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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine AUGUST 15, 1963



The Tontitown case, page 5

personally speaking

Baptists and Methodists

WHEN a Southern Baptist down South speaks of "how the other half lives," he's talking about the Methodists.



ERWIN L.

There's more truth than poetry to the crack you hear from time to time down here in this former cotton country that "Baptists, Methodists, and bitterweed are just about to take the country."

Many a community has heard the story that went the rounds up at London (Pope County) 40 or 50 years ago. Whether or not this ever happened we may never know, but it could have happened in London, where there was just a vacant lot between the Methodist Church and the Baptist Church, as far as geographical differences were concerned.

The story is that the Methodists were singing the old favorite song, "Will There Be Any Stars in My Crown?" And just across the way, and within full earshot of the Methodists, the Baptists were singing: "No Not One! No Not One!" (You can reverse the songs, if you're a Methodist.)

We didn't have enough young folks to go around, when I was a young feller growing up at London. So, for a few months, the young folks from the Methodist Church would come over to the Baptist Church and we'd have B.Y.P.U. Then, for the next several months, we'd all go over to the Methodist Church and have Epworth League.

Come to think of it, there were just two things kept me from being elected president of the Epworth League once when I was nominated—not being a Methodist and not getting enough votes.

But with all of this fraternizing of us young folks, there used to be some pretty hot arguments and a few quarrels over religion, between the Baptists and the Methodists. I don't think we've gotten any closer together theologically than we used to be, but we have learned better how to co-exist.

And we are close together on some of the big issues of the day—particularly on crusading against the liquor and dope traffic, gambling, prostitution, pornographic literature, etc.

You sometimes hear it said that "if all the Baptists and Methodists ever quit patronizing the

liquor business down this way the liquor dealers will have to close shop."

I don't know whether this is true or not. But, as we have said before, there are enough Baptists and Methodists, with just a little help from the other Christians, to have the kind of state we want to live in.

Erwin L. McDonald

IN THIS ISSUE:

THE doctrine of predestination must be studied in the light of the Biblical teaching of man's freedom, or else the gospel would not make sense, declares Dr. Hershel H. Hobbs, in his weekly discussion of "Baptist Beliefs," on page 8.

EARLY Episcopal ministers on the Eastern seaboard thought they were divinely called to stop the growth of Baptists, reports our historian, Dr. Bernes K. Selph, in his "Beacon Lights of Baptist History," on page 8.

MISSIONARY Noel Barlow, of Delta Association, was 38 before he started his ministry, but he has seen a lot of things come to pass as a full-time preacher-missionary. Read Jay W. C. Moore's report on him, in "Know Your Missionaries," page 17.

SOON schools and colleges will be opening for another year's run. Dr. John D. Freeman tells what it was like when he went to Ouachita, back in 1899, in an article on page 7.

Arkansas Baptist
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Bulletin; DP Daily Press; EP Evangelical Press.

Bible-reading racist

GOVERNOR George C. Wallace of Alabama, who "stood in the schoolhouse door" briefly before stepping aside to admit two Negroes to the University of Alabama a few weeks ago, now vows to read the Bible in the public schools in defiance of the recent Supreme Court ruling against compulsory Bible reading and prayer in public schools.

The news article out of Montgomery gives the impression that the Governor is more concerned about defying the Supreme Court than searching the Scriptures for direction in the current race crisis. But, just in case he is interested in what the Scriptures have to say, we suggest some of the following for his consideration as he decides what to read to the Alabama school children:

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons;

[See Deut. 10:17; Rom. 2:11; Eph. 6:9; Col. 3:25; I Pet. 1:17]

"But in every nation he that feareth him, and worketh righteousness, is accepted with him"
More Bobby-Haters

(Acts 10:34-35).

[See Rom. 2:13; I Cor. 12:13; Gal. 3:28; Eph. 3:6]

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

"We love him, because he first loved us.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from him, That he who loveth God love his brother also." (I John 4:17-21).

[See I John 3:23; John 13:34; John 15:12]

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35).

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

"And ye will not come to me, that ye might have life.

"I receive not honour from men.

"But I know you, that ye have not the love of God in you.

"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:39-44).

Other selections should certainly include: I Cor. 13; and Luke 10:25-37.—ELM

It happened!

Down in Arkansas Education first!

COPIED from the inside back cover of a hymnal in an Arkansas Baptist church:

"Judy Love Roy
Donnie Love Pual



—Courtesy Arkansas Democrat

and Pual love her
and thir geting mary when thir
18 and Donnie and Pual are going to
finch school and
get mary when school get out
or if Donnie don't fail and if
Donnie fail and if Pual pass then
Pual will wait until Donnie
get out of school"

Moral: always wait till school is out to get
married.

Minister of War John Profumo and call-girl
Christine Keeler.

According to Marilyn (Mandy) Rice-Davies, 18,
one-time roommate of call-girl Keeler, and an-
other prominent figure in the case, "The past few
weeks have been h - - -. It's the bloody police and
the bloody government—they all need sacking."

It would seem that call-girls have not changed
much since the days of Solomon, when they were
known by less euphemistic designations. The
writer of Proverbs 30:20 declared:

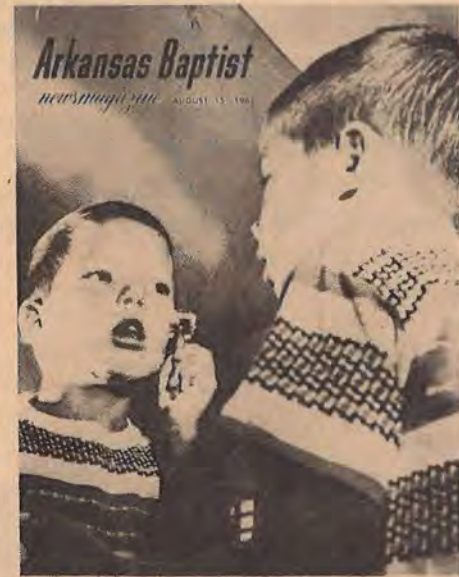
"Such is the way of an adulterous woman; she
eateth, and wipeth her mouth, and saith, I have
done no wickedness."

Where lies the guilt

AT last it has come out just who is the culprit
in the morals case which has rocked the
British government in the affair of erstwhile

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.

The Cover



First shave

It seems like only yesterday
He was just a little boy;
It seems like only yesterday
He was howling for a toy;
It seems like only yesterday—
Now he's shaving off a fuzz!
It seems like only yesterday—
O Lord, thank thee, it was!

—Betty Woods

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.

From Brother Stallings

PLEASE permit me in your paper to
give thanks to the people—and the Lord
for kindness and mercy bestowed upon
me during my recent rather long stretch
of illness.

I feel so deeply grateful to the doc-
tors, nurses, the Arkansas Baptist News-
magazine. Your appeal to the people
called Baptists to pray for me and to
send me cards and letters was such a
blessed boost! Well, my "fan mail" was
so heavy that it seems necessary to use
this means to thank everybody for their
helpful kindness till I can do better by
writing all I can personally.

Let me also thank my family, espe-
cially my faithful wife and above all
thank God for great grace in a time
of need!—O. M. Stallings, R.R. 2, Con-
way.

That 'white' gravy!

WE called it "white" gravy up in
southern Illinois where I grew up, but
I got hungry for some of it as I read
your description. And we liked it in
town just as much as you did out on
Bunker.

I don't remember any huckleberries,
but we had plenty of blackberries and
raspberries and gooseberries, and there
were plenty of chiggers (maybe you
called them redbugs there in Arkan-
sas).

Something else I did that I remember
is plate-sized pancakes literally floating
in real country butter with sugar and
honey on them.

These are a part of the good old
days that I wouldn't mind returning
to.—Joe T. Odle, Editor, The Baptist
Record, Baptist Building, Jackson 5,
Miss.

Bible in schools

I WAS not surprised by your position
favoring the Supreme Court decision on
prayer and Bible reading in the public
schools, but I am concerned that you
should take such a position. I am certain
that you do not speak for any substan-
tial number of Arkansas Baptists.

The specious excuses we heard last
year when the Regents' Prayer decision
was handed down have again been
brought forward. We were told then
that the decision had nothing to do with
prayer or Bible reading as such, but
simply outlawed a set form of prayer
prescribed by law. Now, we are told
that the decision has nothing to do with
Baccalaureate services, the chaplaincy,
and other national institutions that ex-
press our fundamental belief in God.
What you should say is that these things
will not be affected until some atheist
turns up with enough money and energy
to take his case against them to the Su-
preme Court, for the principle that the
government must maintain a "whole-
some neutrality" in religious matters
would surely be used to strike them
down.

Jesus did not picture "neutrality" as

(Continued on page 21)

The Tontitown case

LAST week the daily press carried a story or two from Springdale about the organized efforts of Baptists from the Washington-Madison County Baptist Association to stop the flow of public school funds from the Springdale public school treasury to what is essentially a Catholic school at Tontitown.

Headed by Raymond Kesner, pastor of the Brush Creek Baptist Church, the committee of Baptists made their protest official with a visit to a meeting of the Springdale School Board.

Speaking for the committee, which designates itself a "Committee on the Tontitown School Situation," Mr. Kesner contended, in his appearance before the school board:

That the Springdale school board's support goes beyond the mere transportation of students to the Tontitown school;

That the board pays \$10,000 annually toward the maintenance and operation of the school, including funds for the payment of teachers' salaries.

Reading from a prepared resolution, Mr. Kesner said that the board's support of the "parochial school" is "illegal, immoral and unconstitutional."

In an interview by telephone with the editor of the *Arkansas Baptist Newsmagazine*, Mr. Kesner said that the Catholic Church owns the school building at Tontitown but that the Springdale school board pays an annual rental to the Tontitown school for the use of the facilities. He said further that only Catholics teach in the Tontitown school and that the nuns employed as teachers wear their church garb while teaching in the school. He contends that the nuns are teaching Catholicism by the mere wearing of the Catholic garb, whether their religious teaching amounts to more than this or not.

Kesner and his committee, made up of messengers elected to the Washington-Madison County Baptist Association, are asking that the Tontitown school be made, in fact, a public school, with no religious requirement for teaching there and with no religious garbs being worn by its teachers, or that public school funds be discontinued in its support.

According to Gus Eidson, a member of the school board, as quoted by the press, Tontitown has "always been" a Catholic community and no child is "forced" to attend there.

Superintendent J. O. Kelly stressed that any Protestant child who so desires is transported from Tontitown to a Springdale elementary school.

School Board President Harvey Jones was reported to be reluctant to press the issue.

"Those people (Tontitown residents) are our neighbors," Jones said.

The Tontitown school district consolidated with Springdale, along with 20 other districts, in 1947, under the requirement of an Arkansas law passed that year specifying that any school district which did not have a high school must join a district having one.

Kesner warned that if remedial action is not taken by the school board soon, he and his committee plan to file a legal suit contesting the situation as it now exists.

Although the Kesner committee is not acting for the Baptist Association, but as private taxpayers living in the district involved, the association passed a resolution last fall, at its annual meeting, reaffirming its faith in "the doctrine of separation of church and state" and expressing disapproval of the operation out of public school tax funds of the Tontitown school "where public school buses transport children and Catholic nuns in religious uniform."

IT is too bad that people have so frequently to "fight" for their rights as set out clearly by the nation's Constitution and its laws. But this happens because of an honest difference of interpretation as to what the law provides or because there are those who will not willingly accept laws with which they do not agree.

It appears that the Catholic people of the Tontitown community have "possession," which some say is "nine points of the law," since they have actually been living out of public funds to operate a parochial school for many years. But there is no doubt in the minds of many of us that the law is square set against operating private schools out of public funds.

Unless the Springdale school board and the Tontitown school do some quick about-faces, which is not the way it usually happens in such a setting, a long, dreary battle looms in the courts, with the well-known Protestants and Other Americans United for Separation of Church and State involved on the side of the Baptist committee, and with the Springdale school board and the Catholic Church on the other side. After a few years of legal redtape and appeals from lower to higher courts, we predict that the situation will be cleared and the Baptist committee will get essentially what it is asking. But there'll be many a headache and heartache along the way. For the right way is often not the easy way. Perhaps that is why so few people these days will dare to stand up for their convictions.—ELM

My mother-in-law is moving in!

QUESTION: "It seems inevitable that my husband's mother is to come live with us soon.

"We have had a fairly satisfactory in-law relationship, but I am frightened at the prospect of having her in the house to live with us.

"I suppose the reason I am writing you, really, is to unburden to somebody I won't have to face everyday.

"Guess I know most of the things you will say to me, too; but I hope it will help to see them in print."

ANSWER: It is a privilege to feel and share your confidence.

If your mother-in-law (mother-in-love, let us hope) is to become a member of your family circle, your counselling experience should include all who will be affected: your husband, your children, and your mother-in-law. If the change is to work satisfactorily, then all of you must be involved in the adjustments made.

It is good to start, however, with your own facing of the situation. After you have your own attitudes and emotions in hand, you will be better fitted to take the initiative in bringing about an effective council session to prepare for her coming.

What are your fears? Think them through; then write them down.

Your list will probably include: Dread of having my mother-in-law around, "underfoot" constantly. . .

Loss of all cover-up for my weaknesses: I fear not so much what she will say as what she will be thinking about my cooking failures, my lack of system in management, the days I feel lazy and let the house go, the inevitable family disagreements, petty quarrels that we have kept to our selves.

I shrink from the prospect of sharing my husband again with the one who was first with him before I came to have central place in his life. . .

Right now I can feel tensions tightening inside me as I visualize the reactions the noisiness and frequently undisciplined ways of my children will produce in their grandmother.

I don't see how I can re-arrange our space and our furniture to everybody's liking. She wants to keep some of her furniture. . . I don't see where we can put it. . . not a piece she has will fit into my house plan. . .

We can barely stretch our income to meet our needs now. . . how can we include the needs of another. . .

What will we do in the years ahead as age brings increasing periods of illness and helplessness. . .

She may not approve the ways of my friends who drop over for coffee in the mornings. . . must we always include her? It isn't exactly that we girls say things she shouldn't know about. . . it's just that I don't like the idea of having her always in on the conversations and doings of my neighborhood friends. . .

Must we take her with us everywhere we go?

Even on vacations?

And so on your list will run.

Do write down every detail of your fears.

Now, turn to her side of the dilemma.

If she is a woman of any thoughtfulness, depth, culture. . . she is facing anxieties even greater than yours.

She is aware that actually our society has no place for age. We worship at the shrine of youth, activity, efficiency.

She has a feeling that she will

be the intruder in your household.

She is experiencing a loneliness that is poignant, indescribable.

She is painfully aware that hers must always be a secondary place . . . and this is right. The marriage relation is to be the primary one always. To a certain extent she must always be a *guest* in your home. She must refrain from any suggestions about your husband, your ideas of discipline and household management. . .

She doubtless feels that you, with your youth (compared to her age) and your rightful first place as wife and mother have every advantage. . .

That she must walk the tight rope between spoiling her grandchildren, now that she is to be permanently in your home, and seeming indifferent or bossy.

Few things do the damage to a person's morale that financial dependence does—and your mother-in-law must be lacking in any economic independence, else surely all of you would agree upon a different arrangement. Like renting a small efficiency apartment near enough for your family to be attentive, but distinctly separate enough for independent living.

You are facing a complex problem. But granted reasonable attitudes and common sense on the part of all persons involved, it need not disrupt the happiness of your home.

Next week I promise not a sure-solution, but some constructive suggestions.

Meanwhile, let's don't hedge, but rather calmly face some uncomfortable realities Gibson Winter points up when he says that *most people are upsetting for us because they touch us at our weak points* and warns us that the practice of avoiding all disturbing relationships deprives us of the *growth that comes with facing difficult relationships.*

Rosalind Street

Mrs. J. H. Street

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

AT the turn of the century, Dr. J. W. Conger was the president of Ouachita College. Somebody had sent him the name of my sister Maud (the late Mrs. L. C. Holman of Little Rock) as a good prospect. When he saw that I was a man, at least in size, he decided there were two prospects.

I recall little of the visit, for it did not last long. He came out on a horse rented from a liveryman in Allene. When he left he had secured an agreement from our parents to send us both to Ouachita that fall, if funds could be found to pay the expense. Mother was a wizard at such matters. The sale of some range cattle, and of some timber, brought the necessary funds.

The first Sunday in September 1899 was the day set for our departure. As we were the first youths from the community ever to go to a college, we had much company that day. Relatives and friends came to wish us well. And they did not fail to enjoy teasing me, an extremely timid youth, about what would happen to me when I was away from home.

We went to Allene in the farm wagon, each of us having our needed possessions in a sturdy trunk. Papa drove us to the station, and as many of the

sure my parents thought my boarding place would be arranged, but it was not. I was left on the platform. The crowd gradually left, and panic seized my heart.

Then a handsome fellow stepped up to me and said, "I see you are a new student." To which I replied, "Yes, Sir."

"Do you have a boarding place?" he asked.

I assured him that I had not thought of it. Then relief, such as I am sure he never understood, came as he said, "Well, come home with me. Mother has a room or two. If you like it, you can arrange in the morning to stay with us."

So it was that I went to the home of John Jordan, then across the street from the Methodist College. And next day I went to enter the preparatory department of Ouachita, where I came to know Prof. Langston, Dr. Compere, Mrs. Estelle McMillan Blake, and other teachers; and, of course, Miss Annie Storts, who presided in queenly grace over the study hall, dainty little woman with her nose glasses, but woe betide any student who came to feel that study hall was a place for play, or for casting amorous glances across the way to the girls' section.

To college in 1899

TO OUACHITA I WENT



youngsters as could crowd into the wagon went along to see the iron horse, the second behind which I ever rode.

As I was going to the wagon, my brother Henry, then a lad of twelve, stepped up beside me, handed me a quarter—all the money he had—and said, "Take this, Johnny; I want to help you go to college." A big lump arose in my throat at this largess. Years later it had grown into a larger sum which helped his oldest daughter, Mildred, take care of some minor obligations during her senior year at Ouachita.

A friend of Maud met us at the depot in Texarkana and took us to the old Huckins House for dinner, my first time ever to eat in such a place. And I am sure I proved my greenness when the waiter brought in a bowl of water with a piece of lemon in it. I had not known how to ask for a second glass of water. Being quite thirsty and thinking the bowl contained lemonade, I emptied it down my throat.

We were advised by mail to wear a piece of purple ribbon on our clothing so we would be recognized by those who would meet the train, which arrived around 8:30 p.m. When we got off, Maud was rushed into a bus to be driven to the girls dormitory. I am



---By John D. Freeman---

But I was not to have the coveted privilege of remaining in Ouachita. After Christmas I moved from the Jordan's to the home of Mr. Cannon, much nearer the campus. His father had been our pastor, at old Bethesda Baptist Church in Little River County. His brother became a noted physician of Hope.

During the early spring, typhoid fever came to his home and another student and I contacted it. I attended a public hanging at the courthouse with fever burning my cheeks, gratifying a curiosity by doing what I ever after regretted.

After two weeks of fever, I was sent home. Two years later I returned for a second stay. But before the end of the term I had to be sent home with paratyphoid.

"If you want the lad to live," my parents were then informed, "send him to the mountains to school."

And so it was that I went elsewhere to do my college work. My dreams of being a graduate of Ouachita College were blighted, and I have never ceased to realize the loss I, as a minister, have sustained.—Nashville 12, Tenn.

PREDESTINATION

By HERSCHEL H. HOBBS

Past President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE noun "predestination" does not appear in the Bible (KJV). The verb "predestinate" occurs four times (Rom. 8:29, 30; Eph. 1:15, 11). But the Greek verb which it translates is found six times. In Acts 4:28 it is rendered "determine before"; I Corinthians 2:7 it reads "ordained."

Where the verb is used in the King James Version, the Revised Version employs "Foreordain." The English word "predestinate" is derived from the Latin *praedestinare*, *prae*, before, and *destinare*, to destine. But the Greek verb is *proorizo*, to mark out or determine beforehand.

The doctrine of predestination is related to the eternal purpose of God (Eph. 3:11), and as such involves God's sovereignty, foreknowledge, providence, divine initiative or election, and His desire to save all men and all things. The Bible clearly sets forth a divine teleology or that God is directing the affairs of men and nations toward His spiritual purpose or goal (cf. Gen. 45:8; 50:20; Ps. 115:3; 135:6; Prov. 16:9; 21:1; Isa. 14:24, 27; Rom. 8:28; I Cor. 15:27-28; Col. 1:16; Rev. 4:11).

However, this doctrine, as the others mentioned above, must be considered in the light of the Biblical teaching of man's freedom (cf. Gen. 3:1ff.). Or else the gospel does not make sense. (cf. John 3:16-18). To ignore either of these companion truths is to become lost in extremes. The purpose of God involves not only His nature but that of man created in God's image.

If every event in history is ir-

resistibly predetermined man is a puppet and therefore not responsible, and God is made the author of evil. Such is contrary to the nature of God and his clearly defined purpose in the creation and redemption of man. That God's purpose is beneficent is clear. However, man is free to accept or reject it. But man is responsible for his choices.

Predestination in the popular mind is more often thought of in terms of redemption. Some, emphasizing God's nature to the neglect of man's freedom, see individuals predestinated for heaven or hell with man having no choice in the matter. But Baptists usually hold to a balance between God's sovereignty, etc., and man's freedom.

Thus God has predestinated a plan of redemption. Through His divine initiative He seeks the salvation of all men. But man is free to accept or reject that plan. Thus God is holy, righteous, and sovereign; man is free and responsible (cf. Rom. 3:23-26).

The former position is based more on the Latin term meaning a destiny determined beforehand. The latter rests on the Greek word meaning to mark out or determine beforehand, though God knows beforehand a plan of redemption (Acts 2:28; I Cor. 2:7; Eph. 1:4).

He has "called" all men, and predestinated that those who accept His plan will be "conformed to the image of his Son" (Rom. 8:29-30), and will receive "the adoption of children by Jesus Christ" (Eph. 1:5).

All this is "according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ" (Eph. 1:11-12).

Beacon Lights
of Baptist History

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

Episcopalians oppose Baptists

EARLY Episcopal ministers along the Eastern Seaboard of the United States thought a part of their ministry was to check the growth of Baptists.



DR. SELPH

Rev. Earl asked for tracks from 1776 to confute Quakers and Baptists. This was the only way he knew to explode their theories and show their error. Due to prejudice, he said, they would not come to hear Episcopal ministers preach.

He had quite a task cut out for him as he found many Presbyterians and Baptists in his parish. He considered the latter "great bigots." But he set about as prudently as he could to abolish dissent and win converts to his church.

Rev. John Barnett found the New Lights increasing around Brunswick, N. C. Baptist "teachers" were attending his services. He had high hopes that his weekly lectures might stop the defection from the church and win back many who had strayed from it.

In another section of North Carolina, Rev. Charles Cupples thought he was winning over the Dissenters. The "ranting" Anabaptists, as he called them, were decreasing. He thought that the church through proper enforcement of discipline would put an end to discussion. But after three years of preaching against them he found Baptists quite numerous in one corner of his area.

Rev. T. S. Drage said some of his opponents were "Separate Baptists." They told him that everyone ought to support their minister by voluntary contributions and not be constrained by law to pay an Episcopal minister.

Engage in mission work out West



ARKANSAS field workers who gave week's work in Nebraska and Colorado.

TWENTY-SIX ministers and laymen from Arkansas recently returned from a week's intensive field work on the mission fields of Nebraska and Colorado, July 14-21. In the absence of Secretary Nelson Tull of the Brotherhood department of the Arkansas Baptist State Convention, who was engaged at the time in the assembly at Siloam Springs, Harold Anderson, of Heber Springs, directed the work. The Brotherhood department was official sponsor.

Mr. Anderson participated earlier this year in the Japan Evangelistic Crusade, and showed color slides of the Japanese trip in many of the churches visited by the Arkansas teams.

Much of the benefit of such crusades as this cannot be reflected in statistics, but the statistical report is not insignificant. There were a total of 20 conversions and three transferring their church memberships by letter, and one young person surrendered for foreign mission service.

This was the second consecutive year for a group of Arkansans to work in this area, and considerable progress was noted over a year ago, Mr. Anderson said. Again this year, as happened last year, the visitors saved a church that was about to disband.

"We plan to go back next year and would like to hear from ministers and laymen interested in helping," Mr. Anderson said. The date for next year will be July 12-19. Those interested in going should contact Mr. Anderson or Mr. Tull.

An interesting incident occurred this year in Brush, Colo., where a Texas coed was serving as a summer field worker under the Baptist Student Union program. Someone saw her going from door to door as she took a religious census, and reported to the city police that a magazine salesman was selling

subscriptions. Since the city has an ordinance against, such selling, a city policeman answered the call and was about to arrest the young woman.

"I have nothing to sell but Jesus Christ," the girl told the policeman. And she asked if he were a Christian. When he replied that he was not, she opened her Bible and began to try to win him. But he turned and hurried away.

Participating in the crusade, at their own expense and receiving nothing from the churches in which they worked, were:

W. T. Layman, Springdale; Rev. Sam Gash, Jim Able and Bill Westfall, all of Forrest City; E. M. Brisbin, H. J. Watts, and Rev. Loy Garner, Benton; James Hinkson, North Little Rock, and his son, Rev. Ed Hinkson, Heber Springs; Rev. Richard Vestal, Corning; Rev. Basil Goff, Biggers; Rev. Elbert Wilson, Batesville; J. B. Huffmaster, Success; Rev. Ray Palmer and L. O. Thompson, Clarendon;

Rev. George Pirtle, Pine Bluff; G. C. Hilton, Hutchinson, Kan.; Rev. Noble Wiles, Concord; J. K. Southerland, Batesville; Rev. Shelby Bittle, Melbourne; Tom Sutton and Harold Anderson, Heber Springs; Rev. Carl King, Caraway; C. C. Freeny, Batesville; and Mr. and Mrs. James O. Young, Warren.

News about missionaries

REV. and Mrs. Russell L. Locke, Southern Baptist missionaries who had been on furlough in the States, recently resumed their work in Nigeria, where their address is Box 182, Owerri, Nigeria, West Africa. He is a native of San Diego, Calif.; she is the former Veda Williams, native of Shirley, Ark. (Both grew up in Missouri.)

Southern Seminarians, your help requested!

REV. James F. Brewer, pastor of First Church, Helena, and Arkansas state president of alumni and former students of Southern Seminary, Louisville, has enlisted the help of the Arkansas Baptist Newsmagazine in bringing the Arkansas list of Southern Seminarians up to date.

Anyone now located in Arkansas who formerly attended or who graduated from Southern Seminary, and who is not now receiving the Seminary's alumni publication, *The Tie*, is requested to write President Brewer, at Helena, giving name and correct mailing address.

This information is needed immediately, as plans are made for the annual alumni meeting in Little Rock during the meeting of the Arkansas State Convention, Mr. Brewer said.

Reese Howard retiring

REV. REESE S. Howard, pastor of Arkansas City Church for the last two years, has announced his retirement Sept. 1. He will make his home in Quitman, Tex.

Mr. Howard came to Arkansas from Texas in 1935 as pastor of Amity and Norman churches. He has also served in Hamburg, Clarksville, Brinkley, Jonesboro and Beebe. He is a former trustee of New Orleans Seminary.

At Central Church, Jonesboro, Mr. Howard headed a drive to put \$19,000 in the building fund. He built a three-story educational building at Hamburg, increased the property value at Beebe by approximately \$10,000 and has constructed an educational building at Arkansas City.

Ellises to Hawaii

MR. AND MRS. W. Travis Ellis and son, John, 8, begin work this month at Hawaii Baptist Academy in Honolulu.

Mr. Ellis will serve as chairman of the Science and Math Department. His wife, Peggy, will be bookkeeper for the school, and young John will be in the fourth grade at the academy.

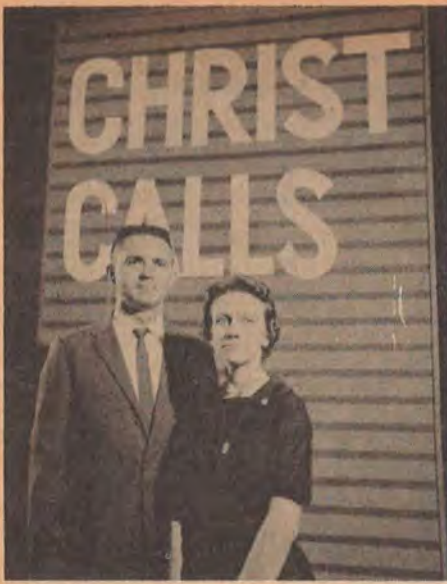
For the past two years, Mr. Ellis has served as instructor in general education at Ouachita College. During his first year there, he served as pastor of Whelen Springs Church, Red River Association.

The Ellises have spent the summer in Amarillo, Tex., with their parents, while he served as supply pastor of Parkview Church.

Their new address is 1234 Heulu Street, Honolulu 14, Hawaii.

REV. Paul Stender, who has served as interim pastor of Aberdeen Mission, First Church, Stuttgart, for four months, has resigned to enter New Orleans Seminary.

Arkansas leader with BSU libraries



REV. AND MRS. JERRY ST. JOHN were recently appointed by the Home Mission Board as missionaries to the deaf in Mississippi. Mr. St. John is from Warren. He graduated from Ouachita College and received his B. D. and Th.M. degrees from Golden Gate Seminary. Mrs. St. John is from Conway and graduated from Ouachita. They have two sons, David who is 3 years old and Paul, 11 months.

Receives doctors degree



DR. JAMES A. YOUNG

JAMES A. Young, a former resident of Newport, received his doctor of Theology degree at summer commencement exercises at Southwestern Seminary.

Dr. Young is pastor of Doyline Church, Doyline, La. He was licensed and ordained in First Church, Minden, La. He received his B.A. degree from Centenary College and his B.D. from Southwestern.

Dr. Young is the grandson of the late Rev. V. C. Neal, who held pastorates in Van Buren, Siloam Springs, England, Morrilton and Adkins.

Hulls on Furlough

REV. Jack Hull and his family, missionaries to Kenya, arrived home recently for their first furlough.

Prior to his appointment by the Foreign Mission Board in 1959, Mr. Hull was pastor of First Church, Lavaca. The Hull family were guests of the Lavaca church Aug. 23, and were greeted with record attendances of 216 in Training Union and more than 400 for the evening service when he spoke.

A reception and fellowship hour honoring the family followed the service.

Rev. Doyle L. Lumpkin is pastor of the church.

REV. W. B. O'Neal reports that 23 at Gravel Ridge have paid the initial entrance fee and signed to attend the North Pulaski Youth Camp at Baptist Vista Aug. 19-23.

NASHVILLE—Baptist Student Unions on 106 college and university campuses throughout the Southern Baptist Convention have registered libraries with the church library department of the Baptist Sunday School Board.

Texas has the largest number with 17 libraries registered. Georgia comes next with 11. Arkansas and Mississippi follow with nine each.

BSU libraries for Arkansas are: Henderson State Teachers College, Arkadelphia; Ouachita College, Arkadelphia, Arkansas A. & M. College, College Heights; Arkansas State Teachers College, Conway; University of Arkansas, Fayetteville; Arkansas State College, Jonesboro; Baptist Hospital, Little Rock; Arkansas AM & N. College, Pine Bluff; Southern Baptist College, Walnut Ridge.



WEST VALE MISSION observed ground breaking services for its new building July 28. Those participating in the ceremony are: (left to right): Rev. Carl Bunch, missionary, Mt. Union Association, Rev. William Garner, pastor of the mission; L. E. Rogers, chairman of the building committee and Rev. R. L. Williams, pastor of North Main Church, Jonesboro, sponsoring church. Members of the mission and visitors are in the background. The mission is located two miles west of Jonesboro on Highway 18 and 63. It has secured a building site and started construction of a building which will provide an auditorium and educational space for all age groups. Services to constitute the mission into a church were held Aug. 4.

Air clergy fare

CENTRAL Airlines recently joined with three other local service carriers in an agreement to reciprocate reduced rate travel extended to clergy members who possess clergy identification cards.

Those who joined in the plan with Central are Bonanza Air Lines, which serves Arizona, California, Utah and Nevada; Frontier Airlines, serving 10 states in the Rocky Mountain and plains area of the West; and West Coast Airlines, operating in Washington, Oregon, California, Idaho and Utah.

The unique clergy fare extended by the carriers allows ordained or licensed ministers of religion to travel at half-fare on a space-available basis.

The plan is also available to theological students who are at least 18 years old and engaged in ministerial work requiring travel.

Applications for clergy cards may be obtained by writing to Central Airlines, Greater Southwest International Airport, Fort Worth, Tex., or by contacting the nearest Central Office.

Central Airlines serves 45 major cities in Texas, Oklahoma, Colorado, Kansas, Missouri and Arkansas.

Arkansas Attendance

"AS director of Evangelism I was thrilled that Arkansas was 8th in attendance at the Convention-wide Evangelism Conference, Dallas, Texas, July 2-4, with 206 registering," reports Jesse S. Reed.

As could be expected, Texas led, with 5182, reports Mr. Reed. Oklahoma was second in attendance, with 488, and Tennessee was third with 422.

Registration totaled 8,787, and many attended from churches in and around Dallas who did not register.

Revival News

REYDELL Church, July 29-Aug. 4; Harold R. Green, pastor; Coy Sample, evangelist; 3 by baptism, 2 rededications.

CENTENNIAL Church, Aug. 18-24; J. W. Whitley, pastor, evangelist; Carlton Davison, song leader; Sharon Pounders, pianist.

FIRST Church, Forrest City, July 29-Aug. 4; Clifton Brannon, Longview, Tex. evangelist; John McKay, Ft. Worth, Tex., singer; 12 by letter, 21 professions of faith; 39 for rededication; 1 surrendered to preach.

FIRST Church, Piggott, in progress through Aug. 18; Rev. Kenneth Threet, pastor, evangelist; Mrs. Jake Shambarger, music director.

FIRST Church, Griffithville, July 21-31; Walter Baker, pastor; Ed Walker, Levy Church, North Little Rock, layman, evangelist; 2 conversions 4 rededications.

FIRST Church, Cabot, Aug. 18-25; Dr. Dale Cowling, Second Church, Little Rock, evangelist; H. L. Lipford, pastor.

WINSLOW Church, July 21-31; Brock Watson, pastor; Jack Boyd, Proctor, Okla., evangelist; 8 by baptism; 1 for special service; 23 rededications.

Concord camp well attended

Ray Jackson ordained



RAY JACKSON

RAY Jackson, son of Mr. and Mrs. Floyd Jackson of North Little Rock, was ordained to the ministry July 28 at Levy Church, North Little Rock. Mr. Jackson has been serving as pastor of Gregory Church in Woodruff County since March of this year. He begins his second year at Southern College, Walnut Ridge, this fall.

Rev. J. C. Myers, pastor of the First Church, North Little Rock, served as interrogator, and Rev. Roy Bunch, pastor of the Levy Church, served as moderator. Dr. S. A. Whitlow, executive secretary of the Arkansas Convention, brought the ordination sermon. Pat Sowell, B. H. Ball and John Carter participated in the services.

John Stanley licensed

JOHN Stanley Jr. was licensed to preach July 29 by Second Church, Monticello, and preached his first sermon Aug. 4.



MR. STANLEY

He is a sophomore at Arkansas A, and M. in Monticello.

A native of Benton, Mr. Stanley is married to the former Miss Kay Gregory of Monticello.

Karam schedule listed

JIMMY KARAM, Little Rock layman, has listed his speaking schedule for August:

Ada, Okla., city-wide evangelistic meeting at high school stadium, Aug. 15; First Church, Crossett, Aug. 18; associational meeting at Poteau, Okla., Aug. 19; Billy Graham, Los Angeles, Aug. 21-23; Associational Meeting Austin, Tex., Aug. 23; associational evangelistic rally, First Church, Columbia, S. C., Aug. 27.

THE fourth annual associational camp for Concord Association was held July 29-Aug. 2 at the Arkansas Baptist State Assembly, Siloam Springs.

There were 580 registered for the assembly from 21 churches with 241 decisions and 22 of these were conversions. Practically all of the 580 were in the sixteen classes that were taught.

Missionary Jay W. C. Moore served as director; Thomas Dove as business manager; Clifford Palmer as camp pastor; John A. Tawil and Mrs. Maxie Moore were mission speakers; music director was Monroe Palmer; organist, Ronnie Staton; pianist, Calvin Mahan; camp nurse, Mrs. W. W. Wright, R. N.; lifeguards, Paul Walker, Paul Dodd, Jeffrey Scherer, and Loren Kendig; recreation director, Don Sears and Andy Setliffe; canteen staff, Rev. and Mrs. Arnold Combs and Elva Adams; book store manager, Mrs. Hazel Stuart; cooks, Mr. and Mrs. Clyde Page, Johnny Green, Mrs. Regina Simmons, Mrs. Kenneth Martin, and Mrs. Elva Adams.

The Intermediate teachers were C. D. Peoples, Mrs. Henry Evans, Doyle Lumpkin, Mrs. Doyle Lumpkin, Paul Dodd, and Mrs. Thomas Dove. The Junior teachers were Mrs. Murl Walker, Hugh McGehee, Cecil Staton, Eugene Moore, Thomas Dove, Loren Kendig, Mrs. Maxie Moore, and Henry Evans. James Fitzgerald and Murl Walker taught Pilgrim's Progress to the adults and young people respectively.

Johnny Tawil, the mission speaker from Jerusalem, Palestine, was critically injured in a swimming accident and was hospitalized for ten days. He spoke in the mission hour on Tuesday and Wednesday. Mrs. Maxie Moore, the state mission study director of the WMU of Arkansas, substituted for Johnny on Thursday and Friday.

Missionary Moore stated that this was the largest and best of the four assemblies. The Concord group will return to the state assembly grounds next year for their fifth assembly.—Concord Reporter

E. H. Acuff dies

REV. E. H. ACUFF, 72, of Crossett a retired Baptist minister, died Aug. 3 at a Crossett hospital.

A native of Knoxville, Tenn., Mr. Acuff had lived in Arkansas 60 years. He had held pastorates in Marshall, Kelso and Fountain Hill, and was an associate missionary for the Bartholomew Association for many years.

Survivors include three sons, George Acuff of Crossett, Charles Acuff of Louisville, Ky., and Walter Acuff of Little Rock; and a daughter, Mrs. Dale Caldwell of Crossett.

Funeral services were conducted at Crossett. Burial was in Fort Smith. (DP)

Baptists plan 'unity' conference

CHARLES Wellborn will be the keynote speaker at the Second Conference to be held at Virginia Beach, Va., on Oct. 4, and 5, 1963. All sessions will be held at the Alan Shepherd Convention Center.

The Conference is sponsored by the Baptist Survey and Study Committee, a group of laymen and pastors of both the American and Southern Baptist Conventions interested in the cause of Baptist unity.

Wellborn will speak on the subject, "Where Are Baptists Today?" His address will be followed by a discussion period chaired by the following resource leaders: Dr. Norman Maring, Dr. Edwin H. Pruden, Dr. Samuel Hill, Dr. William Lumpkin, Dr. Dean Knudson and Dr. George Gordh.

On Friday evening there will be an address by Brooks Hays, special assistant to President Kennedy, on the subject, "What of the Future for Baptists?" Discussion groups will again follow with the same team of resource leaders.

On Saturday morning, following a

brief period of devotions, the discussion groups will submit their reports. Time will then be given for reaction to the reports from those attending the Conference.

The Conference will close with brief testimonials from four lay-people who have "bridged the gap" between the denominations. Speaking as former Southern Baptists now worshipping and serving in American Baptist churches will be Mart Baldwin and Mrs. E. W. Buchanan. Speaking as former American Baptists now in Southern Baptist Churches will be Dr. Dean Knudsen and a laywoman (to be selected).

Persons from other states desiring to attend the Conference may obtain registration forms from Rev. Howard Stewart, Chairman of the Baptist Survey and Study Committee, at 904 Westview Terrace, Dover, Del.

The registration fee is \$2. Those wishing to pay in advance should make their checks out to the Baptist Survey and Study Committee.

Consider biographies

NASHVILLE—The Historical Commission of the Southern Baptist Convention is considering producing three volumes of biographical studies, including a "Who's Who of Southern Baptist Leaders."

The first of the three, according to Executive Secretary Davis C. Woolley of Nashville, would be a biographical dictionary covering the years 1639-1900. The modern Baptist denomination, say historians, began in the early 1600s.

The second would be a biographical encyclopedia covering persons who lived from 1900 to 1960. No persons alive at the time of its writing would be included in this volume, only dead persons.

The third edition would be the "Who's Who" type publication. It would include the living persons filling important places in Baptist life.

Woolley said the projected venture would take at least five years to complete.

It was presented to the Historical Commission by a special committee at its 1963 meeting here for consideration as a future project, and was approved.

The commission also is considering issuing a "distinctive organ" to publish scholarly papers on church history topics.

Commissioners also approved a study leave plan for the executive secretary and research director, the top two full-time officers of the commission. Time not to exceed five months would be granted each of them, after four years employment. After one study leave, the officer would have to work at least three more years before obtaining more leave.

The Historical Commission would pay full salaries during the leave and would also take care of some expenses if the study leave were used to visit distant libraries and historical collections.

Arnold T. Ohrn dies

BERKELEY, Calif.—Arnold T. Ohrn, formal general secretary of the Baptist World Alliance, died July 31 following an operation. He was 74.

Dr. Ohrn, a Norwegian, was general secretary of the Baptist World Alliance, 1948-60. He has served since 1960 as a lecturer on the faculties of the Berkeley Baptist Divinity School and Golden Gate Baptist Theological Seminary in the San Francisco Bay area.

During his years as leader of world Baptists, Dr. Ohrn directed planning of Baptist World Congress sessions at Cleveland, 1950; at London, 1955; and Rio de Janeiro, 1960. He visited Baptist people on all continents.

"The Baptist World Alliance has grown almost unbelievably in these 12 years of Dr. Ohrn's service," said the Baptist World at the time of his retirement. "He worked with Presidents C. Oscar Johnson, F. Townley Lord and Theodore F. Adams in building an Alliance which has the respect not only of Baptists but of all people everywhere."

Colors reflect merger

LOUISVILLE (BP)—New colors combining the traditions of two institutions and a re-named campus were announced here as part of the merger of Southern Seminary and Carver School of Missions and Social Work.

The official merger of the two Louisville schools received final approval at the Southern Baptist Convention meeting in Kansas City when Carver's teaching purposes and facilities were made part of the seminary.

Signifying an academic merger, gold from Carver and scarlet from Southern were selected as the official seminary colors. The new color combination will be used for academic hoods and all other insignia.

The previous Carver colors were gold and purple; scarlet and white were the seminary's.

Newly designed academic hoods and a banner will use the two colors with an arrangement of reversed chevrons symbolizing the Father, Son and Holy Spirit. The scarlet, the traditional symbol for diety, will be designed against a background of gold, representing human life and service.

The entire Carver area will be known as the W. O. Carver campus. The original building will be called the Woman's Missionary Union Hall and will be used mostly as a woman's dormitory.

Rankin Building has been named Rankin Hall and will house the seminary's school of church music. Portions of the woman's dormitory will also be used by the music school.

For radio freedom

FORT WORTH—Response to an editorial in a magazine published by the Southern Baptist Radio and Television Commission indicates that the radio and television industry is strongly opposed to government control of the broadcasting industry.

A flood of letters from managers of radio and television stations has reached the Southern Baptist agency applauding an editorial in the August issue of *The Beam*, which criticized the National Council of Churches for a resolution advocating government control of the broadcasting industry.

The editorial, written by Commission Director Paul M. Stevens, claimed that the "First Amendment of our Constitution guarantees the freedom of broadcasting just as surely as it guarantees the freedom of worship."

Hunt to Southwestern

FORT WORTH—Thomas W. Hunt, Chickasha, Okla., has been named assistant professor of piano and organ at Southwestern Seminary, here.

Hunt was instructor in organ and piano at Oklahoma College for Women in Chickasha before assuming the seminary position Aug. 1.

Originally from Arkansas, he is a graduate of Ouachita College, and North Texas State University, Denton, Tex. He has completed requirements toward a doctor of philosophy degree at North Texas and is working on his doctoral dissertation.

Picket Houston church

HOUSTON—Seven Negroes who were reported to be representatives of Congress of Racial Equality (CORE) picketed First Church of Houston because of its refusal to admit Negroes as church members.

Three of the seven pickets were Negroes who had applied for membership at the church where the president of the Southern Baptist Convention, K. Owen White, is pastor.

Worshippers at both the Sunday morning and Sunday evening services generally ignored the pickets, observers said, and the Negroes quietly ignored the churchgoers.

One usher taunted the pickets, however, and a young girl burst into tears when she saw the demonstration.

The Negroes carried signs which stated, "Jim Crow Must Go," "Father, Forgive Them," "How Can a Christian Church Be Segregated?" "Don't Worship God in this Segregated Church," "Respect for Human Dignity Is All We Ask," and "IS God Black or White?"

CORE had earlier given the church an ultimatum stating that unless Negroes were admitted as members, CORE would picket the church, stage kneel-ins on the steps, and pack the pews with Negroes so the church members would not have a place to worship.

Five Negroes had been denied church membership at the time of the picketing under a new policy adopted by the church which set up a screening committee to counsel with every candidate for membership—white and colored alike—on salvation experience, motivation, former church experience, etc.

Paul's life filmed

FORT WORTH—Location shooting in six countries has been completed for an hour-long color film on the life and journeys of the Apostle Paul.

More than 24,000 feet of color film were shot showing the locations of incidents in the life of Paul from his dramatic conversion to his death.

The film is being produced jointly by the Southern Baptist Radio and Television Commission here and the National Broadcasting Company. The SBC agency is paying the \$90,000 production costs of the film, and the nation-wide television network is providing an hour of prime television time free.

The film will be premiered during the Southern Baptist Convention at Atlantic City in May of 1964 when the jubilee anniversary (150 years) of Baptist work in America is observed.

LOUISVILLE—A \$1,430,940 budget for the 1963-64 fiscal year was approved for Southern Seminary by its executive committee. The budget is an increase of \$90,535 over the current operating fund. Most of the increased expenditure will go to the schools of religious education and church music and for library purchases.

Atlantic City plans disclosed

VALLEY FORGE, Pa.—The program committee of the American Baptist Convention, meeting at Convention offices here, selected "Courage to Live" as the theme of the Atlantic City Convention to be held May 18-22, 1964.

The committee also selected 1 John 4:18-21, "Perfect Love Casteth Out Fear," as the Convention scripture, and "God of Grace and God of Glory" as the Convention hymn.

Program committee members decided the objective would be to confront the American Convention delegates with three major issues of Christian concern. The issues selected are: race relations, world peace and Christian unity.

The morning sessions will open with a worship service to be followed by a comprehensive paper giving basic information about one of the issues. The remainder of the morning sessions will be devoted to business matters and resolutions.

In order to include all delegates in the program, the afternoon sessions, starting at 3 o'clock, will include workshops and small group meetings.

The evening meetings will be centered about the particular issue being presented on that day. The annual missionary dedication service will be held on Thursday evening.

These program plans are tentative and will be presented to the executive committee of the Convention's General Council at the September meeting.

Because of the fact the joint Baptist Jubilee Advance Convention will also be held in Atlantic City, May 22-24, the American Baptist Convention meetings will be shortened by two full sessions. This will change the schedule of several non-Convention meetings.

The joint sessions of the seven Baptist bodies cooperating in the Baptist Jubilee Advance will start Friday evening and continue through Sunday at 4:30 p.m. The Southern Baptist Convention is one of these seven.

On Saturday night, an oratorio especially commissioned for the occasion will be presented. The libretto has been prepared by Samuel Miller of Harvard University, the music composed by Ron Nelson, of Brown University, and the conductor is Thor Johnson of Northwestern University.

An orchestra composed of musicians from the Philadelphia Symphony Orchestra will accompany the oratorio and the "Singing City Choir," Elaine Brown, director, of Philadelphia, will sing.

The closing session at 3 p.m., Sunday, will feature Evangelist Billy Graham.

July gifts ups

NASHVILLE—Cooperative Program receipts at the Southern Baptist Convention treasurer's office here for July, 1963, exceeded both the previous month's and those of July a year ago.

Treasurer Porter Routh said state Baptist Conventions forwarded \$1,575,123 in Cooperative Program funds for SBC agencies. In June, it was \$1,534,770 and in July of last year, it was \$1,548,418.

Designations for July, 1963 came to \$362,243. This was greater than July, 1962 receipts of \$342,973 but below June, 1963, when \$714,603 came from the state conventions.

The SBC thus far has collected \$11,072,303 on the Cooperative Program budget, up 2.23 per cent over the first seven months of 1962. During the first seven months of 1963, it has received \$14,143,033 by designations, up 9.7 per cent over comparative months in 1962.

J. ROBERT SMITH, pastor of First Church, Statesboro, Ga., was elected president of the 58-member board of the Sunday School Board of the Southern Baptist Convention in its semiannual meeting July 29-31. Beecher Ford, layman of Nashville, was elected chairman of the 18-member executive committee, composed of members from the Nashville area, which meets monthly. Vern B. Powers, pastor of Glendale Baptist Church, Nashville, was re-elected secretary.

Seminary 'revival'

A NEW venture in seminary life is to be inaugurated at Midwestern Seminary the week of Sept. 24-27. With the deep conviction that all men need the ministry of preaching, the faculty has invited a distinguished preacher to spend a week on the campus to preach to the seminary family.

Dr. Earl Guinn, President of Louisiana College, will preach each day at 10 a.m. in the auditorium. The chapel period will be extended so as to give Dr. Guinn ample time for his messages.



DR. GUINN

NASHVILLE—Richard N. Owen, Tennessee Baptist editor, has been reelected to his seventh successive term as president of the Southern Baptist Historical Society. Owen edits Baptist and Reflector, published here. Mrs. Ollin J. Owens, "Minnie Belle" to her readers in the leadership magazine, Baptist Program, is the society's new vice-president. She is the wife of a Greenville, S. C., pastor. H. I. Hester, vice-president of Midwestern Baptist Theological Seminary, Kansas City, Mo., continues as the group's recording secretary.

Latin America---

some impressions

T. B. Maston

Professor of Christian Ethics

Southwestern Seminary

Fort Worth, Texas

AT THE invitation of the Foreign Mission Board, I recently participated in conferences of our missionaries in Brazil and the Central Spanish field which includes Colombia, Ecuador, Peru, Venezuela, and several of the islands in the Caribbean area. I was impressed, as I have been in the past, with the high quality of our missionaries and the excellent provision of the Foreign Mission Board for their comfort and efficiency.

THERE is a deep stirring among the masses in Latin America as is true everywhere in the world. This movement varies from country to country but it is evident in all of them. In Brazil the Peasant Leagues, particularly active in the northeast part of the country, are thought by some to represent the revolution of the future.

THE missionaries in Latin America face much more directly the challenge of Communism than we do in the States. The Communists are seeking particularly to capture the leadership of the underprivileged masses and of college and university students. Our missionaries have the delicate and difficult but necessary task of distinguishing between the legitimate needs and desires of the masses and the propaganda of the Communists. They must not be maneuvered by the Communists into a position of opposition to the masses and seemingly become defenders of the privileged.

THE participants in these conferences studied and discussed courageously and objectively their most pressing and perplexing problems. These included the whole area of missionary strategy involving such problems as subsidy and self-support, institutions, and relationships with national leadership. These and other problems were discussed freely, frankly, but in the best of spirit. (It might be helpful if we could have similar discussions in the States.)

THERE was some rethinking by the missionaries of the New Testament ministry. They are evidently moving in the direction of recognizing that according to the New Testament all children of God are supposed to be "in the ministry," with some called in a unique way to perform certain distinctive functions in the ministry. This trend may be a result of and also an explanation for the much larger place laymen have in the work of the churches on Latin American fields than is true in the States. Laymen frequently help to start and continue for some time to lead missions and even churches.

STILL another very definite impression was the

maturity of national leadership. This was particularly apparent in Brazil where the work is much older (over eighty years) and considerably more mature than in other countries. Many of the pastors and leaders of Brazilian Baptists, such as John Soren, president of the Baptist World Alliance, Ruben Lopes, president of the Brazilian Baptist Convention, David Gomes, executive secretary of the Home Mission Board, and Werner Kaschel, president of the Baptist school at Sao Paulo, could serve effectively as pastors or denominational leaders in the States. The studies of two pastors in Sao Paulo, Brazil, were found to be more adequate in quantity and quality of books than I have found in the studies of any pastors in the States, with the possible exception of one. Even in the younger fields there are also evidences of increasing maturity. I met a pastor in one of these countries who recently graduated from our seminary in Cali, but who previously had received his doctor's degree in law from San Marcos University, Lima, Peru.

THERE is a deepening sense of need among the missionaries and among the national leadership for a strong evangelistic thrust. This is felt on all fields. In Brazil the president of the Brazilian Baptist Convention has proposed a simultaneous evangelistic crusade in all the Baptist churches of Brazil during 1965, with 1964 being used as a preparation year. This projected program when it was presented to the missionaries in their conference was enthusiastically approved by them. It has already been approved by the Executive Committee of the Brazilian Baptist Convention. It will unquestionably be approved by the Convention at its next session.

The missionaries in all the countries have a deep conviction that the preachers for these evangelistic campaigns should be the national pastors and the missionaries who can speak the language. There is a tendency in Latin America to identify evangelical Christianity with a foreign culture. This problem would be considerably increased if there was a great influx of preachers from the States. Also, if I interpreted correctly, the missionaries believe that the results of evangelistic campaigns will be more meaningful, in the long run, if the preaching is done by those who understand the Latin mind and how it reacts to the gospel appeal.

Correctly or incorrectly, the missionaries believe that the only assistance they need from the States, other than some funds from the Foreign Mission Board to help promote the program, are a few men to lead in evangelism clinics. Some of these men, such as Eual Lawson, have already helped in such programs and have been well received by the pastors.

THE missionaries also revealed a deep concern regarding conditions at home. They were particularly disturbed by the race situation in many places in the South. They frequently asked about Birmingham, Tuscaloosa, Jackson, and elsewhere. What happens in these and other places very definitely affects the work that they are doing in Latin America.

Tithing history

AFTER reading the system of paying the tithe in Europe, one can understand why the early American church members opposed tithe paying.

The Reformation was basically a protest against abuses in financial matters of the church. But, the leaders in the revolution were so engrossed in revolt that they forgot that the churches needed a program of finance based on the teachings of the New Testament.



DR. DOUGLAS

Under King Henry VIII, England broke with Rome and the Pope. Some historians say that it was because of the king's moral life but that was only part of the story. It was largely due to church finance. The church authorities had been selling indulgences and relics plus taxing the people for church money. But all this left the churches with a void after the Reformation. The leaders had not studied the Bible enough to know its teachings on church finance, so abuses arose that turned good people away from the churches.

The tithe was described as predial, mediate, immediate, great, and small. If a farmer picked turnip greens for the family to eat, he was not compelled to give a tithe of them, but if he gathered the same greens to feed his hogs he was forced to pay a tithe of them. Trees, cut and sold, that were over 20 years old were to be tithed. So the timber people cut trees which they claimed were under 20 years of age.

There was also a church rate that was collected. It was a tax for the privilege of conducting church services. Something like a building permit of our day. This rate (or tax) was imposed on every citizen and became a burdensome matter. In order to tax the people, William II declared all citizens members of the existing church.

The fact remains that unless the churches teach and practice Bible Stewardship, the church members will look for something outside the church to pick up the slack in finances. Then, Christianity loses its impact because the secular world begins to set the pattern for church conduct and ministry.

The time is now, in the matter of church finance. No longer can Baptists boast that we never mention money in our church. Many of our people are willing to accept governmental money for our Baptist causes. Why? Because our Baptists are not giving the money to do the things that our institutions feel that they must do in order to meet minimum requirements.—Ralph Douglas, Associate Executive Secretary

Foundation

Ray's unknown will

Taken from the Baptist Program
July 1963

BEING of sound mind and memory, I, _____, do hereby publish this as my last Will and Testament:

FIRST: I give my wife only one-third of my possessions, and I give my children the remaining two-thirds.

(A) I appoint my wife as guardian but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

(B) As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

(C) As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all of her financial actions with their money as soon as they reach legal age.

(D) When my children reach age 21, they shall have full rights to withdraw and spend their share of my estate. No one shall have any right to question my children's actions on how they decide to spend their respective share.

SECOND: Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

(A) Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

(B) In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

THIRD: Under existing tax law, there are certain legitimate avenues open to me to lower death rates. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children or for the Lord's work, I direct that no effort be made to lower taxes.

IN WITNESS WHEREOF, I have set my hand to this my LAST WILL AND TESTAMENT, this ____ day of _____, 19____.

Sunday School

Observation booth

ARKANSAS BAPTISTS ARE grateful for the lovely Children's Building set high on a hill at a vantage point on Siloam Springs Assembly Grounds which has been in use four years. The building is designed to accommodate four departments: one each for the Primary and Beginners and the two Nursery departments. Each age group is equipped with an observation



MRS. HUMPHREY

booth where workers from the local churches have opportunity to see first hand methods used which are suggested as the best.

The observation booth does not mean the workers and children are on review. It is only a means of doing a better job of teaching.

During the morning hours of each assembly there are leadership courses offered in five areas of church life—Training Union, Sunday School, Music, Brotherhood, and Woman's Missionary Union. At the same time, trained workers are teaching the boys and girls, birth through eight years, in the Children's Building. On schedule, those attending the leadership courses are invited to observe the children at work in the age group in which they work in their home church.

The observation booths are so designed the children do not know they are being observed. Yet, the workers, by following policies set up for the Children's Building, are privileged to see in action the methods and procedures which are discussed in their leadership conferences. Later, an evaluation session is held, giving opportunity to discuss with the department superintendent in charge what was seen.

The purpose of the Children's Building is three-fold. It is first a laboratory school. Webster says a laboratory is a place where some operation is performed. This operation is teaching and learning. Secondly, the observation and evaluation periods enable those attending the leadership conferences to see in use methods taught and later an opportunity to offer constructive criticism for both teacher and observer. Thirdly, to have a place where trained workers are teaching the boys and girls while parents have the freedom to attend classes of their choice.

We have just completed three successful weeks at Arkansas Baptist Assembly. Wish each of you could have been with us. Make your plans now to go to the 1964 sessions. It would be our pleasure to introduce you to the type work our Convention is doing in the elementary division in all organizations.—Mrs. Mary Emma Humphrey, State Elementary Director

Would you—if?

WOULD YOU give \$1000 if the giving of the amount brought \$100,000 in return? Of course you would if it were a legitimate transaction and a personal profit. Well, what we have in mind is legitimate and it is personal, but the increased amount is for the Lord's work.



DR. CALDWELL

Here is the idea. We want 100 people to agree to give \$1000 each to a revolving loan fund for new missions and churches. So, we ask, would you if 99 others joined you in doing so? Thus your gift of \$1,000 would mean \$100,000.

This idea was presented at the State Convention last November and about six laymen later indicated that they would be one of 100. Now, we are ready to find the other 94 by the time the Convention meets next November.

When the \$100,000 have been secured the Foundation, directed by Ed McDonald and his committee of keen laymen, will administer the funds. The money will be kept busy, building new churches but never consumed since loans will be made instead of gifts.

Pastors, here is a good deed you can do in calling your laymen's attention to the idea. Some of these laymen are just waiting to be challenged and you can do it. Thanks.—C. W. Caldwell, Superintendent of Missions

Evangelism

Jubilee Revivals

LAST WEEK I spoke of one phase of our program of Evangelism: The State Evangelism Conference. Today I shall discuss our Jubilee Revivals.



MR. REED

A Baptist Jubilee Revival is an association evangelistic effort. The executive board of the association votes to enter into a concerted effort. There are five necessary things: Observe Soul Winning Commitment Day in soul winning clinics; take a census; have a two-week revival; and, special growth program inaugurated (conservation). When a participating church does these five things it has had a Jubilee Revival.

Our state-wide Jubilee Crusades will be Mar. 8-22 east half of state, and Mar. 29-Apr. 12 west half. I know how many pastors feel about two-week revivals but for the sake of lost souls let's enter



THE airline taking nineteen student summer missionaries to Hawaii sent the picture to the Arkansas Baptist (see July 25, 1963 issue) but failed to note that two of the nineteen students are Arkansans sent out by the Arkansas BSU. They are Lawson Glover, University of Arkansas student (boy in dark glasses standing below ramp) and Maxine Whitney, Arkansas State Teachers College student (girl in dark glasses on ramp.)

into the Crusade for the full two weeks. If you pastors can't get visiting evangelists for the full two weeks, do a week of preaching yourself or use the first week for prayer and visitation. Win some people to Christ, and have them ready to join during the revival. In most of our churches Sunday is the best day for reaping evangelistic results and a two-week revival will give you three Sundays.

Why have revivals?

Nineteen out of every 20 who ever confess Christ do so before the age of 25; after 25, only one in 10,000; after 35 one in 50,000; after 45, only one in 200,000; after 55, only one in 300,000; after 75, only one in 700,000. Dr. J. Wilbur Chapman tested a meeting where 4500 were present. The results were: 400 were converted before 10 years of age, 600 between the ages of 12 and 14; 600 between the ages of 14 and 16; 1000 between the ages of 16 and 20, 25 after 30 years of age, 1875 had never confessed Christ.

Yours for a great Jubilee Crusade.—Jesse S. Reed, Director of Evangelism

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In the way

God's spirit walks within the garden—

We know it is so,
For we find signs of sin's pardon
In the way the flowers grow.

He instills within the tiny song-bird

The psalm of peace on earth,
And we hear the message of His word

In the way it carols mirth.

God's love breathes within all creation,

A verity we should know,
For we behold beauty in each revelation,

In the way of miracles long ago.

He abides within every mortal's heart,

And holds the soul not in girth,
So we entertain hope of that World Apart,

In the way we live on earth.

—Murriel Green

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Facts of interest

Noel Barlow

THE genial, hard-working, Noel Barlow, who has served nearly nine years as missionary in the Delta Association, was called to preach when he was converted at the age of 12, but his first commitment did not come until he was 24 years of age and full surrender until he was 38.

Home training by a Baptist deacon father and a Godly mother was used of God for his salvation.

Being deeply conscious of the wasted years between 12 and 38, Brother Barlow resolved early in his ministry to promote those activities that God could use to reach youthful hearts, not only for salvation, but for a full and complete surrender to special service early in life. He feels his greatest contribution to the cause of Christ during his ministry has been establishing and developing Wolf Creek Associational Camp. He led in clearing the land, drilling a deep well, construction of 10 buildings, bath houses, and a large lake for fishing, boating, and swimming. Brother Barlow did much of this work with his own hands. He has directed the activities of this camp, that has ministered to the spiritual needs of several thousand young people, for the past eight years.

This has not been his only ministry. He has started two missions and opened the doors of two dead churches. Hundreds of other young people have been reached through his VBS, study courses and revival meetings.

Brother Barlow knows that a lot of time for Christ is wasted when any man waits until he is 38 to start in the ministry, but he also



MR BARLOW

...The 1963 handbook of the National Health Education Committee reveals that medical advances between 1944 and 1961 lowered the national death rate and saved the lives of more than 2,500,000 Americans. Between 1943 and 1961, the life expectancy of Americans increased from 63.3 years to 70.2. This was attributed to major health advances through research supported by voluntary health agencies and the National Institutes of Health of the Federal Public Health Service.

...According to the report of the Internal Revenue Service, a total of 398 persons reported income of more than one million dollars in 1961. This was the highest number since the Wall Street crash of 1929.

...Americans paid \$290 per person, on the average, for defense in 1962, including the cost of maintaining large armed forces in Europe. Europeans, in the nations allied with United States, paid \$61.00 per person, or about one fifth of the United States figure.

...More than 700 million persons, or half the adult population of the world, cannot read or write, according to a recent United Nations report.—The Survey Bulletin.

knows that God can use such a man to preach, teach, and to win people to Christ, and to bless humanity.

(Next week: Enon Boyette, Carey Association.)

Magic

IF differences arise, if we become irritated and angry with those around us or with those who supervise our work, we should remind ourselves that there is a magic ingredient which can change bickering and dissatisfaction to friendly co-operation. That magic ingredient is love.—Progress.

The TYNHE is the LORD'S

Leviticus 27:30

Freely ye
have received,
freely give

Matthew 10:8

GIVE AND
IT SHALL
BE GIVEN
UNTO YOU

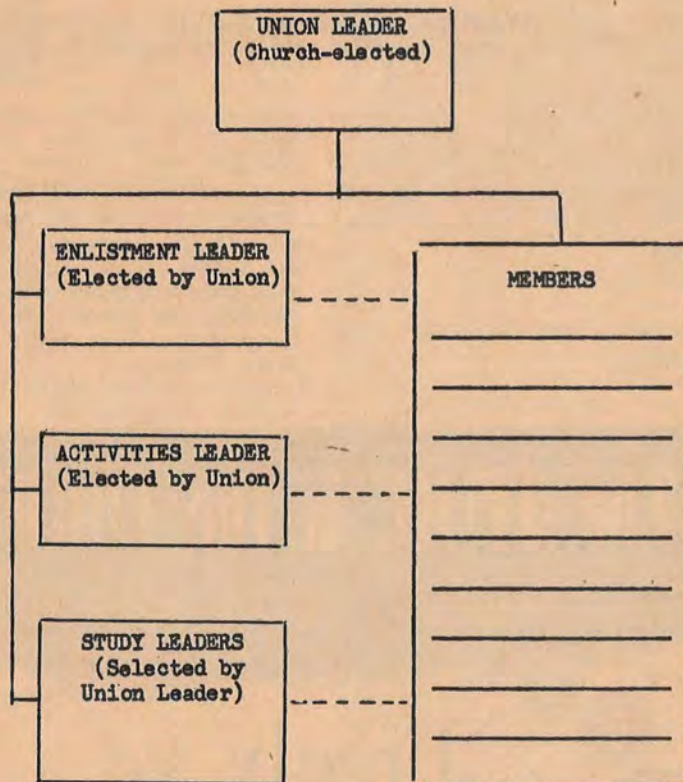
To Grow Christian Stewards Order:

FORWARD PROGRAM OF CHRISTIAN STEWARDSHIP
GROWTH IN CHRISTIAN STEWARDSHIP

SBC Stewardship Services, 127 Ninth Avenue, North, Nashville 3, Tennessee

ALTERNATE ADULT

ALTERNATE
ADULT UNION ORGANIZATION CHART



————— Guidance Relationship
 - - - - - Communication Relationship

UNION LEADER

The Union Leader is elected by the church annually. It is very important that the nominating committee of your church select the Union Leader for each adult union and that the church elect these workers for one year. With this accomplished it will be easy to begin the new organization in each union on the first Sunday in October. (In order to avoid church administration confusion, the presidents in unions using the regular organization should be so elected also.)

STUDY LEADER

A Study Leader should be selected by the Union Leader for each unit and should be selected on the basis of his knowledge of that particular unit. The Study Leader will use any members of the union at any time provided he uses all members during a month's time. There are no groups or committees. The Union Leader should plan and direct personally at least one unit each six months.

ENLISTMENT LEADER

The Enlistment Leader is elected by the union for a period of six months. A union nominating committee, appointed by the Union Leader, nominates this person.

He will lead other members to perform frequent, definite, specific assignments, such as reaching absentees and prospects. His main function is to maintain the membership of the union.

The Enlistment Leader would greet and present new members and visitors, maintain records, etc. In larger unions he may enlist individuals on a continuing basis to do work formerly done by the secretary. He will preside in the absence of the Union Leader.

ACTIVITIES LEADER

The Activities Leader should be elected by the union for six months. He will lead members to participate in visitation, evangelism ministry, worship, stewardship, missions, social life. He will perform the tasks previously assigned to the Bible Readers' Leader, Missionary Leader, and Social Leader.

He will train church members to witness. He will prepare brief Bible Features as often as agreed upon in advance planning. He will lead in ministering to the needs of people. He will plan follow through activities appropriate to each unit of study. He will plan fellowship and social activities.

UNION ORGANIZATION

ALTERNATE SUNDAY EVENING SCHEDULE

I Department Assembly

Adult Department Director may use program from the Baptist Training Union Magazine; or the Bible Feature could be presented at this time for all unions of the department. The persons responsible for the Bible Feature (Activities Leader) in each union could alternate in leading, or the Department Director could do this.

II Union Meeting

1. Prayer

2. Opening Period

(1) Enlistment Leader presents visitors and new members and makes visitation assignments for week.

(2) Activities Leader makes reports and assignments concerning tasks assigned to him.

3. Bible Feature

Activities Leader presents brief feature (5 minute maximum) using suggestions from the Baptist Training Union Magazine; or this feature may be conducted in the department meeting.

4. Program Period—Study Leader or Union Leader

Participation in study by union.

Use of six guides in planning for learning.
Assignment of follow through activities.

5. Report on Records

6. Prayer for evening services.

QUESTIONS AND ANSWERS

1. What materials are available?

A tract may be secured from your Training Union Department which explains the organization, duty of officers, schedule, etc.

2. What is the plan for getting this information to all churches?

On October 28, 1963 there will be a one-day Leadership Workshop and Adult Clinic at Second Baptist Church, Little Rock. Bob Cook and Versil Crenshaw from the Sunday School Board will explain and demonstrate the new organization.

Whenever possible your State Training Union Secretary Associate and District President will conduct one-night associational clinics for pastors, directors and adult leaders. Much of this work will be done in November.

3. When should we begin?

Why not now? Why not have your church nominating committee select the Union Leader for each adult union now? How important it is that the right Union Leader be selected. Perhaps a good plan would be for the new organization to be explained in the adult department and the adult unions vote to use the new organization.

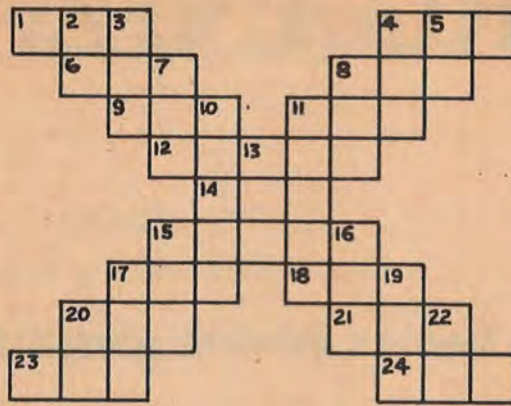
4. How can we learn what's new in the curriculum?

By writing for the tract, "What's New for Adults in 1963-64?" This tract gives the units of study for 1963-64.

5. When will we have the alternate organizations for Juniors, Intermediates and Young People?

These organizations will be tested during the next year or two before being presented to all churches.

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By Virginia Calkins

Across

24. Place where Daniel was thrown

Down

1. A Bible character known for his patience
4. The number of days in creation
6. What the ravens did for Elijah
8. Decay
9. Past tense of do
11. Tool for cutting wood
12. What God covered with a flood
14. By way of
15. The sacred Book of Christianity
17. Thy—and thy staff they comfort me
18. Organ of hearing
20. What Matthew collected before he met Jesus
21. Number of Commandments God gave Moses
23. The man whose wife was turned to salt

2. Preposition
3. Furniture used in sleeping
4. As a man shall—, so shall he reap
5. Pronoun
7. To stop living
8. A cheer
10. Author of some of the psalms
11. Not fresh
13. What Eve was made from
15. Carton
16. Consume
17. Rodent
19. The sea the Israelites crossed with Moses
20. Toward
22. Northeast (initials)

ANSWERS
 Across: 1. Job, 4. six, 6. fed, 8. rot, 9. did, 11. saw, 12. earth, 14. via, 15. Bible, 17. rod, 18. tax, 20. ten, 21. ten, 23. Lot, 24. den
 Down: 2. of, 3. bed, 4. sow, 5. it, 7. die, 8. rah, 10. David, 11. state, 13. rib, 15. box, 16. eat, 17. rat, 19. Red, 20. to, 22. NE

FISH WITH WHISKERS

BY THELMA C. CARTER

ALMOST every boy who has gone fishing knows what catfish and bullheads are. The long feelers of these fish resemble a cat's whiskers. Their round heads, large mouths, and fierce-attack habits resemble the cat family of our natural world.

Several features help to identify catfish. Catfish have no scales, although some are covered with bony protecting plates. They have sharp spines on their backs and on the side front fins. These are dangerous to enemy fish and to people who catch them.

Catfish are fresh-water fish. Some two thousand species of catfish exist. They are different in size, shape, coloring, and habits. These fish are always hungry, feeding on water scum, mud plants, and tiny water creatures.

In our country, catfish are found in every sluggish stream east of the Rocky Mountains. Channel catfish are found abundantly in mountain waters. They are excellent food. Blue catfish of the Mississippi Valley are considered by many people as the best of all food fish. They sometimes weigh as much as fifty to one hundred and fifty pounds. Others are smaller.

Some huge European catfish reach a length of ten feet. These giant fish weigh around four hundred pounds. South American catfish have more colorful markings than the common catfish of our country. These fish are dotted and circled with brown, black, yellow, and dark-blue markings.

As we think about the wonders of catfish, we remember the words of the Bible: "And God created . . . every living creature that moveth, which the waters brought forth abundantly" (Genesis 1:21).

the **GREATEST** book

THE hot sunshine beat down upon the head of the little Korean man as he trudged up the steep, stony road. On his back he carried a bamboo basket filled with Bibles and portions of the Scriptures.

Sometimes he sat in the shade of a tree to cool off and to rest his tired, blistered feet. He probably did not linger long, for the thirty-mile hike high into the hill country took a long time.

Although his body was weary and tired, the man was happy in his heart. He was taking the Bible, the Word of God to needy people. His great wish was that his basket should be kept filled. This the American Bible Society tries to do with the aid of many Christian people who help with their gifts.

This greatest Book in the world has an interesting history. Many people have suffered great hardships for it. Some have given their lives. Although its readers have suffered great persecution, it has lived throughout the centuries. Today it is a "best seller."

In the long-ago days when Jesus walked the dusty roads of Palestine teaching and healing the people, the only Bible they had was the Old Testament. It was written by hand

on goatskins or sheepskins. These were sewed together to make rolls from ten to thirty feet long.

Later, the books were written on strips of a water plant called papyrus. The sheets were pasted together in long strips that could be rolled into a scroll. Usually only one book was written on each scroll. These were kept in the synagogue and read when the people came to worship.

In the beginning, the thirty-nine books of the Old Testament were written in Hebrew. Later, they were written in Greek, as was the New Testament.

Some people think of the Bible as one book with two divisions. It is really a great library consisting of sixty-six books. In it we find beautiful poems, interesting stories of great prophets and kings, stories of the way God led his people throughout the years, songs, wise sayings, history, and prayers.

Best of all, in the New Testament we read of the life of Jesus. We find the Model Prayer he gave to us, the Beatitudes, and the Sermon on the Mount. We discover a pattern for our lives. Throughout the entire Bible we learn of the love and care of God, our Heavenly Father.

Are you thankful for your Bible, the greatest Book in the world?

(Sunday School Board Syndicate, all rights reserved)

(Continued from page 4)

"wholesome" when he said "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Matthew 12:32

I think I understand what the Court has in mind. A state law requiring Bible reading and prayer is considered unconstitutional, and I assume that one forbidding these things would be held equally so. This throws the whole responsibility for giving a Christian setting to the education of our children back on the individual teacher. You are bound to realize that many of the teachers will think of the whole thing as a controversial subject, likely to imperil their jobs or lay them open to criticism, and so omit Bible reading and prayer altogether. As individual Christians, it will be our duty as never before to try to see that teachers are real Christians, with guiding principles that go far beyond the changing notions of politicians.

I have talked to some Baptists who accept the decision because they feel that it will make it harder for parochial schools to get government aid. This may be true, but it may work the other way in strengthening the argument of those who support parochial schools that the public schools are not fit places for Christian children to be educated.

Also, some seem to think that Baptists thrive best in a society where there is a certain amount of resistance to them in the public institutions and customs. This may be true. Some of the most dedicated Baptists I have known have been in places where the society was predominantly Roman Catholic, and Baptists could expect little sympathy from the government, the schools, the press, or any of the public institutions.

I think that, in this case, these considerations are beside the point. The question in my mind is not "What will be best for Baptists?" but "What can

we do to preserve this great nation?" Some may think we have to meet the competition of atheistic Russia. Perhaps it would be well for them to remember the other great nation which publicly and deliberately ruled God out of its national life, France. The French flared up briefly under Napoleon, and may again under De Gaulle, but, for the most part have not had a leading place in world affairs since their revolution. We have been taught from our Bibles all our lives that any nation which officially ignores God and the spiritual side of life has always fallen. If we really believe this, we must realize that there is just not enough to the materialistic view of things to hold a great nation together over a long period of time. If this country really has no common spiritual principle to hold it together, it cannot stand. A large flywheel will roll for a long time after the steam is shut off, and this nation might coast for a hundred years on the stored energy of our past idealism, but if we do not have principles and ideals of our own, we will surely slow down and stop. And, what a shame it would be if America had the dubious distinction of rising to the highest place and lasting the shortest time of any great nation that has ever arisen. Conversely, the most stable and longstanding government of our time, the British Commonwealth, has always had an established church. As a Baptist, this idea has always been objectionable to me. I have read of Bloody Mary, Smithfield, General Harrison and all the rest, but I must say that even these things are hardly more repugnant than this nauseating, Laodicean concept of "wholesome neutrality."

A decision in favour of atheism is a decision against philosophy, as Bacon says, "—a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion." It is a decision against the future of any nation, as Kipling reminded Victorian England:

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,

For frantic boast and foolish word—
Thy mercy on Thy People, Lord!
I appreciate your fairness in printing the letters of those who disagree with you in this matter. It is not a pleasant thing to me to engage in controversy, but I feel that this needs to be said, and I know that a great many Arkansas Baptists are of the same opinion.—Clay Hale, 1403 Emmett, El Dorado

REPLY: A frank sharing of divergent views is not necessarily "engaging in controversy." You state your viewpoint well. But I still feel that religion, in public institutions, should not be imposed by law.—ELM

The death of God

MORE power to you as an editor; and for giving others an opportunity to speak, the prejudiced and unprejudiced. "The Death of God is a wonderfully explained sermon on how Christians

The Bookshelf

Religion, the Courts, and Public Policy, by Robert F. Drinan, S. J., McGraw-Hill, 1963, \$5.95

"Under any theory of American Jurisprudence it is unjust to inflict a financial penalty on citizens because of the exercise of their religion when the state, could, with no added expense and no harm to the common good, relieve them of such financial penalty."

Author Drinan, being a Catholic, has far different views from those of us Baptists on separation of church and state, as this brief quote on the public school controversy indicates.

Catholics urge that it is unfair to compel them by law to educate their children and yet to deny financial assistance to "the only type of school suitable to their conscience" (a Catholic school), reasons the typical Catholic viewpoint.

This should be a valuable volume to give us Protestants and Baptists "the other side" of the argument.

Baker is just off with two more volumes of its "Proclaiming the New Testament" series—The Epistle to the Romans, by Richardson and Chamblin, at \$2.95; and The Book of Revelation, by Merrill C. Tenney, \$2.75.

A Woman's World, by Clyde M. Narramore, Zondervan, 1963, \$2.95

"Marian is suffering from depression. . . Wanda is not happy. . . Colleen cannot enjoy relations with her husband because she thinks sex is wrong. . ."

These are a few of the problems aired in this clinical study of "A Woman's World." Dr. Narramore's office is besieged with a constant flow of letters requesting help and information. This book covers 12 common problem areas.

Right Side Up, by Betty Carlson, Zondervan, 1963, \$2.50

We are all pretty well agreed, says Miss Carlson, that there's a lot of unhappiness in the world. Hope and happiness are definitely related, she says, but the trouble is that "we don't hope high enough. We hope we'll feel better tomorrow; we hope that the rent won't be raised; we hope it won't rain. . . Rather, we should hope in God, for that is the elevating message of the Scriptures," she concludes.

should react toward each other. Yet if it were not for laws to govern, many, I fear, would forget what the Bible says in this "mad rush for self esteem"—from preachers on down, and try to play God, themselves, almost.

I wonder if many people who attend church today in U.S. give lip service in examples God gave of his people being hindered in peculiar circumstances by, forgetting that the same goes on today. No, "God is not dead." —Paula B. Barnes, Springdale.

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The test of faith

BY PROFESSOR PIERCE MATHENEY

OLD TESTAMENT AND HEBREW

MIDWESTERN SEMINARY

Lesson Text: Genesis 22:1-14

Larger Lesson: Genesis 21-25

Golden Text: Hebrews 11-17

THE climax of Abraham's pilgrimage of faith comes with his willingness to devote to God the life of his only son.



DR. MATHENEY

He expresses this remarkable readiness despite his knowledge that all God's promises were to be fulfilled in and through Isaac. For the author of the epistle to the Hebrews this total trust makes the marvel of Isaac's birth seem even more mar-

velous, since Abraham receives him back as it were from the portals of death to which this testing experience had carried him. So James, in order to prove that faith must be demonstrated and acted out in the believer's life, cites this example from the life of Abraham as a living illustration of the text that "Abraham believed God, and it was reckoned to him as righteousness." The faith of the patriarch was not mere words but real deeds. It is this kind of faith that Christ requires of his followers.

II. The larger lesson sets the stage for the dramatic climax of the Abraham stories. The promised heir was born to his elderly parents. On the occasion of his weaning, Isaac's potential rival for the inheritance, Ishmael, is expelled along with Hagar, to become the father of certain nomadic peoples outside the mainstream of God's salvation history. And Abraham is reassured that "through Isaac shall your descendants be named." The occasion for Abraham's being in the South at the time of his testing experience is related in Genesis 20 and the latter part of chapter 21. There we are told of certain experiences with Abimelech, king of Gerar, which remind the reader strikingly of the incidents in Egypt told in Genesis 12, as well as those told of Isaac in Genesis 26.

At the death of Sarah, Abraham secured a burying place near Hebron from the Hittites. There is an interesting scene in the city gate, that ancient court where the elders of the city gathered to render judgment in lesser civil cases. We are told in Hittite law-codes which have been recovered, that the original owner had to continue to pay taxes on his property as long as he retained ownership of any portion of it. Perhaps this explains why Abraham

wished to purchase only the cave, whereas Ephron was anxious to sell the field along with it. Thus the patriarch acquired his only portion of that land which had been promised his descendants in a locale which became perhaps the chief sanctuary where the stories of his pilgrimage were preserved for future generations.

Two fears haunted Abraham in his latter years concerning Isaac, his beloved son for whose birth he had waited so long. On the one hand Abraham feared if Isaac became too closely involved with the people of the land, especially the Canaanite religious practices, that the same thing would happen to him that happened to Lot and his family. This was almost certain to be the result if Isaac took a wife from among the Canaanites. On the other hand he could hardly afford to send Isaac back to Haran in search of a bride from among his own people, lest he become content to remain there and forsake his claim to the land of promise. Thus Genesis 24 tells the idyllic romance of the journey of Abraham's trusted servant, upon strictest oath, to seek a bride for Isaac among the family of Abraham's brother, Nahor. The story has a strong devotional theme, with the devout prayers of the servant, the omen which he requires and the Lord fulfills, and especially the sweet virgin, Rebekah, who willingly leaves her home for a land and a husband whom she has never seen. Her brother and parents seem much more impressed by the gold nose-ring and bracelets by which the servant betroths Rebekah to Isaac, and they received a handsome bride price. The narrative comes to a happy ending in the meeting of Isaac and Rebekah, their love for one another, and the consummation of their marriage.

III. In the lesson text itself, we have: 1. the divine command, 22:1-2; 2. the journey of faith, 22:3-8; 3. the preparation for sacrifice, 22:9-10; 4. the divine intervention, 22:11-12; and 5. the divine provision, 22:13-14.

1. There is grave difficulty to the modern mind in the thought that a God of love would command child sacrifice. But the whole point of the story is that this is not what God requires (compare Micah 6:7). The preservation of the story may be related to the law of

the redemption of the first-born, which is also related to Israel's escape from the plague of the first-born in the pass-over experience (Exodus 13:1, 11-16). God's provision here, as there, is for an animal substitute. In principle, however, the first-born son is owed to God. Abraham may have felt compelled to make this offering, not only because of the inward voice of the God who called him and appeared to him in various ways, but also perhaps because child sacrifice was a prevalent practice of his Canaanite neighbors. Perhaps he reasoned: "Am I any less devoted to the true God than these people are to their idols?" Then, too, perhaps Abraham was selfishly a little over-fond of his one and only son. Even modern parents, who would not think of a literal child-sacrifice, may rob their children of any real chance to achieve personhood by their over-indulgent coddling. Anything or anybody we love too much tends to become an idol, interrupting our relationship to God. Also Israel's early beliefs attributed every impulse to God, so that the misleading words of false prophets (Deut. 13:3) or the evil spirit of jealousy in Saul (I Sam. 16:14) could be attributed to God. Later theology sees such testing as the work of Satan (compare II Sam. 24:1 and I Chron. 21:1), and James attributes temptation to evil to man's own sinful nature (James 1:13-14). Still one should hardly go so far as to limit God's freedom by saying He could not have tested Abraham, whether by his environment, a conflict of loyalties or some other method of dealing with the patriarch. Indeed, we are so much the wiser if we can be led to interpret the trying experiences of our own lives as God's leading, without in any sense blaming Him for our failures. Surely God wills some potential worth in every time of suffering or hardship we face.

The location of the land of Moriah is not given in our text. It is a three-day's journey, we presume to the North of Beersheba. Chronicles (3:1) identifies it with the threshing-floor of Araunah the Jebusite which David purchased to stay the plague (II Sam. 24), which later became the site of Solomon's temple. Two rival locations of Mount Gerazim (Deut. 11:29-30) or a hill near Jezreel (Judges 7:1) are dependent upon the equation of Moriah with Moreh. The rival claims of the Samaritan sanctuary are reflected in their text of Genesis which reads Moreh instead of Moriah in 22:2. But the two names are not that similar, and the Jerusalem location should probably be maintained.

2. Abraham obediently makes the journey to the appointed holy place. He preserves the privacy of his heavy-hearted task by leaving his servant at the foot of the mountain. How his heart must have been stabbed by the son's innocent question: "Where is the lamb for the burnt-offering?" The same faith which prompted his journey replies confidently: "God will provide" (lit. "see to it for Himself"). The sequel to this af-

August 4, 1963

Church	Sunday School	Training Union	Additions
Alma, Kibler	145	93	
Arkadelphia Park Hill	142	77	1
Barling, First	133	68	2
Benton, Trinity	149	87	5
Berryville			
Freeman Heights	164	65	
Blytheville, First	600	231	2
Camden			
Cullendale	413	180	
First	529	203	2
Crossett, First	546	167	2
El Dorado, East Main	240	90	
Forrest City, First	617	290	
Midway Mission	56	65	
Fort Smith			
First	933	254	2
Missions	432	159	
Grand Avenue	683	290	2
Mission	37		
Temple	232	105	
Gentry, First	221	84	
Harrison, Eagle Heights	272	107	
Heber Springs, First	161	94	
Jasper	72	58	
Jacksonville			
Berea	115	65	
First	563	183	
Second	196	95	4
Jonesboro			
Central	457	183	3
Nettleton	271	106	4
Lavaca, First	271	216	1
Little Rock			
First	865	330	5
White Rock	15	14	
Highway	192	78	
Rosedale	254	102	3
McGehee, First	405	176	
Chapel	66	49	
Marked Tree, First	169	69	
Monticello, Second	272	131	1
North Crossett, Mt. Olive	260	123	
North Little Rock			
Baring Cross	719	203	7
Southside	49	23	1
Camp Robinson	33	19	
Calvary	381	107	
Sherwood, First	171	86	5
Paragould, First	475	247	1
Pine Bluff, Centennial	197	96	2
Siloam Springs, First	347	176	3
Springdale			
Caudle Avenue	140	61	
Elmdale	136	76	
First	447	142	
Van Buren			
First	464	163	1
Second	59	37	1
Vandervoort, First	52	39	
Waldron, First	245	78	
Warren			
First	427	131	1
Southside Mission	51	42	
Immanuel	253	108	
Westside Mission	86	53	3

A Smile or Two

Sign posts

A SIGN on a butcher shop in London proclaims proudly: "We make sausage for Queen Elizabeth"

Across the street, on a rival shop, is another sign: "God Save the Queen!"

Merci, monsieur

AN American couple living near Paris acquired a Gallic-bred boxer and recently sent to New York for some dog biscuits, which are unknown to French dogs. A shipment, thoughtfully shaped like bones, arrived in due course. The dog accepts them politely whenever they're offered, takes them into the garden, and buries them.

Once too often

HE was enlarging on the dangers of modern foods, and with a dramatic gesture he pointed an emphatic finger at a rather harassed-looking and inoffensive listener, demanding, "What is it? We all eat it sometime or other, yet it's the worst thing in the world for us. What is it, I say? Do you know?"

It appeared that the little man did know, for he replied in a husky whisper, "Wedding cake."

Inflation

A NEW five-and-ten-cent store had been opened. A woman went in one day and selected a toy for which she handed the proprietor a dime.

"Excuse, lady," said he, "but these toys are fifteen cents."

"But I thought this was a five-and-ten-cent store," protested the customer.

"Well, I leave it to you," came the reply. "How much is five and ten cents?"

Defiance

THE little boy's mother made him sit in a corner for bad conduct.

His retaliation went like this: "I may be sitting down on the outside, but remember, I'm standing up inside."

So There!

A LITTLE four-year-old boy, visiting friends with his mother, was delighted to see two large, beautiful cats sunning on the veranda. The cats, however, not being used to children, scampered under the house.

Stopping and looking into the dark hole where they had disappeared, the little fellow called out, "I know lots of cats that like me."

Today's world

A TEACHER was giving the sixth grade an arithmetic test.

"Jack," she quizzed, "if a farmer had 5,000 bushels of corn to market at \$1.20 a bushel, what would he get?"

Came the prompt response, "A government loan!"

firmation is seen in the name Abraham later gives to the place, in verse 14, after God has vindicated his faith.

3. We are not told what the two characters of the drama must have felt as the preparations are made for the sacrifice. In that society, the father exercised an absolute authority over his son. But even so, Isaac enters into the faith-response of his father to God's command as the lad is bound and laid upon the altar which his father prepared. The wood, the fire, and the knife speak their grim message of the ultimate price about to be paid.

4. We can imagine how close the sacrificial knife came to completing its stroke when God stays the father's hand. The angel of the Lord cries out: "Stop, it is enough!" God does not really require the ultimate gift. He must only know that his servant is willing to give it. Abraham truly fears God, that is, he pays an awesome reverence by obeying His commands. The Christian inevitably compares the gift of God's unique Son, which Paul cites as the ultimate proof of His love (Rom. 8:32).

5. For the Lord provides his own sacrifice. He redeems by means of a substitute. The ram caught in the thicket is not there by mere coincidence. He is divinely provided at the time and place of need, and is therefore interpreted by the story-teller as a sign of divine providence.

This testing experience becomes the occasion for the Lord to reaffirm His promise to the faithful patriarch. The Lord takes a solemn oath upon His own person, since He can swear by no higher, to bring descendants to Abraham through Isaac "as the sand which is on the sea-shore." Such is the rich reward to the "father of the faithful" for a gift unselfishly given and a life devotedly lived for the God who called, covenanted and confirmed His servant.

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In the world of religion

Both races speak

WHITTIER, CALIF. (CNS)—A joint statement on the present racial crisis in America came from the Rev. Jeremiah Rowe, executive secretary of the National Negro Evangelical Association, and the Rev. Joseph A. Rayn, Southwest regional director of the National Association of Evangelicals.

"It is our desire," the statement read, "to inform the public of the position of our organizations and to enlist the aid of churches and individual members in bringing peaceful solutions to this difficult community problem.

"We believe that the teachings of Christ are violated by discriminatory practices against racial minorities in many, if not all, sections of our country.

"We believe that the propagation of the gospel is hindered in many foreign countries by these practices.

"We believe that many from these minority groups in our own country are alienated from the gospel by these practices.

"We reaffirm our belief in the teachings of Jesus Christ, including His emphasis upon the inherent worth and intrinsic value of every man, regardless of race, class, creed, or color, and we urge all our constituency to use every legitimate means to eliminate unfair discriminatory practices. We deplore extremist tactics by any individual or organized groups, Negro or white.

"We believe that those in authority in political, social and particularly those in evangelical Christian groups have a moral responsibility to work effectively and openly for the creation of those situations which will provide equal rights and opportunities for every individual."

Wall problems aired

WEST BERLIN (CNS)—Dr. Hans Martin Helbich, superintendent general of the Berlin District, Evangelical Church in Germany (EKID) told USSR Premier Nikita Khrushchev that the Berlin Wall is causing much suffering among families and the Church.

In a two-hour conference in East Berlin, Dr. Helbich especially requested that family members who are divided by the wall be permitted to exchange visits, at least in times of illness, death and emergency.

Speaking for 1,700,000 Evangelical Christians in West Berlin, the church leader pointed out that the wall has separated wives and husbands and engaged couples.

... Serious study of a "Group Ministry Plan" to combine small churches into centralized congregations in rural and small-town areas was recommended in Minneapolis, Minnesota, by the fifth quadrennial National Methodist Conference on the Church in Town and Country. "The fact that more than half of Methodism's 24,600 ministers are in churches with less than 300 members each is a major cause of both inadequate work-load and inadequate salary for many," the report noted.

... Plans have been announced for the first National Methodist Conference on Training Lay Speakers in Evanston, Illinois, October 18-19 to be attended by nearly one hundred directors of lay speaking from the denomination's annual (regional) conferences.

... Concordia Publishing House, St. Louis, Missouri, has issued a new English translation of the Bible called "The New Testament in the Language of Today." The 459-page volume is based on the King James Version and is in verse, designed to enable the hurried modern reader to grasp the full sense of the Bible.

... Two representatives of the Russian Orthodox Church will attend the second session of the Second Vatican Council as delegate-observers when it opens September 29.

... Two grants totaling \$204,000 were made by the Ford Foundation for clergy seminars and workshops in economics and urban problems. Largest of the grants, \$150,000, went to the Clergy Economic Education Foundation in Lafayette, Indiana, for expansion of its economic workshops. The National Council of Churches received \$54,000 for a series of seminars on urban problems. Both projects are open to clergymen of all faiths.

... An estimated \$79 million was spent for church construction in June as compared with \$74 million for May.

... In a survey report, "New Churches, 1958-60," recently released by the Bureau of Research and Survey, National Council of Churches, major findings indicated that the 45 denominations in the study reported an annual average opening of 1,469 new churches and an average closing of 836 churches. Projected to include all Protestant denominations, this would mean an estimated 3,266 new Protestant churches annually and 1,938 annual church closings. Surprisingly, only 28 per cent of the new churches reported were located in metropolitan suburbs, the fastest growing area in America.

... Merger of the 10-million member Methodist Church and the 800,000 Evangelical United Brethren Church looks "very hopeful" for 1968. The new denomination may be known as the "United Methodist Church," according to Bishop Glenn R. Phillips of Denver, Colorado, who was in Minneapolis, Minnesota, to participate in the recent National Methodist Conference on the Church in Town and Country at the University of Minnesota.

... A proposed new coeducational, liberal arts college in Seneca Falls, New York, will be named for General Dwight D. Eisenhower. The college, expected to open in September, 1965, will eventually enroll 1,200 students on its 300-acre campus on the shores of Cayuga Lake. Eisenhower College has been endorsed by the Seneca Falls Presbyterian Church and the Geneva-Lyons Presbytery, and will eventually seek affiliation with the Synod of New York of The United Presbyterian Church in the U.S.A. It will be the only Presbyterian-affiliated college in New York State, but its educational program will be nonsectarian.—The Survey Bulletin

Views British morals

LONDON (CNS)—One "note of encouragement" about the current morality scandal in Britain did not escape Dr. Billy Graham in an interview here.

"The thing that has encouraged me," declared the evangelist, "is the moral shock. It shows that the British have more moral and spiritual strength than many people thought."

Dr. Graham was in London to meet with local clergy and lay leaders about the possibility of another major crusade here in 1965. Crusades also are being discussed for Paris, Dortmund and Frankfurt, Germany.

The evangelist enjoyed a brief golfing vacation in the Scottish Highlands before flying to Los Angeles to make an evangelistic film just prior to the mid-August opening of his major crusade there.

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