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May 24, 1962

Arkansas Baptist State Convention

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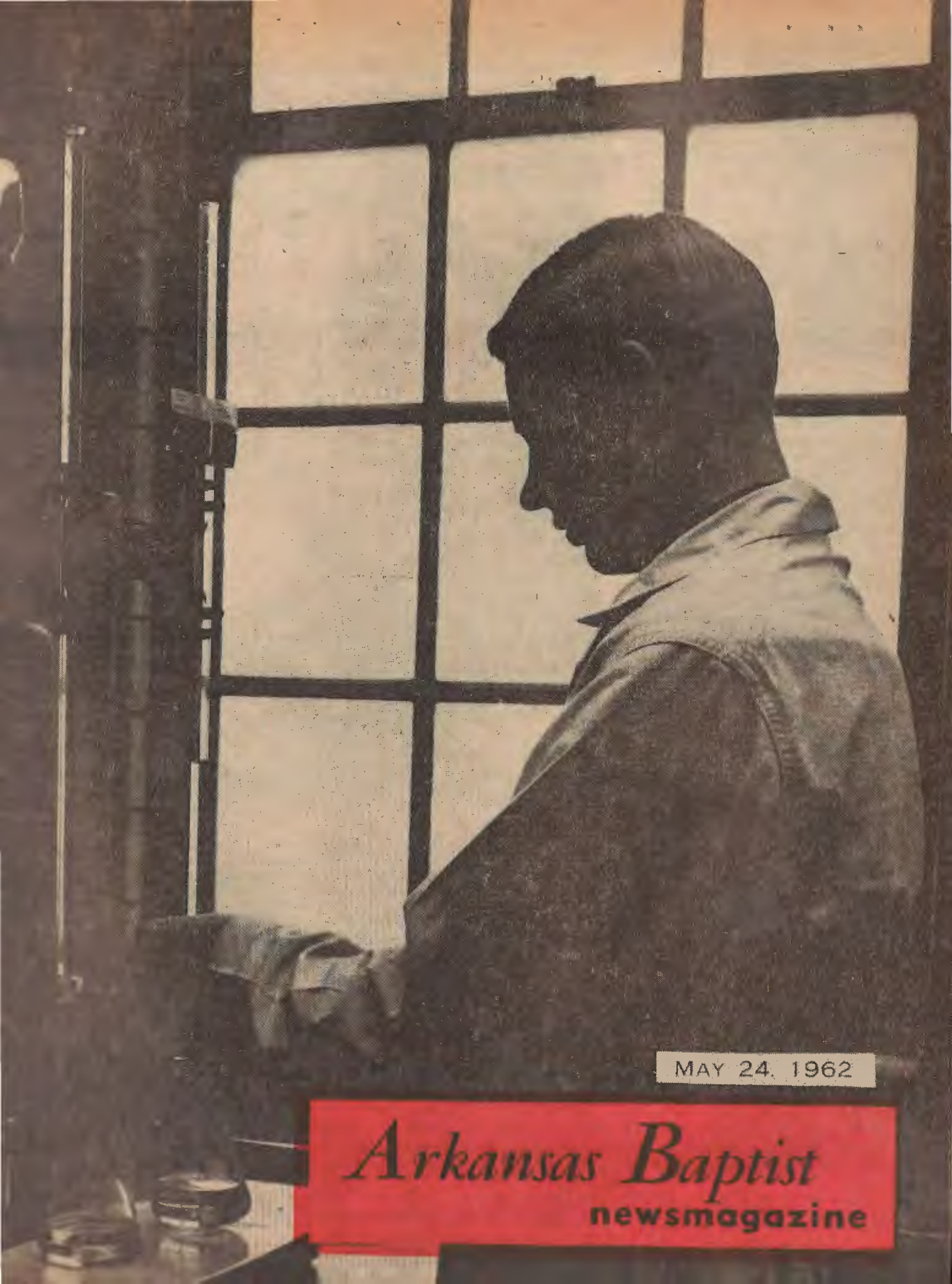
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MAY 24, 1962

*Arkansas Baptist*  
newsmagazine



**Bible School giving**

**D**URING the early years of our nation there were no public schools. The first public school started in 1839 in Massachusetts, which was over 50 years after the nation was established. Around the turn of this century the public schools pretty well dominated the educational picture.

The church leaders felt that the children could spend part of their vacation time from public schools studying about God and the Bible. For this and many other good reasons, nearly all Baptist churches sponsor one or more Vacation Bible Schools.

Among the many things taught during the Vacation Bible Schools is missions. This subject is vast in scope, because missions begin at home and reach around the world.

We Baptists classify missions by saying, "Community Missions, Home Missions and Foreign Missions." But instead of asking our people to designate their money every time they contribute, to let us know how much of their money is to be used for each cause, we have the Cooperative Program. The church decides how much of the money it can give to missions and that amount is contributed through the Cooperative Program.

Now in teaching the children to worship in Vacation Bible School by the giving of money, they can also be taught to give to World Missions by contributing all Vacation Bible School offerings through the Cooperative Program.

The church that does not use this opportunity to show the children how they can become world missionaries by giving them this opportunity will soon help produce a church where the leaders will be reluctant to support the Cooperative Program causes of Baptists.

It is one thing to teach Bible Missions in a classroom, but it is another thing to help the children to put into practice what they learn.

Now, if the above be true (and we believe that the great majority of Baptists agree), then why not vote to give all of the Vacation Bible School offerings through the Cooperative Program? Then explain to the children where the money goes and what it does and challenge them to give more.

This may seem that we are advocating the giving of money by some churches that cannot afford to give it, but where we grow mission-minded, Cooperative Program-supporting Baptists, we can have more money to spend at home and around the world.—Ralph Douglas, Associate Executive Secretary



DR. DOUGLAS



Reprinted from ARKANSAS DEMOCRAT

**Public relations book**

NASHVILLE—"Church Public Relations at Work," emphasizing each church member's responsibility for public relations, has been added to category 16 of Southern Baptists' Church Study Course.

Off the press May 1, the Convention Press book presents biblical and historical aspects of public relations, giving pointers to church members, staff, and leaders in carrying on this program. Gomer R. Lesch, denominational relations assistant, Baptist Sunday School Board, is the author.



**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

**ARKANSAS'S  
LARGEST  
RELIGIOUS  
WEEKLY**

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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

May 24, 1962
Volume 61, Number 21



*The educated*

WHOM, then, do I call educated?

First, those who manage well the circumstances which they encounter day by day; and those who possess a judgment which is accurate in meeting occasions as they arise and rarely miss the expedient course of action.

Next, those who are honorable in their dealings with all men, bearing easily what is unpleasant or offensive in others, and being as reasonable to their associates as it is humanly possible.

Furthermore, those who hold their pleasures always under control, and are not unduly overcome by their misfortunes, bearing up under them bravely and in a manner worthy of our common nature.

Most important of all, those who are not spoiled by their successes, who do not desert their true selves, but hold their ground steadfastly as wise and sober-minded men, rejoicing no more in the good things that have come to them through chance than in those which through their own nature and intelligence are theirs since birth.

Those who have a character which is in accord, not with one of these things, but with all of them, these are educated—possessed of all the virtues.—Socrates (470-399 B. C.)



LARRY SLOAN



MISS ELMA COBB



REV. JAMES F. BREWER



REV. RICHARD PERKINS

## Southern College honors leaders

*HONORED* by Southern Baptist College at commencement exercises, May 22, were four Baptist leaders of Arkansas.

Miss Elma Cobb, president of the Woman's Missionary Union of the Arkansas Baptist State Convention, received the Outstanding Baptist Lady's Award.

The outstanding Baptist Minister's Award was given to Rev. James F. Brewer, pastor of First Church, Helena.

Larry Sloan, president of the Citizen's National Bank, Walnut Ridge, received the Outstanding Baptist Layman's Award.

The Outstanding Baptist Alumnus Award was given Rev. Richard Perkins, pastor of Gaines Street Church, Little Rock.

## Arkansas Baptist history TV show

AT 12 noon Monday, May 28, KTHV Channel 11, Little Rock, will carry a fifteen minute program on Arkansas Baptist history featuring interviews with Dr. S. A. Whitlow, Executive Secretary of the Arkansas Baptist State Convention, and Dr. G. T. Blackmon, Chairman of the Arkansas Baptist History Commission.

Dr. Blackmon will be interviewed on the origins of Baptists in Arkansas and of the Convention. Dr. Whitlow will be interviewed on the present status and work of the Convention.



LUOMA PHOTO



### Thoughts on worship

ARE Sunday School and Training Union as great boons to preaching attendance as we have come to believe? Both organizations are strong promoters of "staying for church," and Training Union is frequently credited with "saving" the Sunday night preaching service from even more general abandonment by the rank and file of Baptists.

But it is significant that the total Sunday School attendance in our churches outstrips the attendance in the morning worship service rather consistently, from church to church. It is not at all uncommon to find the preaching attendance down by at least a third from the total reported in Sunday School on any given Sunday.

Could it be that we have over-promoted Training Union and Sunday School to the extent that the regular worship services of the church, which always should be the services of prime importance, have dropped to something less than first place in the affections of the people?

Perhaps we should reverse the order of the services, as some of our churches are doing, and have the regular church services first and let them be followed by Sunday School and Training Union. It may be that the traditional hours set—near the middle of the day and at close of day—are no longer the best times for the church services, except in those comparatively few communities where the most of the people still live on farms and have morning and evening chores to perform before going to church. At least one church we know of is now having two worship services on Sunday morning instead of one, not because the auditorium is too small to hold all who come at 11 a.m., but because more people are reached by having the extra service. Some people would prefer to go to church early.

One reason for the by-passing of the regular worship services by some regular Sunday School attenders is that the teachers in Sunday School sometimes preach instead of teaching. Needless to say, the purpose of the Sunday School is defeated and the worship services hurt when this is the case. "My Sunday School teacher is a better preacher than the pastor," or "I feel that I have been to church when I hear Brother So-and-So teach the Sunday School lesson," as sometimes heard, are meant to be complimentary of the Sunday School teacher. But let the Sunday School teacher teach, and the preacher preach. Let's not have a Sunday School class that duplicates or competes with the church service.

The main attraction to the worship service should not be to be entertained. Most people do not want their pastor to be a pulpit "Bob Hope." Nor should we go to church primarily "to see and be

seen," or to make a business deal with somebody we'll see there, or for any purpose other than worship. The pastor must realize that his primary responsibility in the church service is to feed the people on the Bread of Life, and that, if he fails, many a person will go unfed. Let us leave the announcements and the promotion to the church bulletin or to other occasions, and use the blessed time of church worship to sing and pray and listen reverently and expectantly to the preaching of the word of God.—ELM

#### Guest editorial

### Baptist growth in west

ONCE again it is the time of the year when churches have elected and are electing messengers to the annual meeting of the Southern Baptist Convention....

This will be the first time the Southern Baptist Convention has met in San Francisco since 1951. California is one of the nation's greatest population centers and the impact of the presence of 10,000 messengers is going to be revealed throughout the state. Southern Baptists will see tremendous changes in the California work since their last visit in 1951. Visitors will see some 1,000 churches and missions with 200,000 members. SBC owned and operated Golden Gate Theological Seminary now is well established on its new campus near Golden Gate Bridge. California Baptist College in Riverside (owned and operated by the state convention) has grown and also been accredited.

This same type of growth will be seen throughout the western states by visitors. No longer are Southern Baptists considered a sect, a splinter group or a minority but in most states have gained much of the status of Southern Baptist work in the older states....

All of these blessings are indicative of the power of God moving in our work in this great unchurched area. This should humble us all and cause us to fall upon our faces before the Lord in prayer and thanksgiving, remembering the power of the living Lord has brought us to this place. We have convictions that have caused us to face up against the mountains of difficulty, in the strength of the Holy Spirit. Let us not swerve from these Bible distinctives that have brought us to this hour, or from the love for one another in the Lord, which has caused us to accomplish great things together.

Important decisions will be made in San Francisco, affecting our total thrust as a convention for Christ.—James R. Staples, Editor, *Baptist Beacon*, Phoenix, Ariz.



**Barking dogs**

ONE of the daily highlights for the dogs in our neighborhood is the delivery of the morning newspaper. You'd think



ERWIN L.

from the fierce mien and savage barking of the canines that the paper boy is a heinous character. As I watched the lad deal with the situation on a recent morning, I suddenly realized he was unknowingly acting out for me a parable "in living color."

The boy had ample grounds for being irritated by the threatening curs. But he threw no rocks, he wielded no switches, he made no threat at kicking the offenders. In fact, he did not even scold them. Instead, he petted them and spoke kindly to them. That stopped the barking and changed the erstwhile savage enemies into the warmest of friends.

I was reminded, by contrast, of a report I heard a long time ago about a distinguished Baptist preacher in Arkansas and his dealing with a lone dog that had followed someone to church and had made his way into the church auditorium just ahead of the Sunday morning sermon.

Instead of finding out what boy or girl in the congregation the dog belonged to and asking the owner to lead the dog out of the auditorium, the preacher ran down from the pulpit, scolding and kicking at the dog. The frightened dog, who apparently had expected more civil treatment in this place of worship, went yelping for refuge under the pews. By the time it was finally evicted, there was not much of a spiritual setting for the parson's "message."

The paper boy was smart enough to know that, most of the time, when a dog barks ferociously, he is actually revealing his own feeling of insecurity and unhappiness and, deep down, wanting to be loved and appreciated.

A lot of times when somebody "barks" at you, he is like the dogs. He does not really feel toward you as it appears. Actually, he is more angry with himself than with anybody else. He needs nothing so much as somebody who will answer his unkindness with kindness and his unloveableness with love.

When the husband gives a sharp answer to the wife—or the other way around—it is a wise companion who knows that this does not mean the partner does not love or is a heartless cad, but, more than likely, merely means: "Honey, I'm tired and things didn't go so well today." Or, the irritable one may be saying in this devious and hurtful way: "I am worried over an out-go that exceeds my income."

If we could just be patient and understanding, we might not have to put up with so much barking.—ELM

**THE PEOPLE SPEAK**

**'BAPTIST and politics'**

THANK you so much for your good editorial in the paper this week on "This Paper and Politics." This will set many of the Brethren over the state right on your stand as editor of our paper. Many people felt that you had been playing politics but this simple explanation will correct the matter and I appreciate it very much. I can see your point.

You are to be commended for the wonderful stand that you take concerning many of the problems that are confronting us in this good state and for your convictions on some matters, even if everybody else opposes you, you stand up for what you believe is right. We have so many things that need to be corrected to which many of our people have closed their eyes completely, seemingly. We need somebody to stir us up and remind us of our obligations.

Power to you, my good friend. We are all on the team together, but doing it in a different way and under a different heading or department but, we are all pulling for the same thing, to try to win more people to Christ and create a better state to live in.—Jesse S. Reed, Director of Evangelism, Arkansas Baptist State Convention.

**Sanatorium readers**

YOU have been mailing me 100 copies of the Arkansas Baptist Newsmagazine for free distribution for about 15 months. I believe I could use 150 copies effectively. . . .

I have been honestly surprised that so many of the patients are interested in getting the paper. I think we have a good one but did not feel it would be of particular interest to a man who is not "up" on Baptist activities. However, I have had many to say they read about people they know, they find help on the Sunday School lesson, they enjoy the editorials and replies from the people, etc., etc. . . .

I truly think that you are reaching more people with your message than I had anticipated.—Boyd Baker, Baptist Chaplain, Arkansas Tuberculosis Sanatorium, State Sanatorium

**Church Chuckles**  
by CARTWRIGHT



"Don't you have a sermon you should be writing?"

**The Bookshelf**

**The Stained Glass Jungle**, by Gregory Wilson, Doubleday, 1962, \$5.95

In this novel dealing with church politics, a Methodist minister, writing under a pseudonym, shows what happens when a young minister challenges the regime of a ruthless machine boss and comes into a new understanding of his own existence.

The novel reveals certain church people as they really exist "behind the facade of selfless righteousness—as their very human emotions really do make them."

Rich in characterization and sub-plot, the story exposes Pastor Jack Lee as a confused and self-contradictory person. In resolving his self-hatred and coming to grips with the moral essence of church politics, the pastor finally breaks through to a genuine self-understanding.

**God's Gold Mines**, By C. Roy Angell, Broadman Press, 1962, \$2.50

The most rewarding of the gold mines that are all around us in everyday life are easily recognized when we are in the right relationship with God, declares Author Angell, beloved Baptist preacher who is now in retirement after more than a quarter century as pastor of Central Baptist Church, Miami, Fla.

Presented here are 15 "messages," dealing with God's gold mines of our talents, responsibilities, senses of humor, personal evaluations, prayers, influences; etc.

**Question 7**, by Robert E. A. Lee, Eerdmans, 1962, \$2.95

Based on the award-winning Lutheran film by the same title, Question 7 is the story of the temptations and struggles of conscience behind the Iron Curtain. It is a novel based on actual incidents in documents drawn from the Soviet Zone of Germany during the past 10 years.

**Horizon**, May 1962, 551 Fifth Ave., New York 17, N. Y., \$4.50 per copy, \$21 per year

Occasionally the film produced from a book improves on the book, says Hans Koningsberger, in an article, "Movies: Not by the Book." As an example, he points to Advise and Consent. . . . In another article in this issue of this magazine-book, "Channels: Whatever Became of Money?" Stephen White, a regular scrutinizer of the advertising world, talks about our "new economy, in which money has gone out of style." If shoppers today will produce credit cards, he says, "purchases that can consume half a day when cash is involved, can be completed in three minutes flat." . . . Other articles include "The Worlds of Robert Sherwood," by John Mason Brown, an intimate portrait of the late playwright.



# Bachelors have problems, too!

By MRS. J. H. STREET

*"God help the man who won't marry until he finds a perfect woman, and God help him still more if he finds her."*—Ben Tillet

## QUESTIONS:

"Have read with interest your answer to the question, 'What if there is no husband in my future?'. I have always felt that marriages were made in heaven and that one should not enter that state unless love rules supreme. How about helping out the bachelors by answering the question, 'What if there is no wife in my future?'"—A Successful Business Man

"Your article 'Bachelor Women vs. Old Maids' in the May 3 issue of the *Arkansas Baptist* was an excellent treatment of the subject. Would you in the near future write a similar article on bachelors. A bachelor is often made to feel guilty for depriving some sweet young woman of a husband and children. Yet with marriage failures and marriage problems so rampant, I sincerely believe that a bachelor has justification for refraining from such an uncertain venture."—A Member of U. S. Air Force

**ANSWER:** Thank you for writing, Bachelor Friends.

Your interest is gratifying, your queries stimulating and challenging.

Surely no one would presume to say what state is wise and best for you. That must be your decision, despite all efforts to "marry you off"—well-meaning, facetious, nosy, or otherwise.

The gentleman bachelor has some advantages over the bachelor woman, and some disadvantages.

Even in this day of womanhood's emancipation, pursuit remains a masculine priority. The object of his pursuing can be of his own selecting and his strategy aboveboard. Open chase quickly becomes a repulsive quality in a woman. She must be subtle and ingenuous, or her cause is lost.

There is no denying the bachelor is the likely victim of every designing husband-seeker. Even so,

while the one chased has inner (sometimes uttered) longings to be left alone, is it not true that such an experience does feed his ego?

Marriage is of divine origin. Love *should* reign supreme. But bachelors have a tendency to expect perfection—in others more than in themselves. The longer one lives alone the stronger grows his tendency to rationalize his own faults and to be inconsiderate of faults in others.

The current marital situation is discouraging. A frightening percentage of unhappy marriages. Staggering numbers on the rocks.

But what if your parents had counted the cost and weighed the hazards, Soldier?

Suppose there should be a widespread movement among men toward self-protection against the dangers and high price of marriage and fatherhood—whence would come stable homes?

What sort of manhood comes of a no-risk philosophy?

Competent authorities in the field believe that no line of defense is more vital to the future of our land than successful families. Conversely, no threat to our country is more menacing than the breakdown and failures in marriage and homelife.



The man who would succeed in marriage must put his best effort into it. He will accept limitations: sharing his possessions, adjusting his habits, foregoing cultivation of feminine associates. He receives in exchange the devotion of a wife, assistance in maintaining a well-balanced personality, the projection of himself through his children.

The bachelor *forfeits*: one woman in whose heart he is forever first; the right to pride and joy in sons and daughters who are his own flesh and blood; lack of the most powerful motive for success; an understanding companion for his eveningtime of life. He *gains* liberty to come, to go, to spend money as he pleases; unhampered personal habits; freedom from responsibilities for supporting and cherishing a wife and children; and unrestricted travel opportunities.

The bachelor must be eternally vigilant against: his own childish and touchy reactions; the practice of sexual indulgence; presumptuous attentions to the wives of his friends; a reputation for repeatedly giving young women a "rush," taking them out of circulation from other dating opportunities, then getting "cold feet" and ducking out just in time to escape the altar.

The estate of marriage and fatherhood is not in the pattern for every man's life. A bachelor should be accepted for the person he is and accorded respect and honor in the degree to which he earns them. Life offers no man a primrose path to happiness. Every man—bachelor or husband, uncle or father—must accept his share of unpleasant experiences.

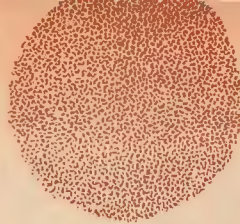
A salute to those bachelors whose life-center is outside themselves. They exemplify real character and Christian manhood. They will live on in the causes and people who have been the beneficiaries of their investments.

"Whatsoever a man soweth..."

*Rosalind Street*

[Mail should be addressed to Mrs. Street at 2309 South Fillmore, Little Rock, Ark.]





## Wrath is not anger

THE BIBLE says much about the wrath of God, especially about the wrath of God which is stored up for a "day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). But the same Paul who could speak of a future revelation of God's wrath, spoke also of the wrath of God that is presently being revealed. Paul said "The wrath of God is being revealed from heaven against all ungodliness" (Rom. 1:18). The translation "is being revealed" was chosen deliberately, for that is precisely the force of the Greek text.

But how does God show his wrath? Does he reveal it through the destructive forces of nature, like the earthquake, the hurricane, and the flood? Whether we believe it or not, we're all the time singing:

"His chariots of wrath the deep thunderclouds form,

And dark is His path on the wings of the storm."

Maybe, then, the pagans were right when at every sound of thunder and every flash of lightning they fled to the inner recesses of their caves, sniveling with fear and bewailing their plight: "God is angry again!"

Perhaps the pathetic cry of the pagan provides a negative clue to understanding the wrath of God. The wrath of God is *wrath*, not *anger*. Such is the significance of the Greek word *orge*, translated "wrath." So, the wrath of God does not represent his loss of temper. God does not, like man, "fly off the handle" and lose control over his actions. Rather is the wrath of God his deepseated abhorrence for sin. He abhors sin because it destroys the sinner, who is the object of his love.

God's wrath, along with his love, is being revealed from heaven against all ungodliness. Wherein does the revelation take place? Through Jesus Christ our Lord. In Jesus Christ God both com-

mends his love for the sinner and conveys his wrath against the very sin that makes him a sinner and that ultimately will destroy him.

Wrath is not anger. It is but the other side of God's love. It is real, indeed, if we are to believe the Scripture. But it doesn't mean that our God is schizophrenic, now for us and then against us. Rather

is he constant, "the same yesterday, today, and forever." He is not the kind to slip up on our blind side and take advantage of us when we are not looking. To the contrary, he is dependable, so that we can depend on him. He is trustworthy, so that we can trust in him.

As Paul perhaps would have put it, there is nothing, not even the *wrath* of God, which "shall be able to separate us from the *love* of God, which is in Christ Jesus our Lord" (Rom. 8:39).

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New Orleans Seminary

## 'Obituary of a gracious lady'

"Mrs. Prayer Meeting died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Bible study, soon growing into world-wide prominence, and was one of the most influential members of the famous Church family.

"For the past several years Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity and weakness of purpose and will power.

"A post mortem showed that a deficiency of spiritual food, coupled with the lack of faith and heartfelt religion, and other general unsupport were contributing causes.

"In honor of her going, the church doors will be closed on Wednesday nights, save the third Wednesday night of each month, when the Ladies Pink Lemonade Society serves refreshments to the men's handball team."—(Copied)

Sad, sad is the day when our "Christian" America, founded by men and women of prayer, have to admit that prayer-meeting is a "dead duck."

We boast of our big, expensive and lovely church buildings strategically located in our cities. Yet, many churches have already closed the doors and turned out the lights on Wednesday night, and called it "quits." Others of us are gamely trying to carry on, but it seems to be a losing battle.

Think of it! The Moslem religion calls its people to prayer five times a day. And we Christians have "nix'd" the one hour of prayer a week, as "too much." God pity us!

I have noticed the growing trend in our communities to plan activities on Wednesday night. This night has become a choice time for community activity. Athletic contests, business dealers' dinners, special entertainment in the city, etc., all combine to make the weakening prayer hour seemingly a lost cause.

There was a day when communities respected and reserved this night for the church people as a time to pray. No more! As a matter of fact, church people are leaders in all these other outside things that continue to drain the last vestige of life from the gasping dwindling group of "faithful few" who still believe that Wednesday night is a time to pray.

But my main contention is that "we," the upright, "good" church members, have closed the doors by our neglect. "I'm too busy to go to church for prayer meeting," one hears so often.—Jack Gullledge, in "Parson to Person," *The Brinkley Argus*



# Arkansas All Over



*THESE SIX Arkansans, all natives and all graduates of Ouachita College, participated in a simultaneous revival recently in churches in Las Vegas, Nevada.*

## Arkansans in Nevada revival

SIX native Arkansans, all Ouachita College graduates, were engaged in recent revivals in Las Vegas, Nevada. The revivals were simultaneous in all the churches in Lake Meade Association. Six of the churches are located in Las Vegas, and of these, three have Arkansas-born pastors.

The "Arkies" in the picture are, reading from left to right, Rev. John Ashcraft, a native of Sheridan now a pastor in Fresno, Calif., who was the evangelist for First Southern Baptist Church of

Las Vegas; and Rev. Charles H. Ashcraft, a native of Malvern, pastor of the Las Vegas church;

Rev. Lewis McClendon, born at Mena and pastor of College Park Baptist Church in Las Vegas; and Rev. Dillard S. Miller, pastor of First Church, Mena, who assisted at the College Park revival;

Rev. Jack Walker, native of Pine Bluff now pastor of Nellis Baptist Church, Las Vegas; and Rev. Bob Norvelle, Ft. Smith native, now pastor of Rollingwoods Baptist Church, San Pablo, Calif.

## Seniors honored

GRAND Avenue Church, Ft. Smith, Rev. Paul McCray, pastor, honored its high school seniors recently at a banquet centered on the theme of "Highways." Pastor Charles Rosson of Harvard Avenue Church addressed the 64 young people present on "Highways of Life." Others on the program were high school students Ruffin Snow, John Sawyer, Becky Wikstrom, Jerry Davis, Donna Bohannon and Mary Oldham.

## Pike Avenue, NLR 18th anniversary

PIKE Avenue Church, North Little Rock, will celebrate its 18th anniversary June 3 with special activities planned to observe the event.

Recognition will be accorded to charter members with charter member Deacon R. S. Corder specially honored for his leadership in the church. There will also be a birthday cake to be "decorated" with candles brought to Sunday School with the aim of breaking the recent attendance record of 406.

An evening reception will honor new members who have joined the church this quarter and the birthday cake will be served. Rev. R. H. Dorris is pastor.

## Oscar Greenleaf dies

REV. Oscar Alonzo Greenleaf, 80, a resident of North Little Rock since 1928, died May 13 in a Little Rock hospital. He was a native of Gay, W. Va. He studied for the ministry in the Bingham Institute in Binghamton, N. Y., and graduated from Moody Bible Institute in 1909 and Ouachita College in 1912. His first pastorate in Arkansas was in Judsonia. He also was pastor of churches in Stuttgart, Rogers, Nashville, Searcy, Tuckerman, Pocahontas, and South Highland Church in Little Rock. He was pastor of the Levy Church in North Little Rock 19 years before retiring in 1950. He was a member of the Greater Little Rock Ministerial Alliance. Survivors include his widow, Mrs. Myrtle Nelson Greenleaf; a son, Rev. Nelson S. Greenleaf of North Little Rock, and two grandchildren.

MISS Amanda Tinkle, Southern Baptist missionary now on furlough from Nigeria, has moved to Little Rock (address: 1526 Sycamore), from Scott, Ark. She is a native of Benton.



## Presidential awards announced at Ouachita

WINNERS of two \$1,000 science scholarships and four \$200 Presidential Scholarships to Ouachita College have been announced by Dr. Ralph A. Phelps, Jr., president of the college.

Science scholarships of \$250 a year for four years were awarded to Don W. Williams, Nashville, Ark., and James S. Watkins, Waldo.

Presidential Scholarships of \$100 each semester during the freshman year went to Martha Ann Williams, Jonesboro; Joe Jeffers, Warren; Cynthia Lucille Worrell, North Little Rock; and Wanda Jean Gaston, Sparkman.

The scholarships were awarded on the basis of high school records, recommendations, and competitive examinations. Dr. Wayne Everett, professor of Chemistry and in charge of the selections, said all of those receiving scholarships ranked in the upper three percent of their high school classes.

## OBC Conference speakers named



DR. HUBER L. DRUMWRIGHT, JR.



DR. R. E. GLAZE, JR.

TWO seminary professors will be the featured speakers at the sixth annual Ouachita Bible Conference on the Ouachita campus July 23-27.

They are Dr. Huber L. Drumwright, Jr., professor of New Testament, Southwestern Seminary, Ft. Worth, and Dr. R. E. Glaze, Jr., professor of New Testament and Greek, New Orleans Seminary.

Dr. Drumwright will speak twice daily on the general theme of "Expositions from John's Gospel." He received a B.A. degree from Baylor University and his B.D. and Th.D. from Southwestern Seminary. He has done further graduate study at Princeton Seminary. He has held pastorates in Texas and Oklahoma.

Dr. Glaze will speak twice daily on interpreting the book of Hebrews. He holds a B.S. degree from Howard College, a B.D. from Southern Seminary, and a Th.D. from New Orleans Seminary. He taught science and mathematics for five years in high schools and has held pastorates in Alabama, Tennessee, Indiana, and Louisiana. He was associate professor of Bible at Louisiana College before going to New Orleans in 1956.

Several Arkansas pastors and members of the Ouachita faculty will be on the program, Dr. Vester E. Wolber, chairman of the division of religion and philosophy at Ouachita, reports.

## New Siloam Springs family building

*THIS NEW family building, DeLuxe IV, will be completed in time for the assemblies this year at Siloam Springs.*

*This building, constructed of concrete blocks, has twelve rooms with an exhaust fan, shower, and bath facilities in each room. Total cost of construction and furnishings will be approximately \$12,500.*

*Each room will hold a family of four with space for a folding cot, in case an additional bed is needed.*

*The building is located in the lower valley, east of the ball field.—Melvin C. Thrash, Business Manager.*

CALEDONIA Church, Dale Shirey, pastor, will be in revival May 27-June 2 with George M. Hall, pastor, First Church, Homer, La., evangelist; Larry C. Hall, music.



# Senator Fulbright Ouachita Commencement speaker

SENATOR J. William Fulbright will address the approximately 185 candidates for graduation from Ouachita College at commencement exercises at 6 p.m. Sunday, May 27, at A. U. Williams Field.

A Rhodes scholar after graduating from the University of Arkansas, Fulbright holds an A.B. and an M.A. from Oxford University in England and was awarded an honorary doctorate from Oxford in 1953. He received an LL.B. degree with distinction from George Washington University Law School in 1934.

He has served as a special attorney in the Anti-Trust Division of the Department of Justice, 1934-35; lecturer-in-law at George Washington University, 1935-36; member of the University of Arkansas Law School faculty, 1936-39 and president of the University of Arkansas, 1939-41. He first entered politics by being elected a Congressman for the Third District of Arkansas in 1942.

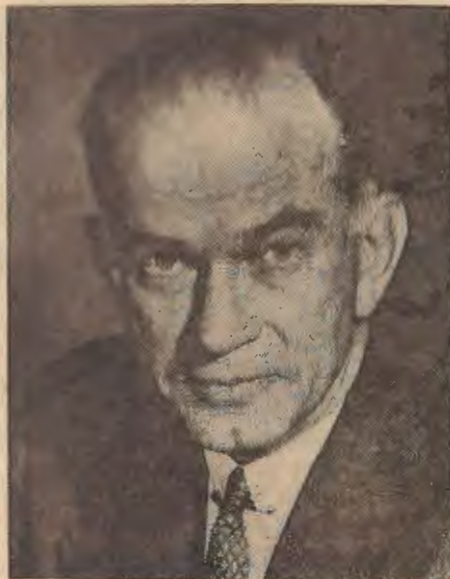
Honorary doctorates will be conferred upon A. W. Ford, Arkansas commissioner of education, and Rheubin L. South, pastor of Park Hill Church of North Little Rock, as previously announced in the *Arkansas Baptist*.

Distinguished alumnus awards will go to Elton Lyle of Little Rock and J. L. "Nick" Carter and Louis Crow of Arkadelphia.

Commencement day events include a performance by the Ouachita choir in Mitchell Hall at 11 a.m., the annual alumni luncheon at 1 p.m. in Birkett Williams Dining Hall, and the dedication of Berry Bible Building at 4 p.m.

The tentative list of candidates for degrees include the following:

**BACHELOR OF ARTS**—Charles Petty, England; Ronnie Adams, Arkadelphia; Bob Bacon, Malvern; Glenn Ballard, Hope; Jim Pat Batson, Searcy; Earl Bearee, Appleton, Mo.; William A. Beaty, Carlisle; Tom Blackmon, DeKalb, Tex.; Frances Bolgiano, Leesville, La.; Peggy Braden, Leachville; Nancy Jean Brooks, Ft. Smith; David Brown, Independence, Mo.; Jerry Brown, Pine Bluff; John Brownlee, Eudora; Newton C. Bryan, Arkadelphia; Thomas Burkes, Abilene; Campbell Cameron, Princeton, Ky.; James Campbell, Fordyce; Pat Carson, North Little Rock;



SENATOR J. W. FULBRIGHT

Lela Chavez, Norwalk, Calif.; Nancy Perry Chisum, Ft. Smith; Barbara Martin Cole, Star City; Gerald Conleton, Pine Bluff; Celia Conwell, Azle, Tex.; Jerry Cox, Earle; Joyce Elaine Deaton, Sulphur Springs; Robert Deaton, Arkadelphia; Wynell Deaton, Sparkman; Bobby Denton, Amity; Dan Dipert, Little Rock; Charles Doggett, Texarkana; Paul Dooley, Muskogee, Okla.; James Duncan, Texarkana; Hubert Dungan, El Dorado; Lex Eaker, Pine Bluff; Artis Entrekin, Little Rock; James Estes, Arkadelphia; Frank Flynn, Arkadelphia; Phil Franz, Thayer, Mo.; Cullen Gannaway, Arkansas City; Jay Goodwin, Arkadelphia; Elizabeth Goyne, Malvern; Jerry Grounds, Ft. Smith; Dewey Hall, Biscoe; Charles Wesley Hamil, Jr., Sanford, Fla.; Lawrence Harrison, Smackover; Bill Hayes, Stuttgart; Lowell Heldebrand, Camden; David Hendrix, Hope; Margaret Herzfeld, Hughes; June Hines, Prescott; Wilma Hoover, Mena; Margaret Howard, Arkadelphia; Mike Huckabay, Clarksville; Johnny Jackson, Waldo; Paul Johnson, Pine Bluff; Ralph Jolly, Overland, Mo.; Tommie Jo Jones, Arkadelphia; David Jordan, Arkadelphia; Carl Kell, Rogers; Warner William Kennedy, Camden; Arley Knight, El Dorado; George Kyle, Malvern; Danny Light, St. Albans, W. Va.; Ed McBrayer, Arkadelphia; Rosalie McCarty, Arkadelphia; Wanda McCloy, McGehee; Doris McEntire, Clinton; Linda Sanders McKinney, Little Rock; Rhea McKinney, Seminole, Okla.; Haskel Malone, Emmet; Justyn Matlock, Little Rock; Ruth Metcalf, DeWitt; Curtis Moore, Hughes; Ken Newsum, El Dorado; Hugh David Owen, Malvern; Stephen Parker, Norwalk, Calif.; Carl Pearson, Bradley; James Peterson, Texarkana; Julia Price, Texarkana; Don Wayne Reed, Valley Springs; David Rison, Perryville; Larry Rogers, Oden; Dorothy Seward, Arkadelphia; Lloyd Sivils, Cosssett; Wanda Skaggs, Searcy; Bailey Smith, Dallas, Tex.; William Doyle Smith, Pea Ridge; William Rowland Smith, Stuttgart; Edwin Stacks, Arkadelphia; Phil Tatum, Tyrnza; Glen Taylor, Malvern; Oscar Toppass, Rich Hill, Mo.; Thomas Turner, Little Rock; James Tyson, Dermott; Anton Uth, Oxford, Miss.; Sondra Wallis, Clinton, Mo.; James Ward, El Dorado; Janice Watson, Corning; Marion Wells, Marianna; James and Sam Whitlow, Jonesboro, Ill.; Alfred Dick Williams, Camden; Don Wood, Hot Springs; Roland Wooderson, Arkadelphia; Marguerite Zimmerman, North Little Rock.

**BACHELOR OF MUSIC**—Linda Evans, Batesville; David Holt, Blytheville; Sara St. John, El Dorado; Teddy Stanton, Little Rock; Joy Ann Taylor, Ft. Smith.

**BACHELOR OF MUSIC EDUCATION**—Letha Belknap, North Little Rock; Rosemary Lanzley, Searcy; Carol Nichols, Fountain Hill; William Charles Wofford, Shreveport, La.

**BACHELOR OF SCIENCE**—David Bowen, North Little Rock; Gordon Cagle, El Dorado; Sam Clary, Pine Bluff; Charles Coffield, Arkadelphia; Doyle Daniel, Hot Springs; Hing Fong, Hughes; Thomas Hall, North Little Rock; James Herzfeld, Benton; Bill Hicks, Washington; Gloria Hendrix Hicks, Arkadelphia; Addie Johnson, Jonesboro; Mary Nell Kellum, Kenosha, Wis.; Martha Keith, Malvern; Robert Kelley, Arkadelphia; David E. Kelly, Blytheville; Dong Ho Kim, Seoul, Korea; Edwina Kim, Hawaii; William Kittler, Carlisle; Junior Lee, Manila; Bonita Liles, Mena; John Lovett, Wilson; Rosalie McCarty, Arkadelphia; Charlie Rue McGehee, Mansfield; Darrell McMoran, Searcy; Melven Mathis, Springdale; Robert Miller, Little Rock; Jean Moore, Benton; Jake Morse, Arkadelphia; Robert David Harrison, El Dorado; Diane Moseley, Warren; Warren Mullins, Van Buren; George Nicholds, North Little Rock; Sandra Pierce, Clarksville; Martha Ann Pittard, Pine Bluff; Charles Queen, Judsonia; Gene Rogers, Mena; Walter Rose, Malvern; Bob Sanders, Arkadelphia; Elmer Sebastian, Danville, Ky.; Dennis Smiley, Ft. Smith; Suheil Srouji, Nazareth, Israel; John William Taylor, Amity; Verna Ruth Westerman, Welner; Mary Louise Woods, Chicago.

**BACHELOR OF SCIENCE IN EDUCATION**—Rebecca Bailey, Batesville; Frank Flynn, Arkadelphia; Carole Grim, Berryville; Janet Harper, Little Rock; Emma Harris, Ward; Linda Heater, Lonoke; Jerry Bob Hooten, Hepland, Calif.; Shirlene Howard, Tyrnza; Gail Harrison Huckabay, Muskogee, Okla.; Rose Ingram, Blytheville; Carolyn Jacks, Star City; Ruth Johnson, Carlisle; Flo Jones, Arkadelphia; Carolyn Koenig, Nashville; William L. Larson, Norphlet; John McGough, Camden; Lavon Norris, Strong; Chris Price, Little Rock; Mary Etta Ussery, McGehee; Mary Lou Walker, Mountain Home; Edwina Walls, England; Linda Watts, Star City; Ruth Womack, El Dorado; Sammie Lee Woods, El Dorado; Opal Lee Wynn, Alta, Mo.

## Southern yearbook dedicated to coach



COACH JAKE SHAMBARGER

THE 1962 *Southerner*, student yearbook at Southern College, is dedicated to Coach Jake Shambarger. The honor was announced recently by Sandra Kay Presley, editor of the publication.

Coach Shambarger has coached basketball at Southern for the past two years.

Shambarger received his education at Arkansas Polytechnic College, Texas State College, and the University of Arkansas.



## Concord Association

By Jay W. C. Moore

DENNY MA, a student in Southwestern Seminary, Ft. Worth, Tex., will be the Junior Missions speaker for Concord Associational Camp, Aug. 13-18, at the Kiamichi Assembly Grounds near Tahleah, Okla.



The young minister is a graduate of East Texas Baptist College, Marshall, Tex., and will spend two more years in the Seminary working on his doctor's degree. After receiving his education, he will return to Hong Kong, China, where he will pastor a Baptist church or teach in a Baptist college and seminary.

The young minister's parents, Mr. and Mrs. Ma Tu Sang, are staunch Buddhists. The father is manager of a bread and cookie factory in Hong Kong.

SEVEN Baptist men in the Ft. Smith area have been asked to write the weekly Sunday School lessons through the month of July for the *Ft. Smith Weekly News* and the *Van Buren Press Argus*. These two weekly papers have a reading constituency of around 25,000 people.

The men who will write the lessons for May, June and July are Carl Marsh, a layman, and the following pastors: Claude Stewart, Lavaca; Norman Lerch, Booneville; Mason Bondurant, Trinity; David Land, Barling; Paul McCray, Grand Avenue; and Hugh Horne, Calvary. Other Baptist pastors in the Ft. Smith and Van Buren area will be given later writing assignments.

LAWRENCE Woodard, who has served the Winfield Church in Buckner Association and the Trinity Church in Clear Creek Association, has resigned as pastor of the Excelsior Church near Greenwood. The young pastor is available for pulpit supply or another pastorate in the Ft. Smith-Van Buren area.

## OBC music students receive scholarships

SIXTEEN music students at Ouachita College have been awarded scholarships for the 1962-63 school year, according to Dr. James Luck, chairman of the Division of Fine Arts.

They are: Royce Jones, Malvern; Mary Oglesby, McGehee; Sonja Dalrymple, Searcy; Mary Ahn, Booneville; Norman Coad, St. Louis, Mo.; Jo Ann Ferguson, Little Rock.

Sue Thresher, Ft. Smith; Peggy Gullage, Jackson, Miss.; Phyllis Ray, Sparkman; Beverly Gallegly, Little Rock; Sherry Tabor, Sparkman; Dian Ray, Star City; Sara Brown, Lonoke; Vickie Mitchell, Little Rock; Ken Martin, Pine Bluff; and Brenda Harcrow, Warren.

## Revivals

FIRST Church, Perryville, L. B. Gustavus, pastor; youth-led revival April 23-28 with Walter K. Ayers, evangelist; Bill Trower, music; seven for baptism, 52 rededications.

TABLE Rock Community, White River Association, Dale Barnett, missionary; Missionary Barnett, evangelist; 35 decisions with 24 for baptism; Mission Sunday School organized.

## Fayetteville First receives award

RAY Conner, music director of First Church, Fayetteville, has been notified by the Southern Baptist Convention Music Headquarters at Nashville, Tenn., that the Fayetteville church has been adjudged an Advanced Standard Church in Music.

Of the 32,500 convention churches only eight have been so honored this year and the Fayetteville church is the only one in Arkansas.

The requirements for Advanced Standard include the organization

HAROLD Boyd, Ft. Smith, was the evangelist April 22-May 6 at First Southern Baptist Church, Ft. Leavenworth, Kans. There were nine additions and 21 rededications. Paul Fine is pastor.

CALVARY Church, Texarkana, Roy V. Cook, pastor; Jesse S. Reed, state director of Evangelism, evangelist; John Cauthron, Calvary music director, music; 22 for baptism, six by letter, three professions of faith, six rededications.

REV. William B. Sawyer, formerly pastor of Calvary Church, West Memphis, now pastor of First Church, Merkel, Tex., led a revival at Belmont Church, Abilene, Tex., recently. There were 19 for baptism, two by letter, over 200 rededications. J. Lindell Ferguson is pastor of Belmont.

REV. Sam C. Gash, pastor of First Church, Forrest City, was the evangelist at First Church, Paris, Ky., recently. There were 46 additions, 39 on profession of faith, Pastor Fred T. Moffatt, Jr., reports.

REV. Paul McCray, pastor of Grand Avenue Church, Ft. Smith, recently led revivals at First Church, Pryor, Okla., and First Church, Aurora, Colo. There were 21 additions, 17 by baptism, at the Oklahoma meeting, and 41 additions, 34 by baptism, at Aurora.

of graded choirs and church orchestra with such factors as rigid attendance standards, uniformity of dress, a staff of choral directors, extensive records, types of music used, etc. All directors are required to attend state or south-wide music clinics annually.

Mr. Conner studied music at Oklahoma Baptist University, Miami University of Ohio, and is completing an assistantship at the University of Arkansas.



# Two State Assembly

**FIRST ASSEMBLY, JULY 2-7**  
**(N.W., N.C., E.C., S.W. DISTRICTS)**



**EACH ASSEMBLY  
 BEGINS MONDAY  
 WITH THE  
 EVENING  
 MEAL**



**DR. LOV**  
 First Bapt  
 Evening Sp

## Program for Pastors

- 8:30 Bible Hour
- 9:25 Church Administration
- 10:35 Using Your Organizations
- 11:30 Deepening Your Spiritual Life

## Daily Schedule

- |                          |                    |
|--------------------------|--------------------|
| 6:45 Get Up              | 12:20 Lunch        |
| 7:15 Breakfast           | 6:00 Supper        |
| 8:00 Morning Watch       | 6:45 Recreation    |
| 8:30 Training Union      | 7:30 Worship       |
| 9:25 WMU and Brotherhood | 9:00 Fellowship    |
| 10:15 Recess             | 10:00 Campus Clear |
| 10:35 Sunday School      | 10:30 Lights Out   |
| 11:30 Music              |                    |



**J. T. ELLIFF**  
 Director, Religious  
 Education  
 Camp Director



**L. JACK DEAN**  
 Pianist, Both Weeks



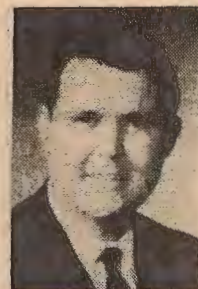
**NELSON TULL**  
 State Brotherhood  
 Secretary  
 Director, Brotherhood  
 Hour



**LeROY McCLARD**  
 State Music Secretary  
 Director, Music Hour



**NINA SUE LEWIS**  
 Soloist, Both Weeks



**CHARLES DOWNEY**  
 Shreveport, La.  
 Music, First Week



**NANCY COOPER**  
 State WMU Secretary  
 Director, WMU Hour



**DR. E**  
 First Bapt  
 Confere  
 Speake

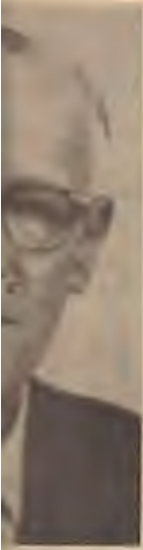


# s At Siloam Springs

## SECOND ASSEMBLY, JULY 9-14 (N.E., E.C., S.E., CENTRAL DISTRICTS)



**MILBURN**  
Worce, Okla.  
Both Weeks



**WILLOCK**  
Wagon, Okla.  
Leader -  
Weeks



**EACH ASSEMBLY  
CLOSES SATURDAY  
MORNING AT 10:30  
WITH SACK  
LUNCHES**



### Recreation

Bring all tennis equipment except nets. Ping Pong balls and badminton birds will be furnished on a replacement basis. Bring robes to use in going from room to swimming pool. Bring your Bible and notebook.

### Other Information

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

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



**S. A. WHITLOW**  
Arkansas Baptist  
Executive Secretary  
Speaker



**MELVIN THRASH**  
Business Manager



**JAMES BURLESON**  
Ouachita College  
Music, Second Week



**LEE PORTER**  
Baton Rouge, La.  
Recreation, Both Weeks



**R. V. HAYGOOD**  
Associate T. U.  
Secretary  
Conference Leader



**RALPH DAVIS**  
State T. U. Secretary  
Director, T. U. Hour



**LAWSON HATFIELD**  
State S. S. Secretary  
Director, S. S. Hour



# Baptists and Biblical authority

By ROBERT G. TORBET

[**EDITOR'S NOTE:** This article by Dr. Robert G. Torbet, professor of Church History, Central Baptist Seminary, Kansas City, was written on the invitation of Editor Gainer E. Bryan, Jr., of THE MARYLAND BAPTIST, and made available for the ARKANSAS BAPTIST. Dr. Torbet is the author of the authoritative history, A HISTORY OF THE BAPTISTS. He is widely recognized as a conservative scholar. A graduate of Wheaton College and Eastern Baptist Seminary, he was a member of the faculty of Eastern for 14 years.]

THERE is no more troublesome issue facing Baptists today than that of authority. Wherein lies the locus of authority? Does it lie within the Bible alone? And if so, within whose interpretation of the Bible? Or does it lie within the church as the infallible interpreter of the Scriptures? And if so, do we mean by "church" the clergy or the whole community of faith? To what extent are the traditional interpretations of the Bible by teachers of past centuries a norm for the true understanding of the meaning of God's revelation to man? Or should we rightly find our authority within the Christian conscience?

For many Baptists authority would not be in any single one of these sources. Instead, they would regard these as secondary authorities behind which stands the ultimate authority of Jesus Christ himself. It is he who gives meaning and often correction to the secondary standards of our faith. He alone is the final norm for truth. In this sense, our ultimate authority is not a book, nor an institution, nor a creed, but a living Person, the incarnate Son of God. His authority is one of direct communication of God to men; it is one of persuasion through love. He calls men and women "to examine the work of God through him, in the light of the total picture of redemptive history."<sup>1</sup>

When Walter Rauschenbusch explained why he was a Baptist, he said in part:

... I am a Baptist, because by being a Baptist I am a radical Protestant. I can help to cleanse Christianity of the mass of heathen influence which leaked in during the early centuries and was afterward so religiously preserved and cherished.

Baptists have always insisted that they recognize the Bible alone as their sufficient authority for faith and practice. There are, indeed, many Baptists who have tried to use the Bible just as other denominations use their creeds. They have turned the Bible into one huge creed, and practically that meant: "You must believe everything which we think the Bible means and says."

But fortunately the Bible is totally different from a creed. A creed contains sharply defined and abstract theology; the Bible contains a record of concrete and glowing religious life. A creed addresses itself to the intellect; the Bible appeals to the whole soul and edifies it.<sup>2</sup>

## The place of the Bible

THERE is no question about the fact that Baptists traditionally have looked to the Bible as the foundation of their theology and Christian faith. They have been convinced that the very nature of the church and the Gospel places the Bible in the center of any expression of the Christian witness. Because God has revealed himself to mankind through holy men of old and more particularly through his Son Jesus Christ, the record of the mighty acts of God for the redemption of mankind is basic to the full understanding of the Gospel. In this respect, Baptists stand in the tradition of the "free churches." Like the reformers of the Protestant Reformation, Baptists have called for freedom from any tyranny that would keep men from the fullness of God's grace. Like Luther, they would tear down the wall which an infallible papacy would erect between the people and the Gospel. The Word of God is the normative standard by which all creeds and all ecclesiastical decrees are to be judged. By freedom Baptists have meant the liberty to follow Christ, to follow where he leads; they have not meant the freedom of man to be his own judge. Jesus Christ is the Lord of the conscience but also the Lord of the church, the community of faith.

The principle of "private conscience" was always interpreted by early Calvinistic Baptists in the context of their obligation to submit their opinions and convictions to free discussion within the community of faith. But, as Winthrop Hudson has pointed out, because Baptists have never distinguished clearly between the action of the Holy Spirit in the life of the individual believer and his activity in the church, it was easy for them to shift from concern for the freedom of God in the life of the church to concern for the freedom of man. Indeed, the 19th century stress upon the competency of the individual to be his own priest before God has resulted in a serious perversion of the scriptural doctrine of the priesthood of believers. Yet, the emphasis of the New Testament is placed upon a believing community in which all members share their witness with one another and the world. No encouragement is given to the idea that a solitary individual can fulfill his relation to Jesus Christ without any relationship to other Christians. The Holy Spirit came to the whole believ-

ing community, and the mind of Christ was sought by the whole community through prayer and the study of the Word of God. Thus the authority for the actions of the church was not man's alone. "It seemed good to the Holy Spirit and to us" was the formula which characterized the faith of the early church in the leading of God in their corporate life.

## Interpreting the Bible

THE Baptist position on the authority of the Bible and of creeds is of sufficient importance to warrant further analysis. The early General or Arminian Baptists made their position clear in an article on "Liberty of Conscience" in the "Orthodox Creed" of 1678. They said in substance that because Jesus Christ is the "only Lord of Conscience" by virtue of his having taken away human guilt and set the individual free from the bondage of sin, the enforced obedience to any command, or decree, that is not revealed in, or consonant to his word, in the holy oracles of scripture, is a betraying of the true liberty of conscience. And the requiring of an implicit faith, and an absolute blind obedience, destroys liberty of conscience, and reason also.<sup>3</sup>

The same viewpoint was expressed in the Second London Confession of the Calvinistic Baptists (1677) which was later adopted as the theological expression of the Philadelphia Baptist Association in 1742. The 18th century Baptists appealed to the authority of the Scriptures as understood and interpreted by the community of faith under the guidance of the Holy Spirit.

By the 19th century a shift had come in authority from the believing community seeking together more light from God's Word to the individual. The change was typified by Francis Wayland, president of Brown University, who taught that Scripture was a revelation of God to every individual, who should read it for himself. In this vein he wrote:

It is our essential belief that the Scriptures are a revelation from God . . . to every individual man. They were given to every individual that he might understand them for himself, and the word that is given him will judge him at the great day. It is hence evident that we can have no standards which claim to be of any authority over us.<sup>4</sup>



Thus did Wayland separate the right of private judgment from the correcting influence of the Christian community. From the time of Wayland on, there was little emphasis on confessions of faith.

## The Bible's authority

NEAR the close of the 19th century, President Augustus A. Strong of Rochester Theological Seminary, in his *Outlines of Systematic Theology*, accepted valid insights gained from the historical method of biblical interpretation but defended the authority of the Bible on the basis of the inspiration of the Scriptures. Professor William Newton Clarke of Colgate Seminary, however, surrendered the idea of a unique biblical authority and affirmed the living Christ as his witness.<sup>5</sup>

British Baptists faced similar problems in wrestling with what was meant by biblical authority. In 1888 during a period of theological unrest, John Clifford dealt with the problem in his inaugural address as president of the Baptist Union of Great Britain and Ireland. He said in part:

Give us a Bible about which two opinions are not possible, and we treat it as we do the multiplication table, use it for our grosser needs; but never think of it for the splendid hours of spiritual aspiration and redeeming service. Give us a Book full of truths we can never master, and depths we can never fathom and it is exactly like our human life, and part of it; and as we use it so we are built up in strong convictions and inspiring faiths. . . .

Let the Bible be studied with every appliance of modern criticism, and every result of modern research. Encourage your best young men to give their nights and days to the study of the complex facts of Scripture and Christian history. Sustain strenuous and disciplined preachers in their search for the veritable Word of the Lord. Let every pastor be made to feel that you rejoice when he is more afraid of misrepresenting a single line or a single word of the Bible than of all the anathemas of Christendom. . . .

Worse than useless will it be for us to ban thinking and denounce inquiry; they will simply leave us to utter priestly intolerance to the aged and apathetic.<sup>6</sup>

It has become obvious to many thoughtful Baptists today that one cannot confine authority to the Scriptures alone; because the doctrine of the Holy Spirit obliges us to go beyond the Scriptures into the ongoing life of the people of God. The two must be used together, the Scriptures being the measure of the faithfulness of the church to her Lord. The authority of the Scriptures is complex, involving the Word, the Spirit, the church, culture, and the moment of decision when one reads the Word and becomes obedient to it.

The Bible's authority, according to Walter J. Harrelson, an American Baptist scholar, needs to be understood in

terms of three factors: (1) its being a document of the church, yet normative for the church and its life; (2) its being made alive for the church by the enlivening activity of the Holy Spirit; (3) its derivation of authority from the living Christ. In this context, Harrelson affirms that "the New Testament in its entirety is in a special sense the Creed of the church." For it is the primary statement concerning the Christ who is the foundation-stone of the church. All confessional statements, therefore, are but expressions of what Christians at a specific time and under certain circumstances believe to be the essential faith of the Church Universal. Because they are creations of the church and as such may at times be false witnesses, they must be tested by the norm of Scripture and interpreted in the Spirit.<sup>7</sup>

Baptists have not regularly held to a literal interpretation of the Bible in all respects. For example, Old Testament cultic regulations, the Old Testament sabbath, the practice of ceremonial foot-washing, the religious restraint upon taking a vow, pacifism are only a few of the biblical teachings which have not been accepted as binding by most Baptists. Baptist theologians have considered the Bible as divinely inspired, but not in a manner of divine dictation. For this reason, they do not regard all parts of the Bible as being equally absolute and final. The eminent Southern Baptist educator, E. Y. Mullins, once pointed out that "Jesus expressly rejected the view that all parts of the Bible are equally absolute and final."<sup>8</sup> Augustus H. Strong wrote: "The Bible presents divine truth in human form. . . . The Bible, in spite of its imperfections in matters non-essential to its religious purpose, furnished a safe and sufficient guide to truth and salvation."<sup>9</sup> Even John Roach Straton, the fundamentalist leader in the North, said in 1922:

Whenever reverent and devout scholarship points to a better way through (the Bible's) sacred pages, we will gladly and gratefully follow. But as we look at it in the right way, we see shining through it the glorious and divine face of the Savior of the world. The shadows in the Book and its dim and obscure touches are an essential part of the total effect. And its authority is not arbitrary and artificial, but inspirational and vital.<sup>10</sup>

C. H. Dodd points out that the mystery of revelation is "the mystery of the way in which God uses the imperfect thoughts and feelings, words and deeds of fallible men, to convey eternal truth, both to the men themselves and through them to others."<sup>11</sup> Then he enumerates several grounds for our belief in the Bible's authority: (1) the fact that it contains the utterances of holy men who arose above the limitations of their times; (2) the fact that it records the corporate experience of men led by God which reveals the divine will for mankind; (3) the authentic stamp which the Incarnation (the coming of

God in the flesh in the person of Jesus Christ) gives to it; (4) it bears the authority of history.<sup>12</sup> Dodd concludes with these arresting words:

If the Bible is indeed "the Word of God," it is not as the "last word" on all religious questions, but as the "seminal word" out of which fresh apprehension of truth springs in the mind of man.<sup>13</sup>

## The Holy Spirit and the Bible

BAPTISTS traditionally have given much recognition to the role of the Holy Spirit in the correct interpretation of the Scriptures. Indeed, they believe that every Christian has a responsibility to interpret the Bible for his own life under the guidance of the Holy Spirit; this is what rightly may be called "private interpretation." They also recognize that "public interpretation" is made in the preaching and teaching of the assembled Christian community.

The Christian community has always recognized the necessity for authoritative writings by which the message that God has come in the flesh in the person of Jesus Christ to redeem sinful men should be preserved and transmitted. During the first few centuries of the Christian Era the church carried out a selective process in the formation of the canon. Yet even today the exact boundaries may be debatable. With great men of God, like Martin Luther, calling in question the validity of books like James and Second Peter, we can see the problem. But on the other hand, the great host of Christians feel convinced by the Spirit of God that the canon of Scripture is rightly the norm to which they turn for faith and life. It is the witness of the Spirit in the church that gives such confidence to the people of God as they read the Sacred Writings.

Not only has the Holy Spirit guided the church in the selection of the Scriptures, but he guides Christians in the interpretation of its message. For this we have the verification of such passages as John 14:26, 2 Timothy 1:14, and 2 Timothy 2:15. However, because of the limited backgrounds of individual Christians, it is well to recognize that the corporate conviction of the Spirit's guidance is often safer than the individual's insistence that his interpretation is correct.

## Faith and reason in Biblical interpretation

FAITH and reason are both needed to interpret the Word of God. God mediated his thoughts through rational human beings who spoke in the thought-forms and cultural patterns of their times. They reacted to spiritual truth with the mind as well as the heart; they were influenced by the tensions and problems of their own age. Yet, they were men of God, men with a sensitivity to the will of God, men whose minds and hearts were particularly open

(Continued on page 16)



(Continued from page 15)

to spiritual truth, men whose zeal for the Lord brought them into a working fellowship with God. They were men who were conscious of the moving of the Spirit of God in their lives and in the affairs of the nations. These men were not all alike, nor did they produce work of equal value. Isaiah, Ezekiel, Hosea, and Amos had more to say for God so far as the great redemptive plan of God is concerned than Joshua, Elijah, or Elisha. The apostle Paul stands head and shoulders above James and Jude in his interpretation of the Gospel and the mind of Christ. Yet God used all of them to mediate the good news of his mighty acts for the redemption of mankind.

Reason must also become a partner of faith in the church at study. Reason can discover much knowledge about the times of the Bible writers, about the people to whom they spoke, and about the thought-forms in which they expressed themselves. On the other hand, faith alone can give full illumination to the depth of the basic teachings of the Bible—the Covenant God revealing himself to men, the mystery of the Incarnation, the meaning of the Trinity, the resurrection, and the blessed hope.

A number of helpful principles for effective interpretation of the Bible have been drawn up by a group of Christian scholars from around the world: (1) Be sure that you have the most accurate text of the Scriptures. (2) Determine the meaning of the words and their relationship to each other. (3) Study the historical setting and background of the passage under study. (4) Learn how the passage has been interpreted by students of the Bible down through the centuries. (5) Recognize the personal characteristics of the writer and the operation of the Holy Spirit in his life. (7) Con-

sider the total biblical context of the passage, remembering that every passage belongs to a larger whole. An obscure passage may be understood in the light of one which is less obscure, thus Scripture may be interpreted by Scripture, as our Baptist forebears used to say.<sup>14</sup>

Interpreters of the Bible must give the utmost of reason and faith to their task of witnessing to the revelation of God in Jesus Christ. In the fulfillment of this sacred responsibility the meeting place where the Spirit will be freest to work is at the foot of the Cross. When so arrived at, our confessions will not be instruments for heresy-hunting, but rather, "a proclamation of our central Baptist faith, without frills or subtleties, designed for free and affirmative use by our churches."<sup>15</sup>

<sup>1</sup> Hillyer H. Straton, "Where is Our Authority? A Baptist View," *Anglican Theological Review* (April, 1956), p. 135.

<sup>2</sup> Sydney L. Stealey, ed., *A Baptist Treasury* (New York, 1958), pp. 178, 181-82.

<sup>3</sup> William L. Lumpkin, ed., *Baptist Confessions of Faith* (Philadelphia, 1959), pp. 331-332.

<sup>4</sup> Francis Wayland, *Notes on the Principles and Practices of Baptist Churches* (New York, 1857), p. 14; cited in Winthrop S. Hudson, ed., *Baptist Concepts of the Church* (Philadelphia, 1959), p. 150.

<sup>5</sup> Augustus H. Strong, *Outlines of Systematic Theology* (Philadelphia, 1903), pp. 59-60-82. See also Norman H. Maring, "Baptists and Changing Views of the Bible, 1865-1918," *Foundations*, Vol. I, Nos. 3 and 4 (July and Oct., 1958).

<sup>6</sup> Stealey, ed., *A Baptist Treasury*, pp. 102, 180-81.

<sup>7</sup> Lynn Leavenworth, ed., *Great Themes in Theology* (Philadelphia, 1958), pp. 22, 47-50.

<sup>8</sup> E. Y. Mullins, *The Christian Religion in Its Doctrinal Expression* (Philadelphia, 1917), p. 147.

<sup>9</sup> Strong, *Outlines of Systematic Theology*, pp. 213, 218.

<sup>10</sup> Sermon preached in Calvary Baptist Church, New York City, published in the *Calvary Pulpit*; cited in Leavenworth, ed., *Great Themes in Theology*, p. 27.

<sup>11</sup> C. H. Dodd, *The Authority of the Bible* (Nisbet & Co., 1928 and revised in 1933), p. 17.

<sup>12</sup> *Ibid.*, chaps. 6-13.

<sup>13</sup> *Ibid.*, p. 300.

<sup>14</sup> Alan Richardson and W. Schweitzer, eds., *Biblical Authority for Today* (Philadelphia, 1951), pp. 198-218.

<sup>15</sup> Quotation from Walter J. Harrelson in Leavenworth, ed., *Great Themes in Theology*, p. 52.

## Gifts still run more than in 1961

COOPERATIVE Program receipts at the Southern Baptist Convention treasurer's office are running nearly half a million dollars ahead of 1961 receipts for a four-month span.

Treasurer Porter Routh of Nashville announced January through April, 1962, receipts of \$6,203,249, up \$437,378 over the same four calendar months last year.

April receipts themselves amounted to \$1,562,654 compared with \$1,415,293 in March, 1962, and \$1,499,746 in April, 1961.

Despite this continued increase in dollars, the percentage of increase declined. At the end of March, 1962, Cooperative Program receipts for the SBC agencies were 9.7 percent ahead of 1961's first quarter. At the close of April, they were running only 8.26 percent ahead.

Designations showed increase both in dollar amounts and in percentage of increase. April's income of \$1,307,982 for SBC agencies ran the total for 1962 to date to \$10,391,847, up 12.79 percent over the January-April period for 1961.

At the end of March, comparative figures showed a 12.02 percent rate of increase from 1961 to 1962.

Receipts for both funds totalled \$16,595,097 on April 30. This is 11.05 percent above the collections on April 30, 1961.

Disbursements for the month of April included \$716,633 through the Cooperative Program to the Foreign Mission Board, plus \$587,684 by designations. The 1962 total thus far through both categories for the board is \$12.4 million.

The Home Mission Board received \$252,056 through the Cooperative Program and \$716,490 by designations, reflecting Annie Armstrong Offering collections. Its sum thus far in 1962: \$1,797,070.

Southwestern Seminary got \$104,854 from the Cooperative Program and another \$1,419 by special designation to bring its four-month total to \$419,817, third highest among SBC agencies.

## VACATION AND CAMP TIME

### ARKANSAS BAPTIST HOME FOR CHILDREN

Monticello, Arkansas

WOULD YOU LIKE to have a part in helping one of our children go to a Camp or the Assembly? Cost \$15.00 to \$17.50 each.

WOULD YOU LIKE to have one or more of our children in your home for vacation the first half of August? You may get them July 29, 30 or 31 and bring them back August 16 to 19. Relatives and sponsors are given preference; others when approved by their pastor.

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H. C. Seefeldt,  
Superintendent



BY THE BAPTIST PRESS

## Mrs. Everett Gill, Sr. dies in Virginia

MRS. Emma Williams Gill, 92, Southern Baptist emeritus missionary, died April 18, in Richmond, Va. Funeral services were held in Richmond's First Baptist Church.

Mrs. Gill and her husband, the late Dr. Everett Gill, Sr., represented Southern Baptists in Europe for 35 years before their retirement in 1939. Their son, the late Dr. Everett Gill, Jr., was the Southern Baptist Foreign Mission Board's secretary for Latin America for 12 years.

## Foreign Board reception

MESSENGERS and visitors attending the Southern Baptist Convention meeting in San Francisco, Calif., and others in the area are invited to meet foreign missionaries at a reception to be held by the Foreign Mission Board in Room 301 of the Civic Auditorium, Thursday afternoon, June 7, from 4:15 to 5:45. In addition to the missionaries, several members of the Board's headquarters staff will be on hand to greet guests.

## N. T. in pictures

PUBLICATION of "The New Testament With Pictures," a new, profusely illustrated large-size paperback edition in the King James Version to sell for one dollar, has been announced by the American Bible Society. A similar edition in Spanish has been published simultaneously.

The project required more than ten years to develop and is hailed as a "milestone" by Society officials. The Testament was produced by rotogravure, has 259 pages, eight and one-half by eleven inches, and contains 566 photographs, nine maps and six diagrams to illustrate and clarify various passages in the light of recent archaeological and historical stories. The cover is laminated for durability, of modern design and printed in six colors.



DR. BAKER J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, leads a discussion group during the Board's first orientation conference for Baptist Student Union summer missionaries.

## Summer missionary study

THE Foreign Mission Board held its first orientation conference for Baptist Student Union summer missionaries May 4-5 at Board Headquarters in Richmond, Va. Attending were 26 young people representing 15 state BSU's.

Verne J. Campbell, of Bentonville, will represent the New Mexico BSU in East Africa, where he will assist the missionaries in general evangelistic work. He is

a junior at Eastern New Mexico University, Portales.

C. Alan Tyson, junior at Ouachita College, will represent the Arkansas BSU in Paraguay, where he will do general religious education and evangelistic work. He is the son of Mr. and Mrs. E. F. Tyson, Forrest City.

Calvin Fox is already at work in the Philippines under the sponsorship of the Arkansas BSU.

## 'Tropic of Cancer'

PHILADELPHIA, Pa. (EP)—Should *Tropic of Cancer* be banned? Judge Vincent A. Carroll of Philadelphia County Court thinks so. He has issued a permanent injunction against the sale of the book, labeling it obscene and not entitled to the protection of the First Amendment.

Judge Carroll described the book as "one continuing series of sexual infirmities and abnormalities with each incident depicted in the most degrading and filthy words to be found in our language." He maintained that the book has "no char-

acter development, no story, no plot, no message. Sex is not dirty or obscene except as depicted in this book and others of its ilk."

Asserting that "complete freedom is chaos," the Judge said that the state in protecting its citizens has not only the right but the duty of preventing distribution of the novel.

He warned that if "such lewd and erotic works" were given the protection of the First Amendment, there would indeed be a 'cancer' in our society, which malignancy would surely erode the foundations of morality upon which our nation rests."





MISS GAY McCORMICK

GAY McCORMICK, daughter of Mr. and Mrs. J. I. McCormick, England, is presently serving as Baptist Student Union president at Arkansas State College, Jonesboro. Gay is a senior chemistry major.

President of the Baptist Student Union at Arkansas State Junior College, Beebe, is Felton Dickson, the son of Mr. and Mrs. B. B. Dickson, Campti, La. He is a sophomore music major.—Tom J. Logue, Director.



FELTON DICKSON

The purpose of the Revolving Loan Fund is to make funds available to churches which have difficulty in borrowing from banks and finance companies.

One hundred individuals or institutions will be asked to pledge \$1,000 each with the agreement that the goal of \$100,000 is pledged before any payment is made. Hence, each contributor is assured that his payment of \$1,000 will complete the initial objective of \$100,000 in the Revolving Loan Fund.

Such a fund will make possible financial help to many new and weak churches. It will save the Department of Missions from the necessity of making many outright gifts. It will lead the churches which borrow the funds to establish a definite program of financing their work. It will be a challenge and encouragement to the small churches—knowing that someone has their interest at heart.

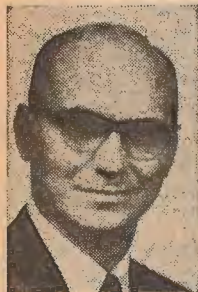
No limit is placed on what anyone may contribute to this Fund. We will accept larger or smaller amounts and you will be notified when the full amount is pledged.

If you so desire, we will receive your gift and hold it in trust until all the amount is secured. — Ed. F. McDonald, Jr., Executive Secretary

## Brotherhood

### State RA camps

TIME for the first Royal Ambassador camp is rapidly approaching. Camp posters, information sheets, and registration forms were mailed to all counselors and pastors some weeks ago.



MR. SEATON

The cost of the camp is \$14.50, including registration fee and insurance. Each camp begins on Monday at 2:30 p.m. and closes at 1 p.m. on Friday. A well-trained staff and counselors are provided for each camp.

Counselors of local chapters need not accompany boys from their chapter. If they desire to do so, arrangements must be made in advance.

Reservations for each of the camps are already coming in. Now is a good time to get your reservation in to insure a place in camp the week you desire. All reservations are received on a first come, first served basis. For Ambassadors, boys age 15-17, there will be only one week of camp. The dates for all camps are:

- Ambassador: June 18-22
- Crusader (age 9-11): July 25-29
- Pioneer (age 12-14): July 9-13
- Crusader: July 16-20
- Pioneer: July 23-27

Make plans now to go for one of these weeks.

If more information is needed, write to the Brotherhood Department, 302 Baptist Building, Little Rock, Ark. —C. H. Seaton, Associate Secretary

## Foundation

### Loan trust fund

THE Baptist Foundation and the Department of Missions of the Arkansas Baptist State Convention are working jointly in the establishing of a Revolving Loan Fund to aid new and weak churches in their building programs.



MR. McDONALD

The initial objective is \$100,000, to be given in 100 units of \$1,000 each by individuals or institutions. The money will be placed with the Baptist Foundation

and loaned to churches upon recommendation of the Department of Missions and approval by the Foundation Board. The rate of interest and length of loans will be determined by the Baptist Foundation Board, but never to exceed the usual interest rate of lending institutions.

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### GA director elected



MISS BETTY HOVIS

ON APRIL 3 the executive board of Arkansas Woman's Missionary Union elected Miss Betty Hovis state director of Girls' Auxiliary.

Miss Hovis is a native of Jackson, Mo., and an alumna of Southeast State Teacher's College, Cape Girardeau, Mo., where she enrolled after several years' experience in the industrial world. During her college years much of her vacation time was spent doing youth work under direction of Missouri WMU. She will assume her duties June 15 after graduation from Southwestern Seminary, Fort Worth, Tex.

Arkansas is the last of the older SBC states to go the "WMU director route" necessitated by specialized promotion for the different age groups enlisted in the organization. When Miss Hovis joins the state WMU staff as GA director, Miss Mary Hutson, who for three years has directed all youth work, will become YWA-Sunbeam Band director. Upon previous action of the executive board, March 1, Mrs. R. E. Hagood became WMS director. Formerly her title was WMU Assistant.

In the early years of organization there were volunteer directors (or secretaries) for each youth organization, but this is the first time the employed staff has included multiple directors.

#### BE ONE OF 51

PROGRAM for the annual session of Woman's Missionary Union, SBC, (see April 19 issue of Arkansas Baptist) will feature many world citizens, including missionaries and denominational leaders. It will open at 9:30 a.m., Monday, June 4, at Civic Auditorium, San Francisco, and close with the Tuesday afternoon session.

Arkansas is entitled to 51 "official" delegates with voting privileges. The first 51 members of Woman's Missionary Union who register will compose

that group. Advance registration may be done Sunday afternoon at the Whitcomb Hotel.

For many years Arkansas has had a full state delegation at annual sessions of WMU, SBC, and will have it again if every WMU member will be faithful in registering.

Be one of 51! — Nancy Cooper, Executive Secretary and Treasurer

### Race Relations

#### Negro camps scheduled

MANY inquiries have been coming into our office concerning our Negro Boys' Camp and Negro Girls' Camp held each year at Aldersgate. Your questions may be very much the same as those from the First Baptist Church in Arkadelphia, and I quote from their letter: "Our women of the First Baptist Church in Arkadelphia are interested in helping



DR. HART

send Negro children to camp this summer. Would you please send us information we will need in order to do this?

"Several questions are in our minds: 1. The Camp dates? 2. What is the deadline on registration? 3. What is the cost per person? 4. Would we know that the child helped would come from the Arkadelphia area?" — Mrs. Sumerlin, WMU Secretary.

We are most grateful for churches who are interested in our encampment program. This was our reply to the WMU First Baptist Church, Arkadelphia:

"The Girls' Camp is to be held June 25-29 and the Boys' Camp is to be July 9-13. Deadline for registration is June 19 for the Girls' Camp and July 3 for Boys' Camp.

"The cost is \$12 per person for the week.

"As to your fourth question—last year 18 Negro children were sent to camp by white churches or church organizations. In each case we suggested, as we do to you, that you contact the pastor or WMU president or some church leader of one or more of your local Negro Churches and have them recommend some boy or girl on the basis of their faithfulness, Christian character, etc. We believe this method serves several purposes: It not only makes it possible for a worthy child to attend the encampment, but it makes for good relationships on the local level.

"Should this suggestion not prove satisfactory, please let us know and we will suggest other ones to you."

We are happy to answer questions concerning our camps. We are expecting great results this year — Clyde Hart, Director, Race Relations

### COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the new paper-back, *The Religion Of A Sound Mind*, published by Broadman Press.)

#### Wife gets crushes

QUESTION: I am thirty-two years old and have been married for twelve years to the most wonderful man in the world. We have three beautiful, intelligent children, a nice home and a good income. My husband, children and I are all Christians and take an active part in all phases of our church program.



DR. HUDSON

My problem is that I am constantly having crushes on older men. No one knows this but me and God. I wouldn't dare discuss it with anyone else. I'm too ashamed.

During the throes of one of these crushes I am so depressed that I am literally sick. When, after much prayer, I finally overcome my feelings I feel as though I had recovered from a serious illness.

Is it medical attention I need or what?

ANSWER: The average doctor, like the average minister, would be just as puzzled by this as you are.

You have an emotional kink (often called a neurotic illness, obsessive-compulsive reaction) and need some kind of counseling psychotherapy. This may be received from a psychiatrist (M.D.), or a clinical psychologist, or a trained pastoral counselor, or a social worker trained in counseling.

If there is a Christian counseling service in your area, such as Midwest Christian Counseling Center in Kansas City or Ozark Christian Counseling Service in Springfield, Missouri, this would be your best resource for evaluation of this problem.

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.)



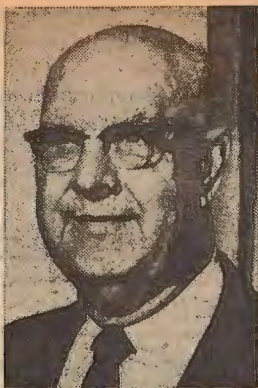
# Middle of the Road

By J. I. COSSEY

Walnut Ridge, Arkansas

Field Representative.

Arkansas Baptist Newsmagazine



MR. COSSEY

**SECRECY.** I have been asked if I could keep a secret. I have been a member of several secret orders. I have kept those secrets.

When some friend whispers into your ears a secret, do you keep it? I have found in my experiences the best way to keep a secret is to forget it. If it cannot be told, why remember it? All things helpful should be remembered and told, others should be forgotten. It is better not to know a thing if it cannot be told.

Benjamin Franklin said, "Three may keep a secret if two of them are dead."

"He who trusts secrets to a servant, makes him his master."—Dryden

"How can we expect another to keep our secret if we cannot keep it ourselves?"—Rochefoucauld.

Guizot said, "The truly wise man should have no keeper of his secret but himself."

"When two friends part they should lock up one another's secrets, and interchange their keys."—Feltham.

"There is as much responsibility in imparting your own secrets, as in keeping those of your neighbor."—Darley.

## Baptist beliefs

# PERSEVERANCE

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

**I**N A statement entitled "The Baptist Faith and Message" adopted by the Southern Baptist Convention in 1925 are the following words under "Perseverance." "All real believers endure to the end. Their continuance in well-doing is the mark which distinguishes them from mere professors. A special Providence cares for them, and they are kept by the power of God through faith unto salvation."

This concept is sometimes called the "security of the believer" or "once saved, always saved." Scripture passages to this effect abound (John 10:28-29; Rom. 5:9-10;

8:30; 9:11, 16). Read John 5:24. Note that the verbs "heareth," "believeth," and "hath" are present tenses. The only future thought is "shall not come into condemnation." Even this verb is a present tense with a future effect. The only past tense is "is passed from death unto life"—the moment one truly believes or trusts in Christ as Saviour. The words "everlasting life" mean "life of the ages" or "age-abiding life." They can mean nothing else.

Ephesians 2:8-10 is worthy of note. Literally, "For by grace have ye been saved through faith..." "Grace" is a gift or un-

merited favor. Note "not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created [an act of God only] in Christ Jesus unto [not by] good works..." "Have ye been saved" is a perfect passive tense meaning an action in the past, done to one by another, which continues and will continue in the future. Redemption in the beginning depends upon what God does, not man. Its permanence likewise depends upon what God has done and continues to do, not man. But note "good works, which God hath before ordained that we should walk in them." Good works are to be the fruit of salvation, but not its root (cf. John 15:16). "By their fruits ye shall know them" (cf. Matt. 7:16, 20).

Perseverance does not mean that all church members will be saved, but all true believers (I John 2:19). Nor does it mean that true believers will never sin again. But sin will not be the habit of their lives (I John 1:6-10). The Lord chastens His own (I Cor. 11:32), but when we repent (Matt. 26:70-75; John 21:15ff.) and confess our sins, He forgives (I John 1:9).

"Falling from grace" (Gal. 5:4; cf. Heb. 12:15) does not mean to lose a salvation which you already have. It means "falling out of works or leaving the sphere of grace for the sphere of law." To seek salvation by works is to fall away from the way of salvation by grace.

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# Buddy by accident



By AGNES M. PHARO

ALL OVER the school ground, children were eating their lunches or playing games in the sunshine, all except Larry. Hank had Larry backed up against the high wire fence.

"Come on. Hand it over," Hank was saying. "Give me your lunch."

Larry tried to squirm away; but the bigger boy suddenly jerked the lunch box out of Larry's hand. He helped himself to the chewy chocolate brownies and the big red apple. Then he ran off to the other end of the playground.

Larry was new in Middleton. He didn't have a real buddy at school, even though everyone looked on him as a hero. Soon after he had come, he had won an award for saving a child who had fallen into the river.

"You think you're pretty good, don't you?" Hank had taunted.

"You could have done the same thing," Larry had answered. "I just happened to get there first."

Hank had given Larry a queer look and had walked away. He had picked on Larry ever since.

Now Larry reached for his sandwich, which was all he had left of his lunch.

Well, anyway, he thought, this is the last day of school. Maybe things will be different next fall.

He knew this was too good to be true. Hank was always picking on someone smaller than himself. No wonder he didn't have any friends.

The first few days of vacation went by and Larry didn't see Hank at all. Not that he was sorry. Then one day he was bicycling out to his uncle's place near the edge of town. The road circled past what Uncle Jim called "the old swimmin' hole." He had gone swimming there when he was a boy.

"Everybody goes to the pool in town nowadays," Uncle Jim said.

This was a beautiful spot, Larry noticed. Trees and bushes grew thickly around the deep pond. Wild flowers nodded in the breeze. Larry pedaled along enjoying the coolness and the sight

of the sun as it filtered down through the leaves.

Suddenly he thought he heard someone call. He wasn't sure. Then he heard it again louder.

"Help"

Instantly, Larry hopped off his bicycle and ran to peer between the bushes edging the pond. Several yards from the bank someone was clinging to a small board and struggling wildly. It was Hank.

"Hang on, I'm coming," called Larry as he peeled off his shirt and trousers.

Hank wasn't easy to handle. He was big and strong, and now he was fighting in panic. He almost pulled Larry under once or twice in spite of Larry's skill. Slowly and deliberately, Larry worked his way to shore with his burden. There he slumped down beside Hank, breathless and shivering.

At last the bigger boy sat up. "Thanks, Larry," he mumbled, running his fingers through his mop of wet hair.

"Don't you know better than to go swimming without a buddy?" asked Larry.

"Me? A buddy?" said Hank. "Who'd go with me? Besides, I wasn't swimming."

"Then what were you doing?" asked Larry.

"I built a raft," the other explained. "It fell apart. It wasn't really finished, but I wanted to try it out."

"That was a crazy thing to do."

"And I can't swim," Hank went on, "at least, not very well. Lucky for me that you can."

"Right," Larry agreed, "and lucky that I came along."

Hank hung his head. "How come you didn't just go on when—when you saw who was out there?"

"That would have been a fine thing to do," Larry snorted. Then sensing the other boy's shame and embarrassment, he added, "Aw, forget it."

Larry pulled on his clothes and started toward his bicycle.

"Wait!" called Hank.

Larry turned slowly.

Hank didn't speak for a long minute. Then he stammered, "I—I need a buddy, Larry."

"Me, too," Larry admitted.

"Then could we . . ." Hank left the question unfinished, but Larry knew what he meant.

"Sure, Hank," he grinned. "I'll teach you to swim really good. You'll learn fast. And later," he added, "we'll build a raft that will hang together, Buddy."

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## God's Wondrous World

### Air-conditioned plants

By THELMA C. CARTER

DO YOU know that when plants are growing, blooming, and harvesting, they are faced with problems of keeping a certain even, cool temperature within themselves? Because of this, plants have their own air-conditioning systems.

Strange but true is the fact that plants become overheated with all the chemical processes going on within. This happens in much the same way an automobile motor becomes hot when it is running continually in hot weather.

In May, June, and July, the months many flowers bloom, plants are constantly seeking moisture in the soil, sky, and air. Nature provides many ways to keep plants from wilting and drying up.

She plants them on mountain slopes and in valleys where running springs and melting snow cools them. Flowers, vines, ferns, among countless hundreds of plants, grow by streams, ponds, and

rivers where they can get moisture.

In the deserts, many plants have their own water storage with which they can survive heat and thirst. Beautiful acres of plants grow in our great oceans. Spring and summer growing seasons come to oceans as they do to land areas. Even in the flowerpots in our homes, tiny hair roots pump water into plants to ease their thirst and heat.

Big trees get water through their countless thousands of leaves and also draw water from the soil. They absorb as much as five hundred to one thousand bucketfuls of water every ten hours in extremely hot times. This helps to prevent wilting. In tropical areas, trees are always drawing cool moisture from the land, sky, and sea breezes.

God created the plants on the earth. He planned for the moisture they would need.

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# Tests of faith

By TERREL GORDON

Pastor, Immanuel Baptist Church, Fayetteville

I John 1:5-10; 2:1-6

May 27, 1962

**D**O you claim to be a Christian? If so, will your claims bear the searchlight of God's word? Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven . . ." Matt. 7:21. Faith, to be true faith, will bear examination. Faith that cannot stand testing is not true faith.



MR. GORDON

Perhaps there never was an age in which there were more tests of various kinds than in our age. We should not be afraid to face up to tests in the area of Christianity. In fact, this is such an important area of life that we should welcome such tests as will give assurance of salvation.

There were those in John's day who were saying that they had a superior knowledge of Christ wherein what they did in the flesh did not affect the spiritual side of life, or vice versa. John came forth to challenge the false ideas of the Gnostics which were creeping into the churches. He set forth some tests whereby one could know with assurance that he was a true follower of the real Jesus.

While we do not have many people who would claim to be Gnostics, still we have many practicing Gnostics who seem to say by their living that what the flesh does has no effect upon the spiritual life. We need to challenge this kind of living where Christian testimony is at stake.

John insists that Jesus is real, and that an individual can know that he knows Jesus in vital union with Him. He sets forth some ideas to test the Christian faith.

## Examine your faith!

**D**O WE walk in darkness while staking our claim to fellowship with Jesus? John says that God, as to His very nature, is light, and that sin is darkness. To claim to have fellowship with Jesus is to claim to have things in common with Jesus. And habitual moral evil belies one's claim to fellowship with Jesus, 1:5-6. God is all light, with no sin, and to have fellowship with Him

through Jesus should move willful sin out of our lives.

Do we see our sins as sin? Is there enough light to make our sins show up where we can see them? The person who says that he never commits sin is measuring by the wrong standard, v 8. In other words, he is not having fellowship with the Light, else such fellowship would make sin glare before him. Note the progress in John's denunciation of the error of the Gnostic who claims that there never is an act of sin in his life. John said first it is a lie to others, v 6; then a lie to one's self, v 8; and finally it makes God a liar, v 10.

Do we confess our sins to God, and as against God? A close study of the New Testament word for 'confess' would be helpful to every child of God. To confess is to "speak the same language as another." If we are in true fellowship with Light He will keep on saying to us each time we sin, "My child you have sinned." And we must be ready to say, "Yes, Father, I have sinned, and I am truly ashamed of it."

The reason there is not more confession of sin is that people who claim to have fellowship with Jesus do not walk close enough to Him for His light, His nature, to reveal sin. True confession should bring true repentance, and it will if we are having genuine fellowship with Jesus.

Do we accept His cleansing from sin, v 9? "If I could just live up to the standards of the Christian life I would not mind taking responsibility." Thus one church member expressed his feelings of a frustrated, defeated life. On the one hand there was the desire to be on the team, while on the other hand there was the desire to hold on to things which prevented the first desire. He was living below standard because he would not let God act in his life. When we truly confess sin, God wholly forgives sin, and we should not carry a guilt complex.

Do we make excuses for our sins, v 10? It is so easy to compare ourselves with others, and to practice dualism. Many professing church members charge their sins to the 'flesh' while upholding the 'spirit.' This is because they do not walk close to the Light Who makes us to see that we are, as individuals, responsible for both the physical and spiritual.

Do we accept the high standard set for us in 2:1? While we live among our

fellowmen it is hard for us to keep our eyes on the goal which Christ has set for us, Matt. 5:48. It is so easy to say that perfection is just a goal, nevertheless is a goal, and we are expected to press toward it if we claim to have fellowship with Jesus. We can find help through our "advocate," but let us not take unfair advantage of this arrangement in excusing ourselves from personal responsibility regarding sin.

Do we believe that Jesus wants to be the atoning sacrifice for all sinful humanity, 2:2? How can one claim to walk in fellowship with the Light and not be concerned about the salvation of lost humanity? It is impossible! "I never feel anything is mine until I have shared it with someone else," said Mrs. Wiggs of the cabbage patch. This is a good Christian philosophy.

Do we try to live by the words of Jesus, 2:3-5? Jesus said, "Let your light shine; Deny self, and follow me; Turn the other cheek; Go the second mile; Come follow; Go tell; As you are going make disciples." These commands should challenge those who claim to have fellowship with Jesus.

## Do we walk with Jesus?

**T**O CLAIM to have fellowship with Jesus is serious business. The one who makes such claims is under certain obligations, 2:6. Jesus walked in purity of conduct. He walked with a sense of fellowship with God. He walked in a realization of divine purpose. He walked with compassion for a lost world. He walked in submission to the sacrifice that was involved in fulfilling the Father's will. And for us to claim to have fellowship with Jesus there should at least be some evidence that we have started out to walk on the same road with Him.

"The reality of faith is tested by conduct. . . . There is enough truth in this lesson to bring about a great spiritual transformation in the lives of individuals, churches, and communities"—if only it is accepted and acted upon. Jesus is real, and any claim to fellowship with Him should stand up under testing.

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Dr. Lawrence Hayes, Director



May 13, 1962

Church	Sunday School	Training Union	Additions
Alma, Kibler Berryville	122	76	1
First	163	77	
Cisco	13		
Freeman Heights	260	110	23
Camden			
Cullendale	443	170	5
First	546	226	16
Crossett, First	563	176	7
El Dorado			
East Main	244	137	2
First	312	200	
Fayetteville, Providence	110	39	
Fisher, First	128	40	
Fordyce First	398	130	
Fort Smith			
Calvary	320	135	
East Side	90	67	3
First	1003	293	9
Missions	472	181	
Grand Avenue	606	208	2
Mission	31		
Oak Cliff	193	110	
Temple	246	117	
Gentry, First	220	63	1
Gravel Ridge, First	180	106	3
Gurdon, Beech Street	197	91	
Harrison, Eagle Heights	260	116	
Heber Springs, First	179	81	
Mission	21		
Hot Springs, Park Place	513	160	2
Huntsville, First	127	47	
Combs Mission	21	15	
Kingston Mission	21	20	
Jacksonville			
First	739	300	9
Marshall Road	96	51	
Second	150	56	
Jonesboro, Central	427	187	
Little Rock			
First	1019	401	26
Berea Chapel	109	80	4
White Rock	31	13	
Immanuel	1199	438	
Forest Tower	26	13	
Kerr	24	13	
Pleasant Hill	89	21	
Rosedale	219	98	3
McGehee, First	425	182	
Chapel	53	30	
Magnolia, Central	654	248	2
Mena, First	336	78	3
Mission	39	29	
North Little Rock			
Baring Cross	745	180	7
Southside Mission	50		
Camp Robinson Mission	56	17	
Highway	227	57	
Levy	550	192	3
Park Hill	737	239	
Rogers, Sunnyside	129	55	
Smackover, First	308	122	
Mission	14	18	
Springdale			
Cauld Avenue	156	77	
Elmdale	96	41	2
First	444	146	2
Tyronza, First	172	63	
Van Buren			
First	405	145	
Oak Grove	191	84	
Second	60	37	

## For the 143rd time!

SPRINGFIELD, Mo. (EP)—Who holds the world's record for reading the Bible? Officials of the Assemblies of God, with headquarters here, are inclined to think that Mrs. Margaret F. Overman, of the Hollister, Calif., Assembly of God Church, may have a rather valid claim.

Now 85, Mrs. Overman is reading the complete Bible for the 143rd time.

Mrs. Overman has been reading the Scriptures nearly every day since she was 14, and now is able to complete the entire Bible four times a year.

In January, 1939 she read the Bible through in two weeks and in 1958 repeated the task 14 times.

May 24, 1962

## Solution

ONE of the men on the job spoke up: "I dug this hole where I was told to, and began to put the dirt back like I was supposed to. But all the dirt won't go back in. What'll I do?"

For a long while the foreman pondered the problem, then he said, "I have it!" Rubbing his chin and still calculating, he remarked, "There is only one thing to do. You'll have to dig the hole deeper."

## Small fry

A LADY was entertaining her friend's small son.

"Are you sure you can cut your meat?" she asked, after watching his struggles.

"Oh, yes," he replied, without looking up from his plate. "We often have it as tough as this at home."

## Gas pains

TWO men, completely disrobed, sat in the doctor's office.

"I only want to have my eyes examined," one complained.

"That's nothing," the other replied. "I came to read the meter."

## Long and short of it

SUPPLY officer: "How does your new uniform fit?"

Recruit: "The jacket isn't bad, but the trousers are just a little loose around the armpits."

## Figures don't lie

A TALKATIVE relative of a pre-teen boy had not visited them for some time and greeted the boy with the standard, "Why the last time I saw you, you were only so high!"

"Yes," the lad agreed, "and you were only so wide."

## Literal translation

TOMMY: "Mom, is it true that we came from dust and will go back to dust?"

Mom: "Yes, dear, that's what the Bible says."

Tommy: "Well, I just looked under the bed, and there's somebody there either coming or going."

## Contributory negligence

BILLY: "Mother, Bobby broke a window."

Mother: "That's terrible. How did he do it?"

Billy: "I threw a rock at him and he ducked."

## Specific request

THE six-year-old boy, separated from his mother in a supermarket, began to call frantically, "Martha! MARTHA! MARTHA!"

That was his mother's name and she came running to him quickly. "But honey!" she admonished, "you shouldn't call me Martha. I'm Mother to you."

"Yes," he answered, "but this store is full of mothers, and I wanted mine."

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**Program leaders**

NASHVILLE—Program leaders for the 36th annual Southern Baptist Student Retreat at Ridgecrest, N. C., have been announced by David K. Alexander, secretary of the Baptist Sunday School Board's Student department, and retreat director. Shown are, l. to r., top: Alexander; and John H. McClanahan, pastor, First Church, Blytheville, Ark., who will address students on a particular aspect of the theme, "The Christian on the Campus," daily. Bottom: Kenneth L. Chafin, associate professor of evangelism, Southwestern Seminary, Ft. Worth, Tex., keynote speaker; and Jimmy R. Allen, director, Baptist General Convention of Texas, Dallas, who will present a lesson each day on Biblical insights into specified areas.

**Student seminar theme**

NASHVILLE—Seminars based on "The Christian Student" will be an integral part of the Southern Baptist Student Retreat June 7-14 at Ridgecrest, N. C., Baptist Assembly. The program is directed by the Student Department of the Baptist Sunday School Board.

Students will choose a seminar among these subjects: "Called to Be a Student," "The Search for Truth," "The Doubts of Man," "The Student and His Church," "The Student Seeking God," "The Student in God's Will," "Christianity MTWThFS," "The Christian Student in the Social Order," "The Student in Politics," "The Christian and the 'Greeks'," "The Student and Creative Christian Disciplines," and "The Student Examines Missionary Opportunity."

Reservations for the Student Retreat may be made through state Baptist student secretaries.

*Beacon Lights  
of Baptist History*  
By BERNES K. SELPH, Th.D.  
Pastor, 1st Baptist Church, Benton

**Convention organized**

BAPTISTS of central and southern Arkansas met at Brownsville church, Tulip, Dallas county, Sept. 21, 1848, to organize a state convention.



DR. SELPH

Saline association, really the mother of the convention, had 72 messengers. Liberty association had four messengers. Only one woman, Mrs. D. Spakes, was present as a messenger.

The year before, Saline association with the Rev. Jacob Pratt, moderator, and Asbury Daniel, clerk, passed a resolution calling for a state organization. Further, the resolution called for much publicity acquainting the Baptists of the state of such a meeting. But distance, roads, and modes of travel affected the attendance.

The Rev. Isaac Perkins of Mine Creek church (now Nashville) was elected president of the body. S. Stevenson served as the first Recording Secretary. Rev. Edward Haynes preached the introductory sermon.

The earliest copy of the constitution available clearly sets forth

the purpose of the organization. "The primary object of this convention shall be to supply the destitute regions within its bounds with the unadulterated word of life and a living ministry, and to aid, by appropriate and scriptural means, all destitute and feeble churches, and also supply the community with such books as may be approved by this body and as may be thought best calculated to communicate information as to the distinctive doctrines and ordinances of the gospel of Christ as received by our denomination."

The outreach of the work was couched in the following: "The convention may whenever consistent with the conditions of the treasury adopt means for the advancement of education and also the cause of Foreign Missions."

The membership was "composed of delegates from Baptist associations, churches and individual contributors, who are members of Baptist churches in good standing." Each association was entitled to five delegates and each church three.

The relationship of the convention to the churches was plainly stated. "It is distinctly understood that this convention shall have no ecclesiastical jurisdiction, nor even act as an advisory council, nor in any way interfere with the constitution of any church or association."

ARKANSAS BAPTIST  
 401 West Capitol  
 Little Rock, Ark.