Southwest-ern Seminary will serve as visiting professor, teaching the course in Christian Ethics. He will give a series of special addresses in the evenings of July 16, 18 and 19.



DR. MASTON

The new dormitory with cafeteria service will be ready for use June 1. Those who are interested should write the registrar, Dr. V. Lavell Seats, for full information. Pastors interested in refresher courses are invited to attend.

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Brimm in Birmingham

LOUISVILLE—Hugh A. Brimm, former faculty member of Carver School of Missions and Social Work here, now has a government post. He is chief of the Equal Employment Opportunities Program for the U. S. Army's Birmingham (Ala.) procurement district. (BP)

Missions paragraphs

Orient campaigns

DR. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, and Dr. Winston Crawley, secretary for the Orient, are among several hundred people from the States who will take part in the evangelistic meetings of the Japan Baptist New Life Movement, March 30-May 5, and in spring evangelistic campaigns in other Orient countries.

Evangelism convention

ONE thousand and eight people, representing 102 Baptist churches, registered for the first evangelism convention for Baptists in the state of Rio de Janeiro, Brazil, held February 11-15. Six other denominations were also represented. Among the participants were 82 pastors.

First commencement

RICKS Institute, Baptist school near Monrovia, Liberia, held the first commencement exercises for its enlarged and improved high school department, Friday afternoon, Feb. 22, with four young men, in purple caps and gowns, receiving diplomas. Though Ricks Institute is more than 75 years old, it was only recently elevated to full high school status, explains Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board.

Overseas baptisms

THE 3,783 churches related to Southern Baptist mission work overseas baptized 35,509 persons during 1962, bringing total church membership to 487,943. The baptisms, 1,145 more than for the year before, represent a ratio of one for every 13 church members.

American Alliance

VALLEY FORGE, Pa.—The Baptist World Alliance has been asked to consider forming a North American Baptist Alliance or fellowship.

This suggestion came out of the Joint Baptist Jubilee Advance. The committee, representing seven Baptist groups on the continent, met at the American Baptist Convention office building here.

A continuation committee recommended this as a way to preserve inter-convention achievements beyond the five-year Advance, which ends in 1964.

It was also proposed the North American alliance provide for annual meetings of the leaders of its participating groups. A general fellowship meeting every five years was also suggested. This North American general meeting would come midway between the Baptist World Congresses, also held every five years.

The Joint Committee on Baptist Jubilee Advance also voted to include a copy of the book, yet to be published, on the Advance in the delegate's packet for the weekend celebration in Atlantic City, N.J., May 22-24, 1964. (BP.)

Problems of budget and temper

"Anger is a cleansing agent" — Taylor Caldwell

QUESTION: "I am married to the most wonderful man in the world.

"So far as I am concerned he has only one fault: He gives so much to 'worthy' causes that it keeps us in a financial strain.

"Like most wives, I have the job of balancing the budget, but I get no cooperation from my husband.

"My real problem is my violent temper. When I get angry I say such mean, ugly things to him.

"I love him dearly. He is the most precious thing in my life. Even after I beg his forgiveness, my conscience bothers me for weeks after one of these stormy sessions.

"The 'Courtship, Marriage, and the Home' column has been a real help and inspiration to me. I read it regularly and enjoy it so much.

"Please help me with this problem."

ANSWER: Your letter reveals some commendable traits.

Apparently you are facing your problem with honesty.

You recognize the fact that your husband's good qualities outweigh this "one fault."

You indicate that it is wise to talk over disagreements in an unemotional mood, calm voice.

You show no disposition to shield yourself from blame. You readily confess your "violent-temper" problem.

Suppose we begin right there.

Could it be that you are suffering from a guilt or martyr complex? Are you trying too hard? Is there beneath-the-surface significance in these sentences from the unquoted part of your letter: "I know I should honor and obey my husband. I know he is my boss..."

Feelings and resentments restrained for lengthy periods almost inevitably break out in violent outbursts. That is why normal, wholesome disagreements, quarrels (not cat-and-dog fights!) are better than repressed frustrations.

WHICH COMES FIRST?



It would be necessary to have your husband freely relate his side of this story for one to see your situation in its true perspective.

There is something that accounts for your husband's attitude toward family finances. A better understanding of this "fault" would doubtless give you a more sympathetic reaction.

Did he grow up in a home of plenty? Was he denied experience in the management of money? Or was his a background of severe financial limitation in which perhaps, he resolved to spend as he pleased, once he was on his own? Does this generosity - to - a - fault stem from a deep need for ego-building?

With all your admiration and love for your husband, is there actual lack of communication between the two of you?

Is there lurking deep in your sub-conscious thinking an unrecognized bit of resentment toward his near-perfection?

It is entirely probable that the whole problem roots in a difference between personalities: a super-emphasis upon thrift, savings, financial security in yours; a strong desire for approval and popularity, an extreme let's-live-and-be-happy-today attitude in his.

All husbands and wives have differences to bring into adjustment. Some loving, well matched couples run into trouble because they refuse to face certain differences that need resolving.

It may be that you need professional help at this point. Don't be too proud to seek it. This could be the wise alternative to having a potentially happy marriage blighted.

On the other hand, a few elemental steps may be all you need to relieve your problem.

Have you considered rethinking your budget together? Why don't you suggest it sometime when things are looking up, and when you have just fed your husband a tasty, nourishing meal? Pray for divine grace to keep you alert and calm throughout this home budget session.

Use an approach something like this: "It seems that I bog down in this matter of balancing our budget. Would you think through our spending with me? Let's try to find a plan satisfactory to us both. O.K.?"

Keep the atmosphere light and cheery. Laugh together as you work. This will be much easier to do on a bright spring day.

Have prepared ahead a clear listing of regular expenditures necessary, special items to be paid at stated times, and all bills due.

Be as generous as you reasonably can in amounts allotted to his pet items, including "gifts to worthy causes." Do this, even if you have to plan less expensive meals, do more make-do management of your clothing, and put less into savings.

Work out together a schedule for regular payments on past due bills. If some are seriously overdue, decide on contacts with your creditors to explain your plan to pay regularly until balances are "paid in full."

About your anger: when you feel resentments boiling high, go out and work off steam in some form of recreation, physical activity: go bowling . . . walking . . . fishing . . . work in your yard. . . .

Carefully observe the caution mentioned frequently in this column: *Attack the problem, not the person.*

If all efforts come to naught, it may be wise for you to turn over to your husband the management of your family budget. Ask him to

(Continued on page 18)

Departments

Executive Board

Office stewardship

WE will be called upon this year to elect new presidents in the Southern Baptist Convention and the State Convention. The men who are now serving have been God's men of the hour and have steered us calmly through troubled waters.

To occupy the office of president, moderator, or any other position among Southern Baptists is a high honor. Therefore the office should



DR. DOUGLAS

seek the one whom Baptists want to honor. The one who seeks the office is in reality saying, "I am worthy to be honored above all others among Baptists, so vote for me." There is absolutely no place for that type of personality in Christianity and surely not among Baptists. James and John started the business of office or position seeking in Christendom, but we all know that it did not stop there.

In the day when Baptists are doing some heart and soul-searching, we need men and women in high offices who think and act in the spirit of Christ. These leaders must take office because they have been sought by the Holy Spirit and elected by messengers who have "no axes to grind" if God's will is to be done.

Our prayer is this—Oh God! Please give us leaders to occupy the presidency with the spirit of R. F. Horton. He was pastor of one church for 50 years. The church people could not give him anything because he would in turn give it to missions. On one occasion when the church wanted to do something real nice for their pastor he was approached about it. Dr. Horton immediately thought of some rural preachers and asked the church to pay their expenses to a retreat. The church paid the expenses and when Dr. Horton was asked to preside, he refused.

Let us pray and ask God to direct us and He will lead to the right persons to serve as our leaders.—Ralph Douglas, Associate Executive Secretary

Church Music

Ridgecrest and Glorieta

NEW PLANS are being developed for the Ridgecrest and Glorieta Music Conferences. Several aspects for the leadership conferences have been changed for 1963.



MR. McCLARD

for the oratorio.

All young people and adult conferences are designed on leadership level, but they are graded according to background, size of church, or type of approach to be employed.

Age-group leaders will spend more time in conferences than in former years. However, a much greater variety of teaching, demonstration, observation, etc. will be included.

Conferences will afford much more variety in subject matter, giving opportunity for study of many aspects of the Music Ministry not formerly discussed.

Very little emphasis is to be placed on study courses.

No person under seventeen years of age should be registered unless accompanied by a parent with whom he will stay during the conference.

Reservations should be made directly with Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, or Glorieta Baptist Assembly, Glorieta, New Mexico. You will need to include \$3.00 registration and insurance fee.—LeRoy McClard, Secretary.

Missions-Evangelism

Evangelism Clinic — Clear Creek Style

By Ernest Adams, Pilot Project Director

Under the leadership of Rev. O. Lynn Langston, Evangelism chairman of Clear Creek Association, and of Rev. Paul Wilhelm, associational superintendent of Missions, an excellent evangelism clinic was held at Ozark, First, on Thursday, Mar. 14. A total of 158 key people were present from 20 of the 29 churches.

Banquet for church leaders

The clinic began with a banquet for pastors, their wives and one other key person from each church at 5:30 p.m. Following this meal, prepared by the ladies of the host church, Mr. Langston led the group in a review of the baptismal record of the association. Mr.

Langston suggested that each church accept a baptism goal of 20% more than their average for the past ten years.

Rev. Jesse Reed, State Secretary of Evangelism, then spoke to the group and gave this definition, "A revival is an adjustment of the heart, mind and life of a Christian to the Lord Jesus Christ and His Word." When this happens, he said, revival is already here.

Twenty deacons in conference

The general clinic program began at 7 p.m. with a brief opening period and then the group assembled in 13 different conferences to study how they might best use their organization or office to win the lost to Christ this year and to prepare for the coming revivals. Among others there were 14 pastors present, 20 deacons, and 24 young people and intermediates.

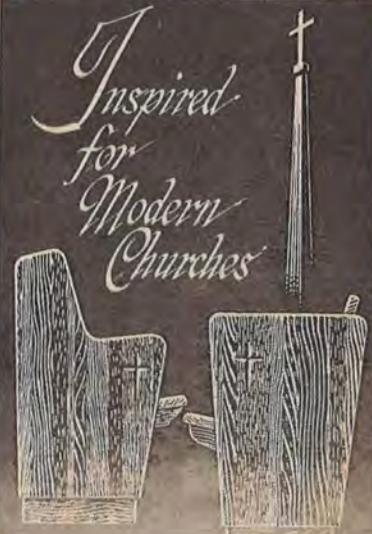
Clifford Palmer brought closing message

After reassembling in the auditorium at 8 p.m. those present saw a film on witnessing and then heard a closing message on "The Book and Its Message in Evangelism" by Rev. Clifford Palmer, pastor of Grand Avenue in Fort Smith.

Surely meetings such as this would be profitable for every association. They will provide both information and inspiration to church leaders for doing our main task—leading people to acknowledge Christ as Saviour and Lord.—Jesse Reed, Director



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Foundation

Foundation facts:

Fourteen years ago the Convention created the Foundation to meet the need of any Baptist who wants to leave his money where it will serve God after he has passed on. This is equally true for both men and women.



MR. McDONALD

Its nature

The Foundation is a trust agency to procure funds and to administer them for the benefit of institutions, and agencies owned and operated by the State Convention and the Southern Baptist Convention. It is not a professional fund-raising agency but a service agency to help Christian people do what they want to do with their material possessions.

Its purpose

The Foundation is a world-mission agency engaged in sharing Christ with the whole world. It fosters the very institutions and agencies that the Cooperative Program supports. It aims to accent and extend the triple ministry Jesus began, that of preaching and teaching and healing (Matt. 4:29).

Its operation

The Foundation carefully guards and soundly invests the funds entrusted to it. It distributes the income from such investments to Baptist agencies and institutions in strict accordance with the donor's wishes.

Its mangement

The Foundation has nine trustees elected by the Convention to manage its affairs. Seven of them are laymen. They exercise their best judgment in handling all gifts and make an annual report to the Convention on the work it has done. Being men of recognized integrity and proven business experience, they give the Foundation outstanding leadership and inspire confidence in it.

For further information call or write Ed. F. McDonald, Jr., Executive Secretary, 401 West Capitol Avenue, Little Rock, Arkansas.

The preacher poet

A duty is a privilege
And heartily performed
If love is at the root of it
And grace the heart has warmed.
A task is not a load at all
To a devoted soul,
It's just an opportunity
To reach a worthy goal.

W. B. O'Neal

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DURING THE week of Mar. 11 eight district tournaments were held in the eight districts of Arkansas. About 1450 attended the tournaments with 30 associations represented. There were 136 participants—94 juniors, 23 intermediates, and 19 (17-24 year) young people.



MR. DAVIS

These sword drillers will represent their district at the State Youth Convention, Apr. 12, at First Church, Little Rock:

- NW—Richard Young—First Siloam Springs
 - SW—Linda Freeland—Shiloh, Arkadelphia
 - Central—Travis Beard—Second, Little Rock
 - NC—Margaret Grigsby—First, Batesville
 - SE—Dorothy Wooley—Matthews Memorial, Pine Bluff
 - EC—Stella Garrison—Second, W. Helena
 - NE—Pamela Miller—First, Paragould
- The following Young People will represent their district at the State Youth Convention, Apr. 12:

- NW—Tim Risley—Northvale, Harrison
 - SW—Judy Pope—First, Ashdown
 - Central—Sue McKelvey—Bayou Meto, North Little Rock
 - WC—Ruffin Snow—Grand Avenue, Ft. Smith
 - NC—Ann Riherd—West Batesville, Batesville
 - SE—Carol Grantom—Parkview, El Dorado
 - EC—Steve Ober—First, Clarendon
 - NE—Larry Coffman—First, Paragould
- Southern College is presenting scholarships to the winners of first and second place in the speakers' tournament of each district.—Ralph W. Davis, Secretary

SEPARATION

BY MAY HARRIS GRAY
Fort Smith

Winter is so near to spring,
Night so near to day,
Perhaps his going
Transcends time
Day by eternal day.

Laughter is so near to tears,
Smiles so near to pain,
Souls so close to God,
I am sure
He is near to me again.

—From *The Teacher*, used with permission

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Rural Church Conference

LET ME urge missionaries and pastors to make their plans now to attend the Rural Church Conference, which will be held at Lonsdale June 17-19. A few changes, from customs followed in former years, will be made as to length of conferences and group meetings.

The first session will begin Monday at 2:00 p.m. and the last conference will close at noon Wednesday.

In some sessions there will be group conferences for those interested in certain things, such as church building plans, stewardship, evangelism, etc.

Among the speakers will be Dr. Myron C. Madden, chaplain in the Baptist Hospital of New Orleans. He will deal with the pastor and his visiting of sick, helping mentally disturbed and what to do in times of critical illness. He is an outstanding man in this particular field.

Dr. Franklin M. Segler, of Southwestern Seminary, will deal with Church Administration. Some of the subjects will be the Church and its Ministry, the Church and Worship, Church Administration and People, etc.

Dr. W. C. Fields, public relations director of the Southern Baptist Convention, will speak on Public Relations in Church and Denominational Life.

Dr. Rowland Crowder will be present to lead conferences on church building plans. Dr. Perry Webb will serve as Bible expositor and preacher.

In a few weeks the entire program will be printed and mailed to pastors. We wanted to give this announcement and urge churches to send pastor and wife to this important conference.—C. W. Caldwell, Superintendent of Missions

Plan Bible telecourse

WASHINGTON, D.C. (EP)—The Bible telecourse—"Introduction to the New Testament"—will begin soon in the Palm Beach, Fla., area, it was announced here.

Taught by Dr. Edward W. Bauman, a member of the faculty of Methodist-related American University and Wesley Theological Seminary, the 18-week course will be presented at 7 a.m. on Saturdays over WFTV, West Palm Beach. It will be sponsored by the Ministerial Fellowship of the Palm Beaches in cooperation with the Educational and Religious Radio and Television Association (ERTA) of Washington.

The Bible telecourse, pioneered here by American University and the Council of Churches of the National Capital Area, have been given in more than a dozen other cities in cooperation with local religious and educational agencies. [It is now being shown each Saturday on KARK-TV, Channel 4, Little Rock.]

By J. I. COSSEY

FAULTS

A FAULT may be defined as failure, defect in quality, imperfection in character, moral weakness,



MR. COSSEY

a physical handicap, or the inability to see one's own limitations. James said, "Confess your faults one to another." This means that we have faults and should confess them. James is

asking us to acknowledge our faults and confess them. We are not called upon to do a harder thing than to confess our faults. We see the faults of the family, neighbors, the pastor, the deacons, the teachers and all the people who are doing things, but we do not see our own faults. We don't want to see our own faults. David said, "Cleanse me from secret faults."

If we would face and confess our faults, God could use us more effectively. God will use people who have overcome spiritual defects. La Rochefoucauld put it this way: "We confess our little faults only to persuade others that we have no great ones." It is possible that we have big faults behind the faults we confess. The fault we keep in the background may be the most dangerous one in our lives. Often we see a dangerous fault in some wonderfully useful person. We go to them about it, only to find them struggling to overcome it. They need to be dealt with gently and prayerfully. No one should ever look for faults to criticize, but to be helpful. Thoreau said, "The fault-finder will find faults even in Paradise."

I would rather find my own fault than to discover one in my neighbor. I can confess my own faults, but not my neighbor's. Faults are personal weaknesses and should be dealt with by the one who is guilty. The Lord, who told us to confess our faults, will forgive us. The way to have a clean slate is to fully confess and the Lord will fully forgive. The fault that is given the "right of way"

will tarnish and ruin the usefulness of a life. The one who never stoops to see his faults will never rise to top usefulness.

Is your fault a defective body? One of the greatest teachers and writers I know cannot walk upright. He is forced to drag his feet. Another great and useful man of God preaches in a wheel-chair. An alert and active deacon has been blind for many years. A young woman with artificial limbs is a bundle of spiritual sunshine to all who know her. One of the most efficient state officials Arkansas ever had was without arms. One of the greatest song writers this nation ever produced was blind and deaf. These people did not and do not whine, they ask only for an opportunity to serve. May our daily prayer be one of dedication to God. This world is crying for people who are consecrated to God. May we try to answer his call and try to help people who are crying for the bread of life.

Courtship, Marriage, Home

(Continued from page 14)

give you an allowance, and leave the rest to him.

When bills and overdue notices come, lay them on his desk.

Refer personal and telephone collectors to him.

Avoid critical or punishing attitudes.

Husbands hate being their wives' little boys!

Here are reading suggestions for both of you: *Marriage Before and After* by Dr. Paul Popenoe; *Success in Marriage* by Dr. David R. Mace (Chapter VII, "Money"); and *Happiness in Marriage* by Dr. Clyde M. Narramore.

When you must give vent to your fears and indignation, pour out your heart to the omnipotent, sympathetic *Listener*.

Channel the energy you would expend in worry and anger into a daily, sincere "bent knee" time of prayer. Here you will find guidance toward a solution.

Rosalind Street

Mrs. J. H. Street

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

Separate Baptists

Separate Baptists were the result of the Great Awakening, 1726-40.



DR. SELPH

When this revival period came many found themselves uncomfortable in the staid, formal services of state churches. Rather than face hostility those who favored the revivals withdrew

into small groups. They were called Separates or New Lights. Admission to their group was on the basis of a personal faith. As they studied the New Testament they saw the relationship of personal faith to baptism and identified themselves with Baptists. These seceders were called Separate Baptists.

The older Baptist groups were called Regular Baptists, and often-times looked askance upon the new fangled notions of the zealous Separates. The preaching of the Separates was novel, both in content and delivery, to the older group. They emphasized the depravity of man, atonement through Christ and consciousness of a new birth. They used strong gestures and were excitable in preaching. Fervent in exhortation they called upon their listeners for decision.

Separate Baptists arose in the South about the time General Baptists deflected to Particular Baptists. Some have been so bold as to claim them the most remarkable body of Christians America has known.

The leader of this group was Shabael Stearns, who came to Sandy Creek, N.C., in 1755. Here he found a people in deplorable conditions religiously. The German, Quaker, and Presbyterian communities had religious services and were grounded in their faith. But a great number of English

speaking people were crowding in as settlers, and they had no ministers or religious instruction.

Daniel Marshall, Stearns' brother-in-law, and Samuel Harris worked alongside their leader. These three were distinguished for their purity of life, godly simplicity, stalwart faith, pious ardor, invincible boldness, and missionary zeal. They travelled far and wide and had soon preached over a ter-

ritory covering 500 miles north and south.

Fired by their enthusiasm and successful labors other preachers were soon raised up in the work. They had excellent patterns in their leaders to follow and God crowned them with rich success. In a few years Separate Baptists became a great people. Historians think they determined largely what Southern Baptists are today.



Fasting and temptations of Jesus

FROM the standpoint of etymology, the New Testament term which is translated "fasting" has reference to the consumption of food, not drink. The word is *nes-teuein*. It is formed from the negative prefix *ne* and the verb *esthio*. Literally, it means "not to eat." Therefore, it contemplates total abstinence from caloric intake.

These considerations have led some to be skeptical concerning Jesus' forty days of fasting in the wilderness (Mt. 4 and Luke 4). Some even have claimed that such a long time without food and water in the heat of southern Palestine is humanly impossible.

It is idle to answer such an argument by asserting the divinity of Jesus and thus claiming that what is humanly impossible is divinely possible. Indeed, we must do that very thing at points where miracle is in question. But the experience of Jesus under discussion has all the marks of that which is natural rather than supernatural. Doubtless the author of Hebrews had the wilderness experience of Jesus in mind, at least in part, when he asserted that Jesus "was in all parts tempted like as we are yet without sin" (Hebrews 4:15).

So, you see, to explain the long, forty day fast of Jesus by appeal to the supernatural does not enhance Jesus at all. To the contrary,

such mental gymnastics bring him dishonor instead by implying that his temptations in fasting were a farce.

Of course, you may regard the reference to forty days as a hyperbole, that is, as symbolic instead of literal. Indeed, this could have been the case. But such an explanation should not be grasped as a desperate last resort with the assumption that there are no other possibilities.

Dr. Don Langford, a New Orleans physician, has done extensive research on fasting, with special reference to the wilderness experience of Jesus. Employing a slide rule for many of his calculations of caloric intake and output, temperature and humidity, Dr. Langford has demonstrated that a forty day fast for a strong and healthy man in a Palestinian desert is not at all impossible. This conclusion, of course, assumes that the fasting does not exclude the liberal intake of water. *Nes-teuein*, you will recall, does not suggest abstention from water, only from food.

So, be assured, if you will, that scientific evidence authenticates the Biblical account of Jesus' forty day period of fasting. This, in turn, enhances the competence of the priesthood of Jesus, since he really fasted and, like we, was truly tempted.

JESUS' HUMAN NATURE

By HERSCHEL H. HOBBS

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

Many who acclaim the deity of Jesus Christ, forget His humanity. It is as great an error to deny the latter as to deny the former. For Jesus is the God-Man.

In His incarnation Jesus completely identified Himself with man apart from sin. The Word became flesh (John 1:14). Born of a virgin, He entered the world as a baby (Matt. 1:18ff.; Lk. 1:31; 2:7; Gal. 4:4). As a child He grew in body, mind, and spirit (Lk. 2:40-52). As a man He grew tired (Mk. 4:38), knew hunger (Matt. 4:2) and thirst (Jn. 19:28), experienced wonder (Matt. 8:10, "marvelled" is "wondered"), and expressed a limitation of knowledge (Matt. 24:36; Acts 1:7).

In His humanity Jesus "was in all points tempted like as we are, yet without sin" (Heb. 4:15; cf. Matt. 4:1-11). Luke says that Satan tempted Him with "every kind of temptation" (4:13, literal mean-

ing). Could Jesus have yielded to temptation? Yes. Or else His temptations were not real. If not, then He merely *pretended* to be tempted. To say that He could not yield to temptation is to make Him guilty of the sin of hypocrisy, a sin which He vehemently condemned. The truth is that in His humanity He had the power to sin; but He also had the power not to sin. He endured the fires of temptation, but was not overcome thereby. Thus we have a High Priest who was touched with our infirmities, yet without sin. Therefore, He is able to help us when we are tempted (Heb. 4:15-16).

Despite His temptations Jesus was sinless (Matt. 27:4, 24; Lk. 23:14; John 8:46). Though He knew no sin, yet He was made sin for us, that we might be made the righteousness of God in Him (II Cor. 5:21).

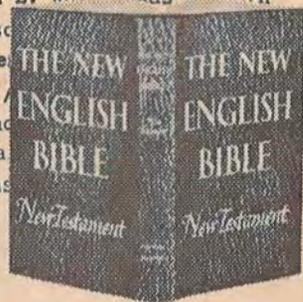
God in Jesus Christ lived as a

flesh and blood man (II Cor. 5:19; cf. Jn. 1:14). He died as flesh and blood (Matt. 27:35ff.; Jn. 19:34; Heb. 5:7; 9:12; I Pet. 1:18-19; Rev. 5:9, 12). He was raised bodily from the grave, and appeared to His disciples (Matt. 28:9-10, 16ff.; Lk. 24:13ff.; John 20:14-21:23; I Cor. 15:4-8). When He ascended to the Father He did so as the God-Man (Acts 1:9-11; Heb. 9:12, 24-28). Thus He is forever God and forever Man (Rev. 1:18).

In the first century there arose a philosophy called Gnosticism. It denied the union of God and Man in the person of Jesus. One group (Docetics, from Greek word *dokeo*, I seem) said that Jesus did not have a flesh and blood body, but only *seemed* to have one. Another group (Cerinthians, from their leader Cerinthus) said that Christ came upon Jesus at His baptism (Matt. 3:16-17) and left Him on the cross (Matt. 27:46). Much of the New Testament reflects its opposition to these errors (cf. Jn. 1:14; 19:34; Col. 1:13-20; 2:9; I Jn. 1:1-3; 2:22; 5:1; II Jn. 7).

In one form or another these ancient errors continue even today. But the Bible still declares Jesus Christ to be Son of God and Son of Man. And the Christian experience affirms its message.

Students and lay people are reading (it) with keener interest and insight than I have experienced in four decades of teaching: Professor Vartan Melconian, McCormick Theological Seminary / The translation makes many passages come to life: Professor F. Baker, Duke University / 'Wonderful,' said a student. 'Now, I can understand the Bible.': Professor W. V. Myres, Decatur Baptist College / Stirrs one's spiritual imagination: Kenneth Estey, Keuka College / Happy rendering of old and treasured truth: Professor John Steely, Southeastern Baptist Theological Seminary / Stimulating, providing clarity and beauty of expression: Truman Smith, Southeastern Baptist Theological Seminary / An outstanding contribution to the field of Biblical scholarship: Professor Denton Coker, Southeastern Baptist Theological Seminary / A tremendous addition to our Bible Study Groups: Norton E. Wray, Texas Western College / A rare manifestation of truly inspired scholarship: Professor [unclear] Methodist College / A notable achievement in making the New Testament [unclear] age: Professor Gerald Cragg, Andover Newton Theological School / the standard Bible for the English-speaking world: Professor Calho [unclear] Delaware / Fresh and stimulating: Professor Henry M. Shires, Episcopal [unclear] A compulsion to keep on reading it: Professor H. J. S. Blaney, East [unclear]



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THE PAPER GARDENS

BY GRAYCE KROGH BOLLER



PATTY and Ben liked to run out to the mailbox for the mail. When they saw the postman drive away in his car, they scrambled into their outdoor clothing and hurried through the rain to the road.

Sometimes they found exciting surprises, such as the time Mother had sent off for special valentine candies for them. Today they found just two large brown envelopes. They looked exactly alike.

"What do you suppose these are?" asked Patty, handing one to Ben.

"I don't know," Ben shook his head. "This is for Mrs. E. Patterson. That's Mother."

"This is for Mrs. Edgar Patterson. That's Mother, too," laughed Patty.

When Mother opened the big envelopes, a colorful book was in each one. Mother looked pleased.

"Seed catalogs," she laughed. "Spring must be near. These are exactly alike. If you two would like, you may have one."

Patty and Ben took the seed book eagerly. It was so pretty with many colored pages of flowers and vegetables, too.

"Let's make gardens," Patty planned, "paper gardens."

"I'll be a farmer and make a paper vegetable garden." Ben ran for scissors,

paste, and construction paper.

Patty took out all the pages of colored vegetables to make it easier for Ben. Then she took out all the pages of colored flowers for her own garden.

The boy and girl each took a sheet of brown construction paper. This would make a brown, soil-colored background for their gardens. Patty skimmed through her pages, picking out the flowers she wanted.

"I'll have lilies and portulaca," she announced happily, "and marigolds, daisies, zinnias, asters, and . . ."

"Is there anything you aren't going to have in your garden?" laughed Ben. "I'm having cucumbers, tomatoes, lettuce, parsley, carrots, peppers, peas, and . . ."

"Is there anything you aren't going to have in your garden?" giggled Patty. "Isn't this fun, Ben? I'm cutting carefully so that my garden will look nice."

"So am I," nodded Ben. "I'm going to cut out all my vegetables first. Then I can plan my garden just the way I want it. I can move the plants around if they don't suit me."

"That's a good idea," smiled Patty. "Once they are pasted down, we can't move them. I mean, once we plant them."

When the flowers and vegetables

were placed just where Patty and Ben wanted them, the girl and boy began to paste.

"Don't forget a path," cautioned Patty, "a nice, brown path with my pretty flowers growing along the border. Ben, maybe we can cut sky from blue paper and put white clouds in it."

"This will be the very best kind of garden," declared Ben, pasting carefully.

"Why?" asked Patty, looking up for a moment because Ben was laughing.

"No weeds to pull," chuckled Ben. Patty giggled.

"Let's surprise Mother and Daddy at supper and put our gardens at their places," Patty planned. "They will be surprised to see gardens like these with it still cold outside."

"Oh, yes," nodded Ben. "Look, Patty; mine is finished. Do you like it?"

"It's a lovely garden." Patty held up hers for Ben to see. "It makes me hungry. Time to set the table for supper."

Mother and Daddy were pleased with the gardens.

"They make me think of spring," smiled Mother. "We'll have to send for our seed soon."

"Then we can make real gardens," beamed Patty.

"Paper gardens are fun on a rainy afternoon," smiled Ben, "but real gardens are best."

Jesus fulfills His mission

BY DOYLE L. LUMPKIN, PASTOR

First Church, Lavaca

April 7, 1963

PURPOSE: To show how Christ's death on Calvary brought redemption. Introduction:



MR. LUMPKIN

Simplicity is the essence of the story of the climax of Christ's earthly ministry. The upper room became the ante-room of Gethsemane and Calvary. The institution of the supper was the prologue to the drama at Calvary. It was Calvary that

gave the full meaning and significance of all that was said and done in the upper room. The life and ministry of Jesus had its focal point just outside the city at a place called Golgotha.

PRELUDE TO CALVARY — Gethsemane Mark 14:32-36

It is impossible for the finite mind of man to comprehend the depth and mystery of Gethsemane's hour. We understand it more from what happened as a result of it. We learn that the way to glory is through the gate-way of suffering.

The disciples were charged with the responsibility of "watching, praying, and guarding the solitude of the master" so that communion of the Son with the Father would not be disturbed. Peter, James, and John had witnessed the Glory of Christ at the Mount of Transfiguration, now they witness his agony in Gethsemane. But these supposed prayer partners of Christ added to his anguished soul by their inability to watch and pray. We wonder if Christians don't add to the burdens when the temporal and physical takes precedence over the eternal and spiritual.

Gethsemane's garden was a lonely and agonizing place for Christ, for he alone could go in. Mark pictures Christ's sorrow in startling and vivid terminology: "sore amazed;" "very heavy;" "My soul is exceeding sorrowful unto death;" "fell."

Christ as a pure, spotless, sinless Son of God would be made sin for us. Thus his sorrow was the inconceivable agony

of the weight of the sins of men because the Lord was laying "upon him the iniquity of us all." Christ's agony in the garden was not physical, but was of the spirit; it was an inward grief, the struggle of the Spirit.

Christ prayed that "if it be possible, take this cup from me." He shrank from the cup because it contained the poison of the whole world's sin. The cup of sacrifice had never been pressed to his lips as now. He drank from the bitter dregs of the cup in order to give redemption to mankind.

It is the subordination of the will of the Son to the will of the Father which is the central idea of the lesson. The surrender of Christ to the "Will of God" was the utter readiness to accept death as His part in the redemptive plan of God. Through this he glorified the Father and saved man. His prayer "not my will" involved a crucial self-surrender and also a continuous self-submission. So it is with our prayer. God demands of us all nothing more and nothing less than a complete consecration to His Will. That is the cost of being a Christian.

In communion with God, Christ won His victory. Is not this also the place of victory for Christians?

PURPOSE OF CALVARY — Ransom and redemption

Mark 15:24-31

The whole doctrine of the atonement is wrapped up in this incident. It cost Jesus his life to act as mediator between a holy God and sinful men. As Jesus hung on the cross between two malefactors, prophecy was again fulfilled; "and he was numbered with the transgressors" (Mark 15:28b).

We stand in awe and amazement of Calvary and its significance. This wasn't true of the soldiers, the jeering, taunting crowd, nor the "religious" leaders. Their reactions give vivid evidence of the result of sin in their lives. It was this that made the cross and Christ's death necessary.

The people continued to ask for a sign, a miracle. "Save thyself, and come down from the cross," they said. The purpose of Jesus' coming was not to

save himself, but to save those who believed on him. The jeers, taunts, and mocking of the crowd could not deter him from fulfilling his mission, that of "giving his life as a ransom for many." Christ was divested of the garments of mortality, that he might clothe us with life and immortality.

Through his death he established a principle: by losing ourselves in loving service for our fellowmen we shall both find a larger life and lead others to Christ.

PROOF OF CALVARY — Forgiveness Mark 15:37-39

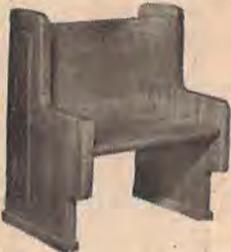
In the light of Christ's work on Calvary, and the miracle of the rent veil we have God's revelation that the services of the High Priest were no longer to be necessary. Man would not be dependent on temple sacrifices or the work of the priest because all who believe in Jesus may now enter "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 16).

Forgiveness of sins could now be obtained by personal approach unto God, and through personal confession without the aid of priests.

The centurion had observed the demeanor of the Christ, his meekness and his dignity as well as his attitudes. Thus when Christ "gave up the ghost," he recognized that this must be the "Son of God."

Is this not the purpose of Calvary, to assure us forgiveness, life and immortality? Does not the cross make us to know our condition, our need, and that Christ is our hope? Therefore we know that Christ has fulfilled his mission through the cross when we, like the centurion, recognize him as "truly the Son of God."

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March 24, 1963

That TV influence!

MARK Campbell, age 4, attended church a few Sundays ago with friends at Central, NLR, because his dad was working and his mother was ill. When he returned home his mother questioned him to see how well he listened and was surprised at Mark's report on the solo that morning by Mrs. Bob Crafton. He liked the song very much and sang for his mother: "What Shall I Give Thee, Monster?"

Feminine logic

WOMAN (driver): "I always drive with the emergency brake on. When an emergency happens, I'm ready."

One easy lesson

INSTRUCTOR: "Do you wish to learn to play golf, madam?"

She: "Oh, heavens, no! It's my friend here who wants to learn; I learned yesterday."

Better than a spectator at that

THERE was once a very ritzy Idaho potato who married a similarly ritzy Long Island potato, and in nature's own good time they had a little sweet potato.

The little sweet potato grew up in the best of circumstances, went to the best finishing schools, met the best potatoes in the neighborhood—in general was groomed for being, like her parent potatoes, a very ritzy potato.

Then one day the little sweet potato came to her mother, the Long Island potato, and said, "Mama, I'm in love with David Brinkley; he's so gentlemanly, so intelligent, so refined. I love him dearly, Mama, and I want to marry him."

"Heavens!" said the Long Island potato. "You can't marry David Brinkley. Why," the mama potato sniffed, "he's just a commentator!"

Disappointed

THE handsome boss, a bachelor, asked his secretary if she were doing anything on Sunday evening.

She gushed hopefully, "No, not a thing."

"Well, then," he snapped, "see if you can't get here on time Monday morning."

The realist

TEACHER: "If you're always kind and polite to your little friends, do you know what they'll think of you?"

Tommy: "They'll think they can lick me."

A—Arkansas Baptist Newsmagazine, new paper (letters) p4; Assembly, a look at the 64th p9.

B—Baptist Faith and Message (E) pp8-4; Barber, W. B. to Texarkana, p11; Bookshelf p10; Budget and temper problems (CMH) pp14, 18.

C—Children's Nook p21; Clarke, Mr. and Mrs. Lewis honored p12; Clear Creek Association p12; Cross Road Church (letters) p4.

D—Departments pp15-18.

F—Faults (Middle of the Road) p18; Fasting and temptation of Jesus (GL) p19; Foreign Mission Board reports p13; Fundamentalism, case against pp7-8.

G—Gospel, living the (E) p3.

H—Harmony Association p12.

J—Jesus, fulfills his mission (SS) p22; Jesus, human nature (BB) p20; Jonesboro boom, p11; Jonesboro, North Main organizes West Vale Mission p11.

M—Myers, Paul to Bentonville p12.

P—Phelps of Arkansas (letters) p4, preacher available (letter) p4; Preacher Poet p16; Psalm 23 and missions p10.

R—Revivals, coming p11; revival statistics p12.

S—Seminary student, confessions of pp6-7; Separate Baptists (BL) p19; Separation (poem) p17; Southern Seminary museum (letter) p4; Stewardship, office (exc. bd.) p15.

W—White, K. O. for president (letter) p4.

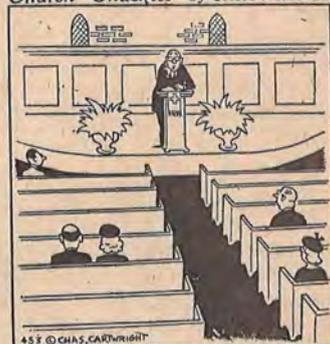
Key to listings: ((BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (CC) Counselor's Corner; (CMH) Courtship Marriage and the Home; (E) Editorial; (GL) Cleanings from Greek New Testament; (PS) Personally Speaking; (SS) Sunday School lesson.

Wanna buya cat?

IN front of a small-town grocery store, a well-known art connoisseur noticed a dirty little kitten lapping milk from a saucer that he realized was a rare piece of pottery. He dashed into the store and bought the kitten for five dollars. "For that sum," he told the proprietor, "I'm sure you won't mind throwing in the saucer. The kitten looked so happy drinking from it."

"Nothing doing!" exclaimed the proprietor. "That's my lucky saucer. From that saucer so far this week I've sold thirty-two cats."

Church Chuckles by CARTWRIGHT



"My sermon today deals with the danger of giving in to self-pity . . . oh, what's the use!"

Church	Sunday School	Training Union	Additions
Alma, Kibler	138	78	
Alpena, First	78	47	
Osage Mission	34	20	
Benton, First	609	148	
Elytheville, Gosnell	304	129	3
Camden			
Buena Vista	34	38	
Cullendale First	476	220	
First	524	183	3
Crossett	547	182	
Dumas, First	382	153	18
Dorado			
East Main	261	135	2
First	899	272	6
Northside Chapel	44	27	
Fort Smith			
First	1045	268	8
Missions	487	198	
Grand Ave.	758	366	4
Mission	28		
Temple	284	142	4
Townson Ave.	152	74	
Green Forest, First	123	80	
Rudd Mission	44		
Gurdon, Beech St.	188	75	
Harrison, Eagle Hts.	301	114	
Jacksonville			
First	570	170	1
Second	186	71	4
Jonesboro, Nettleton	254	95	
Kingsland	55	17	
Lavaca, First	222	149	3
Little Rock			
First	1010	412	15
White Rock Chapel	40	17	1
Hebron	206	96	2
Immanuel	1222	495	28
Forest Tower	32	16	
Kerr	40	30	2
Rosedale	268	108	4
McGehee, First	417	196	1
Chapel	83	41	1
Marked Tree, First	177	56	1
Monticello, Second	264	146	4
North Little Rock			
Baring Cross	800	217	
Camp Robinson	69	24	
Southside	42	17	
Bethany	217	77	
Calvary	449	141	1
Gravel Ridge First	164	116	
Highway	208	100	
Levy	540	202	
Park Hill	787	238	1
Piggott, First	360	178	1
Russellville, East Point	95	58	
Smackover, First	286	135	4
Mission	32	16	
Springdale			
Caudle Ave.	161	88	
First	477	172	3
Van Buren, First	426	168	1
Vandervoort	68	47	



Facts of interest

... During the last fifty years, earnings of the average production worker in the United States factories have gone up from 22 cents an hour to \$2.41. Buying power of this worker, adjusted for higher prices, is up 196 per cent, even though he now works fewer hours per week. The labor force grew from 38 million to nearly 72 million. Efficiency of men and machines has increased, meaning fewer man-hours per unit of output.

... The capsule that carried John Glenn, Jr., into orbit has gone on display in the Smithsonian Institution in Washington, D. C., next to the Wright brothers' plane and the craft that Lindbergh flew across the ocean. Glenn took part in the ceremonies opening the exhibit. The capsule and the paraphernalia used on the flight will be on display permanently at the national museum.

... J. Edgar Hoover, director of the Federal Bureau of Investigation, has announced that crime rates rose last year in all areas of the nation, ranging from one per cent in rural counties to nine per cent in cities from 10,000 to 25,000 population. Crimes against property led the increase, with auto theft up nine per cent and grand larceny (\$50 or more) increasing eight per cent. Armed robberies rose by six per cent, and burglaries were five per cent higher.—Survey Bulletin

Castro hits church group

MIAMI (EP)—Premier Fidel Castro, in a two-hour speech broadcast by Havana Radio, lashed out at three Protestant groups founded in the United States which he charged were "agents of the imperialists" and "enemies of the revolution."

At the same time, he said "some sectors of reaction in the (Catholic) Church tried to use the Church against the revolution, but they were unmasked." He said "this mostly happened during the first months of the revolution, but we hardly hear of it now."

Castro spoke at a rally on the steps of Havana University commemorating the sixth anniversary of a suicide attack by about 30 students who stormed the Cuban "White House" in an attempt to overthrow the former Batista regime.

The Protestant groups he singled out for attack were the Jehovah's Witnesses, the Evangelists of Gideon and the Pentecostal Church.

Describing the bodies as "a vanguard for penetrating Latin America," he called them "imperialist sharks because they have very little to offer the hungry except marvels in the next life."

Scores segregation stand

CAPETOWN, So. Africa (EP)—A South African Dutch Reformed minister criticized another pastor here for the latter's rigid stand favoring racial segregation, even in the country's churches.

In the official denominational journal, the Rev. J. A. Van Rooy took issue with statements made by the Rev. J. Visser opposing racially mixed services in South African churches.

Mr. Van Rooy's criticism came after Mr. Visser told his congregation that racially mixed worship would be the first step towards miscegenation.

"If a non-white can attend my church, he can also take Holy Communion with me and marry into my family. It would be the end of this country's population," Mr. Visser was quoted as telling his parishioners.

Racially separate congregations, Mr. Rooy said, are a denial of New Testament teaching. It is a sin, he added, for white congregations to deny admission to their "non-white brothers and sisters."

Opposes tax plan

WASHINGTON, D.C. (EP)—A spokesman for the National Association of Evangelicals told the House Ways and Means Committee here that the 40 Conservative Protestant denominations it represents strongly oppose enactment of a five per cent "floor" for personal deductions in the proposed tax reform bill.

Frank Nicodem, chairman of the Stewardship Commission of the NAE, said in a statement submitted to the committee which is conducting public hearings on President Kennedy's tax proposals:

"It would have serious effect on donations to churches, missionary agencies, Sunday Schools, rescue missions, overseas welfare work, and many other church and charitable activities.

"As the law now stands, most such deductions are deductible for income tax purposes up to 30 per cent of the adjusted gross income," Mr. Nicodem noted. "We believe that the net effect of adoption of the proposed five per cent floor would be to divert some funds which are now being given to churches, educational institutions, and charities toward the government in the form of taxes."

Henrietta C. Mears dies

BEL AIR, California (EP)—Dr. Henrietta C. Mears, one of the most beloved and best-known persons on the American religious scene, died suddenly at her home here on March 20. She was 72.

Although she had been a leader in many different forms of Christian activity serving on many boards, she was perhaps best known as a colorful and dynamic Sunday School personality. For 35 years Director of Christian Education at First Presbyterian Church of Hollywood, she saw the Sunday School there grow to become the largest in its denomination. In 1933 she organized Gospel Light Publications, which has become one of the largest publishing institutions of its kind in the world, serving over 20,000 churches in more than 40 different denominations.

Bishop Oxnam dead

WHITE PLAINS, N.Y. (EP)—Retired Methodist Bishop G. Bromley Oxnam died here at the age of 71.

Bishop Oxnam had been at the Burke Rehabilitation Foundation here since he underwent surgery in December. His death, was the result of complications arising from the surgery—a rare brain operation, employing a freezing technique, to relieve symptoms of Parkinson's disease.

A private, family funeral service was held in Scarsdale, N.Y., where the bishop had been living since his retirement in 1960, and a memorial service was planned for a later date.

Before he became Bishop of Washington in 1952, Bishop Oxnam had served as head of The Methodist Church in Omaha, Neb., Boston, Mass., and New York. Among numerous important posts the bishop held in his own denomination was the presidency of the Council of Methodist Bishops and of the Council on World Service and Finance.

In the ecumenical movement, Bishop Oxnam was president of the Federal (now National) Council of Churches and was the first American co-president of the World Council of Churches. In addition, he served on the governing bodies and numerous committees for these organizations.

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