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Arkansas Baptist State Convention

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# Arkansas Baptist

*newsmagazine*

MARCH 14, 1963



**High court out of bounds, page 4**



# House defeats 'wet' bill

By LEE I. DANCE

## It is time

EVERYTHING that Baptists do depends and waits upon stewardship, therefore it is high time that we consider where we are in this all-important phase of our church and denominational life.



DR. DOUGLAS

In early America, Baptist churches were small, scattered, and insignificant. Not only was this true, they were isolated and had a non-missionary spirit that also ostracized them. It did not take much

money, and absolutely no program to keep the church going. About the only thing in which those churches were strong was in Bible preaching.

Gradually these churches produced leaders who believed that there was some virtue in refusing to have anything to do with organizations. About the only organization was pastor, clerk, and treasurer. The pastor's job was to preach. The clerk's job was to record the business meeting and church trials. The treasurer's job was to let the members know if the church needed money and to collect it from those who wanted to "donate."

As society became more complex and world needs more apparent, many Baptist churches bestirred themselves and became missionary. To become missionary meant that there was a Gospel to preach to the "whole-wide-world." This called for organization and ultimately multiple meetings. But there was so much non-missionary spirit in the churches that money became a touchy subject. Consequently it was rarely ever mentioned on local level, from the pulpit. The denominational meetings among other things were used to "raise" a good offering for missions.

So, Baptist churches went along with many leaders who did not give much and therefore refused to let the pastor or anyone else do anything about getting the people to study Bible Stewardship.

Most of the time these people said, "Our church is spiritual. We never mention stewardship." Some have baptized and re-baptized, enlisted and re-enlisted, visited and re-visited, signed up and spurred on, met and met again, produced statistics, and in the end boasted, "We are the biggest, and if not this year we'll be next year."

Then, when all these careless stewards no longer help to break all records and go far beyond last year in everything from ground-breaking to mud-slinging, we hear a cry, "What's wrong with Baptists? We are down in finances, baptisms, enrollment, the number surrendering to preach, and nobody seems to care enough to listen."

We believe that it is high time that we quit blaming Satan and realize that Satan cannot do much without human instruments. We also need to realize and

(Legislative secretary, Christian Civic Foundation of Arkansas)

THE House of Representatives during the past week took action on two bills which pertain to moral conditions in our state. The first was HB 440 by the Revenue and Taxation Committee which was soundly defeated on Wednesday, March 6. This bill was drawn up by members of the Revenue and Taxation Committee and was presented as a compromise "wet-dry" bill. In reality it was an out and out "wet" bill. It had not been discussed with any of our dry forces and was obviously an attempt to wet down every dry county in our state.

Ordinarily a bill is presented by a member or members of the House and is sent to the committee for study. When such is done one has the privilege of asking for a public hearing on a controversial matter such as was HB 440. In this case the committee got around this usual procedure by drawing the bill themselves and presenting it to the House with a "do pass" recommendation. It is my understanding that there was only one dissenting vote cast against the bill in the committee and this, of course, was by a friend of the dry forces.

Rep. Cottrell of Pulaski County handled the bill on the floor for the wet forces and was supported by Representatives Van Dalsem of Perry County and Ward of Lee County. In short, vigorous speeches in opposition to this measure, the following representatives spoke: Miller of IZARD County, Kinslow of Pope County, Sulcer of Mississippi County, Galyean of Benton County, Hinkle of Scott County, and Hammons of St. Francis County. This measure had a cover-up feature in that it pro-

confess it—these Baptists are products of Baptist churches. Our local church programs have produced them. We cannot blame the colleges and seminaries for producing them. Neither can we blame the denomination.

Baptists now number over ten million and if we will spend enough time teaching our people Bible Stewardship, we can get our "second breath" and go into orbit with the Gospel.

vided for the discontinuance of the issuance of new licenses for on-premise consumption of beer in establishments located outside of municipalities. These are commonly referred to as honky-tonks. However, it did not provide for the immediate revocation of licenses for these joints of rowdiness. That which the wets were trying to get passed was the second provision which was to change the present local option law to allow the wets to call "wet-dry" elections in any first or second class city in the dry counties of Arkansas. Every county seat town is at least a second-class city, and it would have meant that the wets could have harassed every dry territory in our state.

Several of the representatives were placed in difficult positions to make a decision on this measure because they reside in wet areas in which they would like to clean out these honky-tonks. They are not only opposed to honky-tonks, but also to the sale of alcoholic beverages altogether.

The roll call on the bill is as follows: FOR (43): Allen, Bethell, Brandon, Doug; Brandon, Jim; Buck, Bursleson, Bynum, Carter, Cockrill, Cottrell, Earnhart, Etheridge, Eubanks, Feild, Graham, Haydon, Hayes of Randolph, Hendrix, Hopson, Howell, Kizer, Ledbetter, Linder, McCastlain, McClerkin, McCuiston, McKennon, Nance, Sadler, Sanson, Schoenfeld, Shaver, Smith of Garland, Smith of Lincoln, Stewart, Thompson, Turner, Van Dalsem, Walther, Ward, Williams, Womack, Young.

AGAINST (46): Alexander, Autry, Brown of Craighead.

Money is the launching pad, the Holy Spirit is the fuel. Prayer is the preparation, witnessing is cooperation, and cooperation is synchronizing. But, all of this is Stewardship. Without Bible Stewardship we'll keep wondering why we can't do what we ought to do.

Yes, it is high time to thank God and dedicate ourselves to helping Baptists become better stewards.—Ralph Douglas, Associate Executive Secretary



Brown of Union, Bryant, Butler, Capps, Carpenter of Clay, Carpenter of Sharp, Colay, Collins, Croxton, Davis, Day, Deckelman, Foster, Galyean, George, Goodwin, Greenlee, Hackler, Hamilton, Hammons, Hayes of Arkansas, Hinkle, Jones, Kinney, Kinslow, Landers, Ligon, Maddox, Mays, Miller, Morrow, Mulkey, Murphy, Sulcer, Teague, Thomasson, Tucker, Walker, Walt, Wells, Wharton, Wimpy, Works.

**ABSENT OR NOT VOTING (11):** Baker, Collier, Durrett, Evans, Hackett (deceased), McBrayer, Oakes, Pryor, Stephens of Grant, Stevens of Jefferson, Speaker Crank.

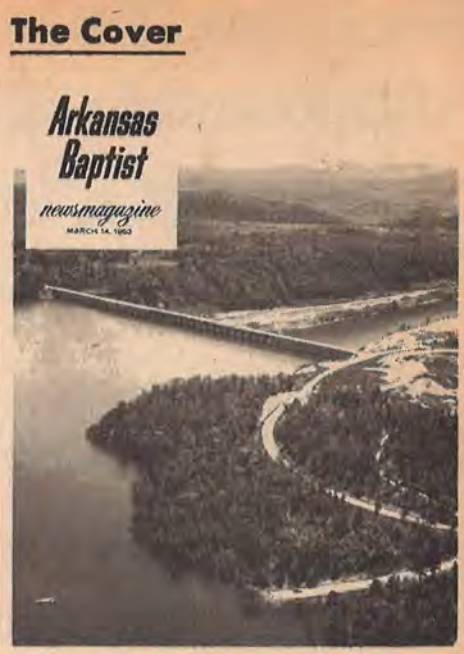
**NOTE:** 67 Necessary for passage

The second measure which was adopted unanimously by the House of Representatives and was voted

on on Thursday morning, March 7 has to do with the gambling situation. This was House Concurrent Resolution 36 by Hammons of St. Francis County. The essence of this resolution is contained in the last paragraph of the measure:

**NOW, THEREFORE,**  
Be It Resolved by the House of Representatives of the 64th General Assembly of the State of Arkansas, the Senate Concurring Therein:

That the General Assembly hereby requests and urges all citizens of this State and all officials charged with the enforcement of the gambling laws of this State to immediately proceed to enforce the same in the manner as provided by law, thereby restoring public confidence and respect to law enforcement in this State.



—Photo by Harold Phelps  
Arkansas Publicity and Parks Commission

**BULL SHOALS** Lake in north central Arkansas is the place where you catch those huge "lunker" bass, wall-eyed pike and crappie. It's the spot for water skiing, skin-diving and boating. Below the dam, flows the rushing White River, whose famous waters hold the fabulous strings of rainbow and German brown trout. Float fishing on the White River through the serene mountains of the Arkansas Ozarks is for fishermen and camera bugs alike, as well as for those who only want to loaf while some of America's most beautiful untouched grandeur unfolds.

## Committee on faith reports

**NASHVILLE (BP)**—The Committee on Statement of Baptist Faith and Message has released its report to the 1963 Southern Baptist Convention. It will be acted on in May at Kansas City, Mo. [See the report in full, in this issue.—ELM]

The 4500-word statement was asked for to help interpret the 1925 statement adopted by the Convention. The new one "shall serve as information to the churches, and . . . as guidelines to the various agencies of the Southern Baptist Convention."

The committee, composed of men serving as presidents of the state Baptist conventions elected in 1961, said, "In no case has it sought to delete from or to add to the basic contents of the 1925 Statement."

The statement to be presented at Kansas City has 17 sections. There are sections on what Baptists believe about the scriptures, God, man, grace, salvation, the church, baptism and the Lord's Supper, the Lord's day, the kingdom of God, last things, evangelism and missions, education, stewardship, cooperation, the Christian

and the social order, peace and war, and religious liberty.

Hundreds of scripture references document the 17 sections, showing chapters and verses of the Bible where the subject is covered.

Herschel H. Hobbs, Oklahoma City, president of the SBC, chaired the committee.

### Loyce Nelson dies

**DR. LOYCE** Nelson, about 38, missionary to Japan, died Mar. 11 at Baylor hospital in Dallas after an illness of several months.

He leaves his wife and two sons, Bill and David, now of Garland, Tex.

A native of Lewisville, Ark., Dr. Nelson was a graduate of Ouachita College, which conferred an honorary doctorate on him in 1961, and of Southwestern Seminary.

Friends are contributing to a memorial fund for Mrs. Nelson and the boys. Contributions may be sent in care of the Second Baptist Church, 222 East 8th Street, Little Rock.



**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

**ARKANSAS'**  
**LARGEST**  
**RELIGIOUS**  
**WEEKLY**

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Abbreviations used in crediting news items:  
BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

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## High court out of bounds

IN an action that will surely have its reverberations across the nation, the Arkansas State Supreme Court has entered into a Baptist church dispute and fired a pastor who was being retained by majority vote of the church.

The church involved is Traskwood Landmark Missionary Baptist Church, near Benton, and the pastor now officially relieved of his duties with the church is Elder A. Z. Dovers.

The Arkansas high court, in a decision published March 4, sided with a minority in the church who contended that the pastor was preaching doctrines contrary to the fundamental belief of the denomination's faith. The case reached the supreme court from Saline Chancery Court, where the lower court had held for a majority of the church membership and in support of the preacher.

According to press reports, the case arose from a factional dispute in the 60-year-old church. The dispute came to a head at a church meeting in August 1961 when the church voted 54 to 47 to defeat a motion to dismiss Mr. Dovers as pastor. Later, it is reported, the majority directed the church clerk to notify the minority members that they would not have voting privileges until they had apologized for their conduct.

The minority reacted to this letter, the opinion said, by filing suit to enjoin the pastor and the majority faction from using the church property for the preaching and teaching of doctrines contrary to the Landmark Baptist faith.

In giving the Supreme Court decision, Justice George Rose Smith wrote that civil courts are not concerned with schisms stemming from disputes over religious doctrines, not only because such questions are essentially ecclesiastical rather than judicial, but also because of the separation between the church and state. Even when property rights are involved, he said, the rival factions usually can appeal to ecclesiastical authority within their denomination.

"The situation is different, however, in the case of self-governing congregation churches, such as the Landmark Missionary Baptists," he continued. "Here the courts do not hesitate to assume jurisdiction when a schism affects property rights, for in the form of church government such local congregation is independent and autonomous. There is no recourse within the denomination," he said.

The important question, said Judge Smith, was whether doctrinal differences are so important as

to justify the intervention of the civil courts. The opinion said that witness after witness testified about the cardinal beliefs of the faith, that anyone who rejected them was not a member and that the teachings of Elder Dovers were heresy.

"In reaching our conclusion we stress the fact that we have no concern whatever with the merits of the theological differences between these parties. The majority members of this church or any church are of course at liberty to adopt any religious belief they choose, whether it be liberal Baptist theology, Presbyterianism, Greek Catholicism or Mohammedanism. Moreover, the majority members have a similar right to engage a pastor who will preach the doctrines of their choice.

"But the vital point is that the majority are not entitled to devote the property of the Landmark Missionary Baptist Church at Traskwood to a faith contrary to that for which it was dedicated."

The opinion said that the minority was not entitled to the "sweeping relief" they asked—that all majority members be enjoined in taking part in the control of the church property.

"We think it to be sufficient for Elder Dover, whose ministry has been the central point of controversy, to be restrained from acting as pastor of the church. This limitation upon the court's decree may aid the congregation in regaining its original unity," the opinion concluded.

As the lone dissenter in the court's decision, Justice Ed F. McFaddin asked to disassociate himself from determining "such religious question." He said it was neither the prerogative nor the duty of a justice of the Arkansas Supreme Court to pass on religious questions and that it should not decide what are the fundamental doctrines of the Landmark Missionary Baptist Church at Traskwood.

The majority opinion, McFaddin said, cited rulings from other states to support the ruling, "but I maintain that Arkansas should not align itself with those other states." In the past Arkansas has always supported the vote of the majority, he said.

THE Traskwood Church decision is itself eloquent proof of the inadvisability of churches or church factions taking their disputes to the court and of the inability of the courts to deal with such matters.

The court turns to strange reasoning to justify its action. Asserting that civil courts are not concerned with disputes over religious doctrines, the opinion, written by Justice George Rose Smith, holds, nonetheless, that even a majority vote of the membership could not retain a pastor preaching doctrines contrary to those of his denomination.



Thus the court heard evidence as to what constitutes heresy in this so-called, even by the court, autonomous, self-governing religious body.

It would be amusing, if the situation were not so critical, that the fact the church in question is autonomous was used by the majority view of the court for its dealing with the situation.

Citing the fact that the separation of church and state is one reason that civil courts do not concern themselves with schisms stemming from disputes over religious doctrines, even when property rights are involved, the situation was said to be different with the Traskwood Church because it is autonomous and "there is no recourse within the denomination."

It seems presumptuous to call the attention of men comprising a state supreme court to the meaning of the word autonomous, but they seem to have their own ideas that do not square with the dictionary. According to the dictionary, autonomous means "independent in government; self-governing; without outside control."

The implication of the Arkansas court is that separation of church and state is an ideal that works only for churches which are parts of hier-

archies and that it breaks down and becomes inoperable in those churches that are self-governing and have no recourse to higher ecclesiastical authorities to settle disputes.

At least one of the justices joining in the decision, Chief Justice Carleton Harris, as a Baptist, should know that Baptist churches not only have no ecclesiastical authority over them as to the use or disposition of their properties, but that they are also free and on their own to determine their doctrinal positions. No one has the right, not even the supreme court, to require that an independent church, such as the Traskwood church, must hold to any body of doctrines held by the denomination, with which the church may voluntarily be affiliated, or by any other group or organization. And the way an autonomous church decides on its doctrinal views is the way it decides on acquiring and using or disposing of property—by vote of the membership with each member entitled to one vote.

The fact that Elder A. Z. Dovers was preaching doctrine in the Traskwood Church judged to be different from that held by Landmark Baptists in general is quite beside the point. The authority of a Baptist church must necessarily be within the vote of the body. And a majority of the Traskwood church members had voted to retain Elder Dovers as their pastor. From this there can be no appeal except to God.—ELM

## *Personally speaking*

### *Church and Home*

AT a dinner meeting the other night, husbands were asked to introduce themselves and their wives. Several husbands who were present expressed regrets at not having their wives with them, explaining that the ladies had flu. Then it was the turn for a well-known pastor to stand. "My is not with me tonight, but I can't blame it on the flu," he said. "She has a Sunday School class meeting at her house, and that's just about as bad as flu."



ERWIN L.

Sunday School class meeting at her house, and that's just about as bad as flu."

Now, dear reader, if you'd like to know whether or not it was your pastor who

said this, write to us, giving your name, address and your church, and enclosing a money order for \$5. (If said pastor wants his identity and his future protected, let him write to us quickly and send \$10.)

All of which reminds me that one of the things that kept popping up in the Southern Baptist Family Life Conference recently was the assertion that churches need to be more mindful of the needs of their families for some family life, in planning the church calendars.

Someone charged that the average church is almost solely concerned with building its calendar according to the calendar of activities of the Southern Baptist Convention and is all but unmindful of the needs of the church families who are expected to carry out the program.

Someone was even so bold as to declare that "the church was made for families, not families for the church," calling attention to the fact that God established the home before He established His church.

Still another bold soul asked right out in full assembly that the Sunday School see what it can do to keep family groups together on Sunday morning. The world splits the family up, sending Dad out to his place, Mother to hers, and the kiddies to theirs, and then the church follows the same pattern, he said, dividing us all according to sex and then according to age groups or marital status.

After a lot more of this, one pastor said he'd like to see the churches do something to assure their pastors an occasional night in their own homes with their own families.

Could it be that the purpose of the American home should be broadened to make it more than a place for snacks served individually and occasional winks of sleep?

What can the church do for the home life of its families?

*Erwin L. McDonald*



# Engagement . . . to . . . marriage *how long?*



*"Love is more powerful than passion.  
"Love understands; it respects, and is always willing to wait."—Dr. Marion Hilliard*



**QUESTION:** "Please help us to settle the question of how long our engagement should be.

"My fiance wants us to wait until he is 'able to support me.'

"I feel that our marriage will be strengthened by any sacrifices we have to make together.

"I want to work the first year or so to help us get started.

"It seems to me that three months is long enough for our engagement. I would like to be a June bride this year.

"What length engagements do you favor?"

**ANSWER:** A great deal depends upon how long and under what circumstances you have known each other prior to your engagement.

The engagement period is designed to be "a time of intelligent preparation for marriage." The quality of purpose with which you enter into this significant experience is more important than its duration in time.

I should like to ask you several questions that are not answered in your letter.

Is it altogether his desire to be a good husband that prompts your fiance's desire to postpone your marriage?

Is it wholly a matter of protecting you from a do-without period in the beginning?

Do you detect in his attitude any shying away from marriage?

Any serious uncertainty about his choice of you as his companion for life?

Does your husband-to-be object to the idea of having his wife work outside the home? Do you face here an element of conflict that might

bring immediate tension into your marriage?

Why do you object to the longer engagement period? Have you and your fiance known each other long enough for understanding each other's personalities, dispositions, characters, reactions under stress? Or, has your dating been only in best-foot-forward situations?

Is your choice of each other based on congeniality of spirit and life purposes as well as physical attraction?

Do you have your engagement ring? There is wide agreement that the ring quickens a girl's dreaming of her wedding day. Prolonged waiting for the consummation of her dreams may put a strain upon the excitement and thrill of her mood.

But bringing pressure to bear upon the prospective groom may put a greater strain upon marriage adjustments.

You speak of working for a year or so; what if early pregnancy should quickly terminate that plan? With all the advance in birth control methods, there is still no absolutely sure and dependable way, you know.

Does your eagerness for an early wedding date stem from fear of losing your fiance? If you do not feel secure in his love and loyalty, your marriage would be launched on an insecure basis.

Is your objection to the longer engagement based upon difficulty in controlling your sexual impulses? Perhaps you would profit from more extensive reading. You will find help in such titles as *Sense and Nonsense about Sex*, by

Evelyn M. and Sylvanus M. Duvall; *I've Been Wondering*, by Fayly H. Cothorn; *Dating*, and *Happiness in Marriage*, by Clyde Naramore; and *Success in Marriage*, by Mace.

There is no fixed rule about the length of engagements. Six months to a year give better opportunity for a safe "ready" for marriage. But engagements that are too long have disadvantages as real as those that are too short.

Dr. Paul Popenoe, founder of The American Institute of Family Relations, says: "Every engaged couple dreams of 'the perfect marriage.' All too often, however, misunderstandings arise which could have been avoided if each partner had given more thought prior to marriage to those factors which are essential to happiness."

Here is an adaptation of a checklist Dr. Popenoe suggests.

1. Have you acquired from wholesome reading or counseling a modern, scientific understanding of sex?

2. Are you capable of independence of your parents? Able to make your own decisions?

3. Are you emotionally mature?

4. Do you get along well with people?

5. Have you understanding of your own personality and that of your partner?

6. Do you understand that women behave differently from men in many ways, and that allowances and compromises must be made between the sexes in marital adjustment?

7. Do you handle money wisely?

8. Are you competent to carry your part of home responsibilities?

9. What do you know of ways to avoid conflict in marriage?

10. Are you capable of good relationships with your inlaws?

Read Ephesians 5:22-33.

Think and pray yourselves together in ideas and plans.

*Rosalind Street*

Mrs. J. H. Street

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



# Freedom under Christ's authority

BY EUGENE RYAN

Pastor, Lonoke Church

March 17, 1963

Mark 11:1-12:12

THERE is evident and wide-spread disregard for authority today, especially among teen-agers. But they are not totally responsible; we must accept our share of the responsibility for their rebellion. But adults can also defy authority. We must recognize and respect authority in every area of life. This temperance lesson deals with Christ as the ultimate and final authority in the spiritual realm.



MR. RYAN

## A SYMBOL OF AUTHORITY

On his way to Jerusalem Jesus asserted his authority over the bodies of men by healing blind Bartemaus and over tradition by visiting with Zacchaeus. Jesus and the Twelve came to Bethany and then to Bethphage where he procured a beast of burden upon which to ride into the city of Jerusalem. Davis says that this is wrongly called the "Triumphal Entry". Jesus did not come in the traditional style of the war hero. He came in a very humble manner. It is really a "Royal Entry." At any rate, Jesus is acclaimed king and his authority as the Messiah is recognized. However, the people expected the Messiah to come in their prescribed manner and on their terms. Those who cried, "Hosannah" yesterday will be among those who cry, "Crucify Him" a few days later.

## A DEMONSTRATION OF AUTHORITY

When Jesus arrived in Jerusalem he went into the Temple. It was the time of the Passover Feast and great crowds from all over the world were in the city and the Temple. What Jesus saw happening there broke his heart and aroused his divine wrath. The religious leaders were profaning the feast day and desecrating the holy place of worship by their mercenary pursuits. They had set up shop in the House of God. Animals were on sale for those who needed one for a sacrifice. Various coins from all parts of the world had to be exchanged for the Temple money. The

irreverence as a result of the noise of business transactions and the stench of the animals was bad enough. But furthermore they were stealing the people blind. Often an individual was made to purchase an animal because the one he had brought was declared unfit by the "authorities." In exchanging their money the people were cheated, but there was nothing they could do about it. It was a real lucrative business they had going! And all of this in the very House of God.

Is it any wonder that Jesus literally drove these merchandisers out? They did not challenge Jesus at this point, for they could see the fire of God in His eyes and they knew that He meant business. Possibly, they had been practicing this sort of thing so long that it did not bother them at all. It is just quite possible that we might sometimes be guilty of abuses in the House of God without realizing it. We use the House of the Lord to put on our financial campaigns which do not always have as their exclusive aim the glory of God, but rather the exaltation of man. We simply want people to know what successful promoters we are! Of course it is all carried on in the name of religion and for the sake of progress, but it can still be permeated with selfishness and exhibitionism.

As Jesus had taught and healed with authority, so now he speaks and acts with no uncertain authority. He had cleansed the Temple on another occasion, but as he returned he found the same signs of spiritual deterioration. The Temple was to have been known as the house of meditation and prayer. But who could meditate on the things of God in the midst of all this corruption and confusion? It was about as conducive to worship as in some Baptist churches during prelude time on Sunday morning. For many this is simply a time to catch up on the latest gossip. This idle chatter and irreverence must be an offence unto God. (We could stand to profit from some other denominations in this regard).

Jesus continued to teach in the Temple, and He vindicated his claim of authority by healing many people. It was Tuesday of Passion Week—the great day of controversy. The religious leaders obviously resented his intrusion and assertion of authority. They felt that

they were able to run the Temple without any interference from an outsider. Someone said, "The place where reformation is least tolerated is in the Church." Until Jesus appeared no one dared to lift voice or finger against them. So they questioned Jesus at this point. "Where did you get the authority to do these things?" They thought that they had Jesus in a trap, but he deftly turned the tables by placing on them the burden of proof. He would answer if they could show that they were able to recognize authority. He asked them about the baptism of John, "Was John's mission of heavenly or earthly origin?" They knew that they could not afford to answer since they would have been caught from either side. They said, "We do not know." In this way they revealed that they were incompetent judges of authority and that they were unfit to be religious teachers. So they proved that they had no right to challenge Jesus.

## SUBMISSION TO AUTHORITY

It is one thing to recognize authority; another to submit to it. The Jewish leaders realized that Jesus was tearing up their playhouse. He was not good for business, even as he had not been good for the hog business in the land of Gadara. They had but one alternative. They determined at all costs to destroy Him. Likewise, we are forced to take one of two courses of action relative to Christ's authority. We can accept or reject.

Why has Christ the right to claim authority over us, anyway? Because He is both Creator and Redeemer. If He does not possess that right — no one does. If we submit to His authority we must love what He loved and stand firmly against that which He stood against.

There is no such thing as absolute freedom. Either we will be ruled by Christ or by base desires. Our greatest joy and sense of true fulfillment will come when we realize that by surrendering to His authority, He will be able to lead us in His blessed way of righteousness and truth. If we yield to His authority we will find all the freedom we need to obey and honor him with our lives.

## POINTS TO PONDER

- Do we accept the authority of Christ in every area of life?
- Are we ever jealous of our authority as leaders and resentful of those who might challenge it?
- Do we understand that if we live by Christ's authority it may cost us dearly?
- Do we believe that if we live under His authority we can be victorious over evil?



**State Brotherhood picks Jonesboro man**



HARRY BREWER

HARRY Brewer, Jonesboro construction company owner, was selected president of the State Brotherhood Convention, meeting at First Church, North Little Rock, Mar. 4. He succeeds Monroe Dye of Mena.

Other new officers are: Robert Moore, Arkansas City, vice president; Elbert Wilson, Batesville, recording secretary; Dorris Cox, Piggott, Royal Ambassador leader; Jim Abel, Forrest City, Christian Witness leader; Wendell Henderson, Waldron, Personal Stewardship leader; and Dr. James Sawyer, Benton, World Missions leader.

The new president is a member of Central Church, Jonesboro, serving currently as chairman of the deacon body. Mr. Brewer is active in the Training Union program, the Sunday School, Brotherhood and building committee of his church.

He is a member of the associational executive board, one of the three trustees of the association and a member of the camp committee. He has served for three years as chairman of the Forward Program of Church Finance.

He has been three times president of the associational Brotherhood and twice president of the regional Brotherhood Convention.

**Scholarship offered**

FELIX Goodson, assistant to the president of Southern College, Walnut Ridge, announces that he is giving a full scholarship to Southern College for 1963-64 to all students who will recruit ten students.

He will give a half scholarship to any student who will recruit five or more students.

Mr. Goodson says he used this method in his sales work and found it to be very successful. He feels that it will be a great contribution to the lives of many students.



*PARTICIPATING IN ground-breaking ceremonies for an educational building of First Church, Marked Tree, are (left to right): Joe E. Finch, chairman of building committee; Clyde King, chairman of deacons, and member of the building committee; Mack Howerton, member of the committee; Guy Prince, committee member; Mrs. C. C. "Aunt Lottie" Blanton, oldest member of the church in point of membership, who turned the first shovel of dirt; Mrs. J. R. Featherston, and Mrs. Jess Wike, members of the committee. Leon Young, another member of the Committee was not present on account of a death in the family. Rev. James A. Overton, is pastor of the church.*

**Educational building under construction**

FIRST Church, Marked Tree, broke ground Jan. 20 for its new educational building. Completion is expected by May 1.

The building is 50 by 116 feet, of hadite blocks and red brick construction. Inner walls are predominantly of masonry construction, too. The new structure will provide assembly and classrooms for intermediate, junior primary and beginner departments and four nursery departments. It will also house a kitchenette, reception room, four rest rooms and approximately eight additional class rooms to take care of overflow when attendance increases.

The building will be air-conditioned throughout and will have central heat. It is adjacent to the present building, which will also be used for the present.

Long-range plans include removing the older building and erecting a new auditorium and a building for dining and recreation rooms and an adult department and kitchen. Another educational wing will be built where the present building stands when the need arises.

A \$50,000 bond issue will provide funds for the purchase of needed property adjoining the church property and the erection of the first unit.

**Revival statistics**

NEW HOPE Church, Pollard, concluded a week's revival Mar. 3, reporting 26 for baptism, one by letter and three rededications. Rev. Jesse Reed, state Evangelism Department, was revivalist, Mark Short directed the music. Rev. Edgar Griffin, pastor, reports 34 new members enrolled in Sunday School Mar. 3. With a goal of 200 for Sunday School, 231 attended.

**Mintz at revivals**

MEL Mintz, Little Rock song evangelist, is directing music in two revivals in Alabama in March.

Mar. 10-17 he is in Spring Hill Church, Mobile. Rev. Ralph Longshore, secretary of Evangelism for Alabama, is preaching.

Mar. 24-31 he will be in First Church, Clanton, with Dr. Vance Havner as evangelist.





MR. ROSS

AFTER five and one-half years as pastor of Forest Highlands Church, Rev. Darell S. Ross has announced his resignation to accept the pastorate of First Church, Siloam Springs.

Mr. Ross organized the Forest Highlands Church and led in acquiring property valued at \$140,000. The church now has 268 members, a fully-graded Sunday School, Training Union, and choir program. A kindergarten was started in 1960.

Mr. Ross is a native of Little Rock and a graduate of Ouachita College and Southern Seminary in Louisville, Ky. Mrs. Ross is the former Treşa Moore of North Little Rock. The Rosses have four children.

**"Arsenic" to be shown**

"ARSENIC and Old Lace," by Joseph Kesselring, will be presented by the Ouachita College Theater, March 14, 15, and 16 at 8 p.m. The play is directed by Don Pennington, assistant professor of speech.

It is the story of two charming and innocent ladies who populate their cellar with the remains of socially and religiously "acceptable" roomers. The antics of their brother who thinks he is Teddy Roosevelt and the activities of the other brother make this a hilarious comedy.

The cast includes Gale Montgomery and Paul Jean, Arkadelphia; Patsy Burroughs, Hope; Larry Parks, Independence, Mo.; James Bowen, Minden, La.; Linda Brown, Blytheville; Brent Page, Benton; Leann Viala, Little Rock; Ken James, Hot Springs; Jim Moody, Fort Smith; Gene Spearman, Dallas, Tex.; and Paul Dodd, Greenwood. Sandy Moore, Searcy, is the assistant director.

VAN Evans, associate pastor of First Church, Bossier City, La., for two and a half years, will assume the leadership of the educational ministry in First Church, El Dorado, Mar. 17. (CB)

OUACHITA College's annual Tiger Day activities are expected to attract a crowd of more than 1,200 high school students Friday, March 22. High school students from throughout the state and adjoining states have been invited to the day's activities.

Highlight of the day will be the crowning of Miss Tiger Day Queen at 2:30 p.m., after a parade.

Registration will begin at 8 a. m. Friday and continue through 2 p.m. At least four registration tables will be set up to accommodate the visitors. General information will be given to the visiting seniors when they register.

A picture-taking booth will be set up and individual and group shots will be made of the seniors and sent to them later as a souvenir from Tiger Day.

The day's activities will also include guided tours of the campus, theatrical performances, a variety show, a band concert by the Ouachita band, films, and recreational activities. The students will be able to visit classes in session and observe classroom procedures.

Displays will be set up by the different departments of the school as well as by the dormitories and social clubs.

Letters have been sent to the principals of the high schools throughout the state, to pastors of all the Baptist churches in the state, and to high school senior classes.

FIRST Church, Jonesboro, has awarded a contract for the improvement of the main church building, the estimated cost is in excess of \$200,000.

At the time the church was erected, 1914-17, it was one of the most magnificent buildings in Arkansas. Much property has been acquired and educational space provided in recent years. The over-all improvement over a period of two years or more will exceed \$350,000.

C. Z. Holland has been pastor for the past 17 years. Marlin Gennings has been his assistant for 13 years.

**Mid-week Bible class successful**

A NEW mid-week Bible class started in January at First Church, Hope, by the pastor, Rev. George L. Balentine, is proving a tremendous success.

Enrollment for the Thursday morning 90-minute course has soared to 32. It will continue until mid-May.

The study, "An Introduction to the New Testament" deals with those areas often missed in normal Sunday School class or regular study course.

The group has studied the text and canon, the Palestinian geography of the first century, transmission of the gospel story prior to the Gospels and is now beginning an introduction to each of the books of the New Testament.



SECOND CHURCH, Van Buren, dedicated its new educational building (above) Feb. 17. The modern 13-room building, constructed through the labor of the church membership and the financial assistance of the state Mission Department, was presented to the congregation by Clyde Raymond Smith, deacon. Participating in the dedicatory service were Rev. George Lonsbury, former pastor, Rev. Paul E. Wilhelm, Clear Creek Association missionary, and Rev. Robert Morrison, present pastor. The church was organized in 1958.



# Report of committee on Baptist Faith and Message

THE 1962 session of the Southern Baptist Convention, meeting in San Francisco, California, adopted the following motion.

"Since the report of the Committee on Statement of Baptist Faith and Message was adopted in 1925, there have been various statements from time to time which have been made, but no overall statement which might be helpful at this time as suggested in Section 2 of that report, or introductory statement which might be used as an interpretation of the 1925 Statement.

"We recommend, therefore, that the president of this Convention be requested to call a meeting of the men now serving as presidents of the various State Conventions that would qualify as a member of the Southern Baptist Convention committee under Bylaw 18 to present to the Convention in Kansas City some similar statement which shall serve as information to the churches, and which may serve as guidelines to the various agencies of the Southern Baptist Convention. It is understood that any group or individuals may approach this committee to be of service. The expenses of this committee shall be borne by the Convention Operating Budget."

Your committee thus constituted begs leave to present its report as follows:

Throughout its work your committee has been conscious of the contribution made by the statement of "The Baptist Faith And Message" adopted by the Southern Baptist Convention in 1925. It quotes with approval its affirmation that "Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith."

Furthermore, it concurs in the introductory "statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life . . ." It is, therefore, quoted in full as part of this report to the Convention.

"(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God and faith in Jesus Christ as Saviour and Lord.

"(2) That we do not regard them as complete statements of our faith, having any quality

of finality or infallibility. As in the past so in the future Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

"(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

"(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

"(5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life."

The 1925 Statement recommended "the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of certain needs . . ." Your present committee has adopted the same pattern. It has sought to build upon the structure of the 1925 Statement, keeping in mind the "certain needs" of our generation. At times it has reproduced sections of the Statement without change. In other instances it has substituted words for clarity or added sentences for emphasis. At certain points it has combined articles, with minor changes in wording, to endeavor to relate certain doctrines to each other. In still others—e.g., "God" and "Salvation"—it has sought to bring together certain truths contained throughout the 1925 Statement in order to relate them more clearly and concisely. In no case has it sought to delete from or to add to the basic contents of the 1925 Statement.

Baptists are a people who profess a living faith. This faith is rooted and grounded in Jesus Christ who is "the same yesterday, and today, and for ever." Therefore, the sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the Holy Scriptures.

A living faith must experience a growing understanding of truth and must be continually interpreted and related to the needs of each new generation. Throughout their history Baptist bodies, both large and small, have issued statements of faith which comprise a consensus of their beliefs. Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority. Thus this generation of Southern Baptists is in historic succession of intent and pur-



pose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us.

Baptists emphasize the soul's competency before God, freedom in religion, and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified.

It is the purpose of this statement of faith and message to set forth certain teachings which we believe.

## THE BAPTIST FAITH AND MESSAGE

### I. THE SCRIPTURES

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

Ex. 24:4; Deut. 4:1-2; 17:19; Josh. 8:34; Ps. 19:7-10; 119:11, 89, 105, 140; Isa. 34:16; 40:8; Jer. 15:16; 36; Matt. 5:17-18; 22:29; Lk. 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Rom. 15:4; 16:25-26; II Tim. 3:15-17; Heb. 1:1-2; 4:12; I Pet. 1:25; II Pet. 1:19-21.

### II. GOD

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

#### A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11ff.; 20:1ff.; Lev. 22:2; Deut. 6:4; 32:6; I Chron. 29:10; Ps. 19:1-3; Isa. 43:3, 15; 64:8; Jer. 10:10; 17:13; Matt. 6:9ff.; 7:11; 23:9; 28:19; Mk. 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Rom. 8:14-15; I Cor. 8:6; Gal. 4:6; Eph. 4:6; Col. 1:15; I Tim. 1:17; Heb. 11:6; 12:9; I Pet. 1:17; I John 5:7.

#### B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ he was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Gen. 18:1ff.; Ps. 2:7ff.; 110:1ff.; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5; 27; 28:1-6, 19; Mk. 1:1; 3:11; Lk. 1:35; 4:41; 22:70; 24:46; John 1:1-18, 29; 10:30, 38; 11:25-27; 12:44-50; 14:7-11; 16:15-16, 28; 17:1-5, 21-22; 20:1-20, 28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5, 20; Rom. 1:3-4; 3:23-26; 5:6-21; 8:1-3, 34; 10:4; I Cor. 1:30; 2:2; 8:6; 15:1-8, 24-28; II Cor. 5:19-21; Gal. 4:4-5; Eph. 1:20; 3:11, 4:7-10; Phil. 2:5-11; Col. 1:13-22; 2:9; I Thess. 4:14-18; I Tim. 2:5-6; 3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; I Pet. 2:21-25; 3:22; I John 1:7-9; 3:2; 4:14-15; 5:9; II John 7-9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

#### C. God the Holy Spirit

The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer into the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Gen. 1:2; Judg. 14:6; Job 26:13; Ps. 51:11; 139:7ff.; Isa. 61:1-3; Joel 2:28-32; Matt. 1:18; 3:16; 4:1; 12:28-32; 28:19; Mk. 1:10, 12; Lk. 1:35; 4:1, 18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17, 39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11, 14-16, 26-27; I Cor. 2:10-14; 3:16; 12:3-11; Gal. 4:6; Eph. 1:13-14; 4:30; 5:18; I Thess. 5:19; I Tim. 3:16;



4:1; II Tim. 1:14; 3:16; Heb. 9:8, 14; II Pet. 1:21; I John 4:13; 5:6-7; Rev. 1:10; 22:17.

### III — MAN

Man was created by the special act of God, in His own image, and is the crowning work of His creation. In the beginning man was innocent of sin and was endowed by His Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love.

Gen. 1:26-30; 2:5, 7, 18-22; 3; 9:6; Ps. 1; 8:3-6; 31:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:19-32; 3:10-18, 23; 5:6, 12, 19; 6:6; 7:14-25; 8:14-18, 29; I Cor. 1:21-31; 15:19, 21-22; Eph. 2:1-22; Col. 1:21-22; 3:9-11.

### IV — SALVATION

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, sanctification, and glorification.

A.—Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ.

Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

B.—Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

C.—Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Gen. 3:15; Ex. 3:14-17; 6:2-8; Matt. 1:21; 4:17; 16:21-26; 27:22-28:6; Lk. 1:68-69; 2:28-32; John

1:11-14, 29; 3:3-21, 36; 5:24; 10:9, 28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Rom. 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18, 29-39; 10:9-10, 13; 13:11-14; I Cor. 1:18, 30; 6:19-20; 15:10; II Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Eph. 1:7; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1 ff.; I Thess. 5:23-24; II Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12:8, 14; James 2:14-26; I Pet. 1:2-23; I John 1:6-2:11; Rev. 3:20; 21:1-22:5.

### V — GOD'S PURPOSE OF GRACE

Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.

Gen. 12:1-3; Ex. 19:5-8; I Sam. 8:4-7, 19-22; Isa. 5:1-7; Jer. 31:31ff.; Matt. 16:18-19; 21:28-45; 24:22, 31; 25:34; Lk. 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45, 65; 10:27-29; 15:16; 17:6, 12; 17-18; Acts 20:32; Rom. 5:9-10; 8:28-39; 10:12-15; 11:5-7, 26-36; I Cor. 1:1-2; 15:24-28; Eph. 1:4-23; 2:1-10; 3:1-11; Col. 1:12-14; II Thess. 2:13-14; II Tim. 1:12; 2:10, 19; Heb. 11:39-12:2; I Pet. 1:2-5, 3; 2:4-10; I John 1:7-9; 2:19; 3:2.

### VI — THE CHURCH

A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.

This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a congregation members are equally responsible. Its Scriptural officers are pastors and deacons.

The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages.

Matt. 16:15-19; 18:15-20; Acts 2:41-42, 47; 5:11, 14; 6:3-6; 13:1-3; 14:23, 27; 15:1-30; 16:5; 20:28; Rom. 1:7; I Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Eph. 1:22-23; 2:19-22; 3:8-11, 21; 5:



## VII — BAPTISM AND THE LORD'S SUPPER

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matt. 3:13-17; 26:26-30; 28:19-20; Mk. 1:9-11; 14:22-26; Lk. 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; Acts 20:7; Rom. 6:3-5; I Cor. 10:16, 21; 11:23-29; Col. 2:12.

## VIII — THE LORD'S DAY

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted.

Ex. 20:8-11; Matt. 12:1-12; 28:1ff.; Mk. 2:27-28; 16:1-7; Lk. 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; I Cor. 16:1-2; Col. 2:16; 3:16; Rev. 1:10.

## IX — THE KINGDOM

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, child-like commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10, 23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mk. 1:14-15; 9:1; Lk. 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Rom. 5:17; 8:19; I Cor. 15:24-28; Col. 1:13; Heb. 11:10, 16; 12:28; I Pet. 2:4-10; 4:13; Rev. 1:6, 9; 5:10; 11:15; 21:22.

## X—LAST THINGS

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be

raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mk. 8:38; 9:43-48; Lk. 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; I Cor. 4:5; 15:24-28, 35-58; II Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; I Thess. 4:14-18; 5:1ff.; II Thess. 1:7ff.; 2; I Tim. 6:14; II Tim. 4:1, 8; Titus 2:13; Heb. 9:27-28; James 5:8; II Pet. 3:7ff.; I John 2:28; 3:2; Jude 14; Rev. 1:18; 3:11; 20:1-22:13.

## XI — EVANGELISM AND MISSIONS

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary efforts on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ.

Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Lk. 10:1-18; 24:46-53; John 14:11-12; 15:7-8, 16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Rom. 10:13-15; Eph. 3:1-11; I Thess. 1:8; II Tim. 4:5; Heb. 2:1-3; 11:39-12:2; I Pet. 2:4-10; Rev. 22:17.

## XII — EDUCATION

The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deut. 4:1, 5, 9, 14; 6:1-10; 31:12-13; Neh. 8:1-8; Job 28:28; Ps. 19:7ff.; 119:11; Prov. 3:13ff.; 4:1-10; 8:1-7, 11; 15:14; Eccl. 7:19; Matt. 5:2; 7:24ff.; 28:19-20; Lk. 2:40; I Cor. 1:18-31; Eph. 4:11-16; Phil. 4:8; Col. 2:3, 8-9; I Tim. 1:3-7; II Tim. 2:15; 3:14-17; Heb. 5:12-6:3; James 1:5; 3:17.

(Continued on page 15)



# ARKANSAS WMU ANNUAL MEETING

April 2-3, 1963

## Second Baptist Church

8th and Scott Streets

Little Rock

### SCHEDULE

(Pre-Session Conferences,  
7 P.M., April 1)

Tuesday, April 2, Sessions  
9:30 A.M. . . . 1:30 P.M. . . . 7 P.M.

Wednesday, April 3, Sessions  
9 A.M. . . . . . 1:30 P.M.

(Closing by 2:45 P.M.)

### PRE-SESSION CONFERENCE

FOR

ASSOCIATIONAL OFFICERS

Local WMU Presidents . . . Leaders  
of Youth Organizations

Those Interested In  
Mission Study . . . Prayer . . .  
Community Missions Stewardship  
. . . Enlistment . . . Jubilee Advance

### HOUSING

For Entertainment in Homes by  
March 22nd Contact—

Mrs. Jack Gray  
12 Barbara Drive  
Little Rock

For Hotel or Motel Reservations  
Write Direct

(Albert Pike Headquarters Hotel)



MRS. R. L. MATHIS

### PROGRAM PERSONNEL

Mrs. R. L. Mathis,  
President, WMU, SBC

Dr. Ross Coggins,  
Associate Secretary,  
Christian Life Commission, SBC

Mrs. Edward Nelson,  
Missionary, Chile

Mrs. Donald Rollins,  
Missionary, Alaska

Mrs. Charles Whitten  
Missionary, Spain

Mrs. Umbelina Landera,  
Cuban Refugee

### OFFICERS

Miss Elma Cobb, President  
Mrs. R. E. Snider, Vice President  
Mrs. Floyd Chronister,  
Recording Secretary  
Miss Nancy Cooper, Executive  
Secretary and Treasurer

### HOSTS

Dr. Dale Cowling, Pastor  
Mrs. W. T. Somervell,  
General Chairman  
Mrs. Jack Ferguson, Co-Chairman

### FEATURES

75TH ANNIVERSARY WMU

50TH ANNIVERSARY GA

75th ANNIVERSARY Reception  
Tuesday Night  
For Everybody

\*50th ANNIVERSARY Breakfast  
Wednesday Morning  
For GA Leaders

(Send reservations for breakfast  
together with \$1.25 per plate, to  
State WMU Treasurer, 310 Baptist  
Bldg., Little Rock. "First come,  
first served.")



MRS. EDWARD NELSON



MRS. DONALD ROLLINS



MRS. CHARLES WHITTEN



DR. ROSS COGGINS



**XIII — STEWARDSHIP**

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23-23; 25:14-29; Lk. 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 12:1-2; I Cor. 4:1-2; 6:19-20; 12; 16:1-4; II Cor. 8:9; 12:15; Phil. 4:10-19; I Pet. 1:18-19.

**XIV — COOPERATION**

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Ex. 17:12; 18:17ff.; Judg. 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4; 8:1-5; Matt. 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mk. 2:3; Lk. 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; I Cor. 1:10-17; 3:5-15; 12; II Cor. 8-9; Gal. 1:6-10; Eph. 4:1-16; Phil. 1:15-18.

**XV — THE CHRISTIAN AND THE SOCIAL ORDER**

Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose in the spirit of Christ every form of greed, selfishness, and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick. Every Christian should seek to bring industry,

government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Ex. 20:3-17; Lev. 6:2-5; Deut. 10:12; 27:17; Ps. 101:5; Micah 6:8; Zech. 8:16; Matt. 5:13-16, 43-48; 22:36-40; 25:35; Mk. 1:29-34; 2:3ff.; 10:21; Lk. 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Rom. 12-14; I Cor. 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; I Thess. 3:12; Philemon; James 1:27; 2:8.

**XVI — PEACE AND WAR**

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love.

Isa. 2:4; Matt. 5:9, 38-48; 6:33; 26:52; Lk. 22:36, 38; Rom. 12:18-19; 13:1-7; 14:19; Heb. 12:14; James 4:1-2.

**XVII — RELIGIOUS LIBERTY**

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Gen. 1:27; 2:7; Matt. 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1, 13; Phil. 3:20; I Tim. 2:1-2; James 4:12; I Pet. 2:12-17; 3:11-17; 4:12-19.

**COMMITTEE MEMBERS**

Herschel H. Hobbs, Chairman, president of the Southern Baptist Convention.  
Howard M. Reaves, Mobile, Alabama  
Ed. J. Packwood, Phoenix, Arizona

(Continued on page 18)



### A pastor's viewpoint

BY A PASTOR, Dr. J. B. Maxwell, Alberta Baptist Church, Tuscaloosa, Alabama.

Songs are older than sermons. People sang before preachers preached. "Even the stars sang together." Worship has ever been inseparably connected with music. Men and music have gone together down through the centuries from the time of Jubal, who was the father of such as handle the harp and the organ (Genesis 4:21).

Music is a necessity to mankind. We require something more than speech or action to express ourselves. In music we find liberation from our burdens. It sets us free. It is the one international language having no need of translation.

**Psalm Singing**—The early church enjoyed for several centuries congregational singing but were soon robbed of it, by ecclesiastical dignities who completely controlled church music. With the great reformation came the revival of psalm singing by the congregations—but only psalms. Psalm singing alone prevailed in England for 200 years.

**Hymn Singing** — When Benjamin Keach, a Baptist, who was the first minister in England to introduce the singing of hymns in church, announced in Southwark in 1673 a hymn to be sung after the Lord's Supper, the minority arose and left the church to go where there was nothing sung except the Psalms of David. By 1601, the pastor who was a writer of hymns, had a hymn for every Lord's Day. In all he published 300 hymns. Another Baptist minister, Samuel Stennet, published in 1697 a volume of hymns for use at the Lord's Supper. The year before, the Baptists with their democratic government had agreed that the churches should do as they pleased about singing hymns. The new tunes that tickled the ears of the people were found to awaken faculties which had slumbered under the droning of the Psalms, for mass singing is the most intensive agency known!

**Music Teaches** — Perhaps more teaching is done this way than any other. In the early church the hymn was the creed and philosophy came later. Bishop Wordsworth, nephew of the poet, insisted that "The first purpose of a hymn is to teach sound doctrine." In the early days of the church Orinus denied the doctrine of trinity and propagated doctrine in songs for travelers and sailors in popular dance and drink music. Ambrose organized people into bands to sing of the trinity to off-set this. Victorians in New England were embarrassed in trying to find hymns to express their opinions. We think we get our doctrine from preachers and teachers of theology, but it really comes from songs.

**Music Wins to Christ**—Augustine referring to his conversion at Milan said, "How I did weep, O Lord, through thy



## Arkansans at missions meeting

THE FIRST nation-wide Associational Missions Conference of Southern Baptists was attended by 24 Arkansas associational missionaries at Gulfshore, Miss., Feb. 11-15, 1963.

They were invited to consult with leaders from 14 Southern Baptist agencies and associational missionaries from 48 states. The conference studied ways to strengthen the association's ministry to the churches and the relation of the association to convention agencies.

The 642 in attendance were divided into sixteen groups which dealt with the following assignments:

The association comprehending its Mission; organizing for effective work; obtaining maximum help from denominational agencies; serving as a unit of Southern Baptist life; magnifying the ministries of the churches.

Formulating its calendar of activities; planning its budget; relating to SBC agencies in the projection of their programs and ministries; evaluating its effectiveness; using its lay leadership; utilizing the ministry of its missionary; structuring a program in the light of discovered needs; place in starting new missions and churches; strengthening weak churches; advancing the faith; communicating and publicizing its program.

The Arkansas men met, simultaneously with other state groups, for one session to evaluate the conference as it relates to the needs in our state. Their expression of valuation was:

"We feel that the Nation-wide Associational Missions Conference at Gulfshore, Miss., caused all of us to realize anew the important place the association has in the Kingdom program. . . The conference was not designed as an inspirational meeting but the realization that the important function of the association is being recognized and that the dawn of a new day for associational missions has come, gave the inspiration needed to send us back to our basic tasks to do a better job.

"We are grateful to the Home Missions Board for sponsoring the Conference and their willingness for the missionaries themselves to evaluate and

share in formulating a program to meet real needs.

"We feel that the address by Dr. Allen W. Graves on, The Association — Today and Tomorrow fully expressed our feeling as to the place the association holds in Baptist life." (Reporter)

### Student Union

#### Joins Peace Corps



LARRY SMITH

LARRY Smith, BSU president at Arkansas State in 1961-62, has been appointed to the Peace Corps and left Seattle, Wash., on Feb. 14 for Bangkok, Thailand. Larry is the son of Mr. and Mr. Taft Smith of Hatcher.

The young Arkansas State alumnus spent eleven weeks in training at the University of Washington in Seattle. Here his courses included the culture, history, and language of Thailand; American studies, health care, and physical fitness.

At Arkansas State College Larry was chief cheerleader. He was also a member of various clubs on campus and named to Who's Who in American Colleges and Universities his senior year. —Tom J. Logue, Director



hymns and canticles, touched by the voices of thy sweet singers. The voices sank into my ears and the tears ran down my cheeks." Germans say, "Luther conquered us with his songs." We need to realize the value of it in soul-winning.

**Music Empowers**—The pilgrims in *Mayflower* set out from England singing the Psalms of David. Invincible army of Oliver Cromwell always approached battles singing spiritual songs and hymns. Music arouses to action and a singing church is a triumphant and conquering church.

### Training Union

#### Ouachita scholarship

OUACHITA COLLEGE will offer a tuition scholarship to the winner in the Speakers' Tournament that will be held at the Youth Convention, Friday, April 12. Eight young people between the ages of 17 and 24 who were winners in the eight district tournaments will represent their district at the Youth Convention. First place winner will not only receive a scholarship from Ouachita but will be sent to one of the Training Union weeks at Glorieta or Ridgcrest.

A large number of young people and intermediates will appear on the program at the Youth Convention at First Church, Little Rock, April 12. We are still in need of about thirty-five intermediates to be on the program for brief talks. Send the names and ages of intermediates who could be on the program to the State Training Union Department immediately.—Ralph W. Davis, Secretary

### Sunday School

#### General and specific

OFTEN the question comes to Sunday School leaders, "What can we do in our church to enlist teachers and officers in attendance at teachers and officers' meetings?"

Some churches try to revive this meeting once or twice a year only to witness its repeated failure to function.

Why do some churches fail in the area of teachers and officers' meetings?

Why do some churches find success? What is the difference?

If one basic function of the teachers and officers' meeting could be pointed out as that one function makes for success it would be that the meetings are

designed to offer specific rather than general help to teachers and officers in every meeting.

The reason for the meeting is to offer help to the workers. This help can be general or specific. General helps offered can be in the areas of inspiration, review of the school report of the six point record system, talks and lectures on "how to teach," "how to administer," "why and how to visit," and many other subjects and promotional functions.

While some general helps are desirable, it has been discovered that specific

help for next Sunday is what most workers are looking for.

It has been discovered in many churches with successful meetings that the need for specific helps for next Sunday's lesson is so great that the design or schedule of the meeting always includes ample time on Wednesday nights for each department to meet with its few workers to discuss next Sunday's lesson.

A new teaching plan kit is available at the Book Store to assist workers in outlining specific help.—Lawson Hatfield, Secretary



MR. DAVIS



MR. HATFIELD

**NEW**

*for*

**ASSOCIATIONAL LEADERS**

A PACKAGED PROGRAM  
TO HELP YOU PROMOTE:

- Associational Budget
- Cooperative Program
- Church Budgets

## A STEWARDSHIP DEVELOPMENT *Program* FOR BAPTIST ASSOCIATIONS

SBC Stewardship Services—127 Ninth Ave., North, Nashville 3, Tennessee

### "Gateway to the Holy Land"

a 20-minute film about the

**6th Baptist Youth World Conference**

**July 15-21, 1963 — in Beirut, Lebanon**

is available free for showing in  
Arkansas Churches and Assemblies.

Call or Write Tom J. Logue

Baptist Building, 401 W. Capitol, Little Rock



Mission work calls 40

YOU will rejoice with us in the knowledge that 40 Baptist college students from two Negro colleges volunteered for summer Mission work. Five of these students are enrolled at Arkansas Baptist College, Little Rock and 35 at A.M.&N. College, Pine Bluff.



MR. HART

After careful screening 22 applications were completed and mailed to the Home Mission Board, Atlanta, Ga. Most of those failing the 'screening test' did not have sufficient college hours to qualify. Of the 22 qualifying four are from Arkansas College and 18 from A.M.&N. College. We do not know how many of the 22 applications will be approved by the Home Mission Board.

The significant thing is that we had 35 A.M.&N. students volunteering for Summer Mission work and 18 of that number making formal applications for appointment. We believe this will be the largest number of Baptist college students from any college in the nation.

Those appointed by the Home Mission Board will be given special training in Vacation Bible School work. The work will be, for the major part of their summer mission work, conducting Vacation Bible School in churches where they would otherwise be unable to have them.

The large number of mission volunteers at A.M.&N. College, Pine Bluff, is a definite spiritual dividend on your investment in the Baptist Student building, the BSU and Bible classes at this college. Many people will be blessed and many children won to Jesus Christ by these students, all made possible by your faith, prayers and gifts through the Cooperative Program, Annie Armstrong Home Mission offering and the Dixie Jackson State Mission offering and special gifts.—Clyde Hart, Director

(Continued from page 15)

- C. Z. Holland, Jonesboro, Arkansas
- W. B. Timberlake, Pomona, California
- C. V. Koons, Washington, District of Columbia
- Malcolm B. Knight, Jacksonville, Florida
- Dick H. Hall, Jr., Decatur, Georgia, Secretary
- Charles R. Walker, Marion, Illinois
- Walter R. Davis, Hammond, Indiana
- Garth Pybas, Topeka, Kansas
- V. C. Kruschwitz, Elizabethtown, Kentucky
- Luther B. Hall, Farmerville, Louisiana
- Robert Woodward, Frederick, Maryland

Stewardship

Steward I—and not possessor—

Of the wealth entrusted me.  
What, were God himself the holder,  
Would His disposition be?  
This I ask myself each morning,  
Every noon and every night,  
As I view His gentle goodness  
With an ever new delight.

Steward only—never owner—

Of the time that he has lent.  
How were He my life's custodian,  
Would my years on earth be spent?  
Thus I ask myself each hour,  
As I plod my pilgrim way  
Steeped in gratefullest amazement  
At his mercy day by day.

Steward only—not possessor—

Of the part of Him that's I,  
Clearer grows this truth and dearer  
As the years go slipping by.  
May I softly go, and humbly,  
Head and heart in reverence bent,  
That I may not fear to show Him  
How my stewardship was spent.

—Strickland Gillilan

Coming revivals

REV. ROBBIE Harris, pastor of North Dallas Church, Dallas, Tex., is evangelist at Second Church, Pine Bluff. Services continue through Mar. 30 Music director is Monty Grider, minister of Music at Forrest Park Church.

BAPTIST Tabernacle, Little Rock, has selected its pastor, Rev. Don Hook, as evangelist for services Apr. 8-14. Bob Fletcher, minister of music, will lead the revival singing. (CB)

FIRST Church, Ozark, will hold revival services, beginning Mar. 31. Rev. Ben Haney, pastor, will preach. Red Johnson will be in charge of music. (CB)

REV. C. N. Rue, pastor of Beech Street Church, Texarkana, will lead revival services at First Church, Helena, Mar. 17-24. (CB)

LIFE Line Church, Little Rock, Larry Foster, pastor, has scheduled revival services for Apr. 14-21. Evangelist will be Dr. Hugh McKinley, minister on furlough from Southern Baptist Africa. Haskell Lindsey, minister of music and education at South High School, will lead the singing.

STUTTGART First Church, announced Dr. William T. Flynt of Conway as evangelist Apr. 14-21. Frank Arnall of Stuttgart church will lead the singing. (CB)

PROVIDENCE Church, Washington, Madison Association, plans a revival Mar. 24-Apr. 3. Rev. Charles Whelan will be evangelist and John Mitchell will have charge of the singing.

SERVICES are now underway at Jacksonville First Church and will continue through Mar. 17. Rev. J. Harold Smith, radio evangelist, is preaching. Richard Maple, minister of music at First Church, Stillwater, Okla., is guest soloist and music leader. (CB)

ROWE'S Chapel, Route 1, Mount Zion Association, will hold its spring revival Mar. 17-24. Rev. Cooper Rouse of Fairview Church, Leachville, will be evangelist. Rev. Joe Hester is pastor.

FIRST Church, Warren, Mar. 24-30. Vincent Cervera, evangelist. Rev. W. Speed is pastor. (CB)

**FOR SALE TWO USED SCHOOL BUSES, 48 and 54 Passenger. 1952 Ford and 1953 Chevrolet. Given the best of maintenance care. Send bids to O. C. Hopper, Bauxite Public Schools by March 22, 1963. We reserve the right to reject any and all bids.**

- Douglas Hudgins, Jackson, Mississippi, Chairman
- Paul Weber, Jr., Springfield, Missouri
- R. A. Long, Roswell, New Mexico
- Nane Starnes, Asheville, North Carolina
- C. Hoge Hockensmith, Columbus, Ohio
- Hugh R. Bumpas, Oklahoma City, Oklahoma
- David G. Anderson, North Charleston, South Carolina
- E. Warren Rust, Cleveland, Tennessee
- James H. Landes, Wichita Falls, Texas
- R. P. Downey, Salem, Virginia



*Beacon Lights  
of Baptist History*

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

### Particular Baptists

About the year 1750 General Baptists in North Carolina began to turn to Particular Baptists views.

This movement began primarily with the minister. He would discuss his views with a member, then another, and before long the Particular Baptists views would be presented to the body. Usually, this created quite a disturbance but the minister stayed with the church. Ministers of the Particular Baptists were then invited in to help clear up questions.

It wasn't too hard to get a hearing. Both pastor and people knew the inherent evils of the misunderstanding regarding repentance and faith. But it was a small number of General Baptists out of the large membership which constituted the new church organization. In one church only 12 members left a body of 200 to form a new church. It was estimated that only about five percent of General Baptist membership were in a newly constituted Particular Baptist church.

How could such a small group take over a church? Winning over the pastor first made it easier. Only in churches where pastors were won was the transformation made possible. Lay members were much more conservative than preachers. They followed only after much labor and solicitation. Not only did they disapprove, they showed open hostility toward those who took away the old organizations and put in the new.

Factions within the church where each claimed the building sometimes led to lawsuits. Pastor John Thomas of Toisnot forcefully closed his church to the services of General Baptists. The latter brought the matter into court but apparently never made a case of it.

It may seem strange that the General Baptists acquiesced so meekly in the loss of the property. The ministers wielded tremendous influence upon the churches. Too, it seems that the title of the church

was vested in the minister. Apparently the congregation had such few leaders, teachers, and ability to carry on the work that had they kept the property it would have been of little use.

The method of re-organizing the church called for disbanding any existing organization. Those who wanted to reorganize were examined by a group of ministers of the Particular Baptist faith.

They sought to determine whether one had experienced saving faith before baptism. The one seeking membership had to satisfy his examiners with a religious experience which had led him to seek baptism.

Some examinations were quite rigid. One minister who professed the Particular Baptist faith was kept on probation for a year before he was installed as pastor.

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INTEREST BEGINS FIRST DAY OF THE  
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YOUR MONEY IS AVAILABLE WHEN NEEDED

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## Around-The-World

Leave New York City July 8th, return to San Francisco August 20 (1963). Visit England, France, Italy, Greece, Lebanon (Baptist World Youth Congress), Syria, The Holy Land, Egypt, India, Burma, Thailand, Hong Kong, Japan and Hawaii. If interested write

W. O. Vaught, Jr.  
1000 Bishop,  
Little Rock, Arkansas

(This trip will feature a study of the World's Great Religions.

Also visits with many Baptist Missionaries.)

ONLY 4 RESERVATIONS AVAILABLE



# The Bookshelf

**Pictorial Bible Dictionary**, edited by Merrill C. Tenney, Zondervan, 1936, \$9.95

This is a new, fully illustrated volume designed to provide quick access to explanatory data, both by the verbal exposition of biographical, chronological, geographical and historical aspects of the Bible, and by the illustrations related to them. The more than 700 pictures have been selected for their relevance to the subject matter, for their historical value, and also with an eye to human interest.

The 5,000 entries, including a number of important monographs on Biblical and theological topics, contains an extensive series of articles on Christian doctrines.

Every word and every article is new, not being based on or a revision of any former work.

**Knight's Treasury of Illustrations**, by Walter B. Knight, Eerdman's, 1963, \$5.95

A new encyclopedia of illustrations and striking quotations, this should be welcomed by preachers, teachers and others who are having to look constantly for effective illustrations and apt quotations.

Each major topical section is divided into "Short Quotes" and verse from classical and contemporary sources, and longer "Illustrations," anecdotes and poetry of greater length.

As Spurgeon said: "The sermon is the house; the illustrations are the windows that let the light in."

**USA #1**, the ambitious, slick-paper monthly world-affairs magazine that started a year ago, has been combined with **Show**, "The Magazine of the Arts," which is published monthly by Hartford Publications, Inc., 140 East 57th Street, New York 22, N.Y.

The March issue of **Show**, which is volume 3, number 3 of the publication, features Europe 1963. Leading articles include: "Who Are the New Europeans?", "Ian Fleming's Sinister Geneva," "An Ionesco Fantasy," "Mysterious Jeanne Moreau," and "Ferment in the Vatican."

**Evangelical Theology: An Introduction**, Karl Barth, Holt, Rinehart, Winston, 1963, \$4

Always dismayed by the description of his thought as "neo-orthodox," or as "Barthian," Karl Barth considers himself and his work "evangelical." He contends that his theology is centered upon God, Christ, and the Bible and that it has not "made peace with the humanistic assumptions of the West." It stresses God's encounter with man instead of man's discovery of God.

This volume includes a series of lectures delivered by Dr. Barth in the spring of 1962, at the University of Chicago and Princeton Theological Seminary, complemented by a dozen additional chapters.

## HEAR DR. W. A. CRISWELL



DR. CRISWELL

### IN THE REVIVAL SERVICES

MARCH 17-22

Immanuel Baptist Church  
1000 Bishop  
Little Rock, Arkansas

Sunday March 17  
9:30 and 11 A.M. and  
7:30 P.M.

Week Night Services  
Monday through Friday  
Nights, March 18-22 at 7:30.

60 voice choir each night led  
by E. Amon Baker.

W. O. Vaught, Jr., Pastor

# TIGER DAY

at

## Ouachita Baptist College

is

Friday, March 22

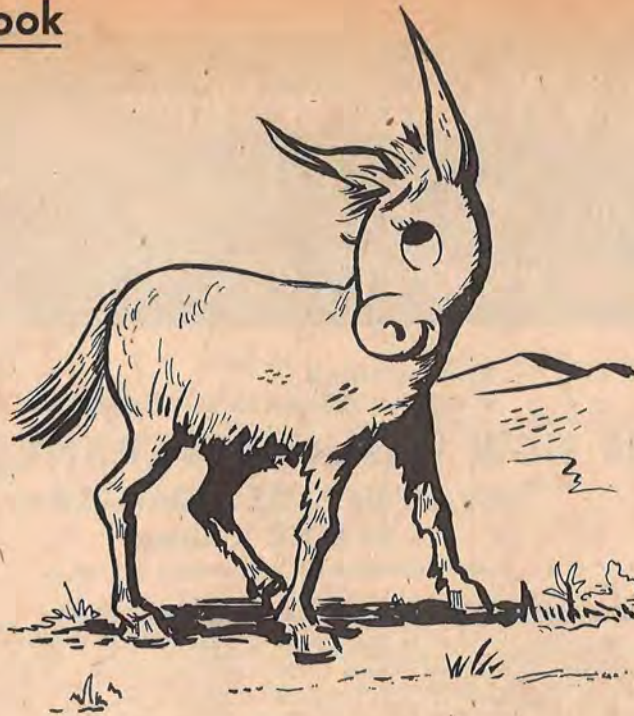


- Campus Tours
- Variety Shows
- Recreation
- Scholarship Tests and Interviews
- Crowning of Tiger Day Queen
- 3 cents a mile for carload of seniors (over 4)



# Four-footed Treasure Hunters

By Ferris Weddle



THE pint-size burros were real Western pioneers and trailblazers. Indirectly, too, several burros discovered rich mines and placer diggings.

Without burros, the taming of the West would have taken much longer. These animals could exist for long periods with little foodstuff and water, living entirely off the land. Whenever the opportunity arose, burros wandered lazily off to search for something to eat.

That's what happened with Henry Wickenburg's burro in the Arizona Territory. Murmuring irate threats, Henry began searching for his elusive four-footed partner. Henry was right in the middle of country infested with savage Apaches, and he didn't want to be without his pack animal.

At last Henry sighted the grayish figure in the mesquite and cacti landscape. Angrily, the prospector started flinging rocks at the burro as the animal kept just out of reach.

Suddenly, Henry checked his throwing of a stone. It felt unusually heavy for its size. He examined it, and Henry Wickenburg forgot about the burro and the Apaches. The rock was heavy with quartz gold, as was also the ledge from which it had come.

It isn't recorded whether Henry Wickenburg thanked his straying burro by giving the little beast a few good feedings of grain. It is recorded, however, that the mine was named the "Vulture" instead of the "Burro." It became one of the richest mines in the territory.

A similar incident brought about the discovery of gold in the Tonopah, Nevada, area in the early 1900's. Again no special honor was given the burro.

For over three hundred years burros served the needs of man in the New World and for thousands of years before that in the Old World. The animals have received only grudging honor for this long service. In the old West, the difference between life and death for many frontiersmen was a braying, stubborn burro.

As treasure hunters, few burros can match the unhonored one which "discovered" the incredibly rich silver and lead ores of the Coeur d'Alene Mountains of northern Idaho.

The burro owned by N. S. Kellogg, a carpenter who had turned prospector, strayed away from camp. Kellogg hated prospecting. He also hated burros. But his carpentry business was so poor that he had decided to see whether he could make a strike.

He spent more time hunting his wandering burro than in actual prospecting. Finally, he had about had enough. As he hunted his straying animal for the last time, he discovered rich silver deposits which made him, for a time, a rich man. Today the mining town of Kellogg bears his name. No name honors the burro, however.

Burros have only a minor role in the West today. They are used chiefly as mounts for children and as atmosphere on dude ranches. A few stubborn old prospectors still use them in the mountains and the deserts, searching for their big strike.

It is entirely probable that the descendants of the four-legged pioneers are happy just to take it easy. They never asked for glory anyway, just for a sparse clump of grass.

# Burying the hatchet

BY THELMA C. CARTER

"BURYING the hatchet" is an expression meaning to make peace and be friendly. It isn't used today as it was in the early days of our country. When the first colonists settled in this country, burying the hatchet had a very real meaning. It was important to all concerned. Indian tribes buried the hatchet or tomahawk in the ground after waging war and finally coming to some kind of peace treaty. Strangely, the tomahawk was a symbol of both war and peace. It was buried with ceremony when wars ended. It was dug out of the earth if warriors broke the peace.

The hatchet is believed to have been called the tomahawk by a particular tribe of Indians. The word "tomahawk" comes from the Indian word meaning "to knock down." In times of war, the tomahawk was known as the war hatchet.

Wigwam, canoe, moccasin, wampum, squaw, papoose, and tomahawk became important words to colonists. In fact, they became an important part of their daily lives. They were Indian words.

Ancient history, including Bible history, tells us that the first ax weapons, which were shaped like tomahawks, were probably chipped stone fastened to sticks or crudely made wooden handles. Tomahawks used in peace ceremonies were often decorated with beaded ornaments and pieces of fur and leather.

Not until the white man came to North America were tomahawk heads made of steel. Museums all over the world have many different kinds of tomahawks. There are pipe-shaped ones as well as very long-handled ones.

## Flowers with Animal Names

BY GLADYS CLEONE CARPENTER

1. A yellow flower that grows in meadows
2. A tree with lovely white or pink flowers
3. A reed that grows in swamps
4. A plant used for relish
5. A yellow flower with the name of a tricky animal
6. A small spring lily with a snake's name
7. A prickly plant with the name of an animal used for meat
8. A common yellow flower named for a savage wild animal
9. A daisy with an insect's name
10. A weed with the name of a bird that likes chickens

1. cowslip, 2. dogwood, 3. cattail, 4. horse-radish, 5. foxglove, 6. adder's-tongue, 7. sow thistle, 8. dandelion, 9. fleabane, 10. hawkweed

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Osage Mission	22	18	
Beirne, First	70	38	4
Berryville, Freeman Hts.	183	87	
Camden			
Buena Vista Chapel	39	31	
First	500	226	7
Crossett, First	501	194	
Dumas, First	314	97	
El Dorado			
East Main	230	98	
First	780	271	3
Northside Chapel	27		
Ft. Smith			
First	929	508	1
Missions	508	190	
Grand Avenue	674	307	7
Moffett Mission	30		
Temple	305	149	8
Towson Avenue	184	91	
Gentry, First	214	83	
Gurdon, Beech St.	168	79	
Harrison, Eagle Hts.	271	95	2
Hot Springs, Park Pl.	351	123	3
Huntsville, First	63	29	
Kingston	19	13	
Combs	17	18	
Jacksonville			
First	585	190	2
Marshall Road	98	38	
Second	186	81	2
Jonesboro			
Central	533	201	3
Nettleton	231	100	
Lavaca, First	212	145	1
Little Rock			
First	901	378	2
White Rock	23	13	
Highway	200	88	1
Immanuel	1132	450	2
Kerr	43	45	2
Rosedale	225	106	2
McGehee, First	433	178	
Chapel	66	49	
Marked Tree	175	52	
Marshall, First	111	83	1
North Little Rock			
Baring Cross	812	201	2
Camp Robinson	45	22	
Southside	47	32	
Calvary	448	135	3
Sylvan Hills	250	119	4
Gravel Ridge, First	141	105	
Levy	503	191	
Park Hill	704	198	
Pine Bluff, Centennial	253	97	5
Piggott, First	303	152	
Smackover, First	296	119	1
Mission	25	15	
Springdale, First	500	147	
Van Buren, First	414	145	1
Vandervoort	63	42	

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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.

## Right but wrong

APPLYING for his citizenship papers, Gino was doing all right until he came to the question about the American Flag.

"What is it," asked the judge, "that you always see flying over the courthouse?"

"Peejins!" confidently replied Gino.

## Something to cry about

IT was Maudie's first day at school—also the first day of the term. The teacher, of course, was busy seating the children and getting things started properly.

"Here, Maudie," she said, "you may sit here for the present."

"I sat there all day," Maudie tearfully told her mother that evening, "but she never brought me the present."

## Fly in the ointment

"DID you fish with flies?" asked a friend of the returned vacationer.

"Fish with flies!" exclaimed the vacationer. "I hope to tell you we did. We fished, camped, dined, and slept with them."

## Paging Perry Mason

THE lawyer answered his phone to hear a woman pouring out her troubles. She had gone through a traffic light at 40 miles per hour in a 25 mile zone, skidded on the wet pavement, hit a parked car, and had a fight with the arresting officer.

"Well, cheer up," said the lawyer, "they can't put you in jail for that." "Just where," she answered, "do you think I'm calling from?"

## Money has wings

A SCOTSMAN who had worn the same hat for 15 years decided with a heavy heart to buy a new one since his old one was beyond repair. Going into the only hat shop in the neighborhood, he said: "Well, here I am again."

## Move over, JFK

AFTER a Junior High School class toured the White House, the teacher asked each student to write impressions of the visit. One boy wrote: "I was especially glad to have this opportunity to visit my future home."

## Obey thy father

JOHNNY'S daddy found him sitting on top of another small boy. "Here, here," said the father. "Why have you got Timmy pinned to the ground like that?"

Johnny turned so his father could see his cut and swollen eye. "You told me to count a hundred before I hit anybody," he said. "And I want him to be here when I get through counting."

## NOTICE

from

## ARKANSAS BAPTIST HOME FOR CHILDREN

Recently we sent out Sponsor's Questionnaires to all former sponsors and other people who indicated their interest in becoming sponsors. There are still about 70 questionnaires that have not been returned.

This is an urgent plea for you to return the completed questionnaires at once. It is time to mail out the spring clothing list and we cannot do so until we hear from our sponsors.

If you are interested in sponsoring a child or helping one in a special way please write us.

J. R. Price, Superintendent  
P.O. Box 180  
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# Nordenhaug welcomes Vatican study

WASHINGTON, D.C. (BWA) — A world Baptist leader has welcomed announcement that the next session of the Vatican Council will consider proposal "to proclaim the Catholic church's belief in freedom of conscience and worship."

Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance, said that the proposed document may lead the Catholic church in the direction of the "position on religious liberty which Baptists have cherished and championed throughout their history."

Dr. Nordenhaug's reference was to an announcement by Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, that a document setting forth "the right of each to follow his conscience and worship as he chooses without interference" will be presented to the Second Vatican Council when it reconvenes in September.

The Baptist leader has written Msgr. J. G. M. Willebrands, secretary of the Secretariat for Promoting Christian Unity, of his interest in plans for consideration of the document.

"May I respectfully express the hope that the action on this document by the Council may serve to further religious freedom everywhere and set forth the meaning implied in the phrase 'without interference' with specific reference to religious minorities in every land," Dr. Nordenhaug said.

"I also welcome the declaration by Cardinal Bea that religious wars of the past were 'another error of the misunderstood love of truth' in which 'men tried

to impose by force and in the name of truth certain convictions on other men, forgetting the no less fundamental value of the love of truth—man's freedom: his right to dispose freely of his own destiny according to his own conscience.'"

Dr. Nordenhaug's letter to the Vatican continued:

"These statements seem to approach a position on religious liberty similar to that which Baptists have cherished and championed throughout their history. The Baptist World Alliance has made numerous statements on religious liberty through the years. . . .

"Baptists believe that religious liberty is a God-given right that cannot be enclosed within an institution. Man must be free to respond to the grace of God in Jesus Christ. He must be free to interpret truth according to the light of his conscience without interference by the state, the church, or any human agency. God has the sovereign right to deal directly with man through his mind and conscience. Since we believe this, we hold 'tolerance' to be inadequate, because it requires an answer to the question: Who has the right to tolerate whom?"

Dr. Nordenhaug also reminded Msgr. Willebrands that while the Baptist World Alliance Executive Committee meeting in Oslo last August voted not to encourage an invitation to the Council, it unanimously expressed "the sincere hope that the Vatican Council will contribute to an increasing understanding of the will of God and the unity of his people."

"A pronouncement by the Council on religious liberty based on Cardinal Bea's statements with ensuing implementation in every country through the channels available to the Roman Catholic Church would serve, I believe, to increase understanding of the will of God and the unity of his people," Dr. Nordenhaug concluded.

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark.

## Graham to miss Asian tour

HONOLULU (EP)—Under doctor's orders to rest completely for at least two months, Dr. Billy Graham will not be able to participate in a series of crusades which had been planned for major cities of Asia beginning this month. The evangelist said his associates will carry on in Asia without him.

"Certainly God must have a purpose in this," said Dr. Graham in St. Francis Hospital here. "This is the first time in my ministry that I have ever had to postpone a crusade." He entered the hospital here two days ago in an effort to pin down the cause of an acute gastrointestinal infection.

Dr. Graham came to Honolulu three weeks ago to recuperate from lung ailments which have bothered him for the past five years.

A spokesman said the evangelist's ailment definitely has been isolated by doctors. The ailment could be described as serious in one respect, he said, but added that it was not believed that Graham's condition was anything to become distressed about.

## Snake sect hampered

CHARLESTON, W. Va. (EP) — A bill now before the West Virginia Legislature would bar use of poisonous snakes in religious services.

The measure, introduced in the House of Delegates, would permit assessment of

fines ranging up to \$500 against anyone using snakes in a church ceremony.

Opposition to the measure here has been led by Mrs. Robert Elkins of Jolo, McDowell County. It was reported that her 23-year-old daughter died in September, 1961, as the result of a rattlesnake bite sustained during a snake-handling rite.

## In the world of religion

. . . Israel's first Samaritan synagogue has been opened at Holon, near Tel Aviv, where most of the country's 140 members of the ancient Israelite community live. The building faces the northeast, pointing toward the Samaritan's Holy Mount Gerizim sanctuary in Jordan, where the remaining 160 Samaritans in the world are established.

. . . Gideons International has provided a Bible for every room of 100 West Berlin hotels. A non-profit organization founded by Christian businessmen in Wisconsin 63 years ago, Gideons International has over 22,000 members in some twenty countries. Headquarters are in Chicago.

. . . The average American misplaces more money annually than the per member contributions to a majority of church denominations in the United States, according to Arthur R. McKay, president of the McCormick Theological Seminary. He said that the cash lost in the United States averaged \$75 per person annually.

. . . An eight-year study by the Academy of Religion and Mental Health shows that one third of all problems coming to the attention of clergymen today are reportedly of serious psychiatric dimensions. Yet only 7 per cent of the country's 250,000 clergymen who have congregations have had sound and adequate technical psychological training to deal with the serious questions that confront them.—The Survey Bulletin