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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MAY 30, 1963

On pay for women

CLABE Hankins came breezing in from Bunker Saturday to sell a dozen eggs and pick up a can of coal oil and a plug of Star Navy. The old fellow was mightily disturbed. He had just heard the U.S. Senate had voted to pay women as much as men, "for equal work."



ERWIN L.

Clabe is like a lot of the rest of us, he sometimes gets awfully hot and bothered about something that's much farther removed from him personally than the top of Mt. Nebo. For instance, Clabe's wife, Sal, has never been gainfully employed except as a cottonpicker, and the pay's the same for both sexes, in the cotton patch.

But now that Clabe has brought up the subject, it's a bit surprising that "equal pay for women for equal work" has not come about a long time before, as desperate as politicians always are for votes!

About the only argument I've heard for paying a man more than a woman for the same work is that men are heads of families, and, therefore, are paid more so that they can take care of their family responsibilities. But in this cold, sometimes cruel world, the pay is more likely to be set on the basis of what a workman (or workwoman) is worth to his employer than on how many young'uns he has.

Some hardheaded employers are no longer willing to concede that the husband is necessarily head of the family. Women are fast becoming breadwinners rather than bread makers.

It used to be, on the farm, that "all hands and the cook" chopped cotton, thinned corn, dug potatoes, made hay, killed hogs, and did whatever else had to be done. But there are not many field hands anymore. We've all got to have white-collar jobs.

The woman who is content to stay home and spend what her man makes is a lot smarter, the way I see it, than the one who insists on leaving the house to work by her husband's side even for "equal pay."

Erwin L. McDonald

IN THIS ISSUE:

WHETHER from the East or from the West, Southern Baptists are together on fundamentals. So says Editor Gainer E. Bryan Jr. of The Maryland Baptist in his analysis of the Kansas City convention beginning on page 6.

* * *

TO PURSUE a career after the pattern set by Christ, three things are required: wisdom, stature and favor. Mrs. J. H. Street in her "Courtship, Marriage and the Home" this week quotes Dr. Robert L. Browning's message "Christ in My Career of Medicine." You'll find his thought-provoking manuscript on page 11.

* * *

PRESIDENT Kennedy sends a laudatory telegram to be read at graduation exercises of Southern Baptist College, when his assistant, Brooks Hays received a special citation as "Distinguished Baptist World Citizen." Complete coverage of the Walnut Ridge event is on page 8.

* * *

SILOAM Assemblies time is nigh. For this year's program and speakers see pages 12 and 13.

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Arkansas Baptist
news magazine

MEMBER:
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Evangelical Press Ass'n

May 30, 1968

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ARKANSAS BAPTIST

How honor the dead?

TODAY is Memorial Day. What started out to be a day of special remembrance for soldiers who lost their lives in the War Between the States has become a memorial day not only for the dead of all our wars, but for all our dead.

It is fitting that we should have a special day each year to remember our dead and that we should give serious thought to honoring those who lived and died and have gone before us to the Great Beyond. This is a good time for us to ask ourselves a very pointed question: How do you honor the dead?

Cleaning graves, straightening gravestones, and laying beautiful wreaths upon the hallowed mounds is a common practice at this time of the year. And this is as it ought to be. But those of us who are Christian must not have our faith and our hope eclipsed by dark fears of paganism. When we stand at the graves of our loved ones, let us remember the words of the angel at the empty tomb of our Lord: "He is not here, for he is risen."

Certainly we are doing no honor to the departed to imagine they are prisoners of the tombs that hold the dust of their physical bodies. Nor do we honor them when we permit grief to wreck and ruin our own lives and keep us imprisoned in sorrow and despondency for the rest of our earthly days.

How do you honor the dead? How honor the lad who died in the bloom of youth that we Americans might go on being a free people, having freedom from fear, freedom from want, freedom of worship, and freedom of speech?

Not by giving in to fear.

Not by wasting or failing to make proper use of the natural resources handed to us.

Not by living wilful, ungodly lives.

Not by using our freedom of speech to tear down our own government, or keeping quiet and leaving radio, television and the press to those who are selfish and irresponsible.

How honor the dead? How do you honor the memory of a saintly mother, of a God-fearing fa-

ther? Not merely with grateful tears, as appropriate as they always are, but with purposeful endeavor to be the sons and daughters they longed for us to be: by using our opportunities and heritage to be blessings to others and to help make our nation truly great.

How honor the Saviour, who died for you and rose again and is alive forever more? Not by cowering at the thought of physical death, but by the sure-footed walk of faith that proclaims to all the world and to the heavens:

"Because he lives, we shall live also."

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

We honor the memory of our loved ones with nothing we can buy. We honor them, if we honor them at all, with the lives we live.

We honor our Christ, who died and is now alive forever—if we honor him at all—with consecrated hearts and dedicated heads, hands, and feet.—ELM



LETTERS TO THE EDITOR

the people SPEAK

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

Available for work

YOUR May 2nd. issue, (page 5), carried a pastor available article. I would appreciate a similar consideration. I am a Southern Missionary Baptist preacher, ordained, by Twelfth Street Baptist Church, 1950, at Paducah, Ky.

I am a co-operative Baptist, having been entrusted with several responsible associational positions, including the vice moderatorship of my association.

I am married, living with my wife and three small children. I have never been divorced, arrested; do not use alcohol or drugs. I believe in home, state and foreign missions, training union, and Sunday School. I believe in (and practice) tithing. As a Baptist, I know the eternal security of the believer, and salvation through the blood of Christ only.

I have never been in "church trouble" or called to task concerning my doctrine or leadership.

I have organized several missions, which are now churches. I love to preach and teach God's word, and to visit on the field. I have the A.B. Degree, and lack nine semester hours toward the master degree.

My church membership is presently with Calvary Baptist Church, Blytheville, Ark. I would like to give as references: Rev. John Tracy, Kentucky Temperance League, Louisville, Ky.; Dr. Carlyle Marney, Myers Park Baptist Church, Charlotte, N.C.

I am presently employed as teacher of fifth grade, Gosnell School, Blytheville, Ark. — Rev. Jack G. Smith I, 1317 West Ash St., Blytheville

From 'small idea'

PLEASE let me express my appreciation to you for the fine way you reported the recent achievement of Southern Baptist College in attaining full N.C.A. accreditation. I thought the cover page was very appropriate. I've watched with growing pride as the institution has come from a small idea originating maybe in my own mind—to the great educational institution it is today.—W. O. Taylor, Little Rock (Assn. missionary at that end of the state when Southern was founded.)

National Library Week

NATIONAL Library Week in our churches would have been a failure without your help in telling our people about it. "Thank you" seems such a small thing to say for such a large contribution to the church library ministry in our churches.

We do sincerely appreciate your consideration in using the National Library Week materials in the Arkansas Baptist Newsmagazine. The layout is attractive, and the space exceeded our expectations.

The coverage you gave helped to tell our churches about the value of a church library. As a result of the promotion during April, it appears that over 500 new libraries will be started in our churches. The final figure is not in, but your help made this accomplishment possible.

We would appreciate it if you could send us up to twenty-five copies of the issues of Arkansas Baptist Newsmagazine in which you carry articles on the church library emphasis. We will be happy to pay for them. These will be used in the follow-up promotion.

You will be happy to know that to date we have registered 498 new libraries.—Wayne E. Todd, Secretary, Church Library Dept., The Sunday School Board of Southern Baptist Convention, Nashville, Tenn.

Southern Baptist College

AS a businessman in Walnut Ridge, I want to thank you for the nice article and congratulations extended to Southern Baptist College in your newsmagazine for their recent accreditation by North Central Association.

Southern Baptist College is a tremendous contribution to the community of Walnut Ridge economically, culturally and spiritually.—E. E. Summers, Hob Nob Restaurant, Walnut Ridge

Suspicious confirmed?

THANK you very much for sending me the issue of the news magazine which carried the very excellent article by Ralph Creger. I also liked several other articles in the paper. It confirms a suspicion I had that you are doing a good job.—Walter L. Moore, Pastor, Vineville Baptist Church, Macon, Ga.



Cubans in Pine Bluff

IMMANUEL Church, Pine Bluff, recently resettled the Alonso-Santa Cruz family, becoming the first church in the state to relocate a Cuban Refugee family.

The Cubans arrived April 22, via Trans-Texas Airline. The family includes the mother, Mrs. Grela Alonso-Santa Cruz; a daughter, Consuelo Yolanda, age 21; two sons, Guido, age 16, and George, age 14.

The church rented them a home and furnished it throughout.

The family had made professions of faith at Sunset Heights Baptist Church, in Miami, and will be baptised at Immanuel by the pastor, Dr. L. H. Coleman.

The family is now self supporting. Mrs. Santa Cruz works as waitress at National Bowling Lanes and the daughter works as stenographer at Ben Pearson Co., Inc.

Many of the church members feel this is the greatest single thing the church has ever done, Dr. Coleman reports. "This really is missions in action," he states. "I hope some of the other churches will receive this same blessing which we have experienced. It has done something great for our people."

Moyers sees improving American image

"THE Peace Corps has wedded American idealism with practical pragmatism to get the job done," Bill Moyers, deputy director of the Peace Corps, told the graduating class of Ouachita College at commencement exercises in the A. U. Williams stadium at the college Sunday evening.

Stating the purpose of the Peace Corps as twofold: to encourage the emergence on the world scene of truly independent nations, and helping such nations to fashion their ambitions and "culture the society best suited for them," Moyers added: "We hope the society in each case will be democratic," he added.

Due to the positive approach of the Peace Corps program, the "image of the ugly American is slowly being replaced by the image of the true American," he said.

Leave for Phelps

A year's leave of absence is being granted Dr. Ralph A. Phelps Jr., president of Ouachita, "for travel, study, writing, or any combination of these." Making official announcement of the leave was Dr. R. L. South, pastor of Park Hill Church, North Little Rock, a former member, and for sometime, president, of the Ouachita board of trustees.

South lauded Phelps for his leadership and for the remarkable progress of the college under his ten-year administration. From an enrollment of 489, in 1953, the college has grown to an enrollment of 1,438 for the current year, advancing from third largest to the largest private college in the state.

Under the Phelps administration the assets of the college have risen from \$1,519,000, the figure in 1952, \$6,121,000, in 1962. New building has included five dormitories, three of them of permanent construction; a new cafeteria; the Bible Building; a new wing added to the library; the new athletic plant; and a year-round swimming pool.

The college has gained admission to the National Association of Schools of Music, an enviable distinction in music education, and the Home Economics department has been given vocational approval by the U.S. Department of Health, Education, and Welfare.

Graduate programs have been established leading to the M.A. and the M. Edu. degrees, and these are fully accredited by the North Central Association of Colleges and Secondary Schools.

Dr. South commended President Phelps for his "total honesty" in making known to the Ouachita trustees the real needs of the college, at all times; for not necessarily taking the easy course, in administering the college affairs; and for his "passion for Christian education in today's world."

Dr. Phelps said he would probably not begin his leave until fall and that he would either write or work on a doctor's degree in higher education at Indiana University. The present administrative staff will carry on in his absence.

Degrees were conferred upon a class of 163. (The roster was carried in a previous issue of the *Arkansas Baptist Newsmagazine*.)

Graduating summa cum laude were Patricia Chambliss, Bearden; Elsie Marie Fallin, El Dorado; and Warfield Teague, Arkadelphia. Travis Ellis, Amarillo, Tex., received a master-of-religion degree.

Ouachita "Old Timers," representing classes as far back as the early 1900's, held a banquet on the campus Saturday night and heard W. I. Walton, in charge of the college's development program, outline plans for long-range strengthening of the college. Oldest of the former students attending was Dr. W. J. Hinsley, 87, from Hot Springs, who was first enrolled at Ouachita in 1901.

The Ouachita Alumni and Former Students Association held its annual luncheon meeting in the college dining hall Sunday noon, with the association's president, Lawson Hatfield, Little Rock, presiding. Classes of the years ending in "3" were having reunions.



PRESIDENT RALPH A. PHELPS, JR.
Given year's leave of absence

peace now possible

THE SOUTHERN BAPTIST Convention now has the best chance for peace and progress that it has had in recent years as a result of what happened in Kansas City.

Adoption of a comprehensive statement of faith and message without change demonstrates the fact that the convention is united in doctrine. Fears of extreme liberalism or extreme fundamentalism within the constituency were shown to be unfounded. It was made clear that, whether from the East or from the West, Southern Baptists are together on the fundamentals.

Theological moderates re-emerged as the controlling force of the convention. Last year in San Francisco the body veered toward a fundamentalist extreme, and there were fears in some quarters that the ultra-conservatives would take over the denomination when it met in Kansas City. However, the sane, mature element re-appeared and re-asserted control.

Questions of procedure that have vexed the denomination were settled in Kansas City. In the statement of faith and message it was firmly decided—and applauded by the messengers—that “there should be a proper balance between academic freedom and academic responsibility” in Christian education. This should put to rest the issue that has been debated the most heatedly in the denomination since publication of a certain book brought up the question. It was also decided that complaints about the internal affairs of individual institutions—such as liberalism or maladministration—shall be handled by boards of trustees in accordance with convention policy. This should end rump sessions to pressure the convention into carrying out the wishes of factions. It should stop the rallies called to generate steam behind factional efforts. It should discourage individuals, even the president of the convention, from levelling public charges of doctrinal or administrative error against institutions. Let those with complaints present them to the board of trustees. The Kansas City convention said that this is the orderly way to proceed.

Extremists on either end of the theological spectrum within our convention should now pull back a little and should decide to stay in the convention. All Southern Baptists are united on the Bible as the Word of God and on the Lordship of Jesus Christ. Within this unity there is a diversity which freedom inevitably brings. This diversity is wholesome and needed. Let there be no more ostracism that would drive any professing Christian from our midst. . . .

What is the significance of the election of Dr. White as president?

First, it should be noted that he was not the convention's first choice. On the first ballot the messengers indicated a decisive preference for Carl Bates, a man of mild attitude not associated with the conflict of the past year. They elected Dr. White only after the withdrawal of Dr. Bates threw the election into confusion, only on the third ballot and then only by a plurality of 157 votes out of 8,263 cast. Dr. White correctly stated at his press conference that he does not have any mandate from the convention.

Second, Dr. White stands for other things besides defense of the faith, and these other considerations doubtless also influenced the messengers. Dr. White is a man of spiritual depth. . . . He is a well educated man. He is evangelistic. He has had a solid pastoral ministry. He is not an extremist. He should be able to curb those who are extremists on the side of fundamentalism and may be the only man whom they will respect.

Third, he is no different in theological character from some other presidents of recent years and is more moderate than some we have had.

Fourth, the Southern Baptist Convention is a conservative, Bible-believing body, but not in the fundamentalist sense, and it will be reassuring to all to have an avowed conservative at its helm.

Fifth, Dr. White made some commitments at his press conference which should no more be overlooked than his renewal of heresy hunt. He said there is room for all professing Christians in our fellowship. He agreed to the principle of trustee control of institutions.

Sixth, Dr. White's concern for a pure gospel is biblical and one which we all share. Our only concern is that just procedures be followed and that the reputations of men and of institutions not be destroyed unjustly. In his continuing crusade against liberalism Dr. White will have to be governed by orderly procedures which have now been reaffirmed by the convention. If he believes that there is doctrinal error at a given seminary, he will have to define his terms, lodge specific charges with a board of trustees, and prove them.

The Constitution provides that “The President shall be a member of the several boards and of the Executive Committee.” So he will have no trouble

getting at any heresy that may exist in any seminary. He will also have the power to influence the choice of future trustees because the president appoints the committee on committees which nominates the members of boards.

We believe that time will prove that the root cause of dissension over Midwestern Seminary was not doctrinal but a struggle over control of the school. We hope that Dr. White will in time see this. The expressions of sympathy and support for Midwestern Seminary shown by the messengers in Kansas City suggest that they have begun to sense this fact. . . .

HERSCHEL H. HOBBS will be remembered in history as a president who mediated between extremes and brought the Southern Baptist Convention to a high point of unity.

He fathered the idea of leading the convention to re-study doctrine and consider adopting a revised statement of faith. He guided the study and defended the committee's report on the floor of the convention. The study and the adoption proved, as he knew that it would, that Southern Baptists, east and west, are united on the fundamentals of the faith.

He also stood for autonomy of convention institutions and agencies and orderly procedure of trustee control at a time when pressure tactics were the order of the day. Thus he reaffirmed historic Southern Baptist policy and helped to encourage the re-emergence of moderation in the convention.

This paper honors that kind of leadership and prays that it will be continued—Gainer E. Bryan Jr., in *The Maryland Baptist*

Insight

A MATTER OF GAMBLING

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

THE growth of gambling in the past few decades has been a frightening phenomenon. Apparently nearly seventy million Americans are now involved to some degree in the gambling racket. There is no way of knowing exactly how much money is spent annually on gambling in the United States. The figure has been estimated all the way from twenty-five billion to fifty billion dollars. Attorney General Robert F. Kennedy recently declared that "fantastic sums of money are being handed over to the gamblers by millions of Americans who, like the housewife, the factory worker, and the business executive, think they are simply taking a chance. They are not taking a fair chance. The odds are loaded against them." But the waste of money is but one of the tragedies attached to gambling.

For multitudes of people, gambling has a narcotic effect which



leads them ever deeper into the degrading habit of seeking something for nothing. The compulsive gambler, according to many authorities, is as sick a personality as the compulsive drinker. Moreover there is an unquestionable link between gambling and crime. That link has been too well established by Congressional committees and the office of the Attorney General of the United States to be questioned by honest minds. A Brooklyn grand jury declared, "Gambling is the very heartbeat of organized crime both on a local and national scale."

Is gambling too big and too vicious for us to fight it with any hope of success? By no means! Here are some things you can do. Refrain from participation in gambling. Reject the temptation to acquire something without paying for it. Remember that in the beginning God placed Adam and Eve in the garden of Eden to dress it and to keep it. He ordained that man should work for six days and rest on the seventh. It has never

been his plan for us to get something for nothing. Get your excitement from some less dangerous and more constructive source. Throw every bit of your weight against the extension of legalized gambling. The Kefauver committee has observed that "most of the propaganda for legalized gambling can be traced to organized and professional gamblers."

Gambling produces nothing for our economy and adds nothing valuable to our society. Refuse to go along with the crowd if they catch this something-for-nothing fever. Really, gambling is not so much getting something for nothing as it is getting nothing for something. It deserves no place in our way of life.

As we seek to gain insight into this matter of gambling, let us heed the warning given by Jesus Christ, "Take heed, and beware of covetousness."

The preacher poet

WHICH IS ME?

The fellow reflected
On facing a glass?
The fellow men see
On the way as they pass?
The fellow God measures
When searching for class?
Tis plain as the sun
I can't be the three.
Only one among men
Can I possibly be,
Now, which of the trio,
Then, truly is me?

—W. B. O'Neal



SOUTHERN BAPTIST HONOREES: Receiving honorary citations at the annual spring commencement exercises of Southern Baptist College at Walnut Ridge were, left to right: Brooks Hays, assistant to President Kennedy, "Distinguished Baptist World Citizen"; Rev. James T. McGill, superintendent of Baptist Rescue Mission, New Orleans, "Distinguished Alumnus"; Mrs. Leonard Crozier, West Plains, Mo., "Distinguished Baptist Lady"; J. H. Spears, West Memphis attorney, "Distinguished Baptist Layman"; and Dr. Erwin L. McDonald, editor, Arkansas Baptist Newsmagazine, Little Rock, "Distinguished Baptist Minister." With the honorees, right, is Dr. H. E. Williams, founder and president of the college.

Southern Baptist College honors leaders

WALNUT RIDGE, May 21—Four Arkansans were among five Baptist leaders receiving honorary citations from Southern Baptist College here today at the annual commencement exercises of this junior college.

Brooks Hays, of Little Rock and Washington, D. C., special assistant to the President of the United States, and speaker at the graduation, received special citation as "Distinguished Baptist World Citizen."

The "Distinguished Baptist Layman" award went to J. H. Spears, West Memphis attorney-at-law and leader in First Baptist Church, West Memphis.

Dr. Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, Little Rock, received the citation, "Dis-

tinguished Baptist Minister."

Receiving the "Distinguished Alumnus" award was the Rev. James T. McGill, superintendent of Baptist Rescue Mission, New Orleans, La.

The fifth honoree was a Missourian, Mrs. Leonard Crozier, West Plains, Mo., active in Baptist women's affairs and a world traveler, "Distinguished Baptist Lady."

In his address to the graduating class, Mr. Hays, a life-long Baptist and one of two laymen who have served as president of the Southern Baptist Convention in the last 50 years, paid tribute to Southern Baptist College and its founder and president, Dr. H. E. Williams, for their contribution to Southern Baptist life.

Recognizing the recent growth of the college, which gained admission this spring to the North Central Association of Colleges and Secondary Schools, Mr. Hays pointed to several distinctives of the college: its vital relationship to Southern Baptist life, "rooting in our biblical faith"; its outstanding faculty and curriculum and the fact it has had from its beginning a particular ministry of students from the rural areas, "where our people continue to love the soil, so essential to our existence." He commended the college for keeping its costs down, within reach of the financial means of the masses.

As he made the special award to Mr. Hays, the third such award to be given in the history of Southern Baptist Col-

lege, President Williams read the following telegram from President John F. Kennedy, addressed to Williams as president of the college, from the White House:

"I am extremely pleased to join with President Williams and all those participating in the graduation ceremonies of Southern Baptist College in honoring my good friend and thoughtful advisor, Brooks Hays. Although Arkansas has made many contributions to the nation, there is none for which all of us should be more grateful than Brooks Hays. During his long and exceptionally distinguished career, he has been an outstanding public servant and moral leader. He has given most generously of his talents and abilities to the people of Arkansas and of the entire country. With all good wishes."

A wire from Sargent Shriver, director of the Peace Corps, paid tribute to another of the honorees, Mrs. Crozier, whose son David lost his life in Colombia last year while serving as a member of the Peace Corps.

Speaker at the baccalaureate service held earlier in the day, was Dr. R. L. South, pastor of Park Hill Baptist Church, North Little Rock.

Receiving diplomas in theology were a class of three: Roger Criner, Memphis, Tenn.; Paul Schwenk, Newport, and R. L. Williams, Walnut Ridge.

The following class of 42 received Associate-in-Arts diplomas:

Thomas Adams, Minnith, Mo.; Ronald Barrett, Walnut Ridge; Tony Berry, Walnut Ridge; Harvey Booth, Flint, Mich.; Audrey Brown, Cooter, Mo.; Robert Buchanan, Bernie, Mo.; Benny Clark, Tallapoosa, Mo.; Don Crosswhite, Harrison; Aundrae Curtis, McCrory;

Roger Foster, Forrest City; Mrs. Dorothy Gay, Kansas City, Mo.; Lynda Goff, Biggers; Joyce Griffin, Turrell; John Henry Hall, Forrest City; Jerry Hicks, Kennett, Mo.; Delbert Hughes, Piggott; James Irwin, Forrest City; Joe Jackson, Oran, Mo.; Larry Jaques, Clarkton, Mo.; Bob Kelley, Oran, Mo.; Larry Don Kelley, Senath, Mo.; Betty King, Batesville;

LaVerne Lamb, Sedgwick; Alice Lane, Harrison; Patsie Ruth Lewis, Doniphan, Mo.; Don McLaughlin, Grubbs; Lonny Moore, Walnut Ridge; Hazel Reeves, Harrisburg; Carl Roberts, Oran, Mo.; Jo Ann Ryan, Walnut Ridge;

Byron Snider, Leachville; Don Stewart, Lynn; Darlene Tate, Oran, Mo.; Sue Teague, Turrell; Voncile Stanley, College City; Janet Vines, Grubbs; William M. Walker, Jr., College City; Virginia Walters, Otwell; Virgie Weaks, Gideon, Mo.; Jerry Wilcox, Black Oak; Marietta Williams, Jonesboro; Winford Williams, Jonesboro.

Tapp's song published

A SONG written by Jack Tapp, Blytheville, and Stan Walters, Henderson, Ky., is included in the Stamps-Baxter songbook *Rainbow Rays*.

Mr. and Mrs. Tapp are active in the music program at Gosnell Church, where she is organist and he is pianist.

Title of the new song is "The Shepherd of My Soul."

KENTUCKY Church, Saline County, was organized in 1822.



Takes post at Baylor

CLYDE Hart, for six years track coach at Central High School, Little Rock, and an active member of the city's Second Church, has been named head track coach at Baylor University, Waco, Tex.

Both Hart and his wife, Maxine, attended the Baptist school. He was a stand-out sprinter during his college days, holding the school record in the 100-yard dash. He was a member of

the team that tied the world record in the 440 and took the 880-yard triple crown—the Texas, Kansas and Drake relays.

All five of the teams Hart fielded at Central won the Big Nine championship. His fellow coaches have twice voted him track coach of the year in Arkansas, the only two years the award has been made.

Hart has worked with young people at his church as well as at the school. He has taught Sunday School during his Little Rock residency.

The 29-year-old coach is the son of Dr. Clyde Hart, secretary of Race Relations for the Arkansas State Convention.

Revival statistics

ROWE'S Chapel, Route 1, Monette, Mt. Zion Association, tent revival May 8-15; Rev. Lawrence Cox, Bethabara, evangelist; Rev. Joe Hester, pastor, song leader; no professions but good spiritual meeting.—L. E. Sanders.

SECOND Church, Van Buren, May 13-19; Rev. Robert Morrison, pastor; Rev. Johnny Green, East Side Church, Fort Smith, evangelist; 5 for baptism; several rededications.



FIVE students from Arkansas will be among the 124 graduates of Southern Seminary, Louisville, Ky., at commencement exercises May 31. By hometowns, and degrees they will receive, the students are: Will K. Andress, El Dorado, bachelor of church music; S. Ray Crews, Piggott, bachelor of divinity; Franklin James Gerren, Russellville, bachelor of divinity; James C. Gerrish, Corning, bachelor of divinity; and William Edgar Piercu, Leachville, bachelor of divinity.

Honorary doctorates

WACO, Tex.—Honorary doctor's degrees have been conferred by Baylor University here to the chief of Air Force chaplains, a Texas banker, and the president of Rotary International.

Honorary doctorates were awarded to Air Force Chaplain Robert P. Taylor, a major general and top-ranking chaplain in the Air Force, and to Ben H. Wooten, chairman of the board of First National Bank in Dallas, during commencement exercises.

Earlier, this Baptist school granted an honorary doctor-of-laws degree to Nitishi C. Laharry, president of Rotary International and advocate of the high court of India.

CLINTON, Miss.—A preacher, a state Baptist executive secretary, and a scientist were named for honorary doctorate degrees from Baptist-owned Mississippi College here at its annual commencement exercises.

Trustees announced Howard H. Aultman, pastor, First Baptist Church, Columbia, Miss.; Grady C. Cothen, Fresno, executive secretary-treasurer of the Southern Baptist General Convention of California; and Bowen C. Dees, assistant director for scientific personnel and education, National Science Foundation, would get the honorary degrees.

Aultman and Cothen would receive the doctor of divinity degree, while Dees would be awarded the doctor of science degree.

R. A. McLemore, president of Mississippi College, said, "These three men have distinguished themselves in their chosen fields since graduating from Mississippi College."

Hardin-Simmons coach dismissed

ABILENE, Tex. (BP)—Hardin-Simmons University Head Football Coach Jack Thomas was dismissed here allegedly for failure to follow the directives of the school administration in his conduct of the athletic program.

George L. Graham, executive vice president of the Baptist school, did not specify what directives Thomas did not follow.

Hardin-Simmons was recently placed on football probation for two years because 32 high school football players had taken part in a competitive workout for scholarships.

The football team won only one game and lost nine last season. The single victory broke a 27-game losing streak, the longest in the school's history.



FIRST PERSON to be awarded all five diplomas with all seals in Southern Baptists' church study course is Ivor C. Clark, pastor of First Church, Mason, Miss. The study of 100 books is required for the five diplomas with seals, but Clark completed 135, of which 105 were by home study.—BSSB PHOTO.

Wilkinson appointed

NASHVILLE—Louis L. Wilkinson, Orlando, Fla., has been appointed superintendent of extension work in the Sunday School Board's Sunday School department. He will begin his new work the last of May.



MR. WILKINSON

Wilkinson has been minister of education at First Church, Orlando, for the past six years. Prior to this, he was on the staff of First Church, Oklahoma City. Previously, he was on the faculty of Howard College, Birmingham.

Space age contract

WACO, Tex. —Baylor University's psychology department here has received a \$98,724 contract from the United States Air Force to make comparisons of the nervous system reactions of the Java monkey, the chimpanzee, and man.

The study could have far-reaching implications in making manned space flights safer for human beings and could bring Baylor University another step closer to becoming a major research center for the nation's space program, said Cliff Williams, psychology chairman.

Kentucky rethinks capital campaign

MIDDLETOWN, Ky.—The executive board of Kentucky Baptist Convention decided here to take a longer look at the \$12 million capital funds campaign and will hold a special board meeting to take up this business.

Fund-raisers are already at work on the project, but some opposition to their work developed within the executive board at its regular meeting.

The executive board was presented a proposal from the Kentucky Baptist Christian Education Committee to reduce the campaign from the original \$12 million goal to \$10 million. The Kentucky Baptist children's homes and Kentucky Baptist hospitals, which had been originally included in the campaign, would thus be left out.

A substitute motion was offered which would have postponed the campaign until a more favorable climate existed and, with satisfactory financial settlement, would have dismissed the fund-raisers now working on the campaign.

This motion, along with proposed amendments and other substitute motions, required lengthy discussion. The motion to delay was finally defeated in a close vote.

At this time, it appeared that the campaign could not be pursued with such a division of opinion. Subsequently, the plan for further discussion in a special board meeting was approved.

Add SBC boards

THE name of layman George Tharel, of First Church, Fayetteville, was inadvertently omitted from a listing in a recent issue of our paper of the Arkansans named to Southern Baptist Convention boards and committees. Mr. Tharel was named to the Southern Baptist Foundation Board, for a term expiring in 1965.

Ten libraries registered

ARKANSAS listed ten in the 507 new church libraries registered with the church library department of the Baptist Sunday School Board during April.

The churches, pastors and librarians:

Booneville Ione, Bill Whitledge, Frank Framer; Deer, Don Mulford, Connie Shelton; Greenway First, Jerry B. Milikin, Ann Nanney; Knobel Tippenary, Mrs. Edna Shourd, librarian; Little Rock Bethel, James Johnson; Monticello First, Jeff Cheatham, Jr., Mrs. Harold Bailey; Pine Bluff Shannon Road Chapel, J. M. Hurd, Mrs. Mae Ellison; Russellville Fair Park, Gaines Armstrong, Myrtis Wooldridge; Siloam Springs Harvard Avenue, Charles Rosson, Mrs. Imogen Setser; Springdale Spring Valley, D. Alderson, Mrs. J. Davis.

Christ in my career

"Wisdom is like a dawn that comes up slowly out of an unknown ocean"—Edwin Arlington Robinson (from *Tristram*)

THIS week's column brings you a refreshing masculine voice. It is the voice of Dr. Robert L. Browning in a message he delivered to the Training Youth Convention, under the title, "Christ in my Career of Medicine."

Dr. Browning, of North Carolina, is completing his internship here in our University Medical Center.

It is with deep appreciation for his kind permission that the slightly-abbreviated manuscript of his message is presented here.

* * *

The substance of my comments is well stated in the title assigned to me—"Christ in my Career of Medicine." That is, Christ and I both in the same place, (or situation), at the same time, if you will.

The term "career" assumes progress in a course of action. Webster defines career as a "general course of action or progress of a person through life, as in some profession, in some moral or intellectual action." Progress in the sense that time does not stand still, but also in the sense of growth in a particular endeavor.

Luke, the saint-physician, stated that Christ "increased in wisdom and stature, and in favour with God and man." If we would have Christ in our career, it would seem appropriate that we pursue our career after the pattern (of growth) that he set. To pursue a career in this manner requires three things: wisdom, stature, and favor.

Knowledge (wisdom) of medicine is required in order to effectively practice the art. One must spend long hours in study to assimilate the body of knowledge necessary to practice medicine. Wisdom

however, includes not only a knowledge of a body of facts, but also the qualities of judgment and prudence to choose between several courses of action, when several courses appear "right," but some more right than others. This type of wisdom is required of one, no matter what profession or vocation he chooses. Wisdom is not only a matter of education, but also a quality of one's character.

Stature would appear to be a very uncontrollable characteristic of our inherent genetic pattern—the end results of our inheritance from our parents and ancestors. As true as this may be, I think Luke was referring to much more than physical characteristics and size. Our stature in a more general sense is the sum total of our whole being—the self that other people see. Esteem and respect, the contribution that we make to the world and our fellow man, and many other characteristics determine our stature as a "Christ-like man," or Christian.

Most important of all in one's career is to increase in favour with God and man.

In a very mundane, or worldly sense, one must increase in favour with man if his career is to be economically successful. One can never be totally increasing in favour with man, however, without first coming to terms with God's calling for his life.

God is still first; then man.

But it is also a duet, a "both-and" relationship, not an "either-or." This is the heart of the matter, the "without-which-nothing" requirement. Wisdom and stature are to no avail without the increase also in the substance of one's re-

ligious commitment. This is a very serious matter calling for more than a cursory, superficial acceptance of Christ as the Son of God, and leaving it at that.

It is acceptance in such a way that it makes a difference in one's life. As George Harkness says, "it's a religious awakening." This need not be a chaotic, soul-splitting experience—though it may be. It must be a soul-uniting, soul-deepening experience. It may be a sudden and dramatic, or a gradual process; but it must be a decisive one. You will "know the truth" and it will "make you free"—free from intolerance and flippancy, free from haunting fears that you are deceiving yourself for the sake of an emotional glow.

"When I was a child, I spake as a child," but now that I have grown I put away childish things. We are putting away "childish," or old habits and ideas each day. If you have doubts, examine them. Thomas doubted, but he also grew. An honest doubt is sometimes more constructive than a blind belief.

If your faith is to stand the tests of our modern, secular world and the searching questions of scientific investigation, it must be *your* faith and not your parents'. Neither God nor the Bible has changed. But the world has. The church and your faith must make their witness in this new setting.

If medicine is your calling, it offers the same challenge as any career in its own particular setting.

The challenge is to make up your mind about this man on the cross and what part he is to have in your life. This is the world's need; this is your need. Our first calling is to service. Whatever the setting, whatever the talent, the pattern is the same: to "increase in wisdom, and in stature, and in favour with God and man."

Rosalind Street

Mrs. J. H. Street

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

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Junior boys and girls will have their own morning worship in a new Junior Assembly Tabernacle. They will also have shorter class periods and planned morning and afternoon recreation.

RECREATION

If possible, better than ever this year! Coach Dewett and helpers will direct the sports; Mr. Briggs and Mr. Hardister will teach the class in Church Recreation and lead the night recreation period.

Bring all tennis equipment except nets. Bring robes to use in going to and from swimming pool.



RALPH DAVIS
Director, T.U. Hour



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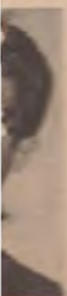
OTHER INFORMATION

In addition to spending money, Juniors and Intermediates will need a small amount for Class Study Books; 35c for a song book (unless they bring the one they bought last summer); a few dollars for arts and crafts.

For further information and reservations write Melvin Thrash, Baptist Building, 401 W. Capitol, Little Rock.



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Departments

Evangelism

By all means win some

LAST WEEK my article was on the fact that 220 churches in our state did not baptize one single soul in the last associational year.



MR. REED

Please think on these suggestions and see if we can help these churches win somebody to the Lord this year. If the moderator, missionary and chairman of evangelism will get together on this I am sure there can be ways worked out whereby we can help these churches. Here

are a few suggestions:

1. Encourage each church to have a Vacation Bible School and have an evangelistic service.
2. Assist these churches in securing help for revivals. Perhaps the missionary, chairman of evangelism, moderator or some of the pastors of stronger churches may be able to help in some of these meetings themselves.
3. If the church has been having only one revival a year, we suggest they have two. One of them a Jubilee Revival in 1964.
4. In addition to revivals the church is planning for the year, it will be well to plan a Sunday School evangelistic service on Harvest Day (the Sunday before promotion).
5. Pastors in the association should be allowed to preach revivals in these weak churches and mission points without their churches charging this against them as love offering revivals.
6. Perhaps two strong laymen may be able to preach and sing in some of those revivals and thereby help weaker churches and mission points. It is late to make plans for revivals for this year but not too late. If your church has not planned a revival for this summer or this fall, now would be a good time to plan for it.

It seems to me that we need to come back to "our first love" and have more compassion and genuine love for the lost. How long has it been since you won a soul?—Jesse S. Reed, Director of Evangelism

THE Religious Education News, publication was begun in 1962 as a means of eliminating some of the mail sent out to the church leaders and combining essential promotional material in one easily kept mailing piece.



MR. MOYERS



DR. HOWARD

BSU SPEAKERS—Bill Moyers, deputy director of Peace Corps in Washington, and Dr. W. F. Howard, state BSU director of Texas, will be two of the major speakers to appear at the annual Baptist Student Convention, Nov. 15-17, in Arkadelphia. Mr. Moyers is an ordained Baptist minister and a graduate of the University of Texas and Southwestern Seminary.—Tom J. Logue, Director, Student Department

Sunday School

Study Course Award

EFFECTIVE last Nov. 1, 1962, the Sunday School Board made available a new inquiry service to churches and individuals desiring Church Study Course record information. This service will provide the complete record of awards earned by individuals. A church may request the record of all its members, or an individual may request his personal record.



MR. HATFIELD

A charge of 10 cents for each individual's record will be made to churches for this service. A charge of 25 cents for each individual's record will be made to individuals requesting this service.

Requests by churches should be made on postal cards. Print plainly the name

CORRECTION

PICTURES of Dr. Franklin Segler and Dr. Wilbur Fields were reversed in last week's issue in the two pages devoted to the state wide rural Church Conference. Our apologies to these two gentlemen.

and address of the church. The church is not required to list the names of the people. The records will come to you on a long sheet, a continuous listing.

A request from an individual must include his name, the name and address of his church, and payment for the service. Address requests to:

Church Study Course Awards Office
Baptist Sunday School Board
127 Ninth Avenue, North
Nashville 3, Tennessee
—Lawson Hatfield, State Sunday School Secretary



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Royal Ambassador camps

TAKE-OFF TIME for Royal Ambassador camps is almost here. The first camp is scheduled for June 10-14. This



MR. SEATON
help in launching this first Ambassador camp.

This camp will be for Ambassadors, boys age 15-17. This will be the first camp held exclusively for this age group. Every boy of Ambassador age should attend this week of camp. We would certainly like to see all former campers who have reached the Ambassador age present to this first Ambassador

camp. Following the Ambassador camp will be a Crusader camp, boys 9-11 years of age, on June 17-21. Scheduled for the week of June 24-28 is a Pioneer camp for boys 12-14 years of age. Following a week off for the Convention-wide Evangelistic Conference in Dallas, camps will resume on July 8 with a camp for Crusaders July 8-12. The last camp of the year will be for Pioneers during the week of July 15-19.

Camping for Royal Ambassadors is an old custom dating back for more than

twenty-five years. Many of the missionaries on fields today made their decision in a Royal Ambassador camp. Aside from boys surrendering for mission service there are others who have heard the call to be preachers, educational directors, and ministers of music. It is understandable that from a group who study about God's plan and purpose for life, there would be those called to special Christian-vocational service. This is as it should be. In addition there have been many who have found Christ as their Saviour while at camp.

One of the great benefits of Royal Ambassador camps is the realization on the part of the boys that as Christians they have a responsibility to Christ, their church, and denomination, regardless of their vocation in life. This is one of the great benefits for our churches; for every church needs trained, consecrated, dedicated leadership who understand the full program of the church and who are willing to serve where needed.

Every boy should have the privilege of attending at least one Royal Ambassador camp in his years of growing up.

The cost for a week of Camp is only \$14.50 including insurance. Information was mailed to counselors and pastors some weeks ago. If more information is needed write to the Brotherhood Department, 302 Baptist Building, Little Rock.—C. H. Seaton, Associate Secretary

Annuity Board

Request Bible School helps

THIS year, part of the Vacation Bible School material deals with the Annuity Board of the Southern Baptist Convention. We have, free of charge, some visual aids available for Vacation Bible Schools desiring them:



DR. RUCKER

A 16 mm color sound movie, "The Time Is Now," about 20 minutes in length.

Two film strips available with sound track or with script — "Outstretched Hands,"

deals with the retirement benefits of the Southern Baptist Protection Plan; "Face to Face," deals with the organizational setup and retirement benefits. These may be secured from T. K. Rucker, 401 West Capitol, Little Rock.

Also, many free tracts on the annuity plans are available for the asking—T. K. Rucker, Field Representative

ATTENTION!

If you are planning to attend one of the Training Union weeks at Ridgecrest or Glorieta this summer please notify your State Training Union secretary as to the date and the assembly.

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TO LOUISIANA



ORA L. GAY
IN ARKANSAS



JEANETTA BAILEY
IN ARKANSAS

ONE of the most encouraging developments in the work of the Race Relations Department this year has been the large number of college student volunteers for mission work. We had a total of 35 volunteers for summer mission work. After carefully screening 22 made application to the Home Mission Board; of this number 15 were appointed and 3 others were placed on the reserve list. Of the 15, 11 will serve in Arkansas, and 4 will be used in other states.

We have been greatly impressed by the deep sense of spiritual dedication on the part of these college young people. They are not seeking publicity, but an opportunity for Christian service. To them this is not just another summer job, it is a response to God's claim on their lives. In answer to the question on the Home Mission Board application "Do you believe the Lord has called you for mission service as a life time vocation?" of the 11 to serve in Arkansas, 6 answered "yes", two "no", one "not yet" and two "not sure".

These students have been trained for, and will work primarily in Vacation Bible Schools. Two summers ago we had six student workers in our state, last summer seven and these 13 students in VBS work enrolled 3,600 children and witnessed 223 professions of faith. We believe it is worthwhile, don't you?

Please pray for these workers and their work as they go out into five districts in our state and Oklahoma and Louisiana.—Clyde Hart, Director

(Not pictured: Gertrude Moore,
assigned to Arkansas)



DORIS MAE KENDALL
IN ARKANSAS



THELMA BROWN
IN ARKANSAS



CHARLIE MAE WEATHERS
IN ARKANSAS



HATTIE ANN PICKEN
IN ARKANSAS

The Bookshelf

Communism, by Alfred G. Meyer, Random House, 1960, 1962, 1963, \$3.95

The author, professor of Political Science at Michigan State University, is recognized widely as a student of Soviet history, politics and ideology. In 1952-53, he served as assistant director of the Russian Research Center at Harvard University, and, from 1955 to 1957, he was director of the Research Program on the History of the Communist Party of the Soviet Union, at Columbia University.

Writing in essay style, Dr. Meyer attempts to cut through distortions and confusions to present as nearly as possible an unbiased treatment that will help the reader to understand the nature of communism and the psychology of the communist.

A Kind of Homecoming, by E. R. Braithwaite, a portrayal of emerging Africa by a non-African Negro, Prentice Hall, 1962

In gathering material for this book, Mr. Braithwaite visited Africa and talked with Africans of every station and degree of development—government leaders, teachers, tribesmen, old-time colonials. As a Negro, he associated with the Africans as one of them, and yet, as a non-African, he was able to view the current African scene objectively and report on it in incisive, human terms.

Running through the narrative are the reactions of a sensitive, perceptive human being as he probes the lives of people shouldering tremendous, new responsibilities.

sponsibilities.

The following paperbacks have been received:

Non-Christian Religions, A to Z, edited under the supervision of Horace L. Friess, Chairman, Department of Religion, Columbia University, Universal Reference Library, 1957 and 1963, \$2.50

The Soul Winner, by Charles Haddon Spurgeon, Eerdmans, 1963, \$1.75

Man's Search for Meaning, by Viktor E. Frankl, Washington Square Press, 1963, 60 cents

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MAY 30, 1963

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MISSIONS

By HERSCHEL H. HOBBS

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

THE English words "missions" and "missionary" do not appear in the Bible (KJV). They come from the Latin verb *mittere*, to send. The Greek equivalent is *apostellein*, to send forth. From it comes our word *apostle*, the one sent forth. But the idea of *missions* is found throughout the Bible.



DR. HOBBS

Christian missions is sharing the gospel with all men according to the command of Jesus Christ (Matt. 28:18-20). Paul speaks of missions as "the eternal purpose" of God "in Christ Jesus our Lord" (Eph. 3:11).

But *missions* is not confined to the New Testament. It finds its roots in the loving heart of God even before creation (cf. Rev. 13:8). Its first Biblical note is sounded in Genesis 3:15 following the fall of man. The historical trail of missions begins with God's choice of Abraham (Gen. 12:1-3) from whom came Israel, designed to be a priest-nation to bring other nations to God (Ex. 19:1-8). But Israel forgot her divine mission. A major emphasis of the prophets was to call the nation back to her mission (cf. Isa. 6). Finally, Israel rejected the Messiah. Thus Jesus said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). This "nation" which in time past were not a people, but are now the people of God . . ." (cf. I Pet. 2:4-10) is the people of Christ in all nations and all ages.

deeming love as bestowed on one nation alone (cf. Matt. 8:8, Mk. 7:26; Lk. 19:10; John 3:16; 4:10:29-42). He said, "And other sheep I have, which are not of this fold [Israel]" (John 10:16). "The field is the world," said Jesus (Matt. 13:38). Thus, following His resurrection, He sent forth His followers into all the world to disciple all nations (Matt. 28:18-20; cf. Lk. 24:44-49; John 20:21; Acts 1:8). The Book of Acts records the response of the first century Christians to this command (cf. 13:1ff.); and the remainder of the New Testament echoes the same (cf. Rom. 10:12-15).

History records that the grandest eras of Christendom have been the most missionary (cf. early Christian centuries). Her darkest era was her least missionary (cf. Middle Ages). The modern missionary movement began with William Carey, a Baptist (1792). The first American foreign missionaries were the Adoniram Judsons and Luther Rice, Congregational-

ists who on their way to India became Baptists.

In response to the missionary preaching of Luther Rice the Baptists of the United States divided almost equally between the missionary and the anti-missionary groups. The former today is the largest evangelical group in the nation. The latter is comparatively small in numbers. In 1964 the Baptists of the United States celebrate the one hundred and fiftieth anniversary of the founding of the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions (the Triennial Convention).

Doctor George W. Truett once said, "The church that is not missionary does not deserve the ground on which its building stands. For 'the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein!'"

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BY JAY W. C. MOORE

Superintendent of Missions,

Concord Baptist Association, Ft. Smith

Strolling preachers

THE ardent missionary spirit of the Separate Baptists earned them the name of "strollers" in eastern North Carolina.

After Shubael Stearns and Daniel Marshall made several trips to this section of Carolina, preaching from neighborhood to neighborhood, Governor

Dobbs dubbed them "strollers." Minister James Reed of the Episcopal church said they were "strolling" preachers imported from New England. Mr. Reed went so far as to call them Methodists, and still insisted on this term after Mr. George Whitfield, evangelist, corrected him. The latter said only those following him and Mr. Wesley should be so named.

Governor Dobbs complained the lack of three things, education, ministers, and lay readers of the established church. He felt this gave rise to the numerous denominations, having many "strollers," especially anabaptists. He had reference to Baptists. He further sought to deprecate them by inferring that their ministers led immoral lives. His friend, Reed, called them "obstinately illiterate and grossly ignorant."

The fervor, courage, and power of the "strollers" created real concern among the established clergy. The people had not heard the gospel presented in a warm, persuasive manner. The preachers called on men to repent and preached a gospel that challenged the very foundation of the ruling church. The "strollers," their own emotions aroused, aroused other's emotions. Such pentecostal enthusiasm permeated the area that they were called "Enthusiasts", and the new religion in some communities was called "Enthusiasm".

But the term "stroller" was not

MR. Lewis Mock said in a recent letter to the Gazette, "Today one hears many preachers vehemently declaring over the airways that one does not have to be baptized in order to be saved." I ask Mr. Mock if these preachers do not have the same right to their scriptural interpretations as anyone and to pronounce and expound them ANY PLACE the same as those preachers who holler to high heavens that water is essential, absolutely essential, in order to be saved?

Where the water for salvation advocates can offer three scriptures for salvation, as did Mr. Mock, those who do not believe this teaching can offer 300 where the blood of Christ, belief or faith, repentance and grace are essential, and NOT WATER, to salvation.

Mr. Mock didn't give you this example: Acts 8:35-38, "Then Philip opened his mouth, and began at the same scriptures, and preached unto him Jesus. 36. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37. And Philip said, If thou believest with all thine heart thou mayest. And he answered and said I believe that Jesus Christ is the Son of God. 38. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch; and he baptized him."

You do not have to be a professor in any seminary to see that Philip demanded the eunuch repent or believe, to be saved by grace, before Philip would administer the sacred rite of baptism. Now, by no stretch of the imagination can anyone get water salvation out of this.

Another example is found in the 16th chapter of Acts. Paul and Silas had been thrown into jail and they prayed and sang so much and so loud that "the prisoners heard them," also the jailer, and the jailer said unto Paul and Silas, Acts 16:30, "Sirs, what must I do to be saved?" Now, this, if Mr. Mock doesn't know it, is the ONLY direct question in the Bible on what to do to be saved and the ONLY direct, un-

limited to the eastern seaboard. Dr. Rogers in his *History of Arkansas Baptists* tells us that Bethesda church in Saline Association was probably organized by "strolling preachers" in 1848. This church was located in Calhoun county.

derstandable answer. Here is the answer of Paul and Silas in the 31st verse, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Not one single word in this plan of salvation about the jailer and his family being baptized in order to be saved. They were baptized, but not in order to be saved, but because they were already saved through Faith, Repentance, and Grace.

Mr. Mock also stated, "In the first place, it can not be proved that the thief had not been baptized." Well, that is really enlightening, isn't it? Neither can Mr. Mock nor any other water salvation believer prove that he was baptized. Mr. Mock also fails to tell his readers that John the Baptist REFUSED to baptize the unbelievers or the unsaved. Matt. 3:7-8, "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, 'O generation of vipers who hath warned you to flee from the wrath to come. 8. Bring forth therefore fruits meet for repentance.'" John was simply demanding here that a person be saved, that he repent of his sins, before baptism. This is ALL it means and there isn't any need for anyone trying to read anything else into it.

Mr. Mock closed his piece against those of us who do not believe in water salvation by asking, "Who wants to be saved like a thief anyhow?" Well, according to hundreds of scriptures in the Bible there is only ONE way to be saved. Acts 15:11, "But we believe that through the grace of the Lord Jesus Christ we shall be saved." Then in Romans 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus." Then in Titus 2:11, "For the grace of God that bringeth salvation hath appeared to all men." There is just ONE way and that way is GRACE. "Who wants to be saved like a thief anyhow?" Mr. Mock asks. I was saved like the thief. So was Paul, the prostitute at the well, the Jailer, Zaccheus and anyone else who has been saved or who shall be saved.— From "From The People," Arkansas Gazette, May 12, 1963



Children's Nook

Best guide in the Rockies

BY VINCENT EDWARDS

ENOS Mills, the famous guide of the Rockies, was once hired by a party of husky football players to take them to the top of Long's Peak. Thinking they would show up their leader as less of a he-man than themselves, they set off at a killing pace, leaving Mr. Mills far in the rear.

Their guide never quickened his pace. As he kept to his same easy gait, a look of quiet confidence was on his face. He continued in that way without appearing to be disturbed.

At first the boys managed to get a big lead. Then at timber line a change took place. They began to drop back. One by one they turned pale, were overcome with nausea, and had to lie down.

Mills soon passed them all. Out of the entire group of seven, only two managed to reach the top. On the return journey the guide was kept busy gathering up his young charges who had faltered and dropped by the way-side.

When he had them all safely back to the starting point, Mills gave them the surprise of their lives. The boys thought he would surely want to rest after his *God's Wondrous World*.

long trip. To their amazement, the guide announced he couldn't take time for that. He was starting out with another party that he had promised to take up the peak by moonlight.

Mills left all those athletes in a state of wonder, trying to figure out how he could do so much. To them he seemed little short of a superman. They didn't know the story back of his career as a guide and as a world-famous authority on the Rocky Mountains.

When Mills had first decided to take up this work, he had spent time making himself thoroughly familiar with the trail to the top of Long's Peak. First, he made repeated journeys on fair days. Then he made the climb when fog was so thick one could hardly see a foot ahead. Finally, when he had come to know every inch of the way, he made the trip at night.

He studied to learn the easiest pace for climbing. He carefully planned what he would do if an accident should occur to any member of his party. He even made a thorough study of trees, flowers, and animals that were likely to be seen along the way. Then if anybody asked him a question about these things, he could give a reliable answer.

Is it any wonder that Enos Mills became known as the best guide in the Rockies?

For every child

BY JANE MERCHANT

Dear Lord of every land,
Oh, bless us every day,
All children near at hand,
All children far away;
And help us all to be
Honest and kind and fair
And do our best for thee
Always and everywhere.

WHAT KIND OF TREE?

BY LOIS THOMAS

1. Zacchaeus climbed my kind of tree
When he was too short the Saviour
to see.
(Luke 19:2-10)
2. They made a rod of me for Aaron,
And buds and nuts then grew there-
on.
(Numbers 17:8)
3. I came from Lebanon by the sea
Part of Solomon's Temple to be.
(1 Kings 5:6)
4. Of me they wrote a parable; I
could be good or terrible.
(Mark 13:28; Mark 11:21)
5. I had the greatest honor one day;
My branches were strewed in the
King's way.
(John 12:13)

ANSWERS

1. sycamore, 2. almond, 3. cedar, 4. fig, 5. palm

The strange hippopotamus

By Thelma C. Carter

NATURALISTS tell us that "hippo runs" or hippopotamus trails, which run through Africa's swampy lands, help men maneuver boats and rafts through watery swamps and streams. The piggish eating habits of these animals clean out rivers and streams. Without hippopotamuses, jungle vines would choke and clog the waterways until they would dry up.

Coming out of the rivers at night, the hippos consume tons of reeds, grasses, and jungle growth from the big riverbeds. Herds of twenty to forty hippos may destroy many acres of plants in one night.

African natives fear these giant animals. Leaving the river, a hippo herd may trample, crush, and eat all the plants and grains of several farms in a single night.

Hippos are strange, huge, and clumsy looking. The nearest relatives are pigs. Little ears and small, protruding eyes make the hippo look much like a giant pig. The skin on most of the hippo's body is about two inches thick and is almost hairless. Thick-skinned, with an enormous mouth and large teeth, the hippo is well protected.

Hippos are sometimes called river horses because of their strength. They grow to twelve and fourteen feet in length and weigh three or four tons.

Why did God make such a huge, ugly animal as the hippopotamus? one may wonder. Then we remember that all creatures are a part of his plan for our wonderful world.

"And God created every living creature that moveth" (Genesis 1:21).

(Sunday School Board Syndicate, all rights reserved)



Know your missionaries

BY JAY W. C. MOORE

Guy Hopper

A 44-YEAR-OLD business man walked to the front after E. E. Griever, pastor of First Church, Harrison, had surrendered to preach the gospel. He was Guy Hopper, who is now serving in his eighth year as superintendent of missions in Ashley County Association.



MR. HOPPER

His testimony to the church that morning was, "With God's help I can do three things, preach the Word, visit the sick, and bury the dead."

At this age he finished Southern and Ouachita colleges.

Neyer dreaming how God would use him, he has done more than "visit the sick and bury the dead." For eleven years he served churches in Boone, White River, Benton County, and Washington-Madison associations, preaching, teaching and living God's Word; winning and baptizing people by the scores; repairing and enlarging church plants; conducting revivals, Vacation Bible Schools and study courses; encouraging and inspiring young and old to "fight the good fight of faith in Christ Jesus."

His pastoral success was carried over to his work as missionary. He and Mrs. Hopper have conducted 56 Vacation Bible Schools with 2,500 children enrolled and dozens saved during the seven years in Ashley. Also during this period the association has been 100 percent in every church having a Vacation Bible School.

The Hoppers give about three months a year to their Vacation Bible School work. Then there are revivals, study courses and pulpit supplying and counseling for Brother Guy. On top of all of their own activities they attend constantly district, state and Southern Conventions and conferences. These activities will not permit very much "visiting the sick and burying the dead."

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408 Spring Street
Little Rock, Arkansas

Light from God's law

BY DR. J. MORRIS ASHCRAFT

Theology Department, Midwestern Seminary

June 2, 1963

Psalms 19:7-14; 119:33-40, 105-112

and a promise to obey the law of God, but it is based on a partial knowledge of the law which already existed. It is a prayer for leadership in the path of God's ways, and exhibits an obedience to God's law which involves the "whole heart" (v. 34). This is not a surly or grudging obedience to authoritarian law, but it is a joyful following of God's commandments because of a personal delight (v. 35). It is a prayer which shows discriminating insight in that he prefers to be inclined toward God's laws than to material gain (v. 36). It also shows his awareness of the difference between human vanity and "life in thy ways" with a preference for the latter (v. 37).

The stanza is concluded by the statement of longing for God's precepts and a prayer for life in the righteousness of God. There is certainly no legalism in this deeply personal religious commitment to God through the awareness of his law. It issues in prayer, confession, wise judgment, dedication, and longing for God.

Dedication to God through the law

The stanza in verses 105-112 focuses on dedication to God who is known through his law. This law is compared to a lamp which will guide one safely through the dangers and the darkness which attend the pilgrimage of this life (v. 105). This awareness calls forth an oath or commitment that he will walk in the ordinances of God (v. 106). It is a major discovery when a human being finds a guide suitable to lead him through this life. We speak of people "finding themselves" meaning that they have discovered a meaning or a purpose in life which motivates them to a useful life. The Psalmist did not find "himself" until he found God's law, but he then vowed to found his life in that law.

His dedication to God through the law inspired a hope directed toward the future which may be compared in some ways to that hope Christ was later to give his disciples. Out of this dedication and personal experience he talked about "my heritage forever", "joy of my heart" (v. 111), and a prayer for obedience "forever, to the end" (v. 112).

Persecutions and suffering were in his experience, but even they did not dissuade him from the way he had chosen. His observance of the law did expose him to some kind of persecution (v. 107). He did not turn aside nor question the validity of his choice, but rather prayed for more guidance and strength to follow God's way. Evidently, the suffering approached the point of danger for his life, for he said, "I hold my life in my hand continually" (v. 109), but he did not forget the law of God. Even when the wicked intentionally laid a snare in which to trap him (v. 110) he chose to follow the law of God.

second stanza of the poem (v. 7-14) describes the law of God in the same magnificent way he had described creation. The law is just as orderly and grand. It just as clearly portrays God's nature in its creation. Several words are used for variety's sake such as precept, commandment, statute, judgment and ordinance. No intended distraction appears in these words.

As the heavens declare "the glory of God" so also the "law is perfect", the "precepts of the Lord" are right, his "commandment is pure", "fear of the Lord is clean", and the "ordinances of the Lord are true." The modern Christian is too impoverished to understand this. To the Old Testament saint the law of God was like a navigator's compass to the mariner. It was a faithful guide in righteousness. It guaranteed security and strength. Law does not refer only to the law of Moses, though the ten commandments always form the summary of that law. The law includes the whole range of God's revelation in the Old Testament.

During the New Testament days legalism had prevailed among the Pharisees. They were held up to scorn because of their hypocrisy. This, however, is not an argument against the law. This is merely an excessive emphasis upon legalistic misunderstanding of the law until it replaced God whom it was supposed to honor. When understood as the law of God to lead men to God, it was perfect and revived the soul. Without, this law one could not understand God or know him. The law of God corrected man's sins so he could be forgiven and be made righteous. This respect and love for God's law is a treasure worth recapturing.

Personal experience through the law

Many Christians when hearing about the "law of God" immediately think of legalism. In Psalm 119:33-40 there is a poetic outburst of praise to God who is personally known through his law. The whole law of God is under consideration, with the emphasis probably being on that in Deuteronomy. While contemplating this law, the Psalmist burst out in prayer to God. "Teach me, O Lord, the way of thy statutes; and I will keep it to the end" (v. 33). The prayer is a request for understanding

IN the age of grace it is easy for the Christian to miss the value of God's law. He should not make this mistake but he does. He cannot understand the grace of God apart from the law of God which prepared for the coming of Christ who brought us the awareness of this grace. Paul was right when he likened the law of God to the schoolmaster who brought us to Christ. It would do



DR. ASHCRAFT

us well to reconsider the meaning of the Old Testament and its revelation in God's law.

The godly man in the Old Testament who knew God only in the light of the revelation of his day did not overlook the greatness of God's law. The lesson before us extols the grandeur of God's law. It actually includes three stanzas of the Psalms. In Psalm 19:7-14 the glory of God's law is compared to the greatness of God's creation. In Psalm 119:33-40 the law of God is portrayed as the medium through which one has a deep personal and spiritual experience with God, while in Psalm 119:105-112 the law brings the worshipper of God a complete dedication and an abiding security in God's presence.

God's law compared to creation

The Psalmist, true to his poetic genius, never ceased to marvel at the greatness of God's material universe. In such Psalms as 8, 19, and 119 this awe is beautifully sung. In Psalm 19 there are two stanzas. The first stanza (v. 1-6) describes the physical universe as the reflection of God's own nature. Creation constantly gives its testimony to God's greatness. The heavens tell of God's glory; the firmament shows God's work; the sun comes forth at His command and serves God's creation. The Psalmist believed that the grandeur of Creation and the orderliness of it existed because God had so created. All people, except the absolutely prosaic, have in moments of inspiration sensed deeply the thoughts which here inspired David. In this psalm, David told of this inspiration as the background for understanding the greatness of God's law. The

A Smile or Two

It would be incorrect to ascribe to the Old Testament saints of David's day a belief in heaven such as that which Christians possess since the resurrection of Christ. However, it is not incorrect to understand this Psalm as showing the natural hope for the future which was born of personal fellowship with and dedication to God. This was a light which shone on their pathway and motivated them toward the destiny for which God had created them.

And you pays

THE country boy, doing a hauling job, was told that he wouldn't get his money until he submitted a statement.

After much meditation, he produced the following bill:

"Three comes and three goes, at four bits a went, \$3."

Off schedule

THE man was late and chased the train to the end of the platform, but failed to catch it. As he walked slowly back, mopping his brow, an onlooker remarked, "Miss the train?"

"Oh, not much," was the reply.

"You see, I never got to know it very well."

Rx

"YOUR wife used to be so nervous. Now she's as calm and cool as a cucumber. What cured her?"

"The doctor. He just told her that her kind of nervousness was the natural result of advancing age."

Young love

SAID she: "Sometimes my father takes things apart to see why they don't go."

Said he: "So what?"

Said she: "So you'd better go!"

On time

THE family had overslept, and the lady of the house awoke with a start to the clanking of cans down the street. She remembered that the garbage had not been put out, so she raced down to the front door, struggled into her robe, hair in curlers, and looking sleepy-eyed, yelled, "Yoo-hoo! Am I too late for the garbage?"

Replied the accommodating collector, "No, ma'am, jump right in."

Little pitchers—big ears, too

AS A woman was preparing for guests for dinner, her little daughter asked permission to help by putting the silverware around. Permission was gladly granted. Later, when the guests were all seated, the hostess looked up in surprise and exclaimed:

"Why, Mary, you didn't give Mr. Brown a knife and fork!"

Mary replied, "I didn't think he would need any. Daddy says he eats like a horse."

- B—Bookshelf p17.
- C—Children's Nook p20; Christ in my career (CMH) p11; Cover story p4.
- D—Departments pp14-16.
- G—Gambling (Insight) p7; God's lays, light from (SS) pp22-23.
- H—Hopper, Guy (Know your missionaries) p21.
- L—Letters to the editor p4.
- M—Memorial Day, how honor the dead (E) p3; Missions (BB) p18.
- O—OBC plans workshop p9.
- P—Preacher poet p7; peachers, strolling (BL) p19.
- R—Regeneration by water p19; revivals p9.

S—Siloam Assemblies pp12-18; Southern Baptist College honors leaders pp8-9; Southern Baptist Convention, peace now possible pp6-7; Southern Seminary graduates p9.

W—Wilcox, Jerry ordained p9; Women, on pay for (PS) p2.

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

MY CREED

When God seems silent to my care
After long hours of earnest prayer
I believe
His silence indicates that He
Has made much better plans
for me.

—Anna Nash Yarbrough, Benton



Church Chuckles by CARTWRIGHT



"And finally, to climax a long day, I visited the hospital where I spent a solid hour scratching Brother Needham's back!"

Attendance Report

May 19, 1963

Church	Sunday School	Training Union	Additions
Alma, Kibler	137	93	1
Alpena, First	74	39	
Osage Mission	35	22	
Berryville, Freeman Hgts.	152	75	
Blytheville, Gosnell	306	97	
Camden			
Buena Vista	44	49	
Cullendale First	491	223	1
Crossett, First	549		
El Dorado			
East Main	318	127	1
First	848	198	2
Northside	25	18	
Immanuel	536	189	
Fort Smith			
First	1,001	300	4
Missions	440	201	
Grand Avenue	705	315	9
Mission	25		
Temple	286	117	
Green Forest	153	45	
Rudd Mission	54		
Gurdon, Beech Street	188	53	
Harrison, Eagle Hgts.	295	103	1
Heber Springs, First	194	71	
Jacksonville			
Berea	111	65	
First	613	187	
Marshall Road	125	56	
Second	196	63	
Jonesboro			
Central	536	205	
Nettleton	239	99	
Lavaca, First	222	147	3
Little Rock			
First	1,121	293	1
White Rock	33	11	
Immanuel	1,174	414	1
Forest Tower	26	10	
Kerr	43	23	
Rosedale	257	78	4
McGehee, First	432	161	1
Chapel	67	25	
Monticello, Second	298	154	6
North Little Rock			
Bethany	188	57	
Mission	14	14	
Calvary	489	116	5
Gravel Ridge, First	153	100	
Highway	236	103	
Park Hill	799	219	
Sherwood, First	166	67	
Sylvan Hills	276	99	
Pine Bluff, Centennial	229	88	1
Siloam Springs			
First	339	170	
Springdale			
Caudle Avenue	155	69	
Elmdale	127	70	
First	433	175	1
Van Buren			
First	486	159	3
Second	75	77	5
Vandervoort	44	37	
Warren, Immanuel	297	110	
Westside Chapel	88	48	

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In the world of religion

... President Kennedy will receive American University's highest honorary degree—Doctor of Civil Laws—and will deliver the commencement address at the Methodist school, Washington, D.C., June 10. In the past, American University has awarded honorary Doctor of Laws degrees to former Presidents Hoover and Eisenhower, who with former President Truman, are honorary members of the school's Board of Trustees.

... The American Friends Service Committee spent \$5,110,488 during the past fiscal year in nearly 60 service programs in the United States and overseas. According to its 1962 annual report, the Quaker organization received contributions totaling \$4,174,409 from individuals, foundations, and corporations throughout the country. In addition, gifts of material aid and surplus food valued at \$1,143,356 were distributed through its programs.

... The first of seven camps for the deaf, sponsored by the Assemblies of God Home Missions Department, opens May 29-June 2, near Kansas City, Missouri. The Reverend Thomas Goulder, Rockford, Illinois, will minister to the deaf campers.

... A five-cent United States commemorative postage stamp showing a design symbolic of the breaking of the shackles of human slavery will be issued August 16.

It will be placed on sale in Chicago, where a Century of Negro Progress Exposition will be held to commemorate the 100th anniversary of the freeing of the slaves by President Lincoln in 1863. Designed by George Olden, the son of a minister, it is the first stamp ever designed by an American Negro artist.

Death penalty kept

BOSTON (EP)—In a surprising reversal of a previous vote, Massachusetts' House of Representatives here rejected a bill that virtually would have abolished capital punishment in the state.

The vote, 124 to 108, was described as a political defeat for Gov. Endicott Peabody who had endorsed the legislation.

Observers here attributed the House's change of heart to a campaign conducted by wives of police officers in the state.

They were brought into the campaign when the bill provided that only one type of slaying would be punishable by execution. That covered the murder of prison guards by felons attempting to escape. It did not include cases involving the slaying of police officers in the performance of their duties.

Wives of active patrolmen demonstrated at the State House and reportedly engaged in "active lobbying" to defeat the bill.

Sixty-five persons have died in Massachusetts' electric chair since that form of execution was adopted in 1901. However, there have been no executions since 1947. The governors have commuted all capital punishment sentences since then to life imprisonment.

Kill lottery bill

SACRAMENTO, Calif. (EP)—The California Assembly Revenue and Taxation Committee here has approved legalized bingo and gambling at church bazaars, but rejected a proposal for a state-run lottery.

With only one dissenting vote, the committee approved a proposed constitutional amendment for a state-wide referendum on whether private "bingo games, lotteries, and other gift enterprises" should be legalized.

By a unanimous vote, however, the committee sent to interim study—and, in effect, killed—another constitutional amendment which would set up a state-run lottery, if the people approved.

Assemblyman Alan Pattee (Rep.; Salinas), author of both measures, said the bingo bill would simply make legal that

which already exists in California "with widespread popular support."

He said bingo, church bazaars and other similar fund-raising activities flourish, even though banned by the state constitution. Law enforcement fluctuates from area to area, he stated.

The bingo measure would allow such activities only to veterans groups, religious organizations, charities, and fraternal and educational groups.

All money raised would have to go "to educational, charitable, patriotic, religious or public spirited uses."

Designs plane for missionary use

HAMPSHIRE, Ill. (EP)—A compact twin-engine plane, said to be the first ever specifically designed for missionary use, is taking shape at a makeshift aircraft shop here.

Spearheading development of the prototype is Carl A. Mortenson, 28, of Wheaton, Ill., a pilot-mechanic who conceived the idea while serving in the jungles of Peru with Wycliffe Bible Translators, Inc.

"If funds become available," said Mortenson, "we hope to have the plane flying by the end of the summer."

He declared that such a twin-engine plane is needed because almost all missionary pilots are now obliged to use single-engine planes. If the power plant fails, chances of survival in remote areas are slim.

Basic research for the project included a survey taken among missionary pilots,

plus consultations with aeronautical engineers. An aeronautical engineering class helped to draw up plans. Mortenson himself has devoted some 5,000 hours to the project.

It all began when an attack of bulbar polio threatened his missionary career. He spent his convalescence in design work, and his enthusiasm prompted friends to set up Evangel-Air Inc., organization dedicated to see the plan fly successfully.

Dr. Paul M. Wright, head of the chemistry department at Wheaton (Ill.) College, is chairman of the board of directors.

Mortenson and a friend, Fred Culpepper, 25, former Boeing mechanic, now work on the prototype at a 40-by-50 foot shop located alongside a private airstrip.

The project is being financed entirely by voluntary donations.

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.