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### June 27, 1963

Arkansas Baptist State Convention

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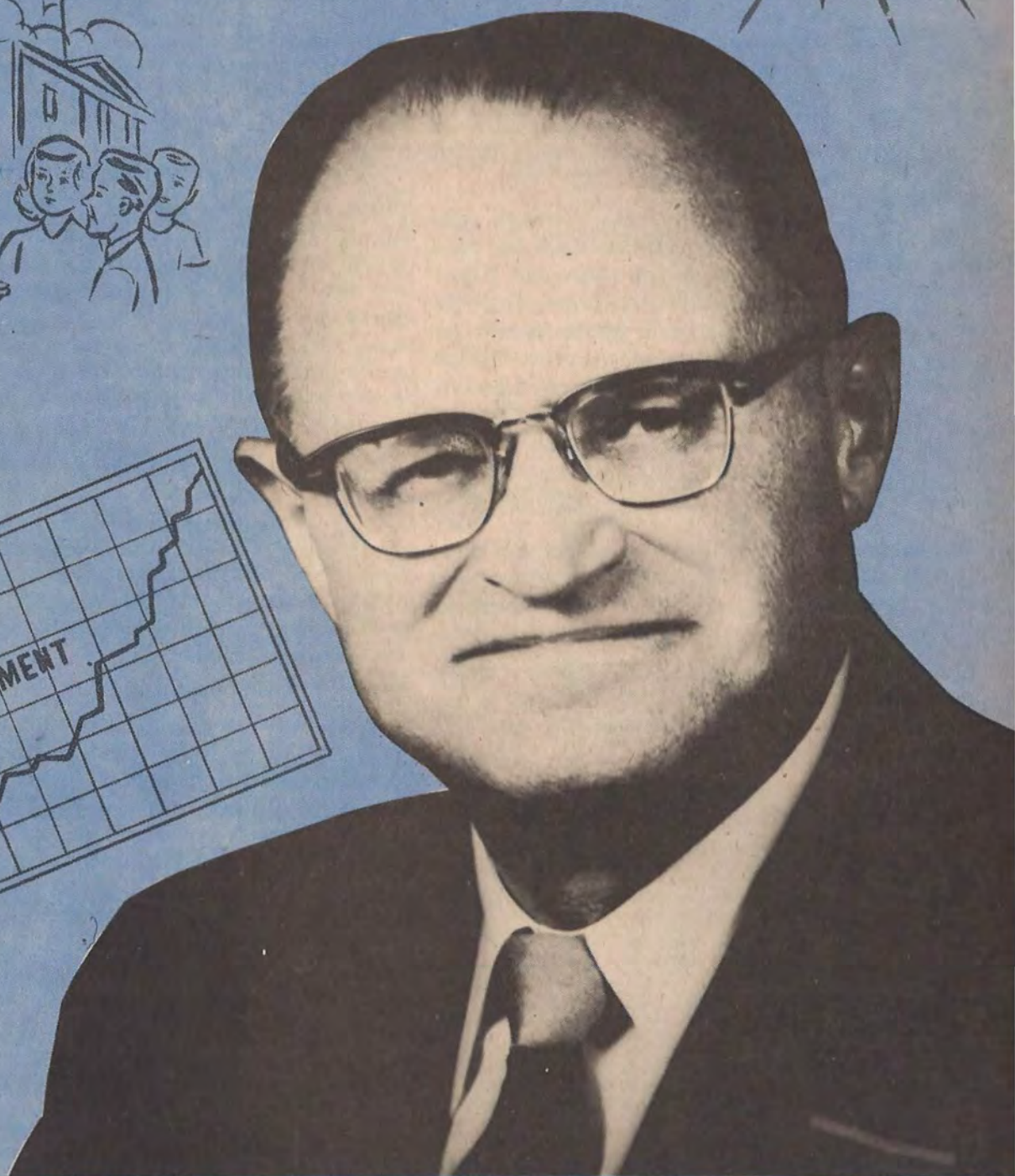
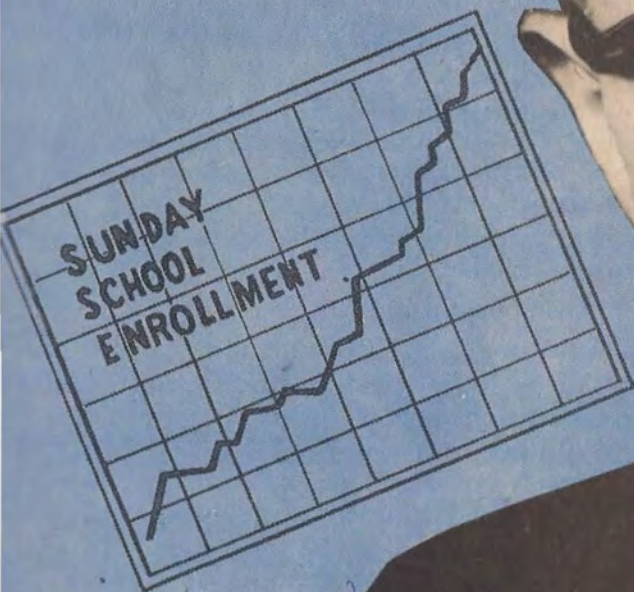
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# Arkansas Baptist

*newsmagazine*

JUNE 27, 1963



**Religion in school, Pages 3,5**

# personally speaking

## 'That tired feeling'

THERE are a lot of tired people today, but they are not all tired through the same tiredness. The most wholesome kind of tiredness and the easiest to recuperate from is physical tiredness, such as that which comes from physical exertion—fishing, playing golf, or—if you or your wife insists—mowing the lawn or doing something else really useful around the place.



ERWIN L.

One of my older friends who likes to bream fish says he goes fishing every few days and fishes hard. When he gets home, disposes of the catch, has a bite of supper and a shower, he just has enough energy left to make it close enough to his bed to fall in. And sometimes, he says, he lies there and tosses for eight or ten seconds before he can go to sleep.

That kind of tiredness is good for you, if you are not too unaccustomed to it and over-do it.

But there are other kinds of tiredness that physical rest is about as effective in alleviating as pouring water on the proverbial duck's back to soak the duck.

Dr. Edgar N. Jackson deals with the spiritually injured persons suffering from depression, in his enlighteningly helpful book, *The Pastor and His People*.

The dark and frightful mood of such folk "makes life an unhappy prospect," says Dr. Jackson. "Each new day dawns with apprehension and night comes with the prospect of tortured sleep. The mood is cumulative, and the more one is depressed, the more there seems to be to cause depression. This is characterized by turning anger against the self. Things go wrong, the person blames himself. From this guilt comes increased self-judgment with an accumulation of anger for which there seems to be no outlet."

Now, listen to the Doctor, as he continues: "The body chemistry is affected by the mood and so the downward cycle continues as the body chemistry further stimulates the mood. This is why the depressed person often has a gray look, for the physi-

ological processes are actually slowed down by the mood."

And the common complaint of the depressed is being tired. This is the tiredness that staying in bed till noon, and away from church—or even going fishing—cannot rest. One must have a change of attitudes and activities to help him again "to accept himself and gain some new meanings for his existence."

In other words, we must have our spiritual lifts or life goes stale.

*Erwin L. McDonald*

## IN THIS ISSUE:

THE Supreme Court ruling on compulsory religious exercises in the Public schools in harmony with the spirit of the national Constitution and in the best interest of the spiritual well being of the nation, says Editor McDonald, in an editorial on page 3.

THE editor gets his bones chewed over his editorial on Pope John XXIII, page 4.

BAPTISTS have a message that is relevant to the needs and hungers of men today and our method to propagate this message is that of persuasion, not force or preferential advantage, says Dr. Wayne Dehoney, in "The Truth Makes Men Free," starting on page 6.

## Arkansas Baptist news magazine

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

June 27, 1963

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## Religion in school

**T**HE latest ruling of the Supreme Court, overruling required reading of the Bible and compulsory recitation of the Lord's Prayer in public schools, is in line with the court's previous ruling against the use of a prescribed prayer in public schools. The prayer involved in this instance is one from the Scriptures, but the principle is the same.

In the case just ruled upon by the court, the evidence indicated the laws of the state of Maryland had required the reading of Scripture passages and the recitation of the Lord's Prayer, for the daily opening exercises of the public schools.

We call the United States of America a Christian nation. But here are found people of many religious faiths, including those which are not Christian. If a religious exercise is to be required by law for a public institution, what religion shall it be?

Religion is by its very nature individual and voluntary. It cannot be prescribed or superimposed by forces outside individual persons. Compulsory reading of the Bible and forced recitation of prayer do not constitute religious experience.

In ruling against required Bible reading and recitation of prayer in public schools, the Supreme Court has acted in harmony with the spirit of our Constitution and in the best interest of the spiritual life of our nation.—ELM

## Dr. Edgar Williamson

**D**R. Edgar Stanley Williamson, who died in Little Rock June 18 at the age of 73, will always have a large place in the hearts and history of the Baptists of Arkansas. Although a native of another state—Montana—he gave the crowning years of his life to the Baptist cause in Arkansas. Coming to the state by way of Oklahoma and Texas, he first served with distinction as pastor of First Church, Paragould. From the Paragould pastorate he came to Little Rock to head the Religious Education Department of the Arkansas Baptist State Convention.

Over a period of fifteen years he succeeded in building his department into what amounted to a division of several departments. He took the lead in 1952 in the creation of four departments, each to have its own full-time executive secretary—Sunday School, which Dr. Williamson headed himself until his retirement, in 1960, and Training Union, Baptist Student Union, and Church Music.

So well did he succeed in Arkansas that he became known and his services in demand across the Southern Baptist Convention. It was a real tribute to his stature as a great Christian and denominational leader that he was called, upon his official retirement in Arkansas, to go with the Sunday School Board of the Southern Baptist Convention as consultant in Sunday School enlargement, working in this capacity in many different states until failing health forced his retirement a few months ago.

Now that he no longer walks with us, having gone to be with the Lord, his great and good life continues to be an inspiration to all who knew him and the noble cause he served.—ELM

## A national crisis

**I**N something of the spirit that he faced the Cuban threat last fall, President Kennedy has called on Congress and the American people to face up to the great national crisis on the race issue and to take steps to settle it. Regardless of how we may feel about the President's proposed all-levels plan of integration, all of us should heed well his appeal to community leaders, Negro and white, to "do their utmost to lessen tensions and exercise self-restraint" while Congress considers the controversial legislation. Our country cannot continue as a house divided. Somehow we must find a solution to the problem of proper race relations.—ELM

## Fags on the run

**A**LTHOUGH cigarette manufacturers have refused to be convinced that there is a connection between cigarette smoking and lung cancer in the smokers, they appear now to be definitely on the defensive. George V. Allen, president of the American Tobacco Institute, is reported to have confirmed that most major cigarette manufacturers have decided to stop advertising in college newspapers, magazines and football programs.

"The industry's position has always been that smoking is an adult custom," Allen said. "To avoid any confusion or misconception in the public mind as to this position, a number of member companies to the Tobacco Institute, I understand,

have each decided to discontinue college advertising and promotional activities."

The Tobacco Institute's decision came at a time when, coincidentally, Canadian tobacco manufacturers have decided to shift their cigarette commercials to the late evening hours on television and radio to "keep youngsters from get-

ting the idea that smoking is grown-up and the thing to do," according to John H. Devlin, president of Rothmans of Pall Mall and its affiliate, Rock City Tobacco. Devlin said that, beginning immediately, no cigarette commercials would be broadcast or televised before 9 p.m.

Now, how about beer and liquor?—ELM

## LETTERS TO THE EDITOR

# *the people* SPEAK

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

I AM writing in regards to your editorial of June 13, 1963 in the Arkansas Baptist, concerning the death of Pope John XXIII.

I do not know how others may have felt about this editorial, but I myself have never been so thoroughly disgusted with anything in my life before like I was with this.

I believe we should be sympathetic when someone dies, and I am not against paying tribute to a man at his passing if he is deserving of such tribute. But the terms with which you described him could never be less deserved by anyone, or less true of anyone else in the world.

For instance, in the first sentence of your editorial, you referred to him as a "great Christian leader." Your conception of the word, "Christian" must surely cover a lot of ground!!! How can you call him a "Christian leader" when the dictatorial hierarchy he headed, that the Catholics call The church, teaches salvation by works, by sacraments, by the worship and adoration of Mary, by idol worship, and on and on and on. Their heathenistic, paganistic, ritualistic, religion could never be, according to the Word of God, considered even in its broadest applications as Christian. And yet you praise him as a Christian leader.

I have yet to meet one Catholic in my life who ever heard of or knew what the new birth was, and yet according to John 3:3 this is the only way anyone could ever see the Kingdom of God, and consequently be called a Bible Christian. If Pope John was a Christian, then it is strange that he didn't hand down a papal order telling the priests around the world that he had been born again by repenting of his sins, and accepting Jesus Christ as Saviour, and that they were to begin at once to preach the New Birth rather than to continue their old line of salvation through works, through ritualistic "prayers", and chants, etc. etc.

You spoke of his "Christlike compassion" in the second sentence of the first paragraph. I wonder how our missionaries in Spain and Central and South America, who have been imprisoned, and persecuted, and fought against by the Catholics for preaching the true gospel feel about his "compassion"? If he had compassion for "all mankind", why didn't he put a stop to (and he, as a dictator over his so-called "Church", had the power to do it) the persecution that is going on around the world right now by Catholic dominated governments. Any missionary living in these above-mentioned countries will tell you that the greatest enemy Christianity has is Catholicism.

I'm still not sure what the implications of the second paragraph is, in which you seem to applaud the efforts of the Ecumenical Council to unite all faiths into one world church. Surely as a Baptist you could not be for such a movement. Or could you??

I could go on, but I want to comment on just one more statement you made before closing.

This statement to me, is the most disgusting and appalling attitude here is enough to irritate anyone; I don't know how God must feel about it. You said in the last sentence, "he has shown in a remarkable way what God can continue to do with one man, fully yielded to his will, down to the last breath on earth."

Are you saying, Mr. McDonald, that Pope John was being led by the will of God to be what he was, and to do what he did??? Are you saying that a man who demanded that he be worshipped as God, on Earth, who was a dictator, whose religion teaches the people that there is a Purgatory, that one must confess his sins to a Priest, that Mary is to be worshipped and adored on an equal with Jesus Christ, that salvation comes through saying rosaries, and worshipping graven images, etc. etc. etc., can you truly with a clear conscience before God say that he was led by the will of God???? If this is so, then we as Baptists had better fall on our knees and ask God for forgiveness for our blindness to the truth and for our sins of teaching a lie, for we too could not be following the will of God!!!

I don't know what inspired you to write such an editorial; surely not God, but I hope you will stop and consider what this editorial might have caused. In the position you hold, as a leader in our Baptist work in Arkansas your actions and ideas are many times, by some, interpreted as being those of Baptists all over the state. I for one want you to know and want the people of Arkansas to know there is one Baptist preacher who is against Catholicism, and its teachings and believe that rather than praise their leaders for their "Christian leadership", and their "Christlike compassion", we had better pray for them that they might be saved and begin to preach and teach real Bible truth, and quit teaching their people Satan inspired lies that will lead them all into hell. . . . Bob Batchelder, Pastor, Northvale Baptist Church, Harrison

P.S. Please read II John 9-11

REPLY: I have no defense whatever for Roman Catholicism. But I believe Pope John XXIII was a Christian in spite of Catholic dogmas and through faith in Christ. I believe it is through his impress upon the Catholic Church that the Second Baptist Church of Madrid, Spain, has recently been permitted to re-open after being closed by the Spanish Catholic government since 1954.—ELM

# Government in religion rejected

WASHINGTON (BP)—The United States Supreme Court ruled here that required reading of the Bible and recitation of the Lord's Prayer in public schools are unconstitutional because they violate the prohibitions of the First Amendment.

In an 8-1 decision the Court said that government has no business invading the religious life of the people. It said that the home, the church and the individual heart and mind are an "invulnerable citadel" of religion.

"We have come to recognize through bitter experience," the Court said, "that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the State is firmly committed to a position of neutrality."

Justice Tom C. Clark read the Court's opinion; Justices William J. Brennan, Jr., Arthur J. Goldberg, and William O. Douglas agreed with the decision of the Court, but they wrote separate concurring opinions.

Only Justice Potter Stewart dissented. He said that the cases before the Court had not presented enough evidence for a decision and that the issues were so complicated that he would have remanded them back to the lower courts "for the taking of additional evidence."

The Supreme Court's ruling against religious exercises in public schools were produced by two cases—one from Maryland and the other from Pennsylvania. In Maryland the Baltimore school board required a daily reading of a chapter from the Bible followed by a recitation of the Lord's Prayer. In Pennsylvania the state law required a reading of ten verses from "the Holy Bible." This was usually followed by recitation of the Lord's Prayer.

The Maryland Court of Appeals upheld the required religious practice as Constitutional, but in Pennsylvania a three-judge federal court said it was unconstitutional. Both cases were argued before the Supreme Court on the same day earlier in the year.

In reaching its decision the Court went out of its way to say that its action is not hostile to religion and that it was not ruling out teaching about religion in public schools. It emphasized that the Constitution demands neutrality in matters of religion and that its action does not constitute an establishment of "a religion of secularism."

Justice Clark pointed out that the Establishment Clause of the First Amendment has been considered by the Supreme Court eight times in the past score of years. During that time the Court has consistently held, with only one Justice dissenting, "that the clause withdrew all legislative power respecting religious belief or the expression thereof."

Clark said, "The test may be stated as follows: what are the purposes and the primary effect of the enactment?" The Court said that the Constitution prohibits legislation either to advance or to inhibit religion.

The Court repeated the evidences that the American people are a religious people and that there have been close associations between the government and religion. It said, however, that it was because of bitter religious persecutions that the First Amendment was incorporated into the Constitution.

Citing another reason for the First Amendment Justice Clark said that the "first and most immediate purpose (of the Establishment Clause) rested on a belief that a union of government and religion tends to destroy government and to degrade religion."

The Court hit hard at the theory of church-state relations that says the First Amendment forbids only preference of one religion over another but that it allows aid to all impartially. "This court has rejected unequivocally the contention that the Establishment Clause forbids only governmental preference of one religion over another," Clark said. To challenge this conclusion, he continued, "seems entirely untenable and of value only as academic exercises."

The Court rejected the argument that

the Bible is not primarily a religious book and that religious exercises in schools are mere moral instruction. Clark said, "Surely the place of the Bible as an instrument of religion can not be gainsaid, and the State's recognition of the pervading religious character of the ceremony (Bible reading and recitation of the Lord's Prayer) is evident from the rule's specific permission of the alternative use of the Catholic Douay version as well as the recent amendment permitting nonattendance at the exercises."

Rejecting the charge of "a religion of secularism" in the public schools the Court said that government is forbidden to do this as much as to establish more orthodox religion. The study of the Bible was not thrown out of the schools by the Court's decision. In fact the Court said "It might be well said that one's education is not complete without a study of comparative religion and the history of religion and its relationship to the advancement of civilization."

"It certainly may be said that the Bible is worthy of study for its literary and historical qualities. Nothing we have here said indicates that such study of the Bible or religion, when presented objectively as part of a secular program of education may not be effected consistent with the First Amendment. But the exercises here do not fall into those categories."

In a review of previous decisions of church-state relations the Court repeated what it said in the New York Regent prayer case last year. It said, "It is not part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by government." It applies this same principle to required reading of the Scriptures and recitation of the Lord's Prayer.

The Court rejected the concept that government should support religious belief. It said, "When the power, prestige and financial support of government are placed behind a particular religious belief, the indirect coercive pressure upon religious minorities to conform to the prevailing officially approved religion is plain."



ARKANSAS CITY Church recently dedicated a new educational building (left), with Dr. S. A. Whitlow, executive secretary of the State Convention, speaker. The 54-by-87-foot building houses nursery through young peoples departments, with rest rooms, kitchen and air-conditioning. Reese S. Howard is the pastor.

# The truth that makes men free

BY WAYNE DEHONEY,  
Pastor, First Church  
Jackson, Tennessee

(Delivered at Southern Baptist Convention, Kansas City, May, 1963)

"TO be free" is man's consuming passion. "To make man free" is God's consuming purpose. In creation, God gave man a first freedom, that of "soul liberty." In redemption, God opens the way for man to achieve other freedoms. Thus Jesus came preaching "deliverance to the captives" to "set liberty" those in bondage (Luke 7:17-19). His followers rejoiced in "the liberty wherewith Christ sets men free" (Galatians 5:1). Jesus promised "and ye shall know the truth and the truth shall make you free" (John 8:32).

In the decades that followed, Christianity and freedom arched hand in hand in seven league boots. Throughout the Roman Empire little colonies of freedom sprang up in the form of local churches established by Christ-redeemed men.

Then in 325 A.D. one of the greatest disasters in human history occurred. As the emperor Constantine merged the church and the state, these little democracies, surrounding the Mediterranean Sea and representing the hope of all mankind, were swallowed up into one great church. There followed a millennium when every human freedom was eclipsed by the tyranny of this unholy alliance between a totalitarian church and a totalitarian state.

In 1517 a mighty blow was struck for freedom when, on the eve of All Saints' Day, Martin Luther nailed his 95 theses on the doorposts of the public meetinghouse in Wittenberg, challenging the papacy and citing the abuses within the church at Rome. Luther beat a mighty drum for freedom and all of Europe stirred.

## The incomplete reformation

Luther was neither the first nor the only voice to cry out against the corruption and degradation in institutionalized Christianity. In every generation there were faithful witnesses pleading for a spiritual Christianity, a biblical faith, and a free church; the Montanists of the early centuries, the Hussites in Germany, the Lollards in England and the Waldenses in Italy and the Anabaptists.

Historically, as Baptists we prefer to trace our spiritual origins back through these dissenting groups rather than to Luther. However, while "we are not Protestants," our destiny is linked to Protestantism. Historically as Baptists we have been cast in the role of the interpreters of the Reformation, to articulate and bring to full conclusion those spiritual principles implied by Luther and other reformers, but never fully grasped or expressed by them.

For example, Luther never grasped the full principle of "Religious Freedom" as applied to separation of the church and the state. He established a state church in Germany, a relationship still favored by Lutherans today. John Calvin never carried the doctrine of "salvation by grace" to its full conclusion. But instead, he retained the practice of infant baptism, implying sacramental salvation, as do many Protestant churches today. Henry VIII broke from the Roman hierarchy only to replace it with his own state-established hierarchy that exists in the Church of England to this very day.

It remained for the Anabaptists on the continent, the Puritans of England, and their spiritual successors, to grasp

the inner logic of the Reformation and to call for a theology and a church policy consistent with a fundamental principle of soul liberty.

## The struggle for religious liberty

In this struggle for complete religious liberty, it is a tragic fact of history that Baptists have been persecuted as much by Protestants as by Catholics. Martin Luther called for the German warlords to "cut down the murderous and thieving rabble with the sword." In Geneva, a royal edict decreed that "every Anabaptist and rebaptized person, of whatever age or sex, be put to death by sword or fire or otherwise." John Calvin had Servetus burned at the stake because he denied the doctrine of infant baptism. German Protestants burned Balthasar Hubmaier at the stake in the public square in Vienna because he contended for complete religious freedom. John Bunyan was imprisoned by Protestant authorities in England and languished in Bedford jail for 12 years for the crime of "preaching without permission" from the state church.

Even in colonial America, Baptists suffered severe persecution as they contended for "complete religious liberty." Roger Williams was banished from Massachusetts; John Clarke was put in prison; Obadiah Holmes was publicly whipped in Boston Common; in Virginia, alone, between 1768 and 1777, 82 Baptist preachers suffered persecution, 44 of them serving prison terms for "preaching the gospel."

This heroic struggle of Baptists for "soul liberty" and complete "religious freedom" prompted the English philosopher John Locke to say "the Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty;" and the American historian, George Bancroft, to say "freedom of conscience, unlimited freedom of mind, was the first trophy of Baptists;" and Dr. E. Y. Mullins to say "the greatest fact of modern history was the discovery of the idea of liberty and that discovery was made by Baptists."

It is not by accident that the first declaration in the English language calling for religious liberty was written by Thomas Hewllyns, a Baptist. In 1612 he wrote the first document in the English language calling for religious liberty. It is not by accident that the first political community in history granting complete religious liberty was established by a Baptist, Roger Williams, in 1636, at Providence, Rhode Island; that in this Baptist colony, the pattern for American Democracy was cut and these freedoms, later guaranteed in the Bill of Rights, were first established by law; that to two pioneer Baptists, Isaac Backus and John Leland, history gives the major credit for the first amendment to the Constitution guaranteeing complete religious freedom; that the Baptists of Virginia were the first religious body to declare their support of the American Revolution in 1774. And it is not by accident that America is one of a half-dozen nations committed to the constitutional ideal of absolute religious freedom, permitting men to worship God according to the dictates of their own conscience, not the dictates of an absolute church or an absolute monarch or an absolute state—and in this land of a free church and a free state there are 20 million Baptists today!

## Our distinctive witness

Thus, I repeat, the historical significance of Baptists has been: first, their capacity to define "soul liberty" as the great underlying principle in Christianity; and, second, their tenacity in demanding, even under penalty of persecution and death, "soul liberty" as an inalienable human right, indispensable to human welfare.

As the world of Luther's day needed the Protestant Reformation, in our day Christendom even more desperately needs a spiritual renaissance. In fact, many thoughtful writers, such as the theologian Gabriel Vahanian in his book, *The Death of God*, believe we are actually in the post-Christian era in western civilization. His thesis is that "God is dead" in our society as Christianity has been absorbed into our materialistic cultural pattern. Edmund Perry, in his book, *The Gospel in Dispute*, says that the mission field for Christianity is no longer geographical, but is social, moral and spiritual and lies at the doorstep of every church. I believe that the spiritual genius and the dynamic appeal of our witness must revolve around this basic principle of "soul liberty." The shape and form of our distinctive Baptist witness emerges as we apply the principle of "religious freedom" and the corollary of "soul competency" to five issues in Christendom.

### I. The issue of ultimate spiritual authority

We believe the Bible is our sole authority for faith and practice.

We believe that whenever man is bound by any authority other than the Bible, his soul freedom is violated and his religious faith is perverted.

In 1950 a press release was issued by the Vatican in Rome stating that "For three days his Holiness has walked in the garden, looked into the sun and seen Mary. And the Mother of God said she did not die but was assumed bodily into heaven." Thus Pope Pius proclaimed a new dogma for the church, the bodily assumption of Mary, that required explicit belief without reservation for 400 million Roman Catholics around the world. For them Mary's reception into heaven without death is as final as if it had been recorded in another chapter of the gospel of John! Thus Catholicism has structured its faith and practice on the authority of the Bible, plus the traditions of the church fathers, plus the edicts of the contemporary pope who is in fact "Christ on earth" to them. The infallible word of God is made subservient to an infallible church and an infallible pope.

The Church of the Latter Day Saints finds its authority in the Bible plus the mystical "books of Mormon" discovered by Joseph Smith, setting forth such strange doctrines as the baptism of the dead and celestial marriage.

Christian Science finds authority for faith and practice in the bible plus Mrs. Eddy's book on Science and Health.

As Baptists survey the perversions in these extremities, we express an age long hostility to any kind of an authoritative human document or creed that supplements the biblical revelation and becomes binding on the individual believer. Our witness is the Bible—plus nothing—as our sole authority for faith and practice.

On the other hand, we just as firmly repudiate that kind of academic freedom which denies the Bible as the objective infallible source of authority for our faith and practice. We believe all human freedom must be expressed within the framework of the spiritual authority of this Book. The Bible is a standard of religious truth to measure the conscience of every man. "Soul liberty" demands an "open Bible" . . . "Soul competency" demands an "open mind." The open book will save us from a superficial secularism and the open mind will save us from a narrow sectarianism.

Now the corollary to freedom is responsibility. Freed from the shackles of man-made creedalism and dogma we are bound to a full obedience of the Bible. Our full duty is not only to have a biblical doctrine but also a biblical practice. We must "believe and behave" with a conduct as well as a theology consistent with the New Testament example of Jesus Christ. Incidentally, this means that the Bible is not to be used in an unchristian way as a theological club beat a dissenting brother over the head. The Bible is not means whereby we attempt to control others, but a means whereby God controls us through our faith and obedience to His Word.

### II. The issue of ecclesiastical authority

We believe that the local congregation is the sole ecclesiastical authority. Free indigenous churches and democracy in local church government is an inevitable corollary of soul freedom.

Externally, Baptists recognize no ecclesiastical authority or hierarchical control beyond the local church. We have voluntary associations and conventions with messengers from local churches who plan for cooperative kingdom enterprises. These bodies are neither legislative nor judicial, so we neither assess local churches to subscribe our cooperative budget nor do we try heretics. We have denominational executives without the authority of bishops and without control over a single pastor or a single church.

We believe that our freedom from external ecclesiastical machinery is a part of the genius of our Baptist growth. If whenever an individual church is overcome with heresy, worldliness or lack of spirituality, there is no external ecclesiastical organization to support and sustain it. As a result only the spiritually vital survive. Consequently such groups as Hardshell Baptists and Two-seed-in-the-Spirit-Predestinarian Baptists were purged from the main stream of Baptist life because they were spiritually sterile and simply died out.

Since we are not sustained by external ecclesiastical machinery, we have not been torn asunder by divisive issues. You cannot split Southern Baptists because there is no tangible ecclesiastical structure that forms the Southern Baptist Church in the first place. For more than 100 years we have faced issues that have led to temporary schisms and a wholesome controversy that created for a time an unstable equilibrium. But always, in time, those churches that were doctrinally sound and spiritually vital have reunited around this voluntary principle of cooperation without incorporation, while the extremities were sloughed off.

Internally, within the local congregation, we apply the same voluntary principle. In all matters even to the reception of members into the fellowship, the congregation is the final authority, operating as an autonomous body along the true pattern of democratic action.

However, in the practice of congregational democracy, we do not fall into the theological trap of the French naturalist Rousseau, who said, "The voice of the people is the voice of God." The New Testament church in a stricter sense is a democracy, but a theocracy in which the ultimate will of Christ is sought by voluntary competent redeemed members acting under the lordship and leadership of Jesus Christ.

### III. The soteriological issue

We believe that repentance and faith are the sole conditions of salvation.

In no other issue is the principle of "soul freedom" sharper focus than the issue of salvation. And yet, in other issues are men more confused, today.

Can a person be saved without the ministry of a priest or membership in a church? Is the church a saving institution or an institution of the saved? "What must I do to be saved?" Repent . . . and believe . . . and be baptized .



id join the church . . . and live right . . . and hold out to e end? Our answer . . . repent and believe . . . period! The ft of God's grace is free . . . not mediated by any priest rough any rite . . . not the exclusive property of y church . . . not to be purchased by the coin of any alm.

William Herberg, in his book, *Protestant, Catholic and w*, an analysis of the religious makeup of our society, serves that most of our population claim some church affiliation and therefore assume some degree of spiritual security in is church membership. But we know in reality, that few of ese church members claim to have had any vital personal perience with a living God! For in our society church embership has become merely a spiritual status symbol d church affiliation merely the spiritual counterpart of cial security. While we emphasize that no more than re- nance and faith are the sole conditions of salvation, let us -emphasize that nothing less than genuine repentance of sin d faith in Jesus Christ are the absolute conditions of lvation. Furthermore, this confession of faith must always personal and cannot be by proxy, infant baptism to the ntrary. I can no more be saved for you than I can die for u. Every man must hear the gospel for himself, believe for mself, obey for himself.

## V. The sacramental issue

Therefore we believe that symbolism is the sole significance the ordinances.

Several years ago, I attended mass in the cathedral at prelia, Mexico. The elaborate altar, the stately ritual, the stments, the incense, all were a far cry from the modest mplicity of the Last Supper in the upper room. Suddenly, a chanting was interrupted by the ringing of a bell. It was signal the magical change accomplished by the priest, the ead had become the actual flesh of Christ. With great remony a piece was placed on the tongue of the worshipper d the communicant "received salvation" by taking the dy of Christ! Incidentally, this also implies that to fail to eive the mass, regularly, or to be denied the mass, is to lost!

Baptists repudiate any doctrine or any practice that aches any saving efficacy to the ordinance of the Lord's pper. We observe it as a symbolic memorial of the death Christ, as He commanded "this do in remembrance of ."

Likewise, we believe that baptism is a symbolic act of edience and not a saving sacrament. There is much con- sion among our evangelical friends at this point. Some uld attach sacramental significance to baptism by insisting at it is a necessary act to complete the process of salva- n. Others would believe that baptism is a "germ of life," planted in the soul of an infant, either to be unfolded or stroyed in time. Still others would believe that the "free ll" of the parent can become the "destiny" of the child, d that through infant baptism a baby can be embraced a saving covenant act of faith on the part of the parent.

Baptists, we insist there is no middle ground; no dual ndard of salvation, one way for babies to be saved, another : adults; we are saved by personal repentance and faith— : by a church-administered sacrament of water; the sole nificance of baptism is symbolic.

Therefore, the sole mode of baptism is by immersion. e Baptists are not "blind literalists." If our sole objective to be baptized "just like Jesus," we would make pilgrimages the river Jordan to find the exact spot to be baptized! t as the apostle Paul says, baptism portrays in symbolic m Christ's "death, burial and resurrection" and the bever's "death to sin and resurrection to new life in Him" omans 6:4).

Immersion alone portrays and preserves this picture. If symbolism is destroyed by pouring or sprinkling, and the ture is obliterated, the observance of the ordinance is ntless. For example, I carry in my billfold a picture of my

wife. This picture is not really my wife but merely a symbol of her. Will another symbol, a picture of Jacqueline Kennedy in my billfold, do just as well? Certainly not! If I do not keep the symbol faithful and true to the likeness of my wife, I pervert the very purpose for which I carry a picture. Thus we say to other Christian friends on this point, "if you cannot preserve the true picture of baptism, why practice the ordinance at all!"

Furthermore, if symbolism is the sole significance of baptism, immersion the sole mode, then only a believer who is already saved, is the sole subject for baptism to accurately portray "death to sin and resurrection with Christ in a newness of life through personal faith in him." Consequently, the practices of sprinkling, pouring, infant baptism, and a belief in the "saving efficacy" of water, confuses the doctrine of salvation and denies the principle of "soul liberty."

## V. The political issue

We believe that the complete separation of the church and the state is the sole relationship that preserves the integrity and purpose of each.

By separation we mean political and not social. This does not mean the divorce of religion from politics or Christianity from life. It does mean that the church will not participate in the institutional functions of the church.

To those clamoring for an amendment to the constitution declaring the United States a Christian nation, let me simply say that no state can "adopt Christianity" as a state religion. It is a spiritual impossibility! Any such legislative act violates the fundamental principle of "soul liberty." Theoretically and historically, any such authoritative action compromises voluntary choice and personal responsibility and the state religion becomes something other than New Testament Christianity.

I also have a word for the 27 Protestant leaders who recently issued a statement on the "prayer and Bible reading controversy" in the public schoolroom. Baptists do not deny that the ends for which government and public institutions exist are moral. But we do deny that these ends should be religious and used for the purpose of propagating any religious viewpoint officially adopted by the state. Historically, the complete separation of the church and the state has always facilitated rather than hampered the influence of true Christianity.

I also have a word for a few Baptist brethren. We must assume assume the responsibilities which this voluntary principle of the separation of church and state imposes upon us, to think clearly, to act consistently and to pay the price for standing by our principles, cashwise, in the support of our schools, hospitals and religious enterprises without government subsidies. Sometimes on this issue, we are inclined to be like the Tennessee mountaineer who shouted himself hoarse at the county fair while listening to a political speech. Someone asked what he thought of the speech. He answered, "I didn't come here to think; I came here to holler!" Sometimes, we make the separation of church and state merely a shibboleth to be defended, instead of a principle to be preserved by honest consistent thinking and sacrifice.

## Our message and method

Today, as we apply this principle of "soul liberty" and "soul competency" to these five issues in Christendom, the shape and form of our distinctive Baptist witness emerges. It is like a tree, the living tree of freedom. The trunk is "soul liberty." From it stem five main branches: The Bible, our sole authority for faith and practice; the local congregation, our sole ecclesiastical authority; repentance and faith, the sole conditions of salvation; symbolism, the sole significance of the ordinances; complete separation of the church and the state, the sole principle that guarantees absolute religious liberty.

This is our message! And it rings a bell whenever it is preached! For freedom is the magic word of this generation, the great idea of the twentieth century. We have a message that is relevant to the needs and hungers of men today. Like the taxi driver in Rio de Janeiro told me "I like the freedom implied in your Baptist faith." Today, economic, political, social, spiritual freedoms all find their roots in the ideals of our faith: freedom of conscience; freedom to find truth for ourselves in the open Book; freedom to approach the throne of grace and find forgiveness through Jesus Christ without the intercession of any man or any church; freedom that is a spiritual achievement through personal repentance and faith.

Our method to propagate this message is that of persuasion, not force or preferential advantage. The church that cannot maintain itself by the power of persuasion as truth is presented to free minds, belongs in a museum, not in the marketplace of life. We believe that the method of persuasion

should be open to all and the way of coercion open to none. As the nation's largest evangelical denomination, with 10 million members, we are not entitled to any more consideration or preferential treatment before the law than a cult of a thousand members, regardless of how obnoxious that cult and its practices might seem to us. We believe that when the full truth that is in Christ Jesus is permitted to be brought to bear on the wellsprings of belief and conviction, His glorious promise is realized by men "And ye shall know the truth and the truth shall make you free."

This is our heritage, our message and our method. It is all summed up in a single word, evangelism. It means a free pulpit, in a free church, in a free state proclaiming free grace from an open Book, to free moral agents, who by their free choice have free access to God through Jesus Christ. It is a great day to be a Baptist, an evangelist, a proclaimer of this "good news" to a waiting world!

## Baptist beliefs

# The interpretation of tongues

By HERSCHEL H. HOBBS

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

ONE'S position with respect to "tongues" will color his understanding of the interpretation of tongues. The writer holds that "tongues" was a gift of the Holy Spirit whereby one was able to speak a language other than his own, without previous study of that language (see last week). Therefore, "interpretation" would be simply the ability to interpret that language to those who did not understand it.

"Interpretation" renders a Greek word *hermeneia* which appears twice in the New Testament (I Cor. 12:10; 14:26). The verb form, *hermeneuo*, is used four times (John 1:38, 42:9:7; Heb. 7:2). In each instance it speaks of rendering a word out of one language into another. Thayer gives the verb meaning as "to explain in words, expound . . . to translate what has been spoken or written in a foreign tongue into the vernacular." The root of this family of words is *Hermes*, a proper name for the Greek god of speech, writing, eloquence, and learning. In

Acts 14:2 (KJV) it is rendered "Mercurius," the Roman name of this god. It appears in Romans 16:14 as the name of a Christian.

In addition, the intensive form of this verb, *diermeneuo* (the word prefixed by the preposition *dia*, though) appears six times (Luke 24:27, expound; Acts 9:36; I Cor. 12:30; 14:5, 13, 27). It carries the idea of a thorough interpretation or explanation. The noun form appears once (I Cor. 14:28).

Now when we apply these thoughts to our problem what do we find? The gift of "tongues" or languages was given to certain ones in order that those of that language might hear the gospel. Since in any group there might be those who did not understand the language in question, an interpreter was needed (I Cor. 12:10). As the gift of speaking in other languages was a gift of the Holy Spirit, so the ability to interpret that language into others was a similar gift (12:30). With some this gift, as others, became a vain display rather than a practical function

(14:26). Thus it was a source of trouble in the Corinthian fellowship.

So Paul gives careful instructions as to the use of these gifts. Without an interpreter "tongues" are meaningless in edifying the church (14:5). Therefore, when one speaks in "tongues" he should pray that one would interpret thoroughly what is said (14:13). The literal meaning of this phrase, "that he [one] may interpret," is that speaking is with the design that one shall interpret (Thayer). If not, when one prays in a *tongue* those present who do not understand will not even know when to say "amen" (14:16). When spoken in orderly fashion "tongues" would be an evidence to unbelievers present that God was in the phenomenon. But if no one interpreted to those who did not comprehend the language, those speaking would seem to them to be "mad" or insane (14:22-23). Hence the need for someone to interpret or expound thoroughly that which was spoken (14:27). Without an interpreter they are forbidden to speak in "tongues" (14:28).

The gifts of "tongues" and "interpretation" were temporary (I Cor. 13:8-13). Today these abilities come through ardent study. Not everyone who can speak a *foreign* language can interpret it into another language. So in a sense "interpretation" is still a "gift."

THERE is no real righteousness apart from salvation, nor is there any real salvation apart from righteousness; yet neither is, in any case, the other.—W. B. O'Neal

## Know your missionaries

BY JAY W. C. MOORE

### Al G. Escott

CONVERTED at the age of eight in Hillsboro, Tex., it took the Lord 20 years to reveal to the missionary, Al G. Escott, in Ouachita Association a definite call to the ministry, but God has proved to thousands with whom he has worked that neither God nor Escott made a mistake in the call and surrender during the 28 years he has preached the word of God.



MR. ESCOTT

After serving as pastor of the Shibley, Oak Grove, and Cedarville churches near Van Buren, he became pastor of the Bailey Hill Church in Ft. Smith, later named Bluff Avenue. Here was a small, weak, discouraged group of less than 50 members. During his 20-year pastorate the small bush became a giant oak with 500 members. They moved from one small building into larger ones costing nearly \$100,000. There were 500 coming for baptism and 500 by letter during the 20 years. The budget grew from nothing to nearly \$25,000 during the twenty years.

Since going from a large city pastorate Missionary Escott has not slackened in his labors, efforts, interest and zeal for Christ on the mission field. Last year he conducted eight VBS with 485 enrolled, 30 professions and 15 surrendering for special service. In one revival last year there were 32 professions of faith and he assisted the church in contacting a prospective pastor. With only 20 churches, there were 19 church schools and 2 mission schools conducted last year. This is a very unusual accomplishment for any missionary.

Ouachita is fortunate to have a missionary with vision, compassion, and dedication.

[NEXT WEEK: John Gearing of Mississippi County Association.]

## Middle of the Road

# SCARS

By J. I. COSSEY

ALL scars do not originate in the barber shop. We think of scars mostly as physical, caused by injury of some sort. But there are mental scars caused by hurt feelings, and moral scars caused often by gossip. Often an old scar may break out into a new sore; likewise hurt feelings may return as an old feud and cause more serious trouble. These old scars may heal on the outside, but not on the inside. That old hurt feeling, if not completely forgiven and forgotten, will destroy future happiness.



MR. COSSEY

Scars are often the result of sin, shame, and crime, and often used to identify criminals. The greatest healer in the world is time, but even time will not heal all the scars.

Several years ago I knew a man who had been a great sinner. His body was bent double by the disease of sin. He was a self-appointed youth worker. He had sown wild oats and reaped a life of shame and disgrace. He warned young people not to sow wild oats. He said his old bent body did not hurt any more, but the scar of his sinful life would stay with him until death.

I once knew a young man who cried out because of pain in his body. He said he was a living example of "Whatsoever a man soweth that shall he also reap" and "Be sure your sins will find you out."

A man was less than fifty years old when he had his heart attack. His doctor told him if he wanted to live he would have to leave off liquor, dissipation, and most of his smoking. He could quit his health-breaking habits, but the scar of a weak heart would be with him for life.

## GOD'S SPIRIT

Although God's face I cannot see,  
I feel His Presence near to me;  
In all the living things that be  
A sense of God I find.

His touch is in the gentle breeze  
That moves the tiny whispering  
leaves  
And ripples all the lakes and seas—  
It blesses all mankind.

His voice is in the thunder's might,  
The songs of birds at morning  
light,  
And mother's song to babes at  
night—  
It makes sweet melody.

But more than all these lovely  
things  
Within my heart a feeling springs  
That to my soul such comfort  
brings—  
His Spirit dwells in me.  
—Carl Ferrell, Walnut Ridge

BAPTIST development in America began with the arrival of Roger Williams, a religious refugee, in Boston in 1631.

An old story is told of Andy Gump who told his son, Chester, that he had been disobeying too much. To make this point, he put up a post in the back yard and told Chester he would drive a nail into the post for each disobedience. When the post was just about covered with nails, Chester adopted a new attitude.

Andy then began to pull out a nail each time Chester obeyed him. When the last nail was drawn, he called Chester in to see the post. But Chester began to cry. "What's the matter?" Andy asked in surprise. "The scars are still there," the boy answered.

A beautiful, young college girl was once overtaken in a sin. She was a trained musician, and was an outstanding soloist. She could sing as well as ever, but people did not want to hear a fallen girl sing. A scar was left on her character, one that she was unable to overcome. We do not doubt that her sins were forgiven, but forgiveness will not erase scars.

# The problem of the unwed mother

*"Living the Christian life involves the totality of life; it includes what one does on that date just as much as what he does in Sunday School, Training Union, or church."*—T. B. Maston

"We believe it is time for our daughter to enter the emergency home. Could you please take her tomorrow?"

The telephone call was from the mother of a girl "in trouble." It had been agreed earlier that we would take her daughter when the time came.

Serving in our capacity as friends and as pastor and pastor's wife, we left with her early the next morning.

We entered this high school girl in the home for unwed mothers, located in one of our large southern cities. Kind, Christian staff members dealt wisely with her during her stay. After her baby had been born and "adopted out," we brought her home.

She responded to efforts at rehabilitating her life. But there was no escape from the dear price she paid for her mistake.

Despite all efforts at secrecy, there were embarrassing questions about the period of her absence from home and school. She learned how the irrevocable law of sowing and reaping works.

Another telephone call.

This one long-distance.

The voice of a college official.

"A girl on our campus is in trouble. What steps do I take to get her admitted to this denomination's emergency home?"

These experiences and others like them point up the need for lifting the level of dating in our day.

Educational and civic leaders are giving strong voice to the necessity for all who are interested in saving and salvaging young lives for Christian home-making to face the problem of pre-marital pregnancies.

One article in a major educational journal states an estimate that 48,000 of the births in 1960 were to unmarried girls, seventeen years and under.

This is said to represent about twenty percent of the estimated 224,000 births out of wedlock that

year.  
These figures alone should be enough to stab us awake to the alarming situation. Such information should arouse us from any lethargy concerning the spiraling increase in high school and college pregnancies out of wedlock.

Ursula M. Gallagher, of the U.S. Department of Health, Education, and Welfare, believes that "the responsibility of helping our young people to overcome their weak points, gain vision despite blind spots, nourish their potentials for strength" does not belong to any one profession or group.

That responsibility belongs to all of us. The home first. Then, all who are concerned for the homes of today and tomorrow, and for sexual integrity and purity among our young people.

Miss Gallagher makes this disturbing observation:

"There are some who cannot distinguish between the meaning of condoning the behaviour and that of effecting a change in a girl by extending a helping hand.

"Surely society must be ready to strengthen these girls and boys and help them to cope with the problems that give rise to the difficulty itself."

Dr. Chester Swor stays in close touch with prevailing trends among the youth of our day. Here is a part of the diagnosis as seen by this outstanding leader.

"There are eight problems that face the youth of today and adults are responsible for all eight of these things that are ruining our young people.

1. Rising tide of personal dishonesty (cheating, etc.)
2. Disrespect and disregard of law—especially in the home toward parents
3. Dangerous reading habits
4. Looseness of moral standards between boys and girls,
5. Drinking (43 out of 100 high school boys and girls to some extent—some excessive)
6. Flippant attitude toward

marriage

7. Leaving God out of their lives

8. Worldliness of social life"

It is my personal opinion that young people do think seriously about marriage and want to build happy homes. The atmosphere of flippancy, I believe, grows out of the fact that so many couples are forced, unprepared, into marriage because the current pattern of heavy petting has led them into trouble.

Recent study of the way God's kingdom has spread—a part of the program for Intermediates in Vacation Bible School—brought fresh appreciation of the dangers, the daring feats, and the complete investment of life young people have given themselves to in other ages to promote the cause of Christ.

That same study also stimulated some questions. Could it be true that in our eagerness to "enlist our young people" we have lowered standards, watered down ideals, compromised principles to the extent that we have dissipated the very core of that which appeals to youth's best?

Dr. Wayne Dehoney offers workable steps for those young people who will dare to stem the tide and practice Christian standards in dating, in his just-published *Home-made Happiness*.

He notes that "few young people set their sights too high, while a surprisingly large number set their sights too low." Among other suggestions he commends these steps toward readiness for love and marriage: Develop and maintain wholesome sex attitudes. Do not cheapen yourself by promiscuous petting. Think clean and live clean. Establish habits of self-control and discipline. Do something because it is right, and because you ought to do it.

Try his suggestions. You will find adventures in the right more rewarding than indulgences in the wrong.

*Rosalind Street*

Mrs. J. H. Street

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

ARKANSAS BAPTIST

Page Eleven

## Edgar S. Williamson dies

DR. EDGAR Stanley Williamson, aged 73, of 5404 Hawthorne Road, retired secretary of the Sunday School Department of the Arkansas Baptist State Convention, died June 18 at a Little Rock hospital.

Dr. Williamson had been secretary of the Department 23 years before retiring in 1960. He was succeeded by Rev. Lawson Hatfield of Little Rock.

Dr. Williamson started a program in which college students were used to do Baptist Training Union work during the summer.

He created the office of district associational Sunday School superintendent, which is being used by other state conventions.

He was one of the first to promote campaigns led by ministers to enlarge Sunday School enrollment. He also wrote the present Sunday School guide book. In 1961 he was called to the Sunday School Board of the Southern Baptist Convention as consultant in enlargement to promote that work throughout the Convention area.

For 15 years Dr. Williamson was director of the Department of Religious Education in the Baptist State Convention. In 1952 four departments—Sunday School, Training Union, Music and Student Union—were organized under his directorship. He continued as secretary of the Sunday School Department and as director and treasurer of the Arkansas Baptist State Assembly until his retirement.

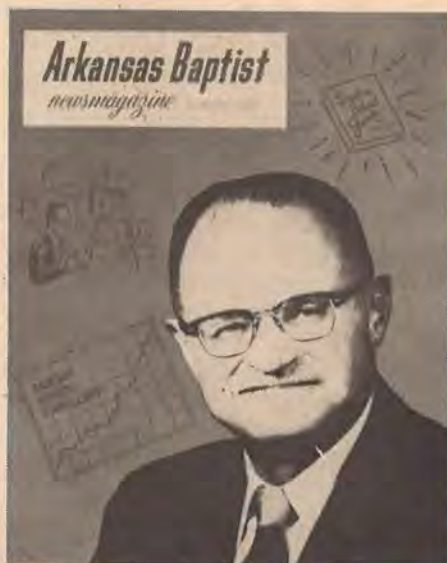
During the period he was in charge of Sunday Schools the enrollment grew from 91,542 in 1937 to 207,526 in 1960. The number of Sunday Schools increased from 693 to 1,167.

Dr. Williamson was a native of Butte, Mont., and was reared in California. He was educated in parochial and public schools, a military academy, the Bible Institute of Los Angeles and Southwestern Seminary at Fort Worth. In 1944 Ouachita College at Arkadelphia awarded an honorary doctor of divinity degree to him.

He had been a minister for 31 years and had been pastor of churches in Oklahoma, Texas, Missouri and Arkansas and minister of education at First Church, Houston, Tex., where he was ordained. For several years he had been pastor of First Church, Paragould, before becoming secretary of the State Convention.

Dr. Williamson had served as an evangelistic singer and song leader, minister of music, minister of education, teacher

### The Cover



—Cover by George Fisher

preacher and pastor of various churches in the Southern Baptist Convention.

He formerly was president of the Texas Training Union and of the Southwestern Religious Education Association. For four years he wrote Sunday School lessons and the superintendent's programs for the Sunday School Builder, a magazine of the Sunday School Board of the Southern Baptist Convention.

In 1956 he was a speaker at the denomination's Southeastern, Southwestern and Western Religious Education Associations at Kansas City.

Survivors include his wife, Mrs. Rowena Esther Armstrong Williamson; a son, Stanley Williamson of Nashville, Tenn., and three grandchildren. Funeral services were held the morning of June 20 at Immanuel Church, Little Rock, with the pastor, Dr. W. O. Vaught Jr. officiating assisted by Dr. S. A. Whitlow and Rev. Lawson Hatfield. Burial was in Little Rock. The family asked that in lieu of flowers donations be made to the Edgar Williamson Scholarship Fund, Southern Baptist Foundation, Nashville, Tenn. This is a fund established to assist in the education of foreign mission students at Southwestern Seminary, Ft. Worth, Tex.

### No paper July 4!

THE next issue of the Arkansas Baptist Newsmagazine will be dated July 11.

Traditionally, we do not publish the week of July 4. We are therefore including in this issue Sunday School lessons for June 30 and July 7.

### Roy Bunch to Levy

REV. Roy D. Bunch, pastor of Eudora Church, has accepted a call to Levy Church, North Little Rock.

Mr. Bunch, a native of Clark County, attended Arkansas State College, Ouachita College and Southern Seminary. He has held several pastorates in Arkansas and Texas.

He succeeds Rev. Fritz E. Goodbar, interim pastor, who served the church for five months. During that time there were 50 additions, 38 by baptism.

Mr. Bunch and his wife, the former Miss Sylvia Cooke of West Memphis, have a daughter, Susan, 12. Their residence is at 423 McCain Boulevard.

### Selphs are honored

MEMBERS of First Church, Benton, honored their pastor and wife, Dr. and Mrs. B. K. Selph, on their 25th wedding anniversary with a reception after services June 16.

In recognition of the occasion, Kennon Moore, chairman of the board of deacons, presented a silver platter to the couple.

Half of Dr. Selph's married life has been spent as pastor of this church.

Dr. Selph is author of the "Beacon Lights" column in the Arkansas Baptist Newsmagazine.

### Ordination scheduled

TRUETT McCurry, son of Pastor and Mrs. Allen McCurry of Martindale Church, Upper Hot Springs Highway, Little Rock, will be ordained to the ministry Sunday afternoon, June 30, at the Martindale Church, in a service beginning at 2:30.

The candidate's father will serve as moderator. Questioning will be by Rev. Ray Branscum, pastor of Markham Street Church, Little Rock. Dr. Ben L. Bridges, formerly executive secretary of the Arkansas Baptist State Convention, will preach the ordination sermon. Dr. Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, will give the charge to the new minister and present him a Bible. Dr. Dale Cowling, pastor of Second Church, Little Rock, will lead the ordination prayer.



## Youth week at Glorieta sets new record

TRAINING Union Youth Week at Glorieta, which closed on June 12, set a new Glorieta attendance record. A total of 2,124 registered for this assembly, in addition to the more than 300 college students serving on the Glorieta staff. On Sunday of this Assembly, Sunday School attendance was 2,308 and Training Union attendance was 1,725. Approximately 200 made decisions in response to the invitations that were given.

In some ways this was the most interesting and productive week of my life. I have preached across the nation, but I have never had a greater experience than the preaching experience at this Glorieta Youth Week.

The hundreds of questions asked me by the young people and college students indicates that many of our finest youth are grappling with the deep realities of the Christian calling. As long as Baptists can have young people like these who were at Glorieta, we can expect to have preacher boys entering our

Seminaries and we can expect to have new volunteers for the foreign mission fields.

Our Sunday School Board has made a tremendous investment in the property at Glorieta, and the end is not yet. A larger dining hall is to be built next year, and by 1965 the new auditorium will have been completed. A half-million dollar investment has just been made in the Thunderbird Plaza, where several hundred people can be cared for in units as comfortable and as modern as most any motel in America.

Arkansas was well represented at Glorieta. It is my hope and prayer that more of our Arkansas people will turn their faces toward this great Assembly in the days and years ahead.—W. O. Vaught Jr.

REV. AND Mrs. Carroll D. Caldwell of First Church, Clarksville, have a son born June 10. Master Dana Claude Caldwell is the grandson of Dr. C. W. Caldwell, state superintendent of the Mission Department.

### Revival news

ROWE'S Chapel, Rt. 1, Leachville, Mt. Zion Association, is planning to observe its 20th anniversary with a revival Aug. 11-18. Rev. Gerald Rowe, for whom the church was named, of Central Church, North Little Rock, will be the evangelist.

Sunday Aug. 11, is Homecoming and Former Pastors' Day, beginning with the morning services.

L. E. Sanders is pastor.

FIRST Church, Clinton, tent revival, May 31-June 9; Walter K. Ayers, evangelist; Mark Short, song leader; Rev. Ben Wofford, pastor; 19 professions of faith; 23 rededications.

FIRST Church, Siloam Springs, June 23-28; Dr. Perry Webb, evangelist; Darrel Whitby, music director; Darell Ross, pastor. (CB)

FIRST Church, West Memphis, has made plans to establish a kindergarten in the fall for five-year-olds, with Mrs. David Kelly as director. (CB)



**DON COOPER**

### Star City calls pastor

REV. Don Cooper has accepted the call of First Church, Star City, as pastor. His first Sunday on the field was June 9.

Mr. Cooper has served as pastor of Diamond Hill Church, Fort Worth, Tex., for the past four years. He is a native of Arkansas and a graduate of Ouachita College and Southwestern Seminary. While a student at Ouachita, he served as pastor of Bethel Church, Prescott.

Mr. Cooper is the son of Rev. and Mrs. C. R. Cooper of Almyra. The elder Mr. Cooper is pastor of Hagler Church, Centennial Association.

Also a graduate of Ouachita, Mrs. Cooper is a native of Oklahoma. The Coopers have one daughter, Lisa Lee, 3.

### Death takes E. C. Hudgens

EARL C. Hudgens, 58, a well known Little Rock insurance executive and Baptist, died June 16 at a Hot Springs hospital.

He was president of Empire Life Insurance Company of America at Little Rock. He was a member of South Highland Church.

Survivors include his wife, Mrs. Callie Jordan Hudgens; a son, Charles Lee Hudgens of Little Rock; his mother, Mrs. Mary Elizabeth Hudgens of Little Rock; two brothers, C. C. Hudgens of Little Rock and J. L. Hudgens of Florida; and a sister, Mrs. Trudy Blacklock of Little Rock.

ORDAINED as deacons by East Side Church, Fort Smith, June 9 were: Ralph Holmes, Bryan McLellan and Lee Montgomery. Rev. Johnny Green is pastor.

FIRST Church, Prescott, completed a two-weeks Vacation Bible School on June 7, with an enrollment of 138 and an average attendance of 123. It was a Grade CC school. Rev. W. R. Woodell is the pastor.

## Greene County Association

Theo T. James, Missionary

DENOMINATIONAL Night was held in Greene County Baptist Association, West View Church, May 27. Eleven churches of our association were represented.

SAMMY Stewart was ordained to the ministry, June 9, at Finch Church. James E. Swafford served as moderator; Carl Hodges as clerk; N. J. McMillon presented the candidate; Vernon Fletcher, presenting the Bible; P. E. Claybrook, questioning of candidate; O. C. Wright led the ordination prayer; Theo T. James preached the ordination sermon. Mr.

Stewart is pastor of Finch Church, Finch, where he has served for several months.

M. E. PRINCE has been called to Eight Mile Church, Greene County.

REV. J. W. GIBBS has resigned as pastor of Calvary Church, Paragould.

REV. E. A. COOK has resigned as pastor of Center Hill Church and moved to Oklahoma.

DELAPLAINE Church is pastorless.

LAKE Street Church had Bill Holcomb as evangelist in a recent revival. There were four professions of faith and two new members by letter. Charles Abanathy is the pastor.



*SOMETHING COOKING: Pastor and Mrs. James Heard (left) of Leonard Street Church, Hot Springs, show their church's new electric range to Dr. Ralph Douglas, of Baptist Building, Little Rock, on the occasion of the dedication of the new educational building of Leonard Street Church.*

A NEW \$40,000 educational building was dedicated by Leonard Street Church, Hot Springs, the afternoon of June 16, with Dr. Ralph Douglas, associate executive secretary of the Arkansas Baptist State Convention, as guest speaker.

The new building consists of 16 classrooms, kitchen, pastor's study, church secretary's office, and five restrooms. It was to be put into use for the first time Sunday, June 23.

Highlights of the history of the church, which was organized Sept. 19, 1958, were given by Verl Cooley. W. C. McMurray led the dedicatory prayer.

Pastor James Heard, who has led the church since the summer of 1960, has

resigned to enter Southern Seminary, Louisville, Ky. In Kentucky he will serve as pastor of Younger's Creek Church, Rt. 1, Elizabethtown, while working toward the B.D. degree at the seminary. He received the B.A. degree from Ouachita College.

Both Mr. Heard and his wife, the former Miss Margurite Chenault, are natives of Malvern. They have two children, Monica Gail, 7, and Deborah Kay, 2.

During Mr. Heard's pastorate, the Leonard Street Church received 160 new members, about half of them by baptism; increased its weekly budget from \$130 to \$297; saw its Sunday School enrollment grow from 105 to 200 and its Training Union membership go from 60 to 118.

BY the BAPTIST PRESS

**Madrid church open**

SECOND Baptist Church, Madrid, Spain, closed by governmental authorities on July 17, 1954, received permission on June 12 to re-open its doors. Word has come to the Southern Baptist Foreign Mission Board from Rev. Daniel R. White, one of its representatives in Spain.

Mr. White wrote: "A new day is dawning in Spain for the evangelical churches! Second Church had made many petitions to the Government for permission to reopen, without replies. Because of the many statements in the press concerning the granting of more freedom to evangelical groups in Spain, a new petition to reopen the church was made on April 24.

"This morning [June 12] Pastor Juan Luis Rodrigo was summoned to the chief of police and given permission to reopen the church immediately. The granting of this permission represents a new attitude on the part of the Spanish authorities and a new day for Spanish evangelicals in their struggle for religious liberty."

This is the second Baptist church of Spain to be re-opened this year, Elche Baptist Church having received its permission on March 13.

Dr. H. Cornell Goerner, area secretary for the Foreign Mission Board, expressed gratification over the news, along with confidence that this is further substantial evidence of a new day of religious freedom in Spain.

Hungarian leader pleads

**'Save America for the Lord'**

LOUISVILLE—A Hungarian Baptist minister who graduated from the seminary here 38 years ago returned to speak to its students and receive the 1963 Distinguished Alumni award.

He is Mihaly Baranyay, called by Southern Seminary President Duke K. McCall an "international missions leader, Hungarian pastor, teacher and Christian statesman." He has been serving Baptists 50 years.

The 75-year-old Baptist minister graduated from Southern Seminary in 1925. For 20 years he was a pastor and executive secretary of the Hungarian Baptist Convention.

He was a professor and director of the Baptist Seminary in Budapest when it was demolished by aerial bombing during World War II and when the seminary was confiscated by the Hungarian Communist Government in 1950.

In each instance, he found new facilities and the seminary continued teaching students.

The educator-pastor has translated books by Mullins, Sampey, Robertson and Broadus into Hungarian.

Baranyay, on a six-month visit to America, told the Southern Seminary graduating class they must be a part of "saving America for the world's future. This country must not be saved just for Americans or for the world but for the Lord Jesus Christ."

The Budapest Baptist Seminary has trained ministerial students without interruption, except for moving physical locations, since 1906. The Southern Baptist Foreign Mission Board has supported the work since 1920 and has financed three seminary buildings.

**Houston First Church denies Negro membership**

**Sophie Lanneau dies**

MISS Sophie Lanneau, 82, emeritus Southern Baptist missionary to China, died June 4, in a Wake Forest, N.C., hospital.

Miss Lanneau served in China 44 years before retiring January 1, 1951. She founded Wei Ling Girls' School in Wuh sien (formerly called Soochow), Kiangsue Province, an institution which provided classes from kindergarten through high school. She was making her home with her sister, Miss Mary Lanneau, in Wake Forest.

**Missionaries' kid to Carson-Newman**

JEFFERSON CITY—It will be on to the United States and a date with the registrar at Carson-Newman College this fall for Miss Alice Garrott, who has spent much of her young life in Japan, as the daughter of missionary parents.

Now living in Fukouka, Japan, Alice will sail for the states in early July and will work at the Southern Baptist Convention's Assembly in Glorieta, N.M. before enrolling at C-N.

Alice is the daughter of Dr. and Mrs. Maxfield Garrott of Conway, Ark., who have served 28 years in the mission field.

HOUSTON—A young Negro has been denied membership in First Church, Houston, because, the pastor said, "his motivations for requesting membership were not what they should have been."

K. Owen White, pastor of the 3,600-member church and president of the Southern Baptist Convention, said after a church vote to deny membership to the Negro, "I deeply regret this situation."

White gave the reasons for the refusal as "the existing conditions," "the boy's motivation," and said it was "for the best interest of the Lord's work in this particular church and community situation."

The action of the church came during a Sunday night service following a called meeting of the deacons that afternoon. The young Negro had presented himself for membership three weeks earlier.

The deacons presented to the church a resolution saying in essence that in the best interests for the church as a whole, the young Negro should not be accepted for membership.

There were some objections voiced to the resolution, but the vote by show of hands was "overwhelming," said Roy Lee Williams Jr., the church's educational director.

A few of the young people reportedly said they would leave the church if the Negro were denied membership, but others seemed to think that more people would leave the downtown church and join suburban churches if the Negro were accepted.

After the action, White said in a statement to the Baptist Press, "With all due respect to the young man, I believe that he wanted to see if he could join the church where the President of the Southern Baptist Convention is pastor. I do not believe that church membership should be cheapened by accepting for membership those who are not motivated with a sincere desire to worship and serve God through that church," he added.

"It is the most difficult thing in the world to know what goes on in a man's heart and what prompts him to do the things he does," said White, "but after two conferences with the young Negro, I sincerely feel that his motivations for requesting membership were not what they should have been.

"I deeply regret that this situation arose at a time when there is racial turmoil in other cities and tensions in our own city," he added. "I feel that there could be a wrong time to do a right thing."



SEVENTY-FIVE students made decisions for Christ during religious emphasis week at the Baptist high school in Nazareth, Israel, May 14-18. Thirty of these were first-time public professions of faith in Jesus Christ as Saviour, four were requests for baptism and church membership, and 41 were rededications of lives to the Lord's service.

THE English-language Baptist churches of Europe will engage in simultaneous evangelistic campaigns September 15-29, according to an announcement by Rev. Joseph B. Underwood, associate secretary for promotion for the Southern Baptist Foreign Mission Board, who has been asked by the Board to serve as director of the effort.

REV. Clifford J. Lowe, 80, emeritus Southern Baptist missionary to China, died June 14, in Nashville, Tenn. Mr. Lowe was a missionary for 40 years prior to his retirement in 1948. He started Baptist work in southwest China. A Georgian, he was born in Harris County and grew up in Macon. He was educated at Mount Hermon (Mass.) School.

EDNA, TEX.—A 94-year-old Baptist deacon here who has held every position within his church except the pastorate has been named 1963 Texas Baptist Father of the Year. D. B. Cain, a Baptist deacon for 65 years, was selected to receive the award by a special committee of the Baptist Standard and the Baptist General Convention of Texas.

NASHVILLE—The 1963 foreign mission graded series will focus the attention of Southern Baptists on the Near East. The five books of the series are

releases of Convention Press and are available in Baptist book stores.

NASHVILLE—The Tennessee Baptist Convention executive board voted here to employ as soon as possible a director of work with Negro Baptists. He would coordinate the convention's cooperative work with Negro Baptist bodies in the state. Until the director is employed, the work is assigned to the missions department of the executive board.

## The Bookshelf

Why Revival Tarries, by Leonard Ravenhill, Bethany Fellowship, 1962, \$2

Said A. W. Tozer of this book: "Not all books, not even all good books come as a voice from above, but I feel that this one does."

Here is a typical quote: "Friend, if you were as good at soul-cultivation as you are in developing your business, you would be a menace to the devil; but if you were as poor in business matters as you are in soul, you would be begging for bread."

Stories for Pulpit and Platform, by John D. Wilder, Zondervan, 1963, \$1.95

Here is a fresh collection of illustrations classified alphabetically. The author is currently serving his third pastorate at Calvary Baptist Church in Harlingen, Tex.

Three Hear the Bells, by Alice Lee Humphreys, Funk and Wagnalls, 1963, \$3

A life-long teacher writes delightfully out of the experiences she has had with mothers, fellow teachers, and children.

In tribute to her school children back across the years the teacher observes: "If ever I get to the Better Land, it will surely happen because a portion of sparkle from their Faith and Confidence hath rubbed off on mine own dull and somber garment."

Reigning With Christ, by F. J. Huegel, Zondervan, 1963, \$1.95

What does it mean to "reign with Christ"? What are the blood-bought privileges of the Christian? Is spiritual victory a recognizable goal for the Christian? The author attempts to show that in union with Christ the Christian has died and risen again in a vital participation in the Saviour's death and resurrection, and is now enthroned with Christ.

Crime and Immorality in the Catholic Church, by Emmett McLoughlin, Lyle Stuart, 1962, \$4.95

The author was formerly a Franciscan Priest. Former books of his include People's Padre, and American Culture and Catholic Schools. In his present work, he analyzes government statistics, utilizes studies made by official Catholic agencies, and adds to them the fruits of his own diligent research. He is concerned not only with crime but with immorality as well.



REV. and Mrs. Henry D. Martin, Southern Baptist missionaries, brought their year-old triplets by Foreign Mission Board headquarters, Richmond, Va., as they started back to Nigeria, West Africa, after furlough in the States. The babies are (left to right) Michael Scott, Margaret Ellen, and Mary Anne. Seated between his parents — and wondering why triplets attract so much attention — is big brother John, 4. (Photo by Lawrence R. Snedden)

# Another milestone passed



TO HAVE 11 college students, representing the Race Relations Department, to dedicate their summer to the Lord's work by conducting Vacation Bible Schools in their own state is a milestone passed. This is what Arkansas Baptists may rejoice in, as the Home Mission Board has assigned these young people to us for this purpose.

However, to have them come together to be trained for this work the Lord has directed them to is another milestone on the way to a worthy goal.

June 8, these young people met at the Baptist Building, Little Rock, for a one day Vacation Bible School Clinic.

The task of this church is to conduct Vacation Bible Schools in many churches that would not have one this year but for their efforts. Lawson Hatfield and Mrs. J. E. Humphrey of the Sunday School Department of Arkansas Baptist State Convention conducted the clinic. Rehearsing the joint worship service, explaining about records and materials available as well as the program for each age group, Nursery through Intermediates consumed a great deal of the day. Creative activity suggestions were also displayed.

Through the sponsorship of the Race Relations and Sunday School departments, materials were put in the hands of these workers to assist in conducting better Vacation Bible Schools.

We are anxiously anticipating reports from the efforts of these young people which may result in professions of faith, organization of Sunday Schools, and more interest shown in the work of the church in the local communities where Bible Schools were conducted.

Pray for the work of these fine summer missionaries and the Vacation Bible School movement.—Clyde Hart, Director, Race Relations



Indian Smoke Signals Say:

## YWAS Go To Glorieta

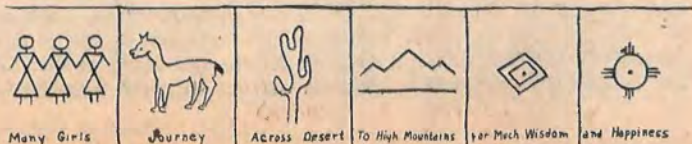
### YWA Conference

July 25-31

**TRAVEL VIA CHARTERED BUS! STAY WITH ARKANSAS DELEGATION IN CEDAR LODGE! SHARE WITH YWAs FROM ALL OVER THE CONVENTION IN A WORLD MISSIONS CONFERENCE!**

THE COST? \$100.00! This amount includes the round-trip bus fare, motel rooms en route, room and meals at Glorieta, registration fee and trip insurance plus some "special surprises." In fact, this \$100.00 includes all the necessities EXCEPT meals en route (there will be twelve )and some extras such as mission offerings and "temptation" at snack bars and curio shops.

WRITE your WMU Office: 310 Baptist Building, Little Rock, for full details about the trip. MAKE your reservation by sending \$15.00 with your name and address to Miss Nancy Cooper. Tell her that you are heading WEST this summer for an unforgettable vacation of sight-seeing, mission-touring and soul-stretching in THE LAND OF ENCHANTMENT, at GLORIETA, the "Place of Glory."



# JUNIOR MEMORY-SWORD DRILL

## WHAT IS IT?

**THE ARKANSAS JUNIOR MEMORY-SWORD DRILL** is a combination of the memory work and Sword Drill as described in the **JUNIOR LEADERSHIP MANUAL**. The Memory Drill scriptures are the memory verses found in the Junior Union quarterlies each week from April 1, 1963 to March 31, 1964. The Sword Drill consists of only two types of drills—scripture searching drill and book drill. (The scriptures used in the scripture searching drill will be taken from the memory verses.) Eighteen calls should be given during the Memory Drill and twelve calls should be given during the Sword Drill.

## THE PLAN

Each Junior will be expected to learn the memory verse week by week and to be drilled on his memorization by his leader as a part of the regular union procedure. The Junior will learn the procedure for the Sword Drill through the monthly drill conducted by the leader in each Junior Union.

1. A **CHURCH DRILL** should be held sometime during the last part of February. Participants who do not make more than **TWELVE** mistakes may enter the associational drill.
2. **THE ASSOCIATIONAL DRILL** should be held in connection with the associational Speakers' Tournament and associational Intermediate Sword Drill. This should be held as late as possible but before the district tournaments. The leader of the Junior drill should be the associational Junior leader or someone appointed by the associational director. Participants who do not make more than **NINE** mistakes in the associational drill may enter the district drill.
3. **THE DISTRICT DRILL** will be held in connection with the District Training Union tournaments.

## WHAT IS AVAILABLE?

1. Junior Memory-Sword Drill tracts are now available and may be ordered from the Arkansas Training Union Department.
2. Mimeographed sheet on "How to Plan" for the Junior Memory-Sword Drill will be mailed soon to all Junior leaders. **WE NEED** the names and addresses of all your Junior leaders and sponsors.

## WHO IS RESPONSIBLE?

1. Junior Leader in the Church
  - (1) Make the Junior Memory-Sword Drill a regular part of the Junior Union
  - (2) Learn the Junior Memory-Sword Drill procedure thoroughly and conduct the union drills quietly and orderly.
  - (3) Plan for regular practice drills, weekly if possible.
  - (4) Use materials found in the Junior Memory-Sword Drill tract for 1963-64. Work at this each week and each month. Avoid last minute "cramming."
  - (5) Write to Arkansas Training Union Department for Junior Memory-Sword Drill tracts
  - (6) Publicize the date for the church drill. Select judges and time-keeper.
  - (7) Each church may send to the associational drill all who do not make more than twelve mistakes.
2. Junior Leaders in the Association
  - (1) Secure names and addresses of Junior leaders in each church.
  - (2) Encourage Junior leaders to give time and attention to the Junior memory verse each Sunday night. Scriptures in the tract coincide with the verses.
  - (3) Distribute Junior Memory-Sword Drill tract to Junior leaders, or suggest that they order direct from the Arkansas Training Union Department.
  - (4) Invite Junior leaders to attend the associational officers and leaders' conference. Brief them on the Junior Memory-Sword Drill procedure and hold a "practice drill" for their benefit.
  - (5) Select and instruct judges and a time-keeper in advance of the associational drill.
  - (6) Assist the associational director in giving publicity to the associational drill.
  - (7) All Juniors who do not make more than nine mistakes in associational drill may participate in the district drill.

## DISTRICT DRILLS AND TOURNAMENTS

(For Junior Memory-Sword Drill, Intermediate Sword Drill and Speakers' Tournament)

WC Dist. ....	1st., Booneville—March 2—	SW Dist. ....	1st., Hop
Central Dist. ....	1st., NLR—March 3—	NW Dist. ....	1st., Berryville
SE Dist. ....	1st., Monticello—March 5—	NC Dist. ....	West, Batesville
EC Dist. ....	1st., Forrest City—March 6—	NE Dist. ....	Central, Jonesboro

## A good time

THIS is a good time to start planning for 1964.

If a church uses the associational year as its fiscal year, then it is time to start planning for next year's spending.

Many churches will use the Guidebook of Christian Stewardship Development to help them. Other churches will use Growth in Christian Stewardship. They will use these plans, because they are effective tools to help church members grow in the grace of giving.

There is a vast difference in "raising a budget" and helping the people to grow in the grace of giving. In too many instances a church will wait until it faces a financial crisis before the leaders will dare mention money. Then the crisis will be met with a crash program. Almost every motive imaginable will be presented to get the rank-and-file church member to give. I do not know of a church anywhere that cannot meet the financial emergencies with crash programs. (That is, high pressure methods.) But, all are agreed that these methods do not grow good Christian stewards.

The best time to talk about God's plan of financing his church is when all current bills are paid and the church is able to give an equitable share of its income to outside causes. When a church plans in that atmosphere the element of—"We've got to have your money" can be left out and the members can be motivated with the idea of giving—"Because God so loved that he gave." If all Christians could be taught to give because they love God and his kingdom work, then we would be on our way toward evangelizing the world.

This is a good time to start growing some good stewards. Why not make the effort by using the Guidebook of Christian Stewardship Development or Growth in Christian Stewardship?—Ralph Douglas, Associate Executive Secretary



70 used choir robes at \$3.00 a robe. For further information contact Music Department or Student Department.

## Sunday School

### Nursery news

ARE you interested in having a better nursery in your church?

Mrs. J. E. Humphrey is the elementary director in the Sunday School Department. Her major area of responsibility in serving Arkansas Baptists is in nursery, beginner and primary work. Among her many functions are included the three following: (1) research and study, (2) direction and promotion of standards, and (3) participation in planning and helping in field service projects in associations and churches.



MR. HATFIELD

A new piece of free literature is available. It is the "Nursery Resource Booklet." It is more than a leaflet for the booklet has 36 pages. Write and request your free copy. The table of contents lists six areas of information. They are: (1) Nursery Committee, (2) Provisions for Nursery Children During Study Course, (3) Diagrams for Nursery Equipment, (4) Nursery Department Equipment and Functions, (5) Nursery Parents' Meeting, (6) How to Use the Nursery Curriculum Materials. The growing concern for the welfare of nursery children prompts churches to give more and better education to children under four.

The useful materials used in the Sunday School nursery and Training Union nursery helps the Correlating Committee (Nursery Committee) insure a high quality of teaching each time a child comes to church—morning or evening.

What churches need a nursery committee?

Every church with an enrollment of any children under four.

Secure this booklet. Study it. Associations could schedule an elementary or nursery conference. Write us your request. We are now scheduling next year's time. If associations will budget time for elementary conferences, we will do the same to assist.—Lawson Hatfield, State Sunday School Secretary

THERE are now 26 standard Sunday Schools with 426 total standard units being reported, according to the last annual departmental report.

## Don't die on third

RECENTLY, in looking through my library, I ran across a book of sermons by J. W. Kramer. The title of the book, DON'T DIE ON THIRD, attracted my attention and caused my mind to travel from the baseball diamond to the diamond of life's stewardship. There are at least four outstanding bases in this circuit.



MR. McDONALD

The first and most important of these is the stewardship of self. Some people might wish to call it the stewardship of soul, or of life. Actually this stewardship is commitment of our entire being to Jesus as Lord and Master. Until this is done, we are in no position to pass on to the other steps.

Having committed our all to Jesus in full surrender for salvation, we should aspire to be good stewards of our time. Everyone has the same amount of time each day but some use more of it for the Master while others use all of it for self. We shall have to render an accounting for the days allotted us.

If self and time are under the Master's control, our abilities will naturally fall in proper relationship to him. We each have our several abilities and should use them for the Lord's glory. This might be in the field of music, education, preaching, finance, or others.

So far we haven't talked about the stewardship of wealth. There really wouldn't be much need if the other three bases were safely reached. However, it seems that many, even pastors, fail to realize that this stewardship does not end with the tithe. We are to give an accounting for the rest. Unless we make provisions for the disposition of the remainder we fail to finish the job.

DON'T DIE ON THIRD but let the Foundation help you complete the task with a properly drawn will. For further information, write or call, Ed. F. McDonald, Jr., Executive Secretary, Arkansas Baptist Foundation, 401 West Capitol Avenue, Little Rock, Arkansas.

MUSIC Department reports that in 1960-61, 379 churches reported 20,989 enrollment in choirs.



### Song Evangelist

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# FOREIGN BUTTERFLY

**By Mary Pawlek**

THE night was bad in the forest. A sudden summer storm struck with sharp streaks of lightning and hard, brisk rain. Forest creatures were safe and snug inside their own dwellings and no one ventured out until morning after the storm stopped. Slowly, as each animal peeked out, he felt drops of water on his head. These were shaken down by butterflies flitting through the leaves.

"Oh, look over there," cried Blue Blush Butterfly, flapping her wings in the direction of a shiny object caught in a patch of green grass.

Following her lead, the other butterflies landed near the bright object. Upon landing, each exclaimed, "It's a butterfly. It's one of us." But the strange butterfly remained silent and still.

She was a huge beauty, with big, silver, lacy wings, dotted with sparkling objects. These caught the rays of the sun and reflected a dozen colors. In the center of each wing was a round blue bubble with tears of red and gold specks falling from them. The butterfly was graceful and beautiful. Soon every forest creature was surrounding it in awe.

"Well," said the other butterflies, "she's too snobbish to talk to us commoners. She must be a monarch or a princess."

The foreign butterfly was quite rude, not saying a word or moving an inch. She just lay in the grass, seemingly unaware of the forest dwellers around her, who made cutting remarks right to her face.

Blue Blush Butterfly was especially mean. She was the butterfly queen, and she didn't like the attention the new butterfly was receiving.

"I suggest we throw her out of the forest. After all, she's not really one of us; she's—she's a foreigner," she insisted.

So it went with petty jealousies and constant arguments until even gentle butterflies were guilty.

One day soon after the arrival of the foreign butterfly, people invaded the forest in search of a lost object. When they came to the silent butterfly still resting in the grass, they exclaimed excitedly and picked it up.

After they left, the forest creatures, especially the butterflies, came to the spot. All wondered aloud about the mysterious visitor.

Finally the wise old owl hooted, "Now you needn't fear the strange visitor in our midst. You needn't be jealous of its beauty either. You see, the object was a butterfly made of stone and jewels. It was lost by a lady who was caught here in the night storm. In her eagerness to reach home, she lost her butterfly pin."

With an afterthought he quietly hooted, "You shouldn't have argued among yourselves in any case, especially since the object was made of material lacking life. Be grateful you are not as the butterfly pin. Be thankful God has given you life."

Shamefaced and embarrassed, the forest creatures returned to their homes to think over the lesson taught by the wise old owl. The butterflies with heavy hearts flitted smoothly over the ferns and bush tops to their places of refuge. They felt a twinge of sadness for the lifeless butterfly.

(Sunday School Board Syndicate, all rights reserved)

# DESERT WINDS

BY THELMA C. CARTER

DESERT winds have been described as ghost winds, whining-dog winds, and thunder-voiced winds. Desert winds, like ghosts, steal into dry, sandy areas of the earth, leaving destruction in their pathways. Lakes and streams suffer from the hot, drying winds. Fishes, birds, and animals, along with great areas of plant life, are parched and die from thirst when desert winds come.

Just as birds and animals are peculiar to different parts of the world, winds are peculiar to certain areas of the earth. We call these local winds. Desert lands, wherever they may be located, have their own local winds.

We have a desert wind in the United States known as a black roller. It brings burning heat and great quantities of dust. The dust rolls over land areas almost like a fog. People, along with animals and all bird life, suffer as their eyes and lungs fill with the heavy dust of roller winds. Airplanes and motorcars have been known to become completely choked in a matter of minutes.

Strangely, desert winds in whatever part of the world they may occur, have interesting names. The harmattan carries the sand of the Sahara Desert hundreds of miles out to sea. The haboob blows from the Sudan Desert. The sirocco covers the Mediterranean area. Jesus, David, and others who lived in the Holy Land probably were acquainted with the kham-sin of Egypt and the Arabian Desert.

The Bible tells us that winds are in God's plan for the world. "An east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up" (Hosea 13:15).

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BOONEVILLE, ARKANSAS

# Praise the Lord!

BY DR. J. MORRIS ASHCRAFT

Theology Department, Midwestern Seminary

Bible Material: Psalms 146; 147; 150

June 30, 1963

**GOLDEN TEXT:** "Let everything that hath breath praise the Lord. Praise ye the Lord." Psalm 150:6



THE concluding lesson from the Psalms is fittingly entitled "Praise The Lord!" The entire Hebrew Hymn book is a collection of praise to God, and the last psalm appropriately summarizes this call to praise God. Psalm 150:1 issues the invitation and answers the question where God is to be praised in His sanctuary and in His mighty firmament, (vs. 1). In

other words, God is to be praised everywhere. The question "Why praise God?" is answered in verse 2. We should praise Him for His "mighty deeds" and "according to his exceeding greatness!" Then, "How should we praise God?" The answer is found in verses 3-6. These verses call for the use of all the instruments available. Then in verse 6 there is an answer to the question, "Who should praise God." Everyone who believes should join in the chorus of praise.

Psalms 146 and 147 deal primarily with answering the question, "Why should we praise God?" Note that Psalm 147 is chiefly a list of God's accomplishments for man. We should praise God because "he is gracious" (vs. 1). He "builds up Jerusalem," "heals the broken hearted," "binds up their wounds," and numbers the stars (vss. 1-4). We should praise Him because He gives the rain and causes the grass to grow (vs. 8). We should praise Him because of the blessings He gives to us (vss. 13-20).

### Praising God—A Way of Life

THE religious faith of the psalmist is the most important aspect of his life and serves to integrate all other aspects of it. His relationship to God is determined by his awareness of who God is and what God does for him. The psalmist knows that God is not lacking anything so that his attempts to bring gifts to God would add nothing to God.

He has learned, however, that his chief response to God is that of giving praise to God for what God has done. In verses 1 and 2 of Psalm 146 there is both the statement of his purpose to praise God and the vow to praise God all of his life. The "Hallelujah" which appears in some of our hymns and anthems is a Hebrew word meaning "praise ye the Lord." The psalmist vowed, "While I live, and as long as I have any being, I will spend my time praising God."

It is hardly conceivable that one so dedicated to singing praise to God could be careless with reference to ethics. There is much to be said in favor of this vow of dedication to praise God all of one's life. Such worship is a purifying force in the life of any man and would come close to giving meaning to every area of life.

### Why Should We Praise God

THIS question is answered in two ways in the following verses of Psalm 146. In the first place, we should praise God because He alone is worthy of praise and this can be seen by contrasting Him with men (vss. 3 and 4). In the second place, we should praise God because of who He is and what He does.

Most people have known personally the disappointment or disillusionment which comes in the failure of a friend. Man is fragile and subject to falling. Even at his best and strongest, a man is weak. The witness of the Bible is that we have put our trust in God—not in men.

This does not encourage a low estimate of our fellow man, but indicates a correct estimate of ourselves. We are creatures who live by trusting God. In our own strength we fail and fall. But God never fails. He is always dependable and this dependability can be illustrated in no better way than by the contrast with man's lack of dependability.

Prophet Isaiah had grown up during the reign of good king Uzziah. It appears that he had trusted a little too much in the king and not quite enough in God. Uzziah had been greatly blessed by God and had been a successful king. However, "When he was strong he grew proud to his destruction" (II Chron. 26:16ff). Uzziah entered the

temple of God and burned incense to the Lord, desecrated sacred vessels, and as a penalty for his presumption, died a leper in disgrace.

Young Isaiah had greatly admired king Uzziah. When Uzziah fell into disgrace, Isaiah learned the lesson the psalmist here mentions. Man should not trust in other men, but should put his trust in God only. Isaiah wrote: "In the year that king Uzziah died, I saw the Lord" (Isa. 6:1). In the failure of an earthly hero, he learned to trust God who never fails.

The psalmist made two observations against putting one's trust in men. In the first place, he concluded that even in princes, "there is no help" (146:3). In the second place, one should not put his trust in man because man is finite. His days are numbered, and he soon perishes. "His breath goeth forth, he returneth to his earth" (146:4). The limitation of man, and his human frailty provided an added reason for trusting not in man but in God.

By contrast with the failure which results from trusting man, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (146:5). The word "happy" designates a condition of joy or blessedness resulting from the right relationship with God. The designation, "God of Jacob," stresses something about the nature of God as well as the identity of God who is indicated.

We recall that Jacob had many faults that showed themselves in open sin. For instance, he deceived his own brother and his father. He was in turn deceived by his own sons. However, God took this man with his faults, forgave him, transformed him, and blessed him. The psalmist, aware that we all are sinners, used the terminology "God of Jacob" to indicate that our God forgives sinners and accepts even us into His presence.

The second major argument as to why we should praise God is advanced in Psalm 146:6-10. Man should worship God because of His power, justice, mercy and sovereignty.

We should praise God because he "made heaven, and earth, the sea, and all that therein is" (146:6). These terms, stressing the fact that God is creator of all that is, provide a perfect foundation for the complete worship of God. Whatever truth is, God keeps it forever.

God does many things which should call forth praise. God "executes judgment for the oppressed" (vs. 7). This stresses the idea of justice, which is so important to the psalmist. Both His justice and His power are therein indicated. Not only is He powerful and just, but God is merciful. He gives "food to the hungry" and looses the "prisoners" and opens the "eyes of the blind" and raises up them "that are bowed down." It is the Lord who cares for strangers and relieves the suffering of orphans and widows (vss. 7-9).

(Continued on page 23)

# THE GOD WHO ACTS

BY DR. MARVIN E. TATE, JR.

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Genesis 1-2

July 7, 1963

THE larger lesson includes the first two chapters of the book of Genesis. But Sunday School teachers will be concentrating on the account in chapter 1 and particularly on verses 1-25. The reader will recognize that there are two creation accounts in Genesis 1-2. There are numerous variations between these two. The order of creation is different and there is a marked change in vocabulary and style. It is easy to detect the beginning of the second account in 2:4b, "In the day that the Lord God made . . ." It is not necessary to attempt to harmonize the two accounts. We should be grateful to God that we have two ways of looking at the same subject preserved for us.



DR. TATE

## The great beginning

The reader will recognize that the creation accounts are chiefly concerned with the activity of God. The modern scientist working within his disciplines is concerned with the history and physical processes of the world. These were secondary to the writers of Genesis. Their great interest was in God whose creative acts make the world possible. "In the beginning God created . . ." (v. 1) "In the beginning" is a word (without the "the" in Hebrew) which has proved troublesome to translators and exegetes. It seems best to understand it as the "beginning" in contrast to the "end" rather than as the first of a series. Thus, it does not carry a temporal significance as primary. The act of creation is not dated, but the fact of creation is declared.

The verb "create," in the form found here, is used almost exclusively in the Old Testament for the activity of God. The action which is designated cannot be the result of either natural processes or human effort. It is the direct expression of the will of God.

Verse 1 presents a summary statement

of all which follows in the first creation narrative. It is the picture looked at as a whole. All that follows is to be viewed as the inner development of the total picture. Verse 2 is a problem for this approach. It seems to present the result of the creative work of verse 1. But it is most difficult to think of the orderly and fully developed picture of verse 1 resulting in the conditions described in verse 2. For verse 2 does seem to describe what many writers have called "chaos" in contrast to the "cosmos" (ordered universe) of verse 1. We read that "the earth was without form and void, and darkness was upon the face of the deep." The words translated "without form and void" are difficult but they carry the idea of emptiness, desolation, lack of order, lack of habitation, etc. The "darkness" and the "deep" provide other details in the picture of chaos.

Further, we read that "the Spirit of God was moving over the face of the waters." The word for "Spirit" means "wind" and some commentators prefer to translate "the wind (or storm) of God" here (cf. Genesis 8:1). If this interpretation be adopted, it contributes to the build-up of a picture of chaos. However, this writer prefers to interpret it in the usual sense of the Old Testament as a reference to the super-natural extension of the power of God which breaks into human life and produces results beyond human capacity. It testifies to the Divine Presence which never leaves even the most chaotic of earthly conditions. No monster of the deeps can banish God from the universe. No darkness can stop his light from coming into the world (John 1:5).

What shall we do with this verse? The language permits it to be considered as a description of a condition prior to verse 1. However, verse 1 seems to mark an absolute beginning. As noted above, verse 2 can hardly be the simple result of verse 1. It seems best to take verse 2 as a description of the early phase of the creative process which is asserted in totality in verse 1. Beyond this, it is a reminder that creation always has its "dark side." The cosmos has elements of

chaos which must be kept in constant restraint by the providential care of God.

## The days of creation

The "days" of creation follow. The first six days are concerned with the creation of light (note that this is before the sun and stars), firmament, dry land, vegetation, luminaries, birds, water animals, land animals, and man. It is a beautiful and orderly picture which evolves in response to the speaking of God. The whole of creation is involved, and it is declared to be "good."

The "days" have received varied interpretations. The word "day," of course, can refer to a longer period than 24 hours. This is true in English. It has been noted that in the passage there seems to be such usage (in 2:2-3 the seventh day has no formula to end it and in 2:4 "day" is used for all the creative process which follows). However, it seems more natural to assume that the writer has the ordinary day (1:5) as his basic concept. Chronological time is of secondary importance. The creative acts of God are the main concern. Thus, the length of the creative process can be accommodated to a conventional frame of reference. An ordinary chronological structure (seven days) is used to convey extraordinary theological understanding. It is well to remember that we "understand that the worlds were framed by the word of God" (Hebrews 11:3) through faith, not by chronology.

## The relevance of the doctrine of creation

Apart from many problems of exposition, some of which have been noted above, the teacher will be concerned with the ancient context of the creation accounts in Genesis. Why were they preserved and written? Space permits only the briefest of discussions, but two reasons may be suggested. (1) In the context of ancient Israel, Genesis 1-2 constituted powerful confessions of faith designed to bear testimony of Israel's faith in a world where mythological thought patterns were dominant. (2) In the context of the Bible, Genesis 1-2 is a part of Genesis 1-11 which makes up a preface or prolegomena to the salvation-history which begins with Abraham. These chapters expose the necessity for the history of Israel. They open a door to the history which leads to the new creation in Jesus Christ.

Again, the teacher will be concerned with the significance of the biblical doctrine of creation for today. What does the doctrine of creation mean for man in 1963? We can answer that it means that God must be taken seriously in all of life. If he is the maker of the heavens and earth, then nothing can exist apart from him. Nothing is more important than God. Many in our world have forgotten this simple but profound credo.

This must not be interpreted as a position which is antithetical to modern

science. Great achievements in knowledge have given us new light on the age and manner of creation. These achievements are the work of the Holy Spirit (science is not a synonym for Satan!). We grieve the Holy Spirit when we deny reasonable and honest evidence in the name of religion. Faith gives us a corridor into an understanding of the phenomena of our world which is denied to the man who does not believe in God.

Indeed, the doctrine of creation permits us a great freedom. We are free to investigate and make use of the world about us. We need not be afraid of its age, its evolutionary processes, and its ultimate end. We shall not turn any corner in history or research and discover something which is beyond the control of God. We have a frame of reference which helps us to keep the creation in proper perspective. The man of faith is the only man who can ask all the big questions—not only "how?" but also "why?" "who?" "whence?"

# A Smile or Two

# INDEX

## Advertising pays

A MAN went into the drug store to buy some medicine, but upon reaching the counter, he forgot what kind he was sent for.

"What does it sound like?" asked the druggist.

"It sounds like a large city."

"Well, let's see," mused the druggist. "London, Chicago, San Francisco, Liverpool—"

"That's it! That's it!" said the man, brightening up. "Carters Little Liverpools!"

## Boring subject?

THE lady shopper asked the book store clerk for a copy of "The Immoral Wife."

"I'm sorry," the clerk said, "we don't have a book by that name. We do have Irving Stone's 'The Immortal Wife.'"

"Oh?" shrugged the customer, "I'm afraid I wouldn't be interested."

## Touche

PARSON Jones phoned the local Board of Health to have a dead mule removed from his lawn. The young clerk who took the phone call thought he'd be smart.

"I thought you ministers took care of the dead," he replied.

"We do," answered the parson, "but first we get in touch with the relatives."

## Color conscious

A ROBUST matron asked a fashion expert her opinion of the purple dress she was wearing.

"What colors should I wear?" she inquired.

"Madam," the expert said, "when God created butterflies, he made them with brilliant colors. But when He made the elephant, in His wisdom, He made it gray."

## Scoundrel

"WHY don't you play golf with Eddie any more?" Elmer's wife asked him.

"Would you play with a fellow who puts down the wrong score and moves the ball when you aren't watching?"

"No," she replied.  
"Neither will Eddie."

## Lost: One mother

AFTER looking up and down the crowded sidewalks of a large city, a little boy went up to the policeman standing on the corner and asked, "Did you happen to see a lady going by without me?"

B—Bible reading, Supreme Court p5; (E) p3; Bookshelf, p16; Bunch, Roy to Levy p12  
C—Children's Nook p20; Cigarettes (E) p8; Cooper, Don to Star City p14  
D—Departments pp17-19  
E—Escott, Al G. (Know your missionaries) p10  
G—God who acts (SS) pp22-23; God's Spirit, a poem p10; Greene County Association p14  
H—Hot Springs, Leonard Street Church, dedicates building p14; Hudgens, E. C. dies p14  
M—McCurry, Truett to be ordained p12; Memory-sword drills p18  
P—Praise the Lord (SS) pp21, 23  
R—Racial crisis (E) p3; Revivals p13  
S—Scars (Middle of Road) p10; Selph, Dr. and Mrs. B. K. honored p12; Southern Baptist news pp15-16  
T—Tired feeling (PS) p2; Tongues, interpretation of (BB) pp8-9; Truth makes men free pp6-9  
U—Unwed mother (CMH) p11  
W—Williamson, Dr. Edgar S. dies p12; (E) p8  
Y—Youth week at Glorieta p13

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.

## Attendance Report

	June 16, 1963	Sunday School	Training Union	Additions
Church				
Anna, Kibler	125	102		
Anna, First	60	37		
Osage Mission	35	20		
Philadelphia, Park Hill	113	68		1
Pytheville				
First	457	198		7
Gonnell	227	95		2
Camden				
Buena Vista	46	41		
Cullendale	387	189		4
First	476	142		4
Rossett, First	559	230		8
El Dorado				
East Main	259	104		
First	754	196		1
Fort Smith				
Grand Avenue	557	273		11
Mission	21			
Townson Avenue	154	83		
Harrison, Eagle Heights	235	86		
Jacksonville				
Berea	75	53		1
First	459	205		8
Second	161	81		
Camden				
Central	345	160		
Nettleton	181	100		2
Osage, First	207	138		
Pytheville				
Rock	769	290		1
White Rock	23	8		
Manuel	1047	373		8
Kerr	26	29		
Medale	170	81		3
Osage, First	389	169		
Pytheville	78	34		
Little Rock				
Long Cross	631	213		1
Osage Mission	26	22		
Pytheville Robinson	45	14		
Pytheville	379	108		6
Pytheville Ridge	123	86		
Pytheville	160	86		
Pytheville Hill	582	192		3
Pytheville Hills	231	45		2
Pytheville, First	279	134		
Pytheville, Centennial	202	73		1
Pytheville, First	374	126		1
Pytheville, Springs, First	300	174		1
Pytheville, First	382	142		2
Pytheville				
Pytheville	358	185		2
Pytheville	36	41		
Pytheville, First	52	49		

IF we are to witness for God we must recover the manliness of holy anger. Our weakness is in our silence. Our powerlessness is in our neutrality. Paul leans across the centuries to shake us from our complacency—"Be angry!"—Gordon Clinard

## Praise the Lord

(Continued from page 21)

This list of the activities of God reminds one of the answer Jesus gave to the messengers of John the Baptist who had come inquiring if Jesus were the Messiah or if they should expect another one. Jesus answered merely by telling them to tell John the Baptist of the things which He was doing. These are the things in which God is interested. God seemingly was not interested in the kind of nationalistic power or kingdom the Jews of the first century wanted.

We should praise God because He is God and His sovereignty is everlasting. The psalmist illustrated this sovereignty in two ways: the destruction of the wicked, and the eternal reign of the righteous God. In verse 9 the psalmist again states that God will destroy the wicked. This should motivate us to praise God who is just, and powerful, and will not tolerate the triumph of evil.

Further, "the Lord shall reign forever" (vs. 10). This sovereignty is everlasting. What more could one ask than to have the privilege of praising the eternal God who will be reigning after all of the temporary experiences of life have passed?

Praise ye the Lord, because He is the Lord, King of kings and Lord of lords, and He shall reign forever and ever and ever.







## New attack on Bible

HONG KONG (EP)—A renewed attack on Christianity and the Bible by the Chinese Communists has been interpreted here by students of Chinese affairs as sign that continued existence of Christianity in China is a danger to the Peking regime.

After a long silence, observers noted, a major Chinese Communist organ, *Jenmin Jih Pao*, appeared with a long editorial which condemned the Bible and Christianity as tools of the "exploiting class" to undermine Marxism.

The editorial recommended that its readers study a Red treatise on religion published in the Soviet Union 40 years ago and issued by the Chinese under the title, *What Kind of Book the Bible Is*.

*Jenmin Jih Pao* observed that the author "follows Lenin's directive to call on the most backward masses to treat the question of religion consciously and to criticize religion consciously."

Close observers of Red China said the editorial appeared to point up an analogy between the situation in Russia in 1922 and happenings in China today. If this is correct, they said, then Christianity must still be considered an influence of some importance in China.

## Equality in Seattle

SEATTLE, Wash. (EP)—Protestant ministers in the Seattle area have been urged by Greater Seattle Council of Churches executives to give more leadership and take a unified stand in the interest of racial equality.

A letter to the pastors emphasized, in part:

"We sense an increasing impatience on the part of our Negro brethren, and this is understandable. Of course, we should not be motivated to work for equality of human rights merely because of an expediency; but as a practical fact if the rank and file of the Negro people do not obtain their rights under moderate leadership and with peaceful means, they may well turn to the extremist and possible violent measures."

At the same time the two churchmen voiced a protest against the City Council's delay in approving Mayor Gordon S. Clinton's recommendation to set up a Human Rights Commission with staff and budget.

# Crime rate on increase

WASHINGTON, D.C. (EP)—The nation's rapidly rising crime rate shows no sign of abating and the year 1963 is well on its way toward being the worst in history, reported Director J. Edgar Hoover of the Federal Bureau of Investigation.

Mr. Hoover said that initial compilation of Uniform Crime Statistics for the first three months of 1963 show a seven percent increase in the crime rate over the comparable period of 1962 which, in

## Dodger pitcher to address conference

WASHINGTON, D.C. (EP)—Former major league baseball pitcher Carl Erskine will be the keynote speaker Aug. 13 at the National Royal Ambassador Congress here.

The meeting will bring together 6,000 boys (aged 12 to 7) and their adult leaders in the Southern Baptist Convention youth program.

Erskine, now a life insurance executive in Anderson, Ind., won fame for pitching two no-hit games and for twice defeating the New York Yankees for the former Brooklyn Dodgers in a World Series. He won 122 games for the Dodgers in a 14-year career.

He also won respect for his sense of honesty when he left baseball. Erskine retired only 15 days before accumulating sufficient credits qualifying him for the maximum baseball pension at age 50. The Dodgers were willing to "carry" him on their roster for the period, but Erskine refused, saying his usefulness as a pitcher was gone and he could not honestly take advantage of the offer.

Since his retirement, Erskine also has served as baseball coach at Anderson, (Ind.) College (Church of God). He is a trustee and Sunday School teacher at First Baptist Church in Anderson. Only recently he returned from a Baptist-sponsored evangelistic crusade in Japan.

## Gives Negro degree

WINSTON-SALEM, N.C. (EP)—For the first time Wake Forest College, a Southern Baptist school here, has awarded an honorary degree to a Negro.

The college presented an honorate Doctor of Laws to Dr. Kenneth R. Williams, president of Winston-Salem Teachers College, a state-supported school with about 1,000 students.

He was honored because "his labors and vision have won for him the support and the admiration of his colleagues in this community and across the state."

Wake Forest will admit its first full-time Negro graduate student next fall. Negro undergraduates have been enrolled full-time since 1962.

turn, was the worst year in the nation's history.

Sharpest increase came in the number of grand larcenies reported to police. These crimes, involving thefts over \$50, increased by 12 percent. Auto thefts increased 9 percent; burglaries, six percent. Armed robberies went up 1 percent.

Police have been successful in bringing about a slight reduction in crimes against the person, Mr. Hoover reported. Murder dropped 1 percent; forcible rapes, 2 percent; and aggravated assaults, 3 percent.

A more detailed analysis of the figures, the FBI chief said, showed that street robberies, which have been a particular target of law enforcement agencies, have declined 2 percent. However, house burglaries after nightfall rose by 9 percent. Thefts through break-ins of parked automobiles increased 11 percent.

Rural areas, with crime up 8 percent, and communities under 10,000, up 10 percent, continued to show a sharper increase than large cities. Offenses were reported up only 3 percent in cities over 1,000,000. Although the crime rate, as a whole still much lower in rural areas than large metropolitan centers, the gap narrowing year by year.

## Graham sees Adenauer

BONN, Germany (EP)—Dr. Billy Graham met here on June 7 with Chancellor Konrad Adenauer in "an extraordinarily long" session. Adenauer is a devout Roman Catholic.

Newsmen said Graham reported he and Adenauer "talked only about religious and spiritual matters—no politics. The chancellor and I were in complete agreement on many points in our religious talks."

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