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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MARCH 28, 1963



C. C. Warren, page 6

personally speaking

Two-way traffic

DRIVING your car on the superhighways that are being constructed across the country is delightful. You don't have to worry about stop lights, or traffic cutting in or out from outside streets and roads. And if there's somebody in front of you who doesn't want to drive as fast as the law allows, you can usually go around him.



ERWIN L.

Yes, you can just hold your foot on the accelerator at the clip you want and breeze right along, with your conscience—and police radar—as your guide.

But it's rather frustrating, after you have been cruising along at 65 to 70 miles an hour long enough to just about be used to having the road all to yourself, to come to one of those jarring signs that lets you know you are about to come back to earth and to two-way traffic.

This happened to me the other day as I was zooming north on the superhighway now in use from Little Rock to a point above Jacksonville. Suddenly there was the sign: "Two-way traffic."

Brother, I had to do some adjusting quick! And as I ran out of the superhighway onto just the ordinary highway, there was a fellow in front of me in a pick-up truck, just moseying along. On the new road it had been against the law to travel less than 45 and you could legally go 70. But on the old road there was no minimum and the maximum was 60. What a come-down!

As I have had time to meditate and philosophize a little, I wonder, really, if we Americans are spiritually ready for the great network of coast-to-coast freeways (a farmer friend of mine calls them "free-for-alls") that are being built and which will soon become commonplace. You can get to be mighty self-satisfied and self-centered on superhighways. If a fellow is not careful, he'll just about get to feeling that the road is his personal, private property and nobody else has any rights but him.

A lot of trouble we have, spiritually, is in going our own ways, under our own steam, so to speak, with the old attitude: "The devil take the hindmost." It is hard for us to realize sometimes that the road of life is, and always must be a two-way thoroughfare that brings us into direct contact with fellow travelers.

The roads our Savior walked were not superhighways. They were the common, two-way roads, often dirty and crowded with care-worn travelers. He calls Christians to follow him as burden bearers in the stream of humankind.

Erwin L. McDonald

IN THIS ISSUE:

THE five percent floor [proposed in the Kennedy tax reform program] . . . would place a handicap on all who give any amount to their churches, their colleges, hospitals and other denominational welfare activities, to say nothing of homeowners who pay heavy local and state taxes and interest."—O. K. Armstrong, "Let's Take a Stand," page 7.

IF he [the pastor] does all that he is expected to do, attends all associational meetings, reads and studies all literature passed down from headquarters, promotes all campaigns, he will be somewhat 'in the red' as far as time is concerned. If he rebels and demands a little time for the needs of his congregation and his family, he is labeled a renegade by those who, themselves, half-heartedly adhere."—Jimmy Lee Stevens, "Where's the Real Need?," page 8.

IN the midst of World Missions Year and on the eve of celebrating 150 years of organized Baptist work in North America, it behooves Southern Baptists to forget blood letting and allow wounds to heal. Orthodoxy nor freedom is in grave danger among Southern Baptists. A vehement fight for either at Kansas City would come nearer destroying it than preserving it. Revenge or redress for any wrongs can better be had by leaving it to the Lord."—Editor C. R. Daley of *Western Recorder*, "Theme for Kansas City," page 9.

Arkansas Baptist newsmagazine

March 28, 1963

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Back on the track

THE news out of Kansas City concerning the recent board meeting of Midwestern Seminary is most encouraging. (See our issue of March 21, page 5.) Surely we have had enough of the heresy hunt, and it is time to leave the question of orthodoxy where it rests under our plan of operating our seminaries—with the trustees. The fact the Midwestern trustees could devote their time and energies this year to something more constructive than circuit court sessions marks the dawn of a new day, we trust, for this youngest of our preacher-training schools.

While the possibility of a wrangle over orthodoxy at the annual meeting of the Southern Baptist Convention in May seems now rather remote, it is still a real possibility. Either side of the Elliott-Midwestern controversy could precipitate the fight. It is hoped that both sides will let by-gones be by-gones, however, and that we can have better opportunity to live by the faith we have so stoutly been defending.

As Ralph Phelps quoted someone in his address carried in last week's paper:

Are we really exercising the freedom we have? Do we spend it on secondary matters to the neglect of those that are of ultimate significance? Who wrote Genesis is a question of some importance, but it really doesn't matter. How far the flood reached is of no importance. Whether Melchizedek was a man in history or a type has nothing to do with fulfilling the law of Christ. Melchizedek may have been a man in history or just a type, but there is no doubt about the fact that there are nearly three billion people alive today who need food, medication, knowledge, acceptance, dignity, freedom, and most of all Jesus Christ presented to them in his devoted followers. It is in irresponsible abuse of freedom that we club one another to death over trivia while we are almost silent on the issues of life and death. Have we never read the New Testament? Read what concerned Jesus. Read Luke 4:16-30; Matthew 11:2-6; 25:31-46; and like passages. Matthew 25 describes the final exam, not a pop test.

Walnut ridge on top

THE dream of a lifetime has come to pass for President H. E. Williams and his colleagues at Southern Baptist College, Walnut Ridge, with the acceptance of this independent Baptist junior college into the membership of the North Central Association of Colleges and Secondary Schools. (See news story in this issue.)

Although Southern College is not actually an institution of the Arkansas Baptist State Convention, our convention has for a number of years included the college in its budget for more than \$30,000 of Cooperative Program funds annually.

And a large percent of the pastors of the churches affiliated with the State Convention have pastors and members who attended the college or are now enrolled there. So the stock has gone up in an investment in which we all share.

Since many of the graduates of Southern go on to complete their college educations at our senior Baptist college—Ouachita at Arkadelphia—the accreditation will mean at least an indirect benefit for Ouachita.

We extend our hearty congratulations to Dr. Williams, founder and president; to his faculty and staff; to the college's student body and its trustees; and to the alumni and friends.

Hot Springs crime

IN THE face of reports that the Justice Department of the United States is investigating "organized crime" in Hot Springs, Mayor Dan Wolf, of Hot Springs, and State Senator Q. Byrum Hurst are quoted as claiming their crime is not organized.

With the freedom afforded the gambling underworld by the Hot Springs authorities, "organization" would be an unnecessary overhead expense for the whole, dirty operation.

Traskwood argument

ATTORNEYS for the Baptist pastor ousted recently by an Arkansas Supreme Court decree handed down in the Traskwood Missionary Baptist Church case are asking the court for a rehearing.

In a brief filed March 19 by O. Wendell Hall, Jr., of the law firm of Hall, Purcell and Boswell of Benton, the attorneys of deposed Pastor A. Z. Dovers contend that the court erred four ways in its decision restraining Mr. Dovers from acting as pastor:

1. In using the autonomy of the Church to justify interfering in an ecclesiastical matter.
2. In finding the difference in doctrine to be fundamental merely because it resulted in a split in the church.
3. In restraining Elder Dovers from acting as pastor.
4. In assessing the costs against Mr. Dovers.

Contended the brief: "The effect of the majority decision [of the Arkansas Supreme Court] is to discriminate between a congregational church and the non-congregational church. In practical effect, the decision gives control over a congrega-

tional church to an association of which it is not a member, for the association has used this Court to discharge a preacher. Baptist churches have never before been subject to control by associations to which they do not belong."

The brief continues: "The Court usurped a function of the local church in deciding that certain doctrines were fundamental because differences among the members relative thereto resulted in a split in the church. In a congregational church,

no authority has the power to determine what doctrines are fundamental to that church."

The motion for a rehearing will hold in abeyance the Court's order removing Elder Dovers, who was to have preached his last sermon to the Traskwood Church the night of March 20.

The argument of the defense makes sense. It is hoped the case will be appealed to the U.S. Supreme Court should a reversal of the Arkansas Court's recent ruling not be effected otherwise.

LETTERS TO THE EDITOR

the people SPEAK

The Traskwood case

I HAVE just read an advance copy of your editorial relative to the Supreme Court Decision in Arkansas. You are exactly right. I think that, as you pointed out, proves that Paul was right when he said that brethren should not go to Civil Courts to solve their differences. I hope that this case will be appealed to the United States Supreme Court. In the light of other decisions which they have made in the past I feel that they would rule against the decision by the State Supreme Court.—H. H. Hobbs, President, The Southern Baptist Convention, First Baptist Church, Oklahoma City

'Court out of bounds'

I'D very much like to commend you on the stand you took on. "High Court out of bounds," in the March 14 issue. What a deplorable situation and the very word of God shames the minority group for taking the Brethren before the law of the land, or the unbeliever. I'd like to read 1 Cor. 6:1 through 10 to them.

I am so thankful that we still have some pastors that a majority of his congregation will stand by in a time of need. So many churches are run or ruined by just a few of the members in this day and time.

Our State Supreme Court should feel shamed and truly were out of place, as it would seem to be they violated our Constitution. I Thess. 5: 21 tells us to prove all things; and I believe when we are convinced of what our Bible tells us to do, we sin if we don't abide by it.

I hope the good pastor and his flock keep up the good works, and pray for the ones who are at fault or as the Apostolics would say, "Devil Possessed" and if that's not what I Cor. 6:1, through 10 calls it, I'm mistaken. — Ruth Ramey, Route A, Yellville.

A one-year term

BAPTISTS are creatures of habit. We do something long enough that it becomes a "sacred cow." This is true of our habit of electing the President of

the Southern Baptist Convention for two terms. There may be no better reason than this is the way we have been doing it. There are good reasons for not doing it...

No constitutional or by-law change needs to be made. Since we have operated with what we have, electing a man to succeed himself, we can elect him to serve one year without the automatic nomination for the second year.

The election of officers in San Francisco was played up, but apparently no one was excited, not even the incumbent president. Any messenger could have nominated someone else. Precedent, however discouraged this.

The following reasons are advanced for having a one-year term:

One, no church needs to have the demands made upon its pastor or itself that the presidency of the Southern Baptist Convention makes.

Two, the second year adds little honor to the president, his church, or his business or profession, if he is not a pastor.

Three, the Southern Baptist Convention is too complex for any person to give a fixed image of it. Two years do more of this than one year would.

Four, if we should elect a president who should become a controversial figure, we would have a shorter waiting-it-out period.

Five, it would give us variety and larger expression of Baptist leadership and life.

Sixth, it would quicken interest in the Convention. There may be more of us who get a "bang" out of electing officers than some may think, provided we do not know ahead of time, twelve months to be exact, who is going to be elected.

Seventh, the one-year system would allow us to pay honor and tribute to a rural pastor or small church pastor in some way except with lip service. The "grassroots and backbone" of our Baptist life is usually given the crumbs that fall from the table of denominational honors. These men, publicly praised for their great consecration, ability, and devotion to the denomina-

tion, are given seconds and thirds. The presidents continue to be men who represent the large, prestige churches. This is in contradiction to what Baptists claim they are and do.

I could bear with an intelligent rural pastor as president for a year. The pastor with 200 in Sunday school, \$10,000 budget, \$1,000 Cooperative Program, 15 baptisms, and no Brotherhood might serve his denomination well as president. We could try with less risk on a one-year hitch.—Lewis E. Rhodes, Broadway Baptist Church, 815 Broadway, N.E., Knoxville 17, Tenn.

Travel discounts

CENTRAL Airlines would like to assist your subscribers with their travel plans to the Southern Baptist Convention which our records indicate will be held in Kansas City, May 7-10. Mrs. Loren Woodall, secretary to Mr. John H. Williams of the Southern Baptist Convention Executive Committee, has suggested we contact your office with certain aspects pertinent to the possibility of your members traveling to this convention on Central Airlines.

You may already know of Central's clergy fares—we have employed the plan successfully for six years. Central allows an ordained or licensed minister of religion to travel at a 50% discount on a space available basis. It is also available to theological students who are at least eighteen years old and are presently engaged in ministerial work. We are one of the few carriers in the nation that extend this reduced rate travel idea to clergymen. In order to be eligible for half fare tickets clergymen must purchase a Clergy Identification Card from Central Airlines. The cost is \$5 and the card remains in effect until the end of the calendar year. Applications may be secured from any Central office or by writing this office direct.

We have found that the plan has been useful to hundreds of clergymen who have attended meetings, conventions and seminars in cities throughout our six state system. Last year more than 1500 clergymen took advantage of Central's half fare offer. We at Central Airlines would appreciate it very much if you would make this information available to your subscribers in the next edition of the Arkansas Baptist newsmagazine. —Ted Kautz, Manager of Convention Sales, Central Airlines, P.O. Box 2554, Ft. Worth 25, Tex.

Preaching with power

I HAVE read with diligent interest two long articles published by you in our State paper. One on Baptist needs by Sam S. Hill Jr.; the other on Baptist seminaries by Edward A. McDowell. The first seemed to me to be bold, brazen and in error; the second seemed to me to be humble, sensible and on point. This surely is the wisest, fairest and best solution of our over-all current Southern Baptist problems, and may the Lord add his blessings to this McDowell article.

Just this morning I have re-read scanningly that great little book by Strickland: *The Great American Revival*. It tells of people shouting from rural brush arbor to college campuses all over the country. This was not shouting over victorious ball teams but it was shouting because of victory of the gospel truth over atheistic philosophy in the life of a young nation.

Note in this connection that out of these very revivals spreading across decades came our seminaries, mission programs, Bible societies, Sunday schools, etc.! It so happened that the people called Baptists drew the lion's share of these benefactions. So, of all people, it behooves Baptists least of all to bicker among themselves as to translations, versions, authenticity claims of parts of the Bible, genealogies and the like. Rather it behooves us to go and let down our hair and roll up our sleeves—"and quit ourselves like men"—by preaching with power the gospel of the Son of God thereby transforming the world instead of conforming to the world as we are exhorted to do by Dr. Hill.—O. M. Stallings, Route 2, Conway.

Likes index

JUST a line to express my appreciation to you for the splendid Arkansas Baptist we have the privilege of getting each week. I have just finished making a complete book of the 1962 edition and the index in the final edition has already been very helpful in locating articles and dates which were in question.

I just wanted to drop you a note and say "thank you."—Amos Greer, Superintendent of Missions, Harmony Baptist Association, Pine Bluff

Arizona to Arkansas

WILL you please change our address on our magazine to our home address, 602 Prospect Avenue, Hot Springs, Ark. We are leaving for home on the 21st of March.

It has been a pleasure to receive our Baptist magazine while spending the winter here trying to shake off arthritis. We do not want to miss any copies if possible.

Best wishes to all — C. W. White

From Argentina

IF you were to visit us here in Cordoba you might expect to be greeted at the airport by a welcoming committee of four smiling Taylors. Then you would be driven in the 1956 Opel Rural to the large, comfortable mission home for rest, food, and a whole lot of "good ole' fellowship."

Your tour of Cordoba would possibly begin on a peak in Sarmiento Park overlooking the city of Cordoba, the third city of Argentina. From this point you could have a bird's-eye view of this great city with its more than 600,000 inhabitants. If time permitted there would be many things of interest to see, especially the mountain drives and small, beautiful lakes. However, we would be sure that you saw and met the people in the four small Baptist Churches here in our Capital City, as well as the other 10 smaller churches in various "pueblos" of the State of Cordoba.

As you saw that which has been done here through your prayers and gifts through the Cooperative Program and Lottie Moon Offerings we would also seek to share with you our dreams for the future—that Cordoba might come to know Jesus!

Our greatest joy would be in showing you or possibly having you attend a service with us in our new mission where Preston serves as Pastor. Our first services began on Sunday, November 18 in a building formerly used as a "bar." There were 13 present in the Sunday School and 20 in the Evening Worship Service on the opening day. We feel that "ground is being gained" for there were 25 in Sunday School and 40 for the evening worship the first Sunday of January—Preston and Dovie Jean, Preston Jr. and Marsha Kay Taylor, Rodriguez del Busto 150, Alto Palermo, Cordoba, Argentina.

From Barcelona

FOR years I am receiving a copy of the "Arkansas Baptist," giving me a nice glimpse of the baptist life and work in that country.

I want to express you my genuine appreciation for it. Reading the paper through the weeks, has given me a familiar sense of your work, ideals and names of people. I thank you very much for such an extra baptist fellowship. It is doing me good.

Now I want to ask you to be my proxy for the B.W.A. Executive Committee meeting at Waco, Texas, August 20-21, 1963. I am writing to Dr. Nordenhaug, General Secretary, suggesting your name.

Please receive the spanish cordial greeting of your brother and devoted reader.—Juan Perez Guzman

Gambling is TV topic

IS gambling right or wrong? Should gambling be legalized? What should the state of Arkansas do about anti-gambling laws now on its statute books?

These are some of the questions being discussed by the editor of the Arkansas Baptist Newsmagazine and two other ministers on Little Rock's television station, KTHV (Channel 11), Sunday afternoon (March 31) from 3:30 to 4 p.m.

This program, a "These Sayeth of God" feature, will be a continuation of the discussion of the ministerial trio started last Sunday.

Destroyed by fire

FIRE swept through the Second Church, West Helena, Mar. 21, destroying most of the building and causing an estimated \$140,000 damage.

Destroyed were the church's new educational building, used for the first time the previous Sunday, a sanctuary building completed last year and the old wooden church that was being used as a small chapel.

Church officials said the total value of the church was approximately \$160,000. Most of the loss was covered by insurance, they said.

Firemen conjectured that a spark had gotten inside the walls, smoldered and blazed up when a workman had done welding on an outside hydrant. The damage was heaviest on the second floor of the educational building.

Rev. Jack Parchman, the pastor, said the church would be rebuilt as soon as it receives the insurance payment. Membership numbers about 700 families. (DP)

The Cover



C. C. Warren, see page 6



BLOWS HIS TOP—Professor Ludwig, the toy character on the shelf, is about to blow his top, much to the joy of some children watching C. C. Warren put Ludwig through his paces. Warren, former president of the SBC, charmed the youngsters in his Charlotte pastorate "who just happened to drop into his study" to see Ludwig and his companions. (BP Photo)

C. C. WARREN and the four-year-old girl were huddled together in a corner of his study, their eyes fixed on a Walt Disney character selected from a well-filled shelf.

The toys told a story of carefree fun, but the paneled walls, the array of office machines and file cabinets and the hundreds of theological books told a story of things more serious.

"Now watch closely," said Warren in a well-modulated voice. He pointed to a "Professor Ludwig" character, and continued, "When he gets mad, something happens." Suddenly the doll-sized character "blew his top," neck stretching and head bouncing skyward.

The gray-haired man and the four-year-old girl laughed convulsively together, oblivious to others in the office and naving a delightful time.

Casper Carl Warren, director of the 30,000 Movement for the Southern Baptist Convention and permanent vice-chairman of the Baptist Jubilee Advance committee, was showing a side familiar to friends and family but not generally known to 10 million Southern Baptists.

A former president of the Southern Baptist Convention, he has been director of the 30,000 Movement since 1958.

Leaving their toys behind, Warren and his small visitor walked across the office to a sun-filled picture window that opened onto a hedge-enclosed back yard. (The office suite is attached to the Warrens' comfortable but modest home in a quiet residential section near the heart of Charlotte, N.C.)

A ragged opening in the otherwise neat hedge bore the mark of the six grandchildren whose back yard joins the Warrens. "They hardly know which is home," he chuckled, admitting that their mother gets no help from him in matters of discipline or visiting habits.

When he returns from one of his frequent trips the war cry next door is "Granddaddy's home." The stampede is on to see who is first to perch on his lap, go through his bags for a new toy, talk into his Dictaphone and find other ways to have a rollicking good time.

As director of the 30,000 Movement, Warren is away from home approximately two-thirds of the time. Most of his efforts are in the "pioneer areas" of Southern Baptist work.

"Our greatest opportunities are in California and other West Coast areas, the Great Lakes region and Florida," he said. He sees these burgeoning population centers as beckoning emphatically.

Granddaddy's home!

By John E. Roberts
For Baptist Press

(Editor's Note: This is the fifth in a Baptist Press series on Southern Baptist Convention agency heads and other leaders. This article tells about C. C. Warren, former SBC president now directing the Convention's church extension drive.)

Will the Convention reach its goal of 30,000 new churches or preaching stations by the end of 1964? "I won't say we will do it, but I will certainly say we can do it," he stressed.

"Southern Baptists must revise their concept of a mission," said Warren. "Far too many of us think of it as a large group. A mission is anywhere one or more members of a sponsoring church or churches are sent at regular intervals to teach and preach."

Again his eyes twinkled as they had when he was playing with the youngster. Enthusiastically he named hospitals, fire stations, homes for the aging, jails and other places in every community where the local church can establish missions.

Born in 1896 on a cotton farm in Sampson County, N. C., Warren earned a law degree from Wake Forest College in 1920 and hung out his shingle in Dunn, a small town some 40 miles from the state capital.

"We had one of the first standard Sunday schools in the state at First Church in Dunn and I was superintendent," Warren proclaimed. "It led me to answer God's call, so I closed my law practice and went back to school and seminary."

That call took him to a 10-year pastorate at Lexington Avenue Church, Danville, Ky.; and five years at Immanuel Church, Little Rock. In each state he was trustee of various Baptist institutions and served in responsible posts of the state Baptist conventions.

In 1943 Warren was called as pastor of First Church, Charlotte. His home state soon had him hard at work.

He was president of the Baptist State Convention in 1946-47, president of the general board for three years beginning in 1950, and chairman of a committee which raised \$1½ million through the churches for the new Wake Forest College campus in Winston-Salem.

The man Warren is a graying paradox. Criss-crossing the continent a dozen or so times each year, he hardly stirs from the house when he is at home. Always among the best dressed when he travels, he comes home to retreat into an old blue sweater which nobody dares throw away.

When Southern Baptists reach their goal of 10,000 new churches and 20,000 missions—and when the Baptist witness becomes really strong in populous California and the Great Lakes areas—much of the credit must go to C. C. Warren who left his old blue sweater at home to follow a vision across the country.

Let's take a stand!

By O. K. Armstrong,
former Congressman from Missouri

THIS is an open letter to members of our Baptist Joint Committee on Public Affairs, and to all my fellow Baptists, to urge an official pronouncement against the "five per cent floor" on itemized income tax deductions, as proposed in the President's Tax Message.

I have discussed this matter with several of my former colleagues in Congress, and with staff personnel of the Ways and Means Committee now holding hearings. Also, with my good friend, Dr. C. Emanuel Carlson, executive director of the B.J. Committee. I herewith answer Dr. Carlson's suggestion that there be more "clarity on the church-related values that are involved."

The five percent floor would require taxpayers who itemize their contributions to church, charitable, taxes, interest and other allowable deductions, to subtract five percent of their adjusted gross income before making any deductions. Obviously, this would place a handicap on all who give any amount to their churches, their colleges, hospitals and other denominational welfare activities, to say nothing of homeowners who pay heavy local and state taxes and interest.

There are three definite reasons why we as Baptists should vigorously protest this proposal:

1. *It would be grossly unfair to all who tithe.* Tithing is the ideal of our stewardship. That means returning to the Lord's work one-tenth of adjusted gross income. The President's proposal would strike off half that amount, before the taxpayer could deduct for his contributions or any other of the present deductions. On the other hand, a person who uses the "standard" form can take a ten percent deduction without accounting for anything! He does not have to give one cent to his church, or to any other "charitable" cause.

I quite agree with Dr. Carlson when he says that "the tax collectors are in hopes that the five percent floor will reduce the number of taxpayers who itemize their deductions." Not only that. In the President's message this goal is clearly seen—to gradually eliminate all itemized deductions in the future. Yet practically all who tithe, in all fellowships, use the itemized deduction form; the very reason for use of the "standard" form is to take credit for more deductions than the taxpayer actually had. What an unfair way to treat a church member who tries to fulfill his obligations of stewardship!

2. *It would penalize all who support our churches and denominational activities.* We don't need a lot of economic theory to prove this. Simple arithmetic will do.

Here's John Doe, a Baptist layman, who has an

adjusted gross income of \$5,000. He knows he ought to tithe, but he doesn't; he and his family give an average of \$250 to his church. Other contributions (community fund, Baptist seminary, etc.) \$50. Taxes on property, state income, sales, etc., total \$350. Let us say he pays out \$100 in interest on the car and other buying. Not considering adjustments for medical or casualty expenses, these items total \$750. He would have to subtract the five percent floor—\$250. That leaves only \$500 for his deductions. He cannot avoid paying his fixed items, the taxes and interest, which total \$450. So he gets credit for only \$50 on his contributions. Figure it out on any salary or wage scale, and you'll get the same proportionate result. Giving to churches would be severely penalized.

3. *It would encourage the philosophy that support of religious and charitable causes is a "subsidy."* Chief architects of the tax proposal are Presidential Advisor Walter Heller and Assistant Secretary of the Treasury Stanley S. Surrey. I quote from an article by Mr. Surrey, written when he was a professor in Harvard University (Columbia Law Review, 1958): "As to charitable contributions deduction, the intended purpose of the deduction is a subsidy to philanthropic institutions." (Mr. Surrey includes churches in his "philanthropic" groups.)

This clearly reflects the policy that the all-powerful government owns all our resources and incomes anyhow, and anything we give to the churches is "subsidy." This is a dangerous doctrine, striking at the very heart of our historic principle that while we should render unto Caesar the things that are rightfully due the government, Caesar should keep his greedy hand off that which belongs to God! I realize that our stewardship, our support of churches and denominational work, should be over and above all other demands, public and private; still, I agree with my own Congressman, Honorable Durward G. Hall, outstanding Baptist layman, who says, "I do not want to see the government place financial weights upon our support of religious and charitable causes."

I could add that in my opinion the honest, upright way to tax relief and reform would be to slash non-essential spending to the bone, balance the budget, and arrange to pay our huge debt someday. To try to bring prosperity by piling more billions of debt upon us will create no true wealth, but will heap upon future generations a still greater crushing burden, and this, I think, is unjust and immoral. I hope that our denominational leaders, through the Baptist Joint Committee on Public Affairs, and through their own offices, will rise to help defeat this unwise and unfair proposal.

Where the real needs?

BY JIMMY LEE STEVENS

AS the date for the Southern Baptist Convention draws nearer, a kind of curious, uneasy anxiety hovers in Baptist circles, a wonder at what actions and resolutions will result from the issues on the agenda. But of far greater significance than the skirmishes among the higher echelons of intelligence; who think it more noble to debate over presumptuous theology and rights of the printing of same; who would attempt to decide for over 10,000,000 Southern Baptists just exactly what they believe; but who ignore and neglect the rights of the multitudes who compose the lower ranks; of greater significance than these are the problems existing in the local churches.

The real issues and more urgent needs lie at the very core, the axle on which our tremendous cooperative program turns, the local church of believers who have rights and privileges also. Just as we have witnessed an inflated national economy, we have experienced in our church life a highly inflated program with highly inflated budgets. The results are the same in both cases. We have powerless dollars, and we have despondent church members. We have a program that is sapping its own life blood. "If the salt have lost its savour, wherewith shall it be salted?" Too long has our program dragged the heart of its people. The answer is not to create new campaigns and movements to balance the deficiencies or regulate tithes and offerings to balance the budgets, but to allow our people a little time to think, to pray, and to become spiritually alive again.

Some will surely say that without progress we die, and I agree; but with our present, misguided sense of progress, I fear that we are building a heartless monster that may soon turn on us and devour the very principles that have sustained Southern Baptists. We need "viga," vitality, and vision, but we also need a little "horse sense" along with them. We need quality, not polity.

'By what authority?'

YOU may be thinking by now: "By what authority does this man expound?" Well, I'm just one of thousands of pastors who feel the same; who feel that even if they spoke out, they would only be a "voice crying in the wilderness," but who know the heartbeat and pulse of their churches; who are sensing a departure from the vital, the spiritual, to a rat-race of the business methods and techniques of the world.

We forget sometimes that we are caring for "sheep" who need love and attention, not a network of machines which we manipulate to produce the de-

sired effect. Our churches look up for spiritual leadership in our total program, but too often receive concepts of a Plato or a Dewey over those of a Peter or a Paul. We are not citizens of a Greek city-state; we are citizens of the Kingdom of God. We are pragmatists, but people who live by faith. This faith is what we are trying to nurture, and it should be the prime concern of pastor, associational missionary, state workers, and convention leaders. When faith is weakened and disillusioned, the whole convention feels the effect.

'Motivation within'

I HAVE felt for a long time that if this faith can be kept vibrant, alive, moving, our whole program would flow more naturally without pressure and coercion. Our people could feel that they are a definite part of the program, not mere cogs to give given goals and quotas to exceed, not to be hounded by last year's statistics. What an insult to Christian intelligence and integrity to hurl childish incentives continually in the faces of our congregations! Our people need to be motivated from within, not pressured from without.

In case you are wondering what I mean by pressures from without, let's take for an example the pastor of a church. If he does all that he is expected to do, attends all associational meetings, reads and studies all literature passed down from headquarters, promotes all campaigns, he will be somewhat "in the red" as far as time is concerned. If he rebels and demands a little time for the needs of his congregation and his family, he is labeled a renegade by those who, themselves, half-heartedly adhere. If, in the spirit of cooperation, he tries to comply, he must conform to the pattern of channeling competitive mad pressure to his congregation. His congregation in turn, becomes brainwashed, disillusioned, and just plain tired. They come to church for inspiration, conviction, spiritual food, and a challenge to serve the Lord, which inwardly they crave; but what do they get? More souped-up frenzy and promotion. Many of them have learned to turn off their hearing until the "commercial" is over, and I cannot much blame them.

We need simply to gear down in order to carry the weight of our load more effectively. If we continue at the present rate, our source of power will soon burn out.

'A great responsibility'

A GREAT responsibility rides on the shoulders of Southern Baptists. I believe with all my heart that we have the message, the program, though inflated, and the means to deliver the goods. Many other denominations are dying because they are failing to reach the lost; and their message, if they ever had one, has lost the influence of the gospel somewhat down the line. Though Baptists do not have a

nopoly on heaven by any means, and though we try to respect and cooperate in common areas with other denominations, it does appear that if our testimony fails, and our message to the world loses its heart and compassion, then what hope is there remaining for the lost, dying world? That is why it is so urgently important that we remain of the same mind, heart, and purpose, not merely on paper, but in spirit.

I'm sure that the integrity and good intentions which will support the '63 Convention are dedicated to solve any differences or discrepancies in the Southern Baptist heartbeat, but I submit again: "Where do the real needs lie?"

[Mr. Stevens is pastor of First Baptist Church, Luxora.]

'Sweet reasonableness'

Theme for Kansas City

HERE'S a nomination for a theme for the 1963 Southern Baptist Convention at Kansas City. It is *sweet reasonableness*, a term made meaningful by Dr. Syd Stealey in his teaching days at Southern Seminary. By sweet reasonableness is meant that happy medium between two dangerous extremes.

The Southern Baptist Convention is threatened by two such extremes at this time. Unfortunately these extremes are not even the intentions of those identified with them. They are branded as fundamentalism and liberalism, but neither is correct. We have very few fundamentalists or liberals in the true sense among Southern Baptists. We are predominantly conservative in theology as Southern Baptists.

The trouble is that those holding the more conservative position tend to brand those who are less conservative as liberals and the less conservative are prone to consider their more conservative brethren as fundamentalists. Such name calling is easy to lapse into but is highly unfair and dangerously divisive.

A healthy tension between the more conservative and less conservative elements among Southern Baptists has existed through the years. These have kept Southern Baptists in the middle of the road without falling into the errors of liberalism with fatal consequences or lapsed into a blind dogmatism or anti-intellectualism.

From time to time this tension has erupted into conflict with open charges and discipline. This is almost a natural consequence. Most often seminary teachers have been involved, as would be expected, since classrooms are for investigation and questions as well as indoctrination.

THE latest episode involving the dismissal of Midwestern Seminary Professor Ralph Elliott has shaken Southern Baptists deeply. His book, containing progressive views of the book of Genesis, provided ammunition. Another factor was the Southern Baptist Pastors' Conference in St. Louis in 1961 which had several addresses that disturbed the more conservative brethren. The 1962 Pastors' Conference in

San Francisco went all the way in the other direction and became a cheering section for Ralph Elliott's hanging. The convention itself practically sealed Elliott's doom.

With Elliott's dismissal, a wave of protests has risen from individuals and groups in the name of freedom. Among those protesting are some Baptist college teachers and some of the less conservative pastors of the convention. Also, fellow professors at Midwestern and other seminaries are on Elliott's side though they have been kept under wraps for the most part by seminary administrations.

The big question now is what will happen at Kansas City. Will those who succeeded last year in getting Elliott continue their crusade against seminary teachers? On the other hand, will those feeling Elliott has been mistreated and Baptist freedom threatened try to press their point on the convention floor? Will, as rumored in some circles, there be an effort to reward some champion of orthodoxy by making him convention president?

Any such efforts at Kansas City would seem to be out of place. In the midst of World Missions Year and on the eve of celebrating 150 years of organized Baptist work in North America, it behooves Southern Baptists to forget blood letting and allow wounds to heal. Orthodoxy nor freedom is in grave danger among Southern Baptists. A vehement fight for either at Kansas City would come nearer destroying it than preserving it. Revenge or redress for any wrongs can better be had by leaving it to the Lord.

ABOVE all, let's not use the office of convention president in such an unworthy manner. To elect one because he is considered ultra-conservative or progressive in theology would be a mockery of the Holy Spirit Whom we claim to be our Guide. Why not leave it to the Lord to give Southern Baptists a humble man of God for spiritual leadership at this time without expecting him to be a theological arbiter or denominational troubleshooter?

In Kansas City let sweet reasonableness prevail. The great majority of Southern Baptists who want to get on with our task of world evangelism and moral example should be prepared to head off all needless divisiveness no matter how sincere.—Editor C. R. Daley, in *Western Recorder*, Middletown, Ky., 3-14-63.

'To make our lives sublime'

U THANT, secretary-general of the United Nations, will not drink alcoholic beverages. He is only one of many outstanding personalities who completely abstain as a matter of principle. The newly elected governor of Michigan, George Romney, is another.

But the public is seldom informed about this fact about these persons; instead the newspapers regale readers with stories and allusions to Winston Churchill's fondness for whiskey, and black cigars (but less about the escapades of alcoholic off-spring), the drinking prowess of Jackie Gleason and similar big figures. When you listen to commentators and read off the top of the news it seems that this business of getting drunk is a glorious thing.

Evidently abstinence on principle and integrity in living is not information the news venders and opinion makers care to spread about. Therefore a lot of people get to believe that such principles are out of step with our society, and that one must be on the beer or whiskey wagon in order to be acceptable socially.

The fact that many wise and successful men abstain needs to be more widely known. For instance, the president of the Norwegian Parliament, Jacob Petterson, lists his reasons for abstaining as follows:

"I do not drink alcohol because—

"I have seen many under the influence of alcohol behave in a way that is not very impressive;

"I believe we as human beings have responsibilities for one another, and are duty-bound to set a good example for others;

"I think it is a waste to use money on something as unnecessary as alcohol;

"I think life in itself is so rich and many-sided that it is completely unnecessary to create artificial joy through the use of alcohol; and finally,

"As a technician and driver of a car I believe that we in this age of machines must be alert if we reach the goals we have set before us."

Governor Mark Hatfield of Oregon, also an abstainer says:

"Abstinence ought to be considered as a part of our whole discussion of alcoholism. It ought to be looked upon as something that has a rightful role, that is not set aside in sort of a joking or facetious manner. I think there is a real serious consideration that ought to be given to abstinence, and I think it has not received that kind of consideration up to this point in dealing with problems of alcoholism."

John F. Ford, S. J. a professor at Weston College, N. J., author and prominent Roman Catholic, has this to say:

"You will find that by deciding not to drink you may have to put up with 'what the crowd thinks.' That is a sacrifice too, and I admit that it really hurts at times. But who is going to run your life? You, or the crowd? I honestly do not believe that there are any reasons of real importance at all why the average young person should begin to drink."—*Nation Good Templar-February*.

The Bookshelf

Flesh and Spirit, by William Barclay, Abingdon, 1962, \$2

Using his great knowledge of classical history and language, Dr. Barclay has given a detailed study of "The Fruits of the Spirit," and "The Works of the Flesh," as found in Gal. 5:19-23. He has carefully examined the meaning and usage of each word—in the original Greek, in the New Testament, and in the works of such philosophers as Plato and Aristotle. He examines Paul's idea of the warfare that takes place between body and spirit.

Fight On! Fear Not!, by Arthur J. Moore, Abingdon, 1962, \$2.50

In ten sermons the author reveals deep conviction that there is only one safe strategy for the church and that is to advance.

"If our faith is strong enough, our devotion deep enough, and our courage staunch enough, we will go forward with our banners flying. Let us then resolve to fight on and fear not. We may be children of the tempest, but triumph is our inheritance," he declares.

As I Recall My Past Century, by Herbert Welch, Abingdon, 1962, \$3

Bishop Welch, in his 100th year, recalls his experiences as a student, pastor, college president, and Bishop to the Orient.

As a boy, Welch lived in Greenwich Village, New York, which he says "may sound romantic . . . but was then simply the 'Old Ninth Ward.'" Later in life, he "climbed the educational ladder," and served churches in New York and Connecticut.

1963 Standard Lesson Commentary, edited by John W. Wade, Standard Publishing Co., \$2.95.

Arranged three columns to the page, the material of this book is easy to read. Each lesson includes background material, a detailed explanation of the scriptural text, verse by verse, a lesson outline, lesson aims, discussion and application of the points of the lesson, and suggestions on how to teach the lesson.

Broadman Comments, 1963, by H. I. Hester and J. Winston Pearce.

This is the fourth volume for this team of a skilled and veteran college teacher of Bible and a stimulating writer and preacher. Dr. Hester has written the exposition of each lesson under the title, "The Lesson in the Word." Dr. Pearce has pointed out the meaning of the Bible for present-day needs as "The lesson in life." For each lesson, a simple outline follows the printed Bible passage. This is developed with word studies, historical facts, and general exposition. The application of each lesson is sharpened with illustrations from life and literature.



Arkansas Gazette Photo

Included in the cast were Dixie Crawley as "Delilah"; her maidens, Margaret Brown and Donna Croach; the bearers, Richard Smith, Paul Farmer, Benjamin Hensley and Eddie Otto; the guards, Bill Shamburger and Melvin Farmer.

McClard lauds church musicians

AMAZING, beautiful, tremendous, magnificent, extravaganza, spectacular, are a few words which could be used to describe the production of the religious opera, *Samson*, by the Music Minister of First Church, Little Rock, Mar. 16 and 17.

Many people were attracted to the production. Hundreds were turned away at the Sunday evening performance, begging for a repeat performance on Monday.

Anyone witnessing the performance must have great respect for the ability of Dr. Jack Jones to organize the people who handled the thousands of minute details in presenting such a work. The sets were superb; the costumes elaborate, the lighting effective.

It is amazing that Dr. Jones could get the cooperation of so many people, especially so many musicians, to mem-

orize such a massive work. In all probability, more work went into this one production than most church choirs spend in rehearsals for an entire year.

Gilbert Thomas, minister of music, First Church, Hope, did a splendid job portraying Samson. He sang beautifully and handled the difficult roulades with ease, perfect control of blend, impeccable pitch and adequate tonal color. All the other soloists did well. It was obvious that they were tiring from so much work, especially such demanding roles from volunteer personnel.

Roses should go to the Arkansas Orchestral Society; Lecil Gibson, the organist; and Mrs. Jack Jones for the skillful execution of the musical score.

Although written by the same composer who wrote the great composition, *The Messiah*, the music of *Samson* leaves a great deal to be desired. It is

Swifton calls Savage

FIRST Church, Swifton, has called Dr. E. Fred Savage, Jr., who will also continue in his position as head of the Department of Bible and Religious Education at Southern College, Walnut Ridge.



DR. SAVAGE

Dr. Savage received his B.A. degree from Louisiana College, Master of Theology from New Orleans Seminary and Doctor of Theology from Southwestern Seminary.

During the Korean conflict, he served as an Air Force chaplain at Waco, Tex., and Okinawa. He has served churches in Louisiana, Oklahoma and Arkansas. Mrs. Savage a native of Reader, Ark., is also a graduate of Louisiana College with a B.A. degree and of Southwestern Seminary with a Master of Religious Education degree.

Dr. and Mrs. Savage have five children.

Mrs. Harris dies

MRS. Eva M. Harris, 95, of San Antonio, Tex., former Little Rock resident, died Feb. 15. Mrs. Harris was a member of Immanuel Church, Little Rock.

She leaves two sons, Dan S. Harris of San Antonio; and Jarrett F. Harris of Los Angeles; a daughter, Mrs. R. W. Toler of Searcy; a brother, B. W. Jones of Newport; and two sisters, Mrs. Maymie McCloud of Mineral Wells, Tex., and Mrs. Minnie Mann of Jackson, Miss.

somewhat plodding and slow, as well as having but few great melodies. The third scene is much too long and does not accomplish the purpose of Handel to bring victory out of tragedy, for the life of Samson is obviously a tragedy. Samson is one of the weaker characters of the Bible. Although there was an obvious attempt by director and performers to make this a worship experience, this was difficult since the composition did not magnify the greatness of God nor the plan of redemption.

There are many obvious benefits in presenting a work of this kind although it would be questionable for most churches because of limited finances, staging, costumes, musicianship, and many other factors. A group of people working this hard on a project will always remember it with a sense of pride, and esprit de corps has been developed which will never be destroyed. The challenge of the music demanded that the performers grow in musical ability and vocal strength. Dr. Jones is to be commended for challenging his people to place the church at the center of their living and activities. Thank you, Dr. Jones, for a very enjoyable evening.—LeRoy McClard, Director, Church Music Department, Arkansas State Convention



CLASS FAVORITES—Three members of the Baptist Student Union have been elected class favorites at Henderson State Teachers' College, Arkadelphia. Doyle Butts of Forrest City (left) and Edith Perry of England are juniors. William Echols of Arkadelphia is a sophomore.

Tigers named All-AIC

WAYNE Davenport and Leon Clements of the Ouachita Tigers, conference champions, were selected to the official first team of the All-Arkansas Intercollegiate Conference.

Davenport, six-foot senior from North Little Rock, was the team's leading scorer through the regular season, while Clements, who is six-foot-six and a sophomore from Kingsland, led the team in rebounds and was second in scoring during the regular season. His streak during the playoff gave him the lead with 522 points.

New Orleans breakfast

THE annual gathering of New Orleans Seminary Alumni has been set for May 8 during the Southern Baptist Convention in Kansas City, Mo., Robert C. Creed, pastor of Kelso Church, Rohwer, and president of the Arkansas Chapter of New Orleans alumni, announces.

The breakfast meeting will be held at Hotel Muehlebach at 7 a.m., with convention-wide New Orleans Alumni President Landrum Leavell, Gulfport, Miss., presiding.

Since the hotel manager must be advised early of the total figure for the breakfast, alumni are urged to write the Seminary Alumni Office immediately for reservations. The price of each ticket is \$2.50.

GRAVEL RIDGE Church, Jack Livingston, pastor, has voted the installation of a central heating and air conditioning plant and the enlargement and furnishing of the present auditorium. The church is planning the establishment of a mission at Runyon.

Southern College fully accredited

SOUTHERN BAPTIST College, Walnut Ridge, is now a member of the North Central Association of Colleges and Secondary Schools. The independent Baptist junior college, a liberal arts college, was voted to full membership at the accrediting association's annual meeting last week in Chicago.

The first official word of the action came early Wednesday afternoon of last week by long distance telephone to the college campus from Dr. H. E. Williams, president and founder of the college, who attended the Chicago meeting. The news was relayed to the Arkansas Baptist Newsmagazine by J. T. Midkiff, the school's director of public relations.

Membership in the association means general acceptance of the credits of the Walnut Ridge college at other fully accredited colleges and universities across the country.

Said Mr. Midkiff: "Accreditation is a boon to the academic image of our college. It should result in the attraction of a larger student body and make us eligible for financial support from new sources."

William Deese dies

WILLIAM Henry Deese, 77, of the Wattensaw community (Lonoke county), a retired farmer, died Mar. 17 at a Little Rock hospital.

He was the father of Rev. Wilson Deese of West Helena and the stepfather of Rev. William Flynt of Conway.

Other survivors include his wife, Mrs. Lola Baldwin Deese; sons, C. W. Deese of Wilmington, Del., and Emory Deese of Florida; a daughter, Mrs. Huber Roush of Beebe, and two additional stepsons, Dr. Clayton Flynt of Camden and Alvin Flynt of Bentonville; a stepdaughter, Mrs. Billie Bowie of Augusta; two brothers, Charlie Deese of Lonoke and Dewey Deese of Austin; and one sister, Mrs. J. W. S. Mooney of Bentonville.

Mr. Deese was a lifelong resident of Wattensaw and a deacon. (DP)

Coming revivals

FIRST CHURCH, Arkadelphia, Mar. 31-Apr. 7; Rev. James G. Harris, pastor of University Church, Ft. Worth, evangelist. Mr. Harris is former vice president of Arkansas State Convention.

FIRST Church, Morrilton, April 14-21, with Rev. Carroll Caldwell, pastor of First Church, Clarksville, as evangelist; Charles Wright, music director of Immanuel Church, Pine Bluff, singer. Morris L. Smith is pastor. (CB)

SECOND Church, Hot Springs, Apr. 14-21. Rev. Joe Shaver, evangelist; Dr. Jack Jones, musician. (CB)

GARDNER Mission, First Church, Hamburg, Apr. 7-14; Rev. Ed F. McDonald, Jr., evangelist.

A DELAYED report from First Church, Ashdown, Ross O. Ward, pastor, indicates that the church went well above its previous record giving for the Lottie Moon Christmas offering last Christmas, giving \$2,000, almost \$800 more than the offering last year. The church gives 17 per cent of its undesignated tithes and offerings to the Cooperative Program and approximately 25 per cent of its total receipts goes to causes outside the local church.

Fayetteville calls Smith

FIRST Church, Fayetteville, has extended a call to Rev. Wayne Smith, pastor of Park Hill Church, Denver, Colo., as associate pastor in charge of education. He will arrive in Fayetteville the first week of April.



Mr. Smith is an ordained minister, a graduate of Baylor University and of Southwestern Seminary. He is a native of Paris, Tex.

Mr. Smith served as director of public relations for Ouachita College for six years and as assistant to the president for two.

Mrs. Smith holds a master's degree in special education from Texas Women's University and taught at Ouachita for several years.

Mr. and Mrs. Smith have one son, Brett, 4. (CB)

Shannon ordained

ROBERT C, "Bob" Shannon of Jacksonville was ordained to the ministry Mar. 24 at Bayou Meto Church, Highway 5, north of the Little Rock Air Force Base. Mr. Shannon has accepted the call of the Bayou Meto Church.

Mr. Shannon had been a licensed minister for more than two years and has served Second Church, Jacksonville, as minister of music and education for six months. (Reporter)

LITTLE ROCK First Church has turned from its live broadcast of morning worship services for local coverage to a broader and nonconflicting earlier broadcast. The one-hour service is recorded from the regular morning worship and broadcast over KAAZ, 1090 on the radio dial, the following Sunday morning at 7:30. This change has been made in order to make the program available to shut-ins, who are prevented from attending local services, and Baptists in a wide area who may profit from the hearing, states Dr. Paul Roberts, pastor.



EARLE CHURCH BURNS BONDS—Earle Church recognized the full payment of all bonds sold to construct the new auditorium in a bond-burning ceremony Mar. 10. Cost was \$125,000. For six years the church has been retiring bonds ahead of time, paying \$47,000 in bonds six and one-half years before due. Seen burning the bonds are (left to right) Ben Hodges, member of the finance committee, Rev. Gordon Bachus, pastor, and C. L. Blanz, committee chairman.

Caroline Association

By J. M. James, Superintendent

REV. James W. Hickman of Washington, Ark., has accepted the pastorate of Caney Creek Church.

We also welcome Rev. Eugene F. Irby of Jacksonville, who is the new pastor of Mt. Carmel Church.

Greene County Association

WEST View Church, Paragould, observed its third anniversary, March 3. Some of the highlights of the three years history included the building and entering into the two units; addition of the third unit was made this year, giving a total of 10,000 square feet of floor space, with every unit air-conditioned and centrally heated. The estimated value of the church property now stands at \$75,000. Rev. Guy Whitney is pastor.

Dr. C. W. Caldwell, superintendent of Missions and Evangelism of the state convention, was the guest speaker at the monthly workers conference, Mar. 21, at Unity Church.

The pastor-led Sunday School enlargement campaign of the association was directed by Rev. Lawson Hatfield, the secretary of the Sunday School Department of the state convention, during the week of Mar. 25-29. In the prelim-

inary meeting on Mar. 3, there were 16 of the pastors present. The present Sunday School enrollment of Greene County as reported last year is 4,480 with an average attendance of 2,668. We are striving to increase this enrollment and the attendance by a good percentage. Rev. James E. Swafford, the superintendent of the associational Sunday School Department, and a student in Southern College, Walnut Ridge, is working to make this year a better one in enlistment and in soulwinning.

Wilbur Griggs, student in Southern College, Walnut Ridge, has been called by the Spring Grove Church.

Hal Gallup, Jr., has resigned as pastor of Fairview Church.

James A. Baker, former pastor at the Swifton Church, and a student in Southern College, has accepted the call of the Light Church. He moved on the field in March.

Charles Mayberry has resigned as pastor of the Eight Mile Church to become pastor of the Reyno Church in Current River Association.

To visit book store

MISS Marilyn Hager, technical advisor, church library department, Baptist Sunday School Board, will visit the Little Rock Baptist book store, Tuesday, Apr. 23. She will discuss with pastors and other church representatives steps to take in starting a church library.



MISS HAGER

This store visit is in connection with the Sunday School Board's church library emphasis during National Library Week, Apr. 21-27. A member of the church library department staff in Nashville will visit each of the 42 Baptist book stores in the Southern Baptist Convention during that week.

"Reading: The Fifth Freedom—Enjoy It." is the theme of National Library Week this year.

"Baptists have the freedom—and the responsibility—to read, and the church library is the logical and ideal source of reading material and other resource materials," Wayne E. Todd, church library department secretary, said.

Todd suggests that plans be made now to talk with Miss Hager concerning establishing a church library.

Revival statistics

FIRST Church, West Memphis, Dr. James Smith, revivalist; 25 for baptism and 11 by letter; one young man, Phillips Farmer, surrendered to special service; Darrell Ford restated his willingness to serve. (CB)

AMBOY Church, North Little Rock, Mar. 3-10; Walter K. Ayers evangelist; Mark Short, in charge of music; 9 professions of faith, 3 by letter.

ARKANSAS CITY Church; Mar. 10-17; Reese S. Howard, pastor, evangelist; Mr. and Mrs. Norman Coad, Ouachita College students, directing music and youth work; 11 professions of faith.

Liberty Association

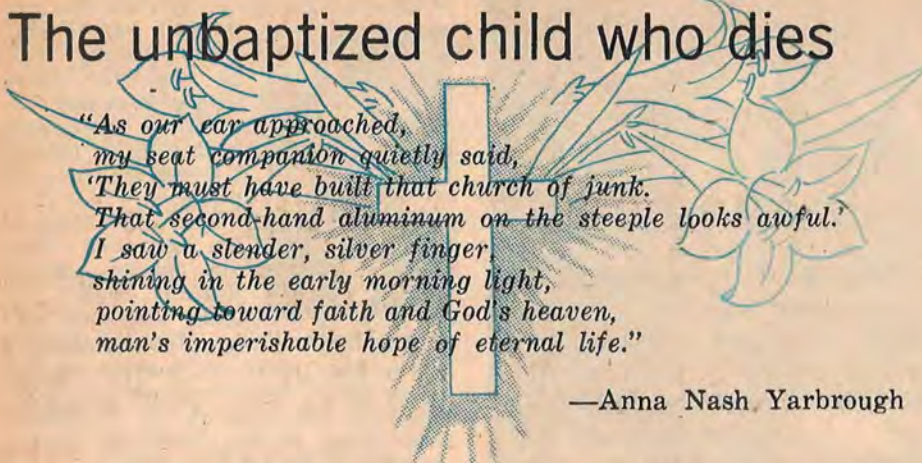
By Conway H. Sawyers, Missionary

MILTON Burns, pastor at Calvary Church, El Dorado, has resigned to accept work in Louisiana.

Floyd Taylor, former pastor at Midway, has been called to the Victor Church, El Dorado. David Ray, former pastor at Victory, has moved to Michigan.

Dale Floyd, pastor at Northside Chapel, has been called by the LaPile Church, which he served while a student at Ouachita College.

The unbaptized child who dies



*"As our car approached,
my seat companion quietly said,
'They must have built that church of junk.
That second-hand aluminum on the steeple looks awful!
I saw a slender, silver finger,
shining in the early morning light,
pointing toward faith and God's heaven,
man's imperishable hope of eternal life.'"*

—Anna Nash Yarbrough

QUESTION: "Will you answer for a friend and me this question: 'What becomes of children who die before they reach the age of accountability?'"

"My friend lost her little one and it is hard for her to overcome her grief. She is a well balanced person, but often now she is unable to sleep for brooding over the question of the eternal state of her child. She needs assurance that all is well with her baby.

"I have a problem at this point, too.

"I have two children under the age of accountability. My husband is a scientist. His work keeps us sharply aware that our lives could be snuffed out in a moment's time. It is no myth that a thoughtless, unwise move on the part of our international leaders could touch off indescribable destruction.

"All of us are professing Christians except my two youngest. When I contemplate the future, I, too, long for assurance that we would be united as a family out in eternity if the fate that is a dangerously real possibility should befall the world.

"Would you give consideration to this matter for my friend and me?"

ANSWER: It is not the purpose of our page to enter into deep theological discussions. Your question is entirely relevant, however, because it deals with a family life need.

My own belief is basically the traditional doctrine of our denomination.

In the first place, I do believe in life after death. Our bodies are temporary. Our souls are eternal. It is the inner soul of us that is created "in the image of God."

I believe that children who die before they are capable of trusting Christ for themselves are "safe."

The trusted theologian of an earlier day, A. H. Strong, says, "they (infants) are the objects of special divine compassion and care, and through the grace of Christ are certain of salvation."

"In the same way it is not your heavenly Father's will that one of these little ones should be lost." (Matthew 18:14 NEB)

Quoting further from Strong's *Systematic Theology*, "as without personal act of theirs infants inherited corruption from Adam, so without personal act of theirs salvation is provided for them in Christ."

"For as through the one man's disobedience the many were made sinners, even so through the obedience of the one (Christ) shall the many be made righteous" (Romans 5:19).

Underscoring the above quote, Dr. Strong adds, "There is an application to infants of the life in Christ as there was an application to them of the death in Adam."

This matter, like many other facets of Christianity, must be taken by faith.

Actually no one knows the full score about life after death. Factual testimonies that we shall live again come to us in Christ's res-

urrection and in the appearance of Moses and Elias on the Mount of Transfiguration.

Just as we stake our own hope of eternal life upon our faith in Christ, so we must trust His love and His provision to care for our little ones who, ahead of us, have crossed over the thin line between life here and life hereafter.

All my being rejects the existential philosophy which holds that "each man exists as an individual in a purposeless universe" and goes out from this life into nothingness.

There is purpose, I believe, in each little life, regardless of its brevity.

Nor can I find any ground for the other doctrine you mentioned in your inquiry. The term you used is defined as "a region bordering upon hell, the abode after death of unbaptized children."

Baptism is not essential to salvation. Remember the thief on the cross. Baptism is simply the outward symbol of an inward experience. The inward experience is that which settles destiny.

And Christ takes care of the inward experience for those not responsible or accountable for their own actions.

How can one doubt that Christ, willing expression of the measure in which "God so loved the world," makes loving and adequate provision for unaccountable children?

The path to peace of heart for your friend, and for you, lies in daily communication with Christ through Bible study and prayer; observance of a time of family worship everyday; loyal participation in your church activities; and cultivation of a spirit of optimism and joy. Each day with your families, live life abundantly and trust the future into God's hands.

Rosalind Street

Mrs. J. H. Street

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

DISPOSITION

By J. I. COSSEY

I HAVE always struggled against what I have thought was a bad disposition. This bad in me



MR. COSSEY

has kept me fighting against myself all my life. My badness keeps me so busy, I see the bad in others. Paul expressed his inside struggle when he said, "When I

would do good evil is present with me." Mine has been a life-long struggle against the weakness of the flesh. However, the Lord has helped me to win so many battles against myself, I think any amount of over-coming weakness is worth all the effort. I might say, right here, that my arm has never been sore from patting myself on the back for being good.

David said in Psalm 51, "Renew a right spirit within me," and God did that very thing for David. When we call upon God, He will give you and me a renewed and victorious spirit over ourselves. That old ugly disposition which causes us to be peevish, cross, selfish, and hard to understand, will impair our ability to do good. This ugliness in us must be overcome. It is too dangerous to keep. We hate the bad in us and other people hate the bad in us. Why do we keep what we hate? No one else wants our bad. What will we do with it? Pray to God for a new, sweet, and forgiving disposition. God will give us a victorious and blessed life which every one will appreciate.

Do we want to live the overcoming life? If so, we must let the bad out and let the good in. Let the sour out and the sweet in. Self victories come to those who conquer self. Those who have a bad disposition and cultivate it will always have it, but those who want a good disposition and will cultivate it will have it. When we fully surrender to Christ, He will make us what he wants us to be. We



Fasting and self-indulgence

The New Testament word which is translated "fasting" is *nesteuin*. This is the very word which describes the forty day "fast" of Jesus during his temptations (Mt. 4:2). Quite literally, the word means "not to eat." Luke, in telling the story, does not use this word but expresses the same idea in another fashion: "He did eat nothing in those days" (Luke 4:2).

So, the 40-day fast of Jesus was a total fast, if the New Testament accounts are to be trusted. This is quite different from much that is called fasting today. Many who "fast" today simply avoid certain foods. The result is that they have as great a caloric intake as if they had not "fasted" after all. Strictly

speaking, such is dieting and not fasting. Moreover, one wonders about the validity of encumbering oneself with such dietary regulations in the name of Christianity.

This is another way of saying that if we would imitate the fasting of Jesus in the wilderness we must practice total and not partial fasting. On the other hand, maybe the lesson of the wilderness lies at another point, at the point of our own self-indulgence. Most of us likely will never fast like Jesus fasted. And this, I think, is relatively unimportant. More important a matter is that when confronted with temptation we, like Jesus, should avoid the sin of self-indulgence.

must choose between the Devil and Christ. We can't have both. Our disposition is controlled either by the Devil or by Christ. We do the choosing.

When I was in school, I knew a professor, an outstanding instructor, whose bad disposition made him disliked and he lost his job. There are many outstanding preachers, highly trained, but a bad disposition keeps them moving from place to place. There are many homes broken up because a man or his wife has an unbearable disposition. If only they could accept the fact of their bad disposition, their home could be saved. Why not try to substitute kindness for unkindness and save yourself, your home, your business, and your church?

The preacher poet



Our most cherished God

O, ready cash, dear ready cash,
The god of our devotions!
O, handy cash, heart-easing cash,
Which satisfies our notions!

Thou art our god, our all in all,
Tho foolishly we spend thee.
For every need to thee we plead
No matter where we send thee.

Our want of thee, O, precious god,
Has taken from our slumbers.
Your value to us, O, dear god,
Is having you in numbers.

W. B. O'Neal

Executive Board

Fulton Church first

THE Fulton Church is first in percentage giving through the Cooperative Program. This church gave 42.63 percent of its total receipts last associational year. This is unusual and the good people are to be commended.



DR. DOUGLAS

GROWING UP

In the early days, few of the disciples showed little likeness to the Master. So, they needed to grow up. During what we know as the four withdrawals, Jesus

was trying to lead the disciples to a higher plane of living and service.

Jesus did not expect these disciples to reflect his character more and more just because they were growing older and were exposed to religious atmosphere. Their lives needed "brushing up".

The disciples were not criticized because they did not understand what they were to do in the matter of living, so he gave them definite instructions. We call it the Sermon on the Mount. But, really, it was a class of Kingdom men, being taught the principles of Kingdom living.

The disciples were not criticized for being selfish, Jesus taught them magnanimous giving. The greater part of the Master's teaching had to do with possessions, property, money, and attitudes toward these things. Therefore, the disciples not only gave up worldly things, they gave their all.

When the disciples failed to go about, the business of soul-winning, Jesus performed a miracle by helping them catch fish, then said, "Follow me, and I'll make you fishers of men."

Church members do not automatically give their money when their names are added to a church roll. They must be taught. This teaching includes showing the need, assurance that money is spent wisely and equitably, and a definite time for commitment.

The early followers of Jesus had to grow up spiritually before they could grow up morally. This holds true in soul-winning, church attendance, and everything pertaining to Kingdom work.

If we do not misinterpret the times, the greatest need of the hour is mature Christians. This need is urgent because we have been so interested in adding that we have failed to really instruct.

In short, Baptists are now woefully short on teaching the Bible concept of Stewardship. Let's not spend too much time lamenting, let us start where Jesus started, showing how to become great givers.—Ralph Douglas, Associate Executive Secretary

Church Music

Another viewpoint

By a MINISTER of MUSIC

JOHN CHRISTY,

ALBERTA BAPTIST CHURCH,
TUSCALOOSA, ALA.

THE most important activity in a Southern Baptist Church is the preaching of God's Word. To enable the best possible response to this it is necessary that an effort be made to prepare the hearts and minds of the listeners. Wise use of adequate, effective music can aid greatly in creating the desired spirit of worship. This can more nearly become a reality when all the people share in the music.

Let All the People Sing—Special emphasis should be given to congregation participation. The progressive pastor and music leaders will seek to develop a program that will grow a singing church, not just a good choir program. Here are some ideas which have proven helpful in creating and maintaining interest.

(1) Let the congregation know of their important place in the worship service. In selecting music for use be sure to include some of the best loved music each service. There is no law which forbids the use of the more familiar, simple, church music by our finest soloist, ensembles, and choirs.

(2) Plan and conduct an improvement event for your congregation monthly or at least once per quarter. One could have a singing Prayer Meeting, a Congregation Hymn Rehearsal, A Sermon in Song with congregation participation, or a Carol Sing.

(3) Allow members of the congregation to suggest hymns to be sung in some of the services. This might be done in advance by use of a suggestion box, or perhaps during a service.

(4) A variety of anthems, hymns, gospel songs, and cantatas are so important for continued growth in interest. Use of the "Hymn of the Month" plan will enlarge the number of hymns known by the people.

(5) Print the announcements in an Order of Service and avoid re-hashing of less important matters. This will allow more time for the people to sing. Include as many selections as it seems wise each service.

Make your people want to sing. Lead them to sing from the heart. When they lift their voices in praise and adoration, God's messenger will find a receptive congregation when he stands to preach.

Missions-Evangelism

Mission products make good

IN A recent issue of the "Illinois Baptist", a picture was carried of James Hefley, a product of mission work in Newton County, and an announcement about a book he has written.



DR. CALDWELL

The book will be released by the Broadman Press Apr. 15. Its title is "Get the Facts" and has ten articles telling "what happens—if" in moral problems facing today's youth. This book by a young man for young people is said to be, "not preachy but rather one of thoughtful provocation".

James serves as a mission pastor in Chicago Southern Baptist Association. In our mission work we don't get to keep all our products in Arkansas, but the Kingdom reaps the benefits.

In thinking of the products of missions let me tell you of an experience I had yesterday. R. A. Hill and I were returning to Little Rock following a speaking engagement in Corning. We drove by Southern College at Walnut Ridge for a brief visit. We called at President Williams' office and learned that he was out of the state. In talking with the young charming office secretary, Mrs. Sterling, I believe, we inquired where she was from. She stated that her home was out in the country beyond Salem. We asked what her name was before marriage and she said, "Tanner". I then inquired if the Tanners near the Wiseman Church were her parents and she answered in the affirmative. I said, "Well I have been to your home and preached in your church."

We talked about how the church was organized a few years ago by the as-

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sociational missionary and how state missions had helped on the building and just a few weeks ago gave a small gift on their new Sunday School rooms.

In her early years there was no Baptist Church in her community and she was saved in service of another denomination. She became Baptist and now her husband is librarian and she is the president's secretary in Southern Baptist College. We can rightly claim her as a product of missions, since it was a mission program that established the Wiseman Church from which she went to Southern Baptist College.—C. W. Caldwell, Superintendent of Missions

Training Union

Attention, pastors:

IF MORE than five from your church are planning to attend the State Youth Convention on Apr. 12, please write to



MR. DAVIS

the Training Union Department for registration cards so that they can be completed before they arrive at the convention. One person from the group can then turn in the cards and get that many programs to give to the group before they enter the auditorium.

Please use selectivity. Some churches use the plan of sending to the convention only those who have been faithful in Training Union over a certain period of time. We are asking the adult leadership of each church to be responsible for the group of intermediates or young people attending all sessions of the convention.

Convention begins at 9:55 a.m. and closes at 7:20 p.m.

TWO BASIC COURSES COMING

THE LAST of the 10 "Category No. 1" Survey Courses is now available. *The Nature and Functions of a Church*, by Dr. Harold K. Graves, president of Golden Gate Seminary. This book, beginning with the New Testament, presents a church as a democratic, autonomous fellowship of baptized believers. It does not deal with organizations and methods. Rather, the four basic functions of a church—worship, proclamation, education, and personal ministry—are magnified.

By May 15, the last of this series will be released: *A Church Organized and Functioning*, by Dr. W. L. Howse and W. O. Thomason. Probably more research and study has gone into this book than any such course in S.B.C. history. It is a study of the tasks of the congregation, church leaders, and the educational organizations as they relate to the four basic functions of a church, as stated above. Also included is a discussion of the means for conducting the programs of a church. One chapter is on the task of the Training Union.

Both books, priced 75c each, will be available at the Baptist Book Store (DI 7-2105), and may be studied individually or in classes.—Ralph W. Davis, Secretary

Evangelism

A tent revival

LAST year Walter Ayers and Mark Short, Sr., conducted a tent revival at DeWitt. This is where Mr. Ayers was



MR. REED

reared, converted and ordained to preach. During the meeting the old tent almost came apart. One night Mr. Short suggested to the people that they should buy Mr. Walter a new tent, since this was his home church. Within a few hours those wonderful Christian people had pledged several hundred dollars. The money was raised in a few weeks and a tent has now been bought. The team is in need of a place to conduct their first revival, May 6-19. The tent company at Memphis has promised to erect the tent free of charge within 200 miles from Memphis for their first revival under the tent May 6-19.

Several pastors have contacted me in the past few years about tents for meetings. Perhaps this is what you are looking for.

Walter Ayers, Box 381, DeWitt, has been pastor at Beryl, where he baptized many souls in this small church. Recently he resigned the church to enter full time evangelism. He is a splendid young preacher and has conducted several good revivals.

Mark Short, Sr., is an evangelistic singer and does a superb job with congregational singing and junior choirs. I can recommend these two very highly to any pastor and church.

Other open dates are June 3-30, Jul. 28-Aug. 10, Sept. 9-Oct. 13 and Oct. 20-Dec. 22. I am convinced we need more open air and tent revivals.

We have many fine full time evangelistic preachers and singers. I do hope our churches will use them. I have the names and addresses of many of these workers. Write me if you want their services.

How long has it been since you have tried to win a soul?—Jesse S. Reed, Director of Evangelism

Woman's Missionary Union

Unusual program

Those attending the evening session of the annual meeting of Arkansas Woman's Missionary Union at Second Church, Little Rock, on Apr. 2 will hear a discussion on Communists' techniques.



MISS COOPER

Foremost among the speakers will be Mrs. Umbelina Landera, former president of Woman's Missionary Union in Cuba and now refuging in the states. Mrs. Landera had been a teacher in Cuba for 17 years. She is a product of Baptist mission work and is one of a large family of denominational leaders. Her two older brothers are ministers and teachers in the seminary there.

Observations will be shared by participants on a symposium. Among them will be Mrs. Charles Whitten, Spain; Mrs. Edward Nelson, Chile; Mrs. Donald Rollins, Alaska; Rev. W. H. Berry, Brazil; Dr. Erwin McDonald, USA.

In the closing message Mr. Ross Coggins, associate secretary of the Christian Life Commission of Nashville, Tenn., will present Christ as the only answer to the world's dilemma.

In addition to the missionaries listed above, Mrs. R. L. Mathis, president of WMU, SBC, will be featured during other sessions of the meeting which will open at 9:30 a.m. Tuesday, Apr. 2, and close at 12:45 noon on Apr. 3.

Conferences on organizational plans will be held Monday evening, Apr. 1. The 75th Anniversary of Woman's Missionary Union will be emphasized at a reception following the Tuesday evening session. On Wednesday morning a breakfast commemorating the 50th Anniversary of Girls' Auxiliary will be held at the Albert Pike Hotel.

Miss Elma Cobb, president, will preside.

CORRECTION!
WMU ANNUAL MEETING
GA Anniversary Breakfast \$1.50
Wednesday's Session 9:30-12:45

—Nancy Cooper, Executive Secretary

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Six Weeks Summer Session

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State RA Congress

THE tenth annual State-wide Royal Ambassador Congress will be held on Friday and Saturday, May 3 and 4, at Gaines Street Church, in Little Rock.



MR. SEATON

The Congress will open with registration at 2:30 p.m. on Friday and close at noon on Saturday. The first session will begin at 3:30 p.m. and close at 4:30. The evening session will begin at 6:50 and close at 9. The third and final session will begin at 9 a.m., Saturday, and close at noon.

The program will include good singing, special music, vocational discussions, fun and fellowship, displays, and demonstrations. Features of the Congress will be missionary messages, inspirational messages and a dedication service.

Each session of the Congress should be attended by every Royal Ambassador chapter member, counselors, assistant counselors, pastors, Royal Ambassador leaders and committeemen, and all men interested in boys and missions. More information regarding the Congress will be mailed to all counselors soon.

ROYAL AMBASSADOR CAMPS

FIVE weeks of State Royal Ambassador camps are planned for this year.

The camping season will open with a camp for Ambassadors, Boys 15, 16 and 17 years of age, the week of June 10-14; and first camp for Crusaders, boys 9, 10 and 11 years of age, will be June 17-21, followed by a camp for Pioneers, boys 12, 13 and 14 years of age, June 24-28. The last camp of the year for Crusaders will be July 8-12; and a camp for Pioneers, July 15-19, will close the 1963 camping season.

Brotherhood organizations should make plans now to send some boys to camp and also to help with expenses of others from the chapter and church. The investment made in sending a boy to camp will be a lasting investment in the life of a boy.

More information regarding camps will be mailed to all counselors and pastors soon.—C. H. Seaton, Associate Brotherhood Secretary

NASHVILLE—Southern Baptist ministers serving as evangelists not employed by any denominational agency will have their names listed in the 1963 Convention Annual if their names and addresses are available. These evangelists should send information to Martin B. Bradley, secretary of research and statistics, SBC Sunday School Board here.

Baptist beliefs

JESUS' DIVINE NATURE

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE New Testament reveals the nature of Jesus as both divine and human (see next week). This divine-human nature is incomprehensible (Rom. 11:33; 16:25-27), but it is real nevertheless.



DR. HOBBS

As divine Jesus is the Christ, the eternal Son of God (John 1:1-2; 8:58; 17:5). He is the Creator of the universe (John 1:3-4; Heb. 1:2). He is the Sphere ("by," *en*, in the sphere of, Col. 1:16) in which creation took place, the immediate Agent ("by," *dia*, through, 1:16) in creation, and the Goal ("for," *eis*, unto, 1:16) of creation. He is the center of the universe (Col. 1:17, "consist," hold together). He is the Lord of all creation (cf. "first-born" and "before," Col. 1:15, 17). He is the "image" (personal manifestation) of the living God (Col. 1:15), and the "express image" (exact manifestation, Heb. 1:3) of His person. Literally, Paul says, "For in him and him alone is permanently and abidingly at home all the very essence of deity, the state of being God in bodily form" (Col. 2:9).

As the eternal Son of God He is "the Lamb slain from the foundation of the world" (Rev. 13:8; cf. John 1:29; Heb. 10:5-7). Yet He became flesh and dwelt among us (John 1:14). In His birth He was conceived of the Holy Spirit and

born of the virgin Mary (Matt. 1:18-23; cf. Isa. 7:14). Thus He possessed no sinful nature (John 8:46; Rom. 5:12-21). He perfectly fulfilled the law of God (John 4:34; Rom. 10:4). He was declared of God to be His Son (Matt. 3:17; 17:5).

His disciples recognized Him as "the Christ, the Son of the living God" (Matt. 16:16; John 11:27; cf. also Mk. 1:23-24). In His transfiguration (Matt. 17:2) the wick of His deity which had been turned low was suddenly turned up to a glorious brightness (G. Campbell Morgan).

Some insist that Jesus never claimed deity for Himself. But note John 3:16, 18; 5:25ff. He repeatedly claimed to be one with God (John 8:54; 10:18, 36-37; 14:6-13; 16:28; 17:21, 24). He performed the works of God (Mk. 2:5-12; John 5:17; 10:25; 11:43f.; 17:4). Without protest he allowed others so to declare Him (Matt. 14:33; John 1:49). Under oath He admitted that He was the Son of God (Matt. 26:63-64; v. 64, "thou hast said" in the Greek is such an admission; cf. 27:43).

So Jesus died as the Son of God (Luke 23:46; cf. Matt. 27:54). His resurrection proved His deity (Matt. 12:38-40; Rom. 1:4; cf. Acts 2:23-24; 3:14-15; Phil. 2:5-11). Thus "God was in Christ, reconciling the world unto himself . . ." (II Cor. 5:19). With Thomas we can say, "My Lord and my God" (John 20:28).

*Beacon Lights
of Baptist History*

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

Particular Baptists

IN discussing the transformation of General Baptist to the Particular Baptist view it would be incomplete without knowing what was involved.

According to Particular Baptists it meant a regenerated and baptized membership instead of a converted and baptized membership. They emphasized regeneration instead of baptism as did the General Baptists.

It meant a closely organized body which took strict account of belief, conduct and life of its members. Particular Baptists celebrated the Memorial Supper regularly. Discipline of members was stressed. General Baptists' churches were loosely organized and discipline of members was almost unheard.

The solidifying influence of the Particular Baptist view was found in the acceptance of a church covenant. The first part of the covenant set forth a system of Calvinistic theology in its most rigid form. The latter part stressed discipline. Carried to the extreme the former statements ultimately proved to be harmful, but at this time in Baptist history they served to be helpful.

Don't think this document an idle form. It became the program of instruction and indoctrination for the members of the churches then and for many years to follow. Rare was the preacher who had the education or native ability to depart from it.

For the average minister and member it circumscribed the range of religious thought. In this the preacher was rigidly trained. He meditated upon its precepts day and night and sought in every sermon to teach them to his peo-

ple. He had no other message. His lack of books, periodicals, and religious knowledge made him dependent upon this. He thought he had not only the truth but the whole truth. He learned his lessons well, preached with might, but in time swung more and more toward hypercalvinism and anti-missionism.

Calvinism made Particular Baptists bold, but the blessings of discipline were equally as important. Holiness of life was emphasized. Morals were strengthened, fellowship deepened, responsibilities revealed, mutual helpfulness enjoined, regular worship of God on the Lord's Day observed, and unity was strengthened.

Baptist bumper stickers

NASHVILLE—For the second year, two-color bumper stickers are available free to those driving to the Southern Baptist Convention.

Saying, "Southern Baptist Convention, Kansas City, May 7-10," the blue-and-green luminous stickers will call at-

tention to the meetings and also help fellow Baptists identify one another as they travel.

The bumper stickers are made available by the Southern Baptist Convention Executive Committee. To obtain one write to: Bumper Stickers, care of the Baptist Program, 460 James Robertson Parkway, Nashville 3, Tenn.

When ordering for more than one person, be sure to list individual names and addresses so duplications can be avoided.

DISCOVERY

BY MAY HARRIS GRAY

Fort Smith

DOWN by the moss bank
Deep, so deep,
I found a bed of violets
Still half-asleep.

I SAW small petaled faces
With wonder looking up;
I saw bees drinking honey
From every dewy cup.

I FOUND a tiny open tomb
Deep beneath the sod;
I found more than violets:
I found the pulse of God.

—From *Good Housekeeping*,
Used with permission

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July 2-3-4, 1963
DALLAS, TEXAS

Conference theme SPIRITUAL CONQUEST . . . NOW!

Tuesday night, July 2

PLACE—MEMORIAL AUDITORIUM, DALLAS, TEXAS

- 7:00 P.M. Song service—W. Hines Sims
- 7:25 P.M. Scripture, Supplication—John Havlik
- 7:30 P.M. Introductions
- 7w;45 P.M. Message^{7/8}“Spiritual Conquest . . . THE Challenge”—Warren Hultgren
- 8:20 P.M. Song and special music
- 8:30 P.M. Message—“Spiritual Conquest . . . Now!”—Billy Graham

WEDNESDAY MORNING AND WEDNESDAY AFTERNOON OF JULY 3 will be devoted to sectional meetings for pastors and church staffs, church councils and church members, associational officers and denominational leaders.

Wednesday night, July 3

PLACE—MEMORIAL AUDITORIUM

- 7:00 P.M. Song service—W. Hines Sims
- 7:25 P.M. Scripture, Supplication—F. M. Dowell, Jr.
- 7:30 P.M. Message—“Spiritual Conquest . . . My Personal Testimony”—Jimmy Karam
- 8:00 P.M. Message—“Sipritual Conquest . . . Our Churches”—C. E. Autrey
- 8:35 P.M. Song and special music
- 8:45 P.M. Message—“Spiritual Conquest . . . Into All the World”—Baker James Cauthen

Thursday morning, July 4

PLACE—MEMORIAL AUDITORIUM

- 9:15 A.M. Song service—Dick Baker
- 9:30 A.M. Scripture, Supplication—Ralph Longshore
- 9:35 A.M. Message—“This Is the Way We Do It”—Joe Blinco
- 10:05 A.M. “Spiritual Conquest . . . Planned Action”—Panel discussion:
 1. Proficient preparation—J. A. Pennington
 2. Satisfactory survey—C. Wade Freeman
 3. Associational Evangelism clinic—Eugene Pratt
 4. Evangelism Plan Book—Ralph Longshore
 5. Two-weeks revival—John Havlik
- 11:05 A.M. Song service and special music
- 11:20 A.M. Message—“Spiritual Conquest . . . Preaching”—W. A. Criswell

Thursday night, July 4

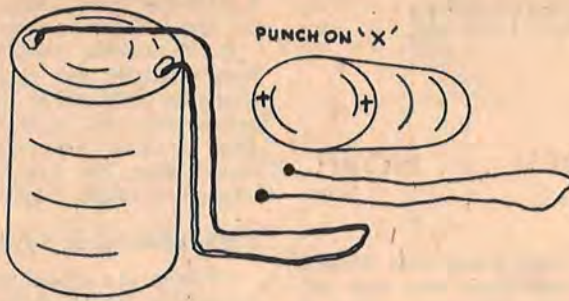
PLACE—COBB STADIUM

- 7:00 P.M. Song service—Dick Baker
- 7:25 P.M. Scripture, Supplication—Harold E. Lindsey
- 7:30 P.M. Message—“Spiritual Conquest . . . Power”—Ramsey Pollard
- 8:05 P.M. Song and special music
- 8:15 P.M. Message—Billy Graham

WEDNESDAY, JULY 3, from 4:15 P.M. until 6:00 P.M. and all Thursday afternoon, July 4, will be given to directed witnessing. The Dallas churches will provide the cars and drivers to take each person attending the Conference to make personal soul-winning visits.

PLAN NOW TO ATTEND THIS FIRST CONVENTION-WIDE CONFERENCE—WITH EVANGELISM MOTIVATIONS AND METHODS PROGRAMMED FOR YOU.

SPONSORED BY THE DIVISION OF EVANGELISM OF THE HOME MISSION BOARD



TIN CAN STILTS

HERE is an easy way to make stilts. All you need is some rope—old clothesline is good—and a couple of cans. Get the tallest cans you can find. Probably you will be able to find two of the tall slender cans fruit juice comes in. These are the best.

Next, punch holes in the bottoms of the cans near the edges, one on each side as in the picture. Then cut two pieces of

clothesline, each piece twice as long as the distance from the bottom of your foot to your waist. Put the ends of the clothesline through the holes in the cans and knot them so that they will be secure.

After that, just stand on the cans and use the loops of clothesline to hold them in place. With a little practice you will even be able to run with your stilts.

THE PUSSY WILLOW TREE

M

BY SUE BRADLEY

SINCE the first warm day in March, Lori had been watching the only pussy willow tree in Toad Hollow. This year she was determined to get the best bunch of pussy willows. Last year her friend Dina had been ahead of her.

"Guess I wasn't very wide-awake," Lori decided. "She won't catch me sleeping this year."

Yesterday she had checked the tree carefully and found, though the weather had turned cold, that the first buds were beginning to show their furry tips. Lori's eyes sparkled as she thought how pretty they would look in the blue vase on the mantel.

She looked again the next morning before going to Sunday school, but it was still cloudy and cool, and the buds had not opened.

Sunday afternoon the sun came out warm and bright. Before time for school Monday morning, Lori hurried to the edge of the marsh.

It's so warm out, thought Lori. Surely they will be ready this morning. I will hurry and pick them ahead of Dina.

Sure enough, the mild weather had brought forth the soft gray sprouts. In the morning sunlight they looked like big drops of gray fur.

Lori eagerly gathered a big armful. Then she stood back and surveyed what was left.

"Dina can have the scrawny ones this time," she declared.

Come to think of it, she hadn't seen Dina since Friday. She had been so busy watching the tree that she hadn't missed her. Now she remembered, too, that Dina

had planned to come over Saturday to help with the rabbit fence. It probably was too cold for her, Lori decided.

When Lori arrived at school, she looked for her friend, but Dina wasn't there. Lori began to miss her. She kept looking toward the empty seat wondering why Dina had stayed out.

After school Lori took the side road which led to Dina's house. Dina's mother met her at the door.

"Dina would love to see you," she said "but she has the measles. So you had better not come in. She has been fretting because she couldn't come over to your house. Now she has to miss school. She is very unhappy," her mother explained sadly.

On the way home Lori thought, "It is good to be out in the fresh sunshine. It must be boring to have to stay in. She remembered when she stepped on a nail and had to stay off her foot for two days.

"I'll be busy in school all week, and after school there is the rabbit fence to fix."

As soon as she arrived home, Lori went straight to the mantel. She carefully lifted out the bouquet of pussy willows, wrapped the stems in wax paper, and carried them to her friend's house.

Dina's mother looked surprised. "Thank you so much," she said gratefully. "Last year Dina picked them for her Aunt Lydia, who was sick. Now that Dina is in bed, you have picked them for her. She is fortunate to have a friend like you."

"I thought Dina wanted them for her-

HAVE you tried the fun game of remembering the names of groups of different objects? Objects, such as a comb, compass, thimble, and marble, are placed on a tray or table. The game, after a quick glance, is to try to name as many of the objects as possible. You'll find this memory-test game exciting and a real challenge.

Learning to remember things about us is important in that it keeps us alert and curious. When we become curious about the "why" and "how," we begin to really think.

It is fun to visit a zoo and later try to remember the strange, exciting animals, birds, and fish. You'll find yourself wanting to know more about the way wild creatures live in our wonderful natural world.

Many famous people have trained their minds, when they were young, to remember in sharp, careful detail objects, land areas, islands, rivers, trees, flowers, gardens, and ponds as well as other items. Later, as their memory grew and their ability to grasp details became sure, they found themselves in important positions as scientists, explorers, statesmen, and military men.

The memory of sharp detail of maps, safety rules, and lifesaving precautions, along with the habits and ways of different peoples, islands, and countries, has helped countless servicemen. Air-men, soldiers, marines, and sailors have saved their own lives as well as the lives of many others.

Daniel Webster, one of the most famous men in American history, began as a boy training his mind to remember the articles in shop windows. After a quick, sharp look, he would walk on, mentally naming as many articles as he could.

When he started this practice, he could remember only a few things. He kept it up until he could remember more and more. His great mind and knowledge of things in our wonderful world, along with his rich, eloquent voice, made him an outstanding man in history.

When asked what was the greatest thought that ever occupied his mind, he answered: "The thought of my personal responsibility to God."

Our Bible reminds us many times to remember. "Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth" (Psalm 105:5).

self," Lori mumbled under her breath. "When she gets over the measles, I will tell her how greedy I was and ask her forgiveness."

On her way home Lori made herself a promise.

She thought, The next time I will not be so hasty. I was so wrapped up in my own wants that I thought Dina was being selfish, too.

Ready for Christ's coming

BY EUGENE RYAN
Pastor, Lonoke Church
March 31, 1963
Mark 13

THIS quarter's study began with the announcement of Jesus' public ministry; it ends with the forecast of His return to the earth. In the passage before us there are admittedly grave difficulties of interpretation, which have engaged the most brilliant intellects of every age. It should be stated that there are no quick or easy answers to these problems. A. T. Robertson said that in this discourse of Jesus we have the most difficult problem in the Synoptic Gospels.



MR. RYAN

THE BACKGROUND

Jesus utters this discourse about His second coming against the background of the impending destruction of the Temple and the city of Jerusalem. The chief difficulty arises from the fact that these two ideas are so interwoven in the context that it is difficult to tell when He is talking about which.

But in this regard the grossest error of which we could be guilty would be to abandon our study and thinking of this very important subject, simply because of this difficulty. One danger is that we will major on the problems of the passage rather than the promises of God.

THE FACT OF THE SECOND COMING

Jesus stated unequivocally that He would return to the earth. This points up the uniqueness of Christian theology. Paramount in Christian teaching are the inseparable truths of the Resurrection and the Second Coming. Christianity alone proclaims a living Lord. Jesus taught, healed and acted with authority upon the earth, not only because He was the Son of God, but because He is the living, reigning Lord. Even so, He will come again with authority. This authority will carry with it the pronouncement of eternal doom to those who have rejected Him.

We must be faithful in our proclamation of the truth of the personal and imminent return of our Lord. Some have rejected this literal teaching. They maintain that Jesus came in judgment at the destruction of the Temple and Jerusalem. Or it is said that Jesus comes in the experience of conversion. "Some

scholars insist that Jesus was himself merely a wild enthusiast who was carried away by the Messianic hopes of his people." (A. T. Robertson *Harmony of the Gospels*, page 173). While there is an element of truth in these first two assertions, they are not adequate interpretations of the passage before us. If we believe anything Jesus ever said we are compelled to accept His statements regarding His final return to earth.

THE MOMENT OF HIS COMING

Some have gotten into deep water by their own private interpretations of the passage at this point. This they have done in spite of Jesus' repeated warnings about the uncertainty of the time of his coming. Jesus urged upon His bearers alertness and vigilance in respect to this event. In the companion passage in Matthew, Jesus resorts to five parables to enforce this truth. In each case He emphasizes this unpredictable element of His return.

But there are those among us who yet are engaged in the ridiculous business of attempting to forecast the time and manner of that second coming. Jesus simply said, "No one knows."

A few have gone up on mountain peaks in anticipation of that return. Others have declared that the world would come to an end at a specified time. Their stupidity should be a lesson to us lest we be too dogmatic where evidence is inconclusive. Some have taken the precarious position of insisting that some prophetic utterances are yet to be fulfilled before He can return. They are saying, "We know when Jesus is coming. We know He is NOT coming today." As far as this writer is concerned Jesus could come today. Since we do not know when it will be, we must live under the assumption that it could be at any moment. This is the only way we will maintain an attitude of watchfulness. One thing is certain: The Second Coming of our Lord is almost two thousand years nearer than when he uttered this discourse.

There is a parallel between the destruction of the Temple and His second coming. Both will come with dramatic suddenness. Both are inevitable and irrevocable. In regard to the temple there is an interesting sidelight. All three of the synoptics begin this passage with a reference to the obvious beauty and apparent permanence of the Temple. The Jews just could not believe that

God would permit it to be destroyed as it once had been. They were not looking for its destruction nor for His return.

Is it possible that we might be so busy adorning our sanctuaries that we would be oblivious to His coming? Some people say that they never expect the Lord to come; others say that they do expect Him, but live as if it could not happen in their lifetime.

THE DOUBLE STANDARD

Oftimes the appeal is made for right conduct on the basis that there are some things that one would not want to be caught doing when Christ returns. Is this not one form of hypocrisy? Jesus can never be deceived about our conduct. If we engaged in wrong-doing He sees us now, and we are accountable to Him now. The attitude of watchfulness will help to regulate our conduct. We must look perpetually for His return, but we cannot afford, like some in the first century, to sit down and do nothing. We should be like the people in Nehemiah's day who rebuilt the wall of Jerusalem. They built with one hand; they held their swords in the other, and they took off their clothes only to wash them. They were vigilant and expectant.

If we really believe in the Second Coming what should our attitude be toward those who at present are not prepared for the coming of the Lord? Can we be consistent with such belief without exerting every reasonable effort to win them? If we considered the full implications of the Lord's coming we would be compelled to make some adjustments in our manner of living.

Recently a five-year-old in our church asked His mother, "How do we get up to where Jesus is?" This, like all our other questions relating to His coming will be answered when He returns. Meanwhile, we must watch and wait.

It may be at mid-day, it may be at twilight,

It may be perchance that the blackness of midnight

Will burst into light in the blaze of His glory,

When Jesus receives His own.

O Lord Jesus, how long, how long
Ere we shout the glad song?

Christ returneth! Hallelujah!
Hallelujah! Amen, Hallelujah! Amen.

POINTS TO PONDER

Do we let other thoughts obscure the glorious truth of Christ's return?

Do we leave the impression with the world that we are expecting His return?

Are we telling others to get ready for His return now?

Would we like for Him to return today?

March 17, 1963

In other words

PROFESSOR, to parked motorist: "I say, your tubular air container has lost its rotundity."

Motorist: "What—?"

Professor: "The cylindrical apparatus which supports your vehicle is no longer inflated."

Motorist: "But—"

Professor: "The elastic fabric surrounding the circular frame whose successive revolutions bear you onward in space has not retained its pristine roundness."

Just then a small boy came along and shouted: "Hey, mister, you got a flat!"

Who would?

A FARMER, in great need of extra hands at haying time, finally asked Si Warren, a town character, if he could help him out.

"What'll ye pay?" asked Si.

"I'll pay what you're worth," replied the farmer.

Si scratched his head a minute, then said, "I won't work for that!"

The gallant man

THE bus was crowded when the young lady got on, and a young man attempted to rise. She pushed him back gently, and he tried to rise again.

"No, no, thank you," she said pushing him back again.

"Please let me get up, lady," he protested. "I'm three blocks past my stop now."

Dress rehearsal?

SIX parachute troopers were up for rehearsal. The sixth was about to jump when the C.O. queried, "Hey, where's your parachute?"

"Oh," replied the sixth, "I thought this was just a rehearsal."

Wisdom

SIX housewives living in the same apartment building fell into a dispute of such magnitude that it resulted in their being hauled into court.

When the case was called they all made a concerted rush for the bench and reaching it, broke into bitter complaints at the same moment.

The judge sat momentarily stunned, as charges and countercharges filled the air. Suddenly he rapped for order.

When quiet had been restored, the patient magistrate said quietly: "Now, I'll hear the oldest first."

That closed the case.

Convenience

I rather like the explanation one man gave when asked why he ate with his spoon. "Because," he answered logically, "the knife is slippery and the fork leaks."

A—Abstinence, to make our lives sublime p10.

B—Bookshelf, p10.

C—Caroline Association p13; Child, unbaptized who dies (CMH) p14; Children's Nook p21; Christ's coming (SS) p22.

D—Deese, William dies p12; Discovery p19; Disposition (Middle of Road) p15.

E—Earle, First Church burns note p18.

F—Fasting and self-indulgence (GL) p15; Fulton Church first (Ex. Bd.) p16.

G—Gambling, Hot Springs crime (E) p8; Greene County Association, p18.

H—Hager, Marilyn visits book store p13; Harris, Mrs. Eva M. dies p11; Henderson State College favorites, p12.

J—Jesus' divine nature (EB) p18.

K—Kennedy tax proposal, Let's take a stand, p7.

L—Liberty Association p18; Little Rock, First Church presents "Samson", p11.

M—Myers, Rev. Paul to Bentonville p12.

N—New Orleans Seminary alumni breakfast p12.

O—OBC Tigers to All-AIC p12

P—Particular Baptists (BL) p19; preacher poet p15.

R—Revivals, coming p13; statistics p12.

S—Savage, Dr. E. Fred to Swifton p11; SBC evangelistic conference p24; SBC at Kansas City, where the real need pp8-9; Theme of sweet reasonableness, p9; bumper stickers p19; Back on the track (E) p3; a one-year term (letter) p4; Southern College fully accredited p12; Walnut Ridge on top (E) p3; Shannon, Robert C. ordained p12; Smith, Wayne to Fayetteville p12.

T—Travel discounts (letter) p4; Traskwood argument (E) p3; letters p4; Two-way traffic (PS) p2.

W—Warren, C. C. p6.

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.

Church	Sunday School	Training Union	Additions
Alpena, First	77	45	
Osage Mission	29	13	
Arkadelphia, Park Hill	146	86	1
Benton, First	645	139	
Berryville, Freeman Hts.	182	78	
Black Rock, First	102	63	2
Blytheville			
First	706	205	
Gosnell	328	183	2
Camden, Cullendale	478	189	2
Crossett, First	570	222	3
Dumas, First	336	120	6
El Dorado, First	886	218	6
Northside Chapel	38		
Fort Smith			
Calvary	355	148	12
First	982	467	10
Missions	467	187	
Grand Ave.	746	329	10
Mission	23		
Temple	279	115	
Towson Ave.	198	89	5
Green Forest, First	181	44	
Rudd Mission	41		
Gurdon, Beech St.	163	71	
Harrison, Eagle Hgts.	302	103	8
Huntsville, First	90	18	
Kington	22	23	
Combs	20	18	
Jacksonville			
Berea	115	70	2
First	650	188	18
Marshall Road	111	57	
Second	185	65	1
Jonesboro			
Central	538	208	
Nettleton	245	109	
Lavaca, First	232	138	
Little Rock			
First	984	428	
White Rock Chapel	34	11	
Immanuel	1321	439	8
Forest Tower	43	24	
Kerr	37	25	
Rosedale	260	106	3
McGehee, First	443	195	
Chapel	71	41	1
Marked Tree, First	189	63	1
Monticello, Second	270	123	7
North Little Rock			
Baring Cross	884	293	26
Southside Mission	92	17	
Camp Robinson	61		
Bethany	201	85	5
Highway	231	86	
Park Hill	827	216	1
Sylvan Hills	325	137	2
Piggott, First	350	176	3
Pine Bluff, Centennial	239	104	
Russellville, East Point	88	39	
Smackover, First	315	148	
Mission	25	22	
Springdale			
Caudle Ave.	186	94	
First	470	161	
Van Buren, First	474	186	3
Vandervoort	62	50	

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Bible in schools

WINONA LAKE, Ind. (EP)—The executive director of the Baptist Joint Committee on Public Affairs said here that Baptists oppose the use of the Bible for devotional purposes in the public schools.

They also object to any kind of compulsory religious instruction and to the "formulation, requirement, or promotion of prayers by the legislative, administrative or judicial branches of government," said Dr. C. Emanuel Carlson.

Dr. Carlson outlined the "Baptist Approach to Church-State Relations" at a Conference on Church-State Relations sponsored by the National Association of Evangelicals.

While not referring to the Bible by name, Dr. Carlson discussed "religious books." He said the "proper use of religious books within the context of various learning situations requires finer sensitivities than can be prescribed by laws and court decisions."

Baptists, he said, see no need for restraints on the "objective study" of religious books as literature, history, and philosophy in public schools, but they would not "impose such study unduly by means of laws and requirements."

Dr. Carlson declared, however, that the use of religious books for "devotional purposes or with objectives of religious commitment in schools groups gathered by compulsory school attendance laws seems inappropriate to our judgment."

The Bible Belt

CHARLOTTE, N.C. (EP)—The traditional picture of the Southern "Bible Belt" where Christians interpreted the Bible literally and preachers exercised public influence is fast disappearing from the American scene. At least, so says a survey made in this area by the Charlotte Observer.

After interviewing more than 100 ministers, businessmen, housewives and other residents, the daily said it found that "we live not so much in the 'Bible Belt' as on the fringe of an area that used to be the 'Bible Belt.'"

If Christians still live in the belt, the paper concluded, they do so "in part by

habit and tradition and in part by public appearance."

Christians "no longer are nearly unanimous in their views on religious matters," the Observer continued, "and the literal acceptance of the Bible as the final guide to action is perhaps the single point on which the most people disagree."

"While the 'Bible Belt' itself is revered as a source of all religious guidelines for almost all those interviewed," the daily said, "just what the Bible means is far more likely to be a matter of personal interpretation than a matter of denominational doctrine. This is just about as true for one denomination as it is for another."

Only four epistles?

GLASGOW, Scotland (EP)—A Mercury computer, "fed" with a quarter of a million words of Greek prose, came up with a "finding" here that St. Paul was the author of only four of the 14 Pauline Epistles in the New Testament.

Results of the "scientific tests" are to be published in April by Dr. G. H. C. MacGregor, professor of Bible criticism at Glasgow University, and the Rev. A. A. Morton, minister at Culross Abbey, Fife.

The men worked together in "programming" the computer and analyzed the results of a stylistic inquiry into use of the word "and" in the Epistles and in work of other Greek authors.

Observers here said this was the first work of Bible criticism by the two scholars based entirely on results from a computer.

Mr. Morton claimed that "this paper will present for the first time scientific evidence in support of the theory that only four Epistles—Romans, Corinthians 1 and 2 and Galatians—were written by Paul."

Associated Church Press

NASHVILLE, Tenn.—Agencies of several Protestant denominations serve as host here for the 1963 meeting of Associated Church Press April 3-5.

The meeting will draw 125 editors of religious papers from across the nation. In addition, staffs of periodicals published in Nashville are planning to attend some of the local sessions.

Speeches and discussions on race relations, editorial know-how, inter-faith understanding, religion in Russia, the Peace Corps, the White House press organization, ecumenical trends and religion in politics are on the agenda.

Personnel on the program include Sen. Estes Kefauver (D., Tenn.); Lloyd Wright, Washington, public affairs officer for the Peace Corps; Eugene Wyatt, Sunday editor, the Nashville Tennessean; Lewis Hooker, Richmond, president, Virginia Bar Association, and An-

drew T. Hatcher, assistant press secretary, The White House.

Arkansans attending will include Alfred Knox, editor of the Arkansas Methodist, and Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine.

New reference Bible

NEW YORK (EP)—A new English Reference Bible in the King James Version, with a short Concordance, has been published by the American Bible Society here.

It said the 1,435-page volume, in preparation by Biblical scholars since 1946, is the first reference Bible published by the interdenominational agency since it was founded in 1816.

The society said that hundreds of ministers, theology professors, editors, writers and laymen from nearly 30 denominations were asked to suggest the contents of a reference Bible.

Included in the new edition are alternative translations based on older and more accurate Hebrew and Greek manuscripts than were available to translators of the King James Version more than 350 years ago. The Bible also has a list of some 500 words and phrases which were accurate when used but are now archaic and obsolete.

Among other features are eight Biblical color maps with an index, type set in paragraphs instead of traditional verse, section headings suggesting contents, and footnote references on each page.

The accepted American style in spelling is used for many words, such as "color" for "colour," and "show" for "shew." In addition, Old Testament names of persons and places quoted in the New Testament are spelled the same in both Testaments.

The differences in the King James Version can be traced to the fact that the Greek and Latin spelling was followed in the New Testament and the Hebrew in the Old.

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