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May 10, 1962

Arkansas Baptist State Convention

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MAY 10, 1962

Arkansas Baptist
newsmagazine

Personality-possessions

SOMEONE has said, "Personality and possessions cannot be divorced."

Money is possessed because a life is invested in the earning of it. There may be a few people like Mark Twain's daughter, who earns money without investing her life, but the rank-and-file, grass-roots individual must sink his life into long hours of work in order to earn the money necessary for life. In a real sense, an individual's money is his life.

A life is measured by the number of years, months, and days that an individual spends on the earth. Many of the days are sold for money. The position may be one of prestige, the work may be noble and uplifting, but obviously people tie themselves down to a daily grind because of money.

Modern economics is geared to the earning of money, and this makes money talk. If money can say more than the spoken word, (and this is true), then the Christian must be in a position to let God talk to him about his money. Unless he does, money will dictate the policies of his life. When this happens, you find a money-driven, money-possessed, money-stingy, money-grabbing church member that cannot see over or around his selfishness.

There is much more to be said along this line, but the church that does not honestly and fearlessly, with a Christ-like spirit, promote and teach the Bible way of money stewardship is missing a great opportunity. On the other hand, the church that dares to declare the whole truth about Church Finance will take on a new spirit, a new look, and



DR. DOUGLAS

the members will find a new interest to challenge them to do their best. All of these things will bring increased attendance, increased giving, and increased soul-winning.

Money cannot be divorced from the church, because it cannot be divorced from individuals. Personality and possessions reflect each other, and when one lets God talk to him about his money, he lets God control his possessions.—Ralph Douglas, Associate Executive Secretary

"THE responsible church participant is engaged in life's greatest drama—the life of the church at worship, the passion of the church in proclamation, the mind of the church in learning, and the love of the church in service."—David K. Alexander, secretary, Student department, Baptist Sunday School Board, Nashville Tenn.

The Southern Seminary-Carver merger


RAISING the question of women keeping quiet in the churches (I Tim. 2:12), Paul little realized his words would affect the destiny of two great institutions in the twentieth century. For years female students were not permitted to enroll in Southern Seminary. But Paul did not reckon with the dynamic of the noble women of the Southern Baptist Convention, who set about to establish a women's training school in Louisville, Ky. The Woman's Missionary Union Training School was one of the finest agencies of its kind in view of the purpose that brought it into being. (Mid-eastern custom and some shameful heathen temple rituals, e.g., in Corinth, no doubt justified Paul's original words.)

Congratulations are in order to Southern Seminary, and possibly to everyone else associated, on its proposed merger with Carver School of Missions and Social Work (successor to WMU Training School since 1952). The merger will be voted on at this year's Convention in San Francisco, according to news releases. When all seminaries of the Convention began accepting female students, the need for "a" training school for women began receiving comprehensive care in six strategic places. Ladies could prepare to be foreign and home missionaries and meet their future husbands in six schools instead of one.

Surely good will and best wishes for this merger will abound. Seldom do Baptists take a step of this sort, take it according to practical wisdom, and take it decisively. Having served as a trustee of Carver during the days when it was first seeking so earnestly to secure accreditation as a highly specialized school of social work, having a wife who is one of its devoted alumnae, the writer feels keenly about perpetuating the ideals and traditions of this extraordinary institution.

The alumna who suggested that Carver School should become a girls' dormitory to Southern Seminary was surely overlooking, for the moment, its rich heritage. In view of the tremendous work of President Nathan Brooks and his predecessors, the intangibles of the institution should and can be preserved. It would seem unwise to carve Carver instead of merging it with a historic academic stream to which it can add a certain vitality of its own.

Fortunately, Southern Baptists are more advanced in "Missions and Social Work" than many are aware. Now that the struggle for Carver's accreditation is over, Southern Baptists would do well to take a good look at what they already have. For example, all six seminaries are doing excellent work in training people for home and foreign missionary service. Highly specialized linguistic experiments, according to the experience of this writer, is a matter for the colleges, universities, and on-the-mission-field language schools. It would seem that the seminaries should not encroach upon the responsibilities of the colleges—President H. Leo Eddleman of New Orleans Seminary, in *Vision*.



ARKANSAS
Baptist
NEWSMAGAZINE

**ARKANSAS
LARGEST
RELIGIOUS
WEEKLY**

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

May 10, 1962 Volume 61, Number 19

Ouachita College newspaper, yearbook editors chosen



LEE HOLLAWAY



MISS EARLECE HUMPHRIES



MISS ANN ELLIS

NEW PUBLICATION CHIEFS—Lee Hollaway will edit the Ouachita College newspaper, *THE SIGNAL*, during the fall semester; Earlece Humphries and Ann Ellis have been named co-editors of the yearbook, *THE OUACHITONIAN*. [See story on page 10].

Letters to the Editor

THE PEOPLE SPEAK

Needed: witnesses

WE were saved for a purpose. Jesus tells us in Mark 1:17 that we are to be

The Cover



Arkansas Baptist
newsmagazine

Home Mission Board Photo

PSALM 113:9—"... A joyful mother ..."

"The mother's heart is the child's schoolroom." (Henry Ward Beecher)

fishers of men. In Acts 1:8: "And ye shall be witnesses unto me." In John 20:21: "As the Father has sent me, even so send I you."

What is the matter with us? We are lazy, indifferent, self-satisfied. Why should we give up our good times to go out two-by-two and witness to lost souls?

Last year we failed our Lord, and only a few were baptized.

Let me use my church as an example to show what could be done.

We have 46 Deacons. Let's eliminate 15 because of old age. That leaves 31. Ten of these are either teachers, or superintendents.

We have 205 teachers and officers, a total of 226; add the preacher, and minister of education and that gives us 228 people who should be burdened for lost souls.

Now suppose these 228 people won one soul each month. Our Church would baptize 2,736 souls per year.

Yes, it can be done. On the Day of Pentecost 120 people won 3,000 souls, but, they were filled with Power. That is 25 souls per person.

Preachers are failing the Lord, because they are not leading their men to do personal work. So they need to get busy and lead their men in this work.

The day of mass evangelism has gone. We vote to hold a revival, then sit back and expect the preacher to bring a revival. It just won't work. We need to tarry at the Cross in prayer until God gives us power, then go out and tell the good news to lost souls.

If we laymen and preachers will get

on fire for the Lord, and witness, Arkansas Baptists will baptize many souls this year. I hope and pray that we will say with Isaiah, "Here am I send me." —C. E. Precise, Sr., 904 Garland Ave., Hot Springs

(Continued on page 5)

Calvary, Harrisburg to dedicate church

CALVARY Church, Harrisburg, will dedicate its building with Home Coming services May 13.

Calvary was begun as a mission of First Church, Harrisburg, in 1954, and was organized into a church May 10, 1959, with 114 charter members.

Missions pastors were; Rev. J. T. Lamb, Rev. H. L. Ferguson, and Rev. Elynn Heavner. Pastors of the church: Rev. Larry Taylor, Rev. Charles Caery. Present pastor is Rev. Earl C. Edwards.

Calvary now has more than 300 members and is averaging above 200 in Sunday School and above 100 in Training Union. There have been 58 additions during the church year.

Friends and former members are invited to attend the two special services on May 14. Dinner will be served at the church.

Let's get together!

THREE highway bridges span the Arkansas River between Little Rock and North Little Rock, and, as some are now suggesting, there should be a fourth—formed by a firm and uniting handclasp of the two municipalities.

Taking the lead in the movement to merge Little Rock and North Little Rock is the Pulaski County Citizens Council, an organization made up of 100 civic and community leaders from both sides of the river. The Council has announced a long-range campaign which will center on making the people of Little Rock and North Little Rock aware of the many advantages of merging. The goal is to bring the merger about, by the free choice of the people, in from three to five years.

The Council will bring in a nonpartisan, professional staff from outside the state to make an objective study of all the angles, real or imagined, which relate to the proposed merger. Findings of the staff will be made known to the people on both sides of the river. To implement the program, the Council is setting up a budget of \$40,000 per year for the duration of the study.

There might have been a time, in the distant past, when the Arkansas River was a real line of separation and barrier between these two communities. But the river cannot be blamed for the political movement which, in 1903, resulted in the formation of a separate municipality on the north side of the river. (See "How a City Stole Away from Another," *Arkansas Gazette*, April 29, 1962, page 15A.)

Their separate post offices and city governments notwithstanding, Little Rock and North Little Rock are now and have long been one and the same community. But, in the eyes of the world, they are two competing cities. And the capital city of Arkansas, listed as Little Rock, in all the books shows a population of 107,807, as of 1960, instead of the 186,703 it could have reported if North Little Rock had not been listed separately.

The Citizens Council (which, incidentally, should not be confused with the White Citizens Council) points to a number of advantages to be expected from the merger, chief of which would be more economical and efficient government and the creation of a better climate for business and industry.

Some of the Council members have indicated they might like to see the name of the capital city changed to something other than Little Rock. Their reasoning, as reported in the press, was that the word "little" in the city's name has a connotation of smallness. There is the hint, too, that the bad image "Little Rock" has in the world because of past racial strife might be another reason for changing the name.

There will always be a Little Rock, whether the name is changed or not. And, as is true of the names of other cities, this name has many connotations, some good, some not so good. But the way to change a city's bad image is not to change the city's name, but for the people, who give the city its reputation in the first place, to have the attitudes of heart and mind that make them and their city great. The hope of a city's image is not in the city's name but in her people.

This editor, who has his residence in North Little Rock and his office in Little Rock, is gratified at the movement started by the Citizens Council and feels that anything so obviously aiming at the improvement of the Greater Little Rock community should have the support of all the people, most of all the Christians.—ELM

'Freedom Rides North'

"**W**HAT do you think of the 'Freedom Rides North'?" asked a colored Baptist friend the other day.

A pretty good practice for everyone, regardless of color or creed, is to "look a gift horse in the mouth." Before accepting something for nothing that somebody is offering "out of the goodness of his heart," it might be well to check on the would-be donor's heart condition. Usually the real motive of the "helpful" individual or group is not hard to come by.—ELM

The Kentucky Derby

SATURDAY was Derby Day in Louisville and, according to the papers, race fans "wagered" \$1,553,916, the most of it on horses other than Decidedly, the derby winner. Only \$156,395 was bet on this colt, it is reported. Which reminds us of the classic definition of "horse sense"—that quality of mind which keeps horses from betting on human beings.—ELM

Personally speaking

SUNDAY will be Mother's Day, an occasion for everyone who can to make a trek back to the old



home place. Fortunately, indeed, are those who still have Mother, Dad, and brothers and sisters. Few occasions are so enjoyable as family reunions, when loved ones, long scattered, come together for food, fellowship and fun.

One of the pastimes indulged in from time to time is getting down the old family albums or boxes of pictures and looking through them once more. It is rather ironic that, with all the picture-making we engage in today, there are hardly ever any formal family group pictures made, such as was the vogue in the early 1900's.

We smile as we look at the old, stereotyped poses of family groups, with Papa sitting, perhaps holding the baby on his knee, and with Mama standing, with hand on Papa's shoulders, and the rest of the children stacked in. But haven't we swung too far, in getting completely away from formal family groups?

Of course, if there are not two chairs, Papa would let Mama sit today, and he'd stand—or perhaps Papa and Mama would both stand and let the children have the chairs. But the important thing is getting all of the family together and in the right place long enough to be photographed as one group.

The time is so short when families do get together that picture-making, especially if it involves travelling to a photographic studio, can easily be ruled out. But when you consider that any given occasion may be the last time all of the family will be together, you will see the urgency of the picture-making.

Some of you may have been trying for 20 to 30 years to get the family photographed as a unit, only to have someone veto the idea as being "old fashioned." Try again this Mother's Day, or the very first time you are together. Pictures such as this become invaluable as the years pass.—ELM

Letters

(Continued from page 3.)

The McCracken series

I HAVE appreciated reading the Arkansas Baptist, your very splendid news magazine, and I am happy with your thoughtfulness in including the very fine article about Dr. McCracken. It will be a joy to have our Baptist friends share this week with us. [See our issue of May 3, page 15.—ELM]
—Paul McConnell Bumpers, Minister, Pulaski Heights Methodist Church, Little Rock

No trade stamps, please

A NEWSPAPER recently carried the story of a young northern pastor who gave trading stamps for church attendance one Sunday morning.

This is only one indication of a churchly commercialism that has found its way into many churches. Some churches are actually trying to SELL THE GOSPEL OF JESUS CHRIST.

Jesus has been tagged by some preachers as "the world's greatest executive" who chose twelve men from various walks of life and made of them "the world's greatest salesmen."

The parables of Jesus have been acclaimed as "the most powerful bits of advertisement in the business." The Golden Rule has even been called "the ideal of service upon which modern business is based."

Some Christians sound more like high pressure salesmen than soul winners when they speak of salvation—"You can't buy it anywhere. It's free of charge. All I ask you to do is publicly endorse the product (salvation) and the manufacturer (Jesus Christ)."

How different from Jesus' approach to the Christian life! There was no place for mere public endorsement when he said, "If any man will come after me, let him deny himself, take up his cross daily, and follow me" (Lk. 9:23).

Jesus taught that a commitment of one's life to Him demands voluntary, continual death to self. He affirmed the necessity of this experience when he said, "Whosoever doth not bear his cross and come after me, cannot be my disciple" (Lk. 14:27).

Any salesman knows that a product must be attractive before he can sell it. But there is nothing attractive about dying to self. There is nothing "showy" about the "offence of the cross" (Gal. 5:11). There are many spiritual blessings that come to those who commit their lives to Christ. But Jesus never intended to make discipleship easy.

When Christ is presented as a product on the market, some may publicly endorse Him at the front of a church or in a baptistry. But these will soon be added to that long list of "inactive members" who merely "belong" to a church.

Let's take the cross out of the bargain-basement and put it in our lives. The cross is out of place in the show window also. Let us remember that the

blessings of the Christian life are spiritual and that they are not likely to be equated with filling a trading-stamp book.—Tal D. Bonham, Pastor, First Baptist, Marlow, Okla.

'Christocracy'

FOR years I have searched for a definitive word that would best characterize the ideal form of government for a New Testament church. Baptist church polity, for instance, has been referred to as "the purest democracy on earth." But somehow that terminology never quite satisfies. Nor does the corresponding term; Christian democracy, seem sufficient.

The word "democracy" comes from two ancient Greek words meaning "people" (demos) and "might, rule, power" (kratos). Democracy, says Webster's International Dictionary, is "government by the people; a form of government in which the supreme power is retained by the people."

The emphasis in a democracy, however pure, is obvious. It is on the strength, the authority, the rule of the people. The same is true of Christian democracy.

Would it not be better to think of the government of a New Testament church as a "Christocracy"? Such would place the emphasis upon the authority of Christ. His strength, His authority, His power, would be forever the ideal—the first and final appeal in every case.

In a democracy, it is altogether possible for the minority to be far nearer the truth than the majority. I have always felt that when a considerable number of believers, in a given situation, dissent from the views of the majority, there is need for further inquiry, further study, before the matter is finalized.

In our church, through the years, we have never been satisfied with a mere majority opinion in determining procedures. Again and again, matters have been held up for further, prayerful consideration merely because there was a reasonable minority who failed to believe, at the time, in the given procedure. We often refer to such action as putting the matter "on storage" As a result, our congregation has been able to move together, over many a rough terrain. And where we have fallen short of absolute unanimity, in the making of decisions, we have not lacked in Christian understanding.

In a Christocracy, the authority of Christ is forever the goal, the perfect ideal, however poorly attained. It remains the basis of both the immediate and the final appeal. Is the matter in question right, for instance, in the sight of Christ? What would Jesus say? What would Jesus do? To what extent would the proposed course of action advance His kingdom?

Not the authority of the people, but the authority of Christ! Not the will of man, but the will of God!

In a Christocracy, man forever decreases. Christ forever increases.—R. Paul Caudill, Pastor, First Church, Memphis, Tenn.

Mother — irreplaceable treasure

By MRS. J. H. STREET

PURPOSE

While I sat in its deep, cool shade
A leaning, old, wind-crippled tree
Brought this comforting message to me:
God has purpose for all He Made.

—Anna Nash Yarbrough

FEELINGS about mothers are difficult to express. Today we have an aversion to, almost rebellion against, sentimentality. We place a high premium on realism and the genuine.

Alan Beck has said it the way all of us would like to say it in his realistic portrait of a mother, quoted in Vance Hyde's anthology, *Especially for Mother*.

* * *

Little Girls, it is said, are made of sugar and spice and everything nice. By the time all the sugar and spice has worn off, they become mothers and all they have left is everything nice, but that lasts forever.

Still they are all different. Some mothers are chubby while others are little wisps, thin as an April breeze. Some are freckled and husky. Some are loud and others are mousy. Some are Esquimaux, Democrats, secretaries, DAR's, factory workers, Sioux, socialites and Red Cross Ladies, but mostly they are just mothers with husbands to clean up after, children to love and to spank, and houses to turn into homes.

Mothers are the people who sweep out the mountain cabins, run the carpet sweepers in Centerville, plug in the vacuum cleaners in Cedar Rapids, and see that the maids tidy up the apartments on Fifth Avenue. Mothers cook, clean,

wash, mend, dream, punish, wheedle, improvise, cajole, and make things go twice as far as a man ever could. Children are what they read to, listen for, play with, watch over, think about, pray for, worry with, do without because of, and brag to the neighbors about. A bobby pin and gummed tape are Mother's kit of tools; intuition is her college degree; and a new hat is her Declaration of Independence.

All mothers, from the Arctic Circle to the Equator, have the reputation of being wonderful cooks. The older we become and the farther we wander, the more we are convinced that nobody anywhere can make quite as good an apple pie (or jerked walrus goulash) as Mother. Dear old Mother—was she really the cook we thought her to be back in the days when our cast-iron stomachs could digest anything we could chew up?

Mothers are patient souls. Your Mother, in particular, must have been a blue ribbon patience winner when you were young. How else could she have raised such a one as you? Patience alone couldn't have done it; it took many cubic miles of love and lucky for you (lucky for all of us) that a mother's heart is as boundless as the universe itself. Anyone else would have scrubbed our ears, dressed us in our Sunday best, and sent us packing to the nearest orphans home for the first two or three

years of trying to convert a small savage into a civilized boy or girl.

When we were little, Mother was everything to us—the police department, the board of education, the department of public works, the recreation commission, the finance department, the court of correction. She was a busy person. The only reason she wasn't driven out of her mind is because she was a mother with the leadership of Moses, the courage of Daniel, and the patience of Job.

All mothers are beautiful when they are young—remember? Then as the years turn into decades, Mother meets another man besides Dad and this man is Old Father Time. Her fresh beauty changes after she and Old Father Time get to be good friends. There are little cut lines on her thumb and the winds roughen her cheeks (even when she uses all those magic creams). She doesn't carry the grocery bags so jauntily as when you were skipping along by her side. Her once-dancing eyes are tired because they have seen so many, many things. Then one day, Mother looks in the mirror and says to herself, "I am no longer pretty," and it is a sad and lonely day. Mother is seldom wrong, but she was wrong that time. The beauty of mothers is as indestructible as Faith, Hope, and Love because mothers are all these things and more.

Whether she be eighteen or eighty, Mother is an irreplaceable treasure. None other will ever love you half so well or half so foolishly. None other will be so sure you are right, good and worthy. Of course, sometimes she is wrong, but God love her for it and keep her forever in His grace.

* * *

Then there are those "other mothers"—blessed women who are not mothers in any official sense, but have simply "taken a child to raise"...

Remember!

Rosalind Street

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

Confessing by giving

TO GIVE is to confess. When you give food to a hungry man, you make a confession of your concern. When you give a cup of cold water to a thirsty man, and do it in the name of Christ, you confess not just concern but Christian concern.

So, we should not be surprised to find the apostle Paul calling the missions offering a "confession" (II Cor. 9:13). The Greek word *homologia* is regularly translated "confession" in the New Testament. Normally the reference is to a verbal confession of faith.

But the sobering thought here is that there are other ways to confess our faith than merely to mouth the message of Christ. Doubtless that is of paramount importance, for such verbal confession is commanded by Jesus (Mt. 10:32). However, Jesus himself recognized the strong possibility that we may *speak* the word of life yet fail to *live* it. Hence, he condemned those who confess with the mouth that he is Lord but demonstrate by the deed that he isn't (Mt. 7:22-23).

Many Jewish Christians would not concede that Paul's converts were really Christians. It would have been quite natural for these gentile Christians to resent the resentment of the Jews. But, to the contrary, Paul commanded that they send a "confession" to Jerusalem. The confession took the form of a mission offering. It was somewhat of a mission offering in reverse. Normally the folks back home send their offering to the mission field. In this instance the mission stations established by Paul in Ephesus, Thessalonica, Philippi, Corinth, and elsewhere collected a magnificent offering and sent it to the famine starved Jewish Christians "back home" in Jerusalem. This they did in spite of the fact that the ones back home wouldn't even acknowledge

these gentile Christians as brothers in Christ.

So, you see, the offering of the gentile churches was a confession in at least two senses. The offer-

Baptist beliefs

REGENERATION

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

REGENERATION is the work wrought by the Holy Spirit in the unbeliever's heart as the result of conviction, repentance, faith, and conversion. The word "regeneration" occurs only twice in the New Testament. In Matthew 19:28 it has an eschatological sense, referring to the final redemption of the universe. In Titus 3:5 it refers to the redemption of the soul. In this context the phrase is "the washing of regeneration, and renewing of the Holy Ghost (Spirit)". Note that "washing" refers to inner cleansing, not baptism (cf. Eph. 5:26, cleansing "by the word" or word of God). The soul is cleansed of sin and made new or fresh by the Holy Spirit. Had Paul meant "baptism" he could have used that word.



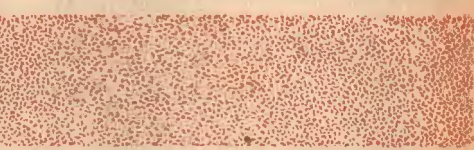
DR. HOBBS

The word "regeneration" literally means "born-again." It is akin to the phrase "born anew" or "from above" in John 3:3. Through regeneration sons of Satan (John 8:44) become sons of God (John

1:12). In Christ we are new creatures or new creations (II Cor. 5:17). We are begotten of God (I Pet. 1:23).

1:12). In Christ we are new creatures or new creations (II Cor. 5:17). We are begotten of God (I Pet. 1:23).

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New Orleans Seminary



1:12). In Christ we are new creatures or new creations (II Cor. 5:17). We are begotten of God (I Pet. 1:23).

In regeneration the penitent believer receives a new nature. This involves a moral and spiritual renewal of the will, aim, and purpose of life. Through regeneration God imparts to us His nature. Thus we are said to be *new creations* (II Cor. 5:17, literal translation).

Inherent in regeneration is man's capacity for God. God made man in His image, an image marred by sin. The capacity remains, but man is incapable of achieving it for himself. Through no merit on man's part God, in an act of grace, renews the image so that we receive "power" (right, privilege; John 1:12) to become sons of God. "Power" means "out of being." So out of His being God imparts His nature to us. It is an act of God, not of man (John 1:13). Since regeneration is by grace, it obviously cannot be produced, aided, or completed by baptism. Baptism is the symbol of the experience, not its source or means (Rom. 6:4-5).

Arkansas All Over



TOP row, l. to r.:
Floyd L. Emmerling, Dave Sellers,
Chas. Thurman Braughton, Mrs.
Harrison H. Smith,
Melvin G. Hampton.

Middle row, l. to r.: Carter Tucker, LaFern Daughterty, Marion H. McManus, Kenneth Ray Everett.

Bottom row, l. to r.: James Frederick Spann, Joan Fay Frisby, Lowell Ledford.

Thirteen Arkansans in Southwestern class

FORT WORTH, Tex. — Baker James Cauthen and Allen W. Graves will deliver major addresses for the spring graduation exercises at Southwestern Seminary, May 14-18.

Dr. Cauthen, executive secretary of the Foreign Mission Board, Richmond, Va., will deliver the commencement address, in Truett Auditorium, May 18, at 9:30 a.m.

Graves, dean of the School of Religious Education at Southern Seminary, Louisville, will be the speaker for the School of Religious Education program in Price Hall Auditorium, May 17 at 8 p.m.

Degrees and diplomas will be presented to approximately 216 students by Robert E. Naylor, president.

The School of Church Music program will feature "The Passion According to St. Matthew" on May 15 at 7:30 p.m. in Truett Auditorium. The oratorio chorus will be directed by Robert Burton, chairman of the department of conducting.

In other graduation activities, President and Mrs. Naylor will be hosts for a reception at the president's home May 14 from 8 p. m. to 9:30 p.m., honoring May and July graduates. The Naylor's will give a lawn party in honor of the May graduates and their families on May 17, from 4 p.m. to 6 p.m.

The following Arkansans are members of the May graduating class:

Charles T. Braughton, M. R. E.,

son of Mr. and Mrs. Virgil L. Braughton, Hot Springs; LaFern Daughterty, M. R. E., daughter of Mrs. Clarence D. Smoot, Marmaduke; Floyd L. Emmerling, B. D., son of Mr. and Mrs. I. E. Nantze, North Little Rock; Kenneth Ray Everett, B. D., El Dorado, son of Henry C. Everett, Spearsville, La.;

Joan F. Frisby, M. R. E., daughter of Mr. and Mrs. C. C. Frisby, Ft. Smith; Melvin G. Hampton, B. D., son of Mr. and Mrs. John G. Hampton, Thornton; Lowell E. Ledford, M.R.E., Ft. Smith, missionary to Peru, son of Mr. and Mrs. Clyde N. Ledford, Bethany, Okla.; Marion Herman McManus, B. D., son of Mr. and Mrs. J. D. McManus, Thornton.

James Frederick Spann, M.C.M. and M. R. E., Mexico, Mo., son of Mr. and Mrs. L. S. Spann, North Little Rock; Dave Lee Sellars, B. D., son of Mr. and Mrs. R. O.

Sellars, Little Rock; Mrs. Harrison H. Smith, A. R. E., daughter of Mrs. Frank Schoeppey, Ft. Smith; and Carter Tucker, B. D., son of Mr. and Mrs. A. O. Tucker, Monticello.

Mena church calls W. T. Byrum as pastor

REV. W. T. Byrum, pastor of First Church, Hazen, for the past four years, has accepted a call from Dallas Avenue Church, Mena.



MR. BYRUM

During Mr. Byrum's ministry at Hazen church attendance reached a record high, the Sunday School achieved the standard of excellence, a brotherhood was organized, the budget doubled and gifts to missions increased 12 per cent.

Mr. Byrum was Caroline Association Sunday School superintendent for three years and was a member of the associational Finance Committee.

His other pastorates have included First Church, Lockesburg; First Church, Augusta; Immanuel Church, Texarkana; and First Church, Idabel, Okla.

He is a graduate of Ouachita College and attended Southwestern Seminary, Ft. Worth. Mrs. Byrum, the former Miss Marcella Taylor of Ft. Smith, is also a Ouachita graduate as are their two sons, Donald, a pharmacist in Arkadelphia, and James, pastor of First Church, Keo. The family also includes a daughter, Laura Sue, 13.

TWENTY one persons were baptized in the new baptistry of First Church, Glenwood, at Sunday evening services April 22. Three others are awaiting baptism, the church reports, all as a result of a recent revival for which Dr. Cecil Sutley was the evangelist and Paul Dodd led the music. Sunday School and Training Union attendance increased more than 25 per cent during a two-week period. Rev. Bobby Denton is pastor.

Coppenger author of student article

NASHVILLE — Raymond A. Coppenger, chairman of the philosophy department, Ouachita College, Arkadelphia, Ark., has contributed an article to the June *Baptist Student*, Southern Baptists' collegiate magazine.

Writing on "Human Worth and Immoral Action," Dr. Coppenger describes pride as the sin "most defacing of God's image in man and the most damaging in its effect upon others." He says it inevitably leads to injustice and sets class against class, race against race, and dogma against dogma.

PASTOR E. Douglas Carver, of First Church, Pampa, Tex., reports five additions to the church, two by baptism and three by letter; one dedication for Christian service; and 150 rededications, in services on Easter Sunday morning with Jimmy Karam, Little Rock layman, as the speaker.

Music-education director sought

PASTOR Fred S. Hollomon, of First Baptist Church, Baxter Springs, Kan., writes that his church is looking for a full-time music and educational director. Anyone qualified and interested should contact him directly.



LEADERS attending a recent Vacation Bible School clinic in the Baptist Building included, l. to r., Rev. C. J. Brooks, pastor of Mt. Carmel Baptist Church, Warren (Consolidated Baptist Convention); Dr. Clyde Hart, director of the Race Relations department of the Arkansas Baptist State Convention; Mrs. Lillie V. Hayes, of First Baptist Church, (Regular Arkansas Baptist Convention), Pine Bluff; and Rev. Robert Crawford, Jr., pastor of Union Baptist Church (Regular Baptist Convention), Conway. Eighteen Negro churches were represented, with an attendance of 59.

Ouachita students to language institutes

FOUR seniors and three 1961 graduates of Ouachita College have been accepted in modern language institutes sponsored by the government for prospective public school teachers of modern languages.

Janet Harper of Little Rock and Nancy Jean Brooks of Ft. Smith have received notice of their acceptance in the Spanish institute at the University of Oklahoma.

June Hines of Prescott and Bonnie Atchinson of Pine Bluff were accepted in the French institute of the University of Oklahoma. Miss Atchinson was graduated in August, 1961.

Billy Mac Baker of Malvern, a 1961 graduate, was accepted in the French institute in Vanderbilt University, while Caroline Woodell, Arkadelphia, also a 1961 graduate, has received notice from the University of Florida.

Rosalie McCarty of Arkadelphia has been accepted in the French institute at the University of Tennessee.

Listed in Who's Who

TWO members of the Ouachita College faculty are listed in the latest edition of "Who's Who in America." They are Dr. Ralph A. Phelps, Jr., president, and Dr. Gerald Forbes, chairman of the history department.

Dr. Phelps has been president of Ouachita since 1953. Previously he served as a professor at Southwestern Theological Seminary in Fort Worth and as a pastor in Texas churches. He holds A. B. and M. A. degrees from Baylor and Th. M. and Th. D. degrees from Southwestern Seminary.

Dr. Forbes came to Ouachita this year after being employed as a civilian historian for the 15th Air Force. He served as professor of history and journalism at Northeastern Oklahoma State College during 1938-43, and as head of the journalism department at the University of Mississippi 1947-56, and at San Jose State College during 1956-59. He holds A. B., M. A., and Ph. D. degrees from the University of Oklahoma.

Ouachitonians join Peace Corps



MISS LEILA CHAVEZ



JIM PAT BATSON

TWO Ouachita College seniors have been accepted for work in the Peace Corps. They are Lela Chavez, Norwalk, Calif., and Jim Pat Batson, Arkadelphia.

Miss Chavez, whose native tongue is Spanish, will begin training June 14 at Cornell University or in Puerto Rico. The training, to last three months, will include study of the language, customs, geography, and history of the country, plus physical and mental preparation.

In Peru she will work with the Peace Corps in aiding a Peruvian agency set up to determine if and how the Indian can be integrated into modern Peruvian society. This project was begun by an anthropological team from Cornell University a decade ago.

At Ouachita, Miss Chavez is a member of Gamma Phi social club, Pi Kappa Delta, the Baptist Student Union executive council, and is a senior senator.

She has been a member of the tennis team, the newspaper staff, and the debate team. She was elected to Who's Who Among Students in American Colleges and Universities. She is currently practicing teaching history in Hot Springs.

Batson will teach in Ethiopia. An art major, he is also practicing

teaching in Hot Springs. He is a member of the Alpha Rho Tau honorary art club at Ouachita. He is past president of Alpha Omega Eta social club and is a member of the O. C. Bailey dormitory council.

He will begin three months training June 25 either in the United States or Puerto Rico.

Ouachita editors named

[See pictures on page 3.]

PUBLICATION heads for the campus newspaper and the yearbook were selected recently by the publication board of Ouachita College.

Named editor of the newspaper *The Signal*, for the fall semester, was Lee Hollaway, whose parents are Baptist missionaries in Tokyo. Chosen co-editors of the yearbook, *The Ouachitonian*, were Earle Humphries, Little Rock, and Ann Ellis, Jacksonville. Selected as business managers were Pat Hood, Arkadelphia, for *The Signal* and Brian Nelson, Lonoke, for *The Ouachitonian*.

Hollaway edited the newspaper in the American high school in Japan and served as news editor an additional year. He is a sophomore English major and plans to go into religious journalism. He will be eligible to seek re-election for the spring semester.

Miss Humphries served as editor of the 1961 *Pix*, the Little Rock Central High School yearbook, and was editor of the organizations section of *The Ouachitonian* the past year.

Miss Ellis was editor of the 1961 Jacksonville High School yearbook and was section editor and secretary for the 1961 *Ouachitonian*. Both are journalism majors.

Miss Hood, a journalism major, served as Page 3 editor of *The Signal* the past year, while Nelson, a religion major, was editor of *The Ouachitonian* and assistant editor the previous year. Miss Hood is a sophomore and Nelson is a junior.

Revivals

FIRST Church, El Paso, Ernest Anderson, pastor; April 2-7 with Rev. Walter K. Ayers, evangelist; five professions of faith, three for baptism.

MORTON Church, Robert Taylor, pastor; Mar. 26-31 with Rev. Max L. Taylor, pastor, Fair Oaks Church, evangelist; 15 by baptism, one by letter, several rededications.

TOWSON Avenue Church, Ft. Smith, Harlan Abel, pastor; Rev. A. M. Stone, pastor, North Waco Church, Waco, Tex., evangelist; 10 by baptism, seven by letter; 50 rededications.

SPRADLING Church, Ft. Smith, Henry M. Evans, pastor; April 22-29 with Rev. Bob W. Meggs, pastor, Holley Springs Church, Hermitage, evangelist; Paul D. Parker, Spradling music director, music; 18 by baptism, five by letter, two for full time service.

FIRST Church, Stuttgart, D. B. Bledsoe, pastor; Rev. James Hill, pastor, Central Church, Hot Springs, evangelist; First Church Music Minister Dale Keeton and Education Minister Silas Johnson, music; revival closed April 29 with all-time record attendance of 468 in Sunday School. There were 14 additions by baptism, and 12 by letter.

EAST End Church, Little Rock, Gene W. Welch, pastor; April 22-29 with Rev. H. W. Ryan, Little Rock, evangelist; Raymond Bull,

Ironton, music; 24 additions by baptism, six by letter; 67 rededications.

CALVARY Church, North Little Rock, William Philliber, pastor; April 15-22 with Pastor Philliber evangelist; Mel Mintz, music; 32 additions with 17 for baptism; new Sunday School record attendance of 588.

FIRST Church, Parkin, Ray Y. Langley, pastor; April 15-22 with Rev. Bailey Smith, senior at Ouachita College, evangelist; Harry Fondren, Forrest City, student at Baptist University, Corpus Christi, Tex., music; 12 professions of faith, one addition by letter.

CENTRAL Church, Jonesboro, Curtis L. Mathis, pastor; Mar. 25-April 1 with Jimmy O'Quinn, Toccoa, Ga., evangelist; 24 additions by baptism, 14 by letter.

ANDERSON Church, Rt. 1 Hope, Kelly Tingle, pastor; Mar. 7-13 with Rev. Dexter Blevins, pastor, Park Place Church, Hot Springs, evangelist; two by letter, four for baptism, eight rededications.

CENTRAL Church, Magnolia, Loyd L. Hunnicutt, pastor; April 1-8 with Rev. Ed. F. McDonald, evangelist; Don Edmondson, Central Church music minister, music; nine by baptism, five by letter.



REITA Parker, Bill McHughes and Jay Lucas, in scene from "How the Great Guest Came," one-act drama presented recently at First Church, Little Rock, by the newly organized Baptist Players.

Drama group at L.R. First Church

FIRST CHURCH, Little Rock, under the direction of Youth Director Dan Dipert, has organized The Baptist Players. Besides doing major plays throughout the year, the group will meet for a systematic study of the various aspects of drama. Periodic workshops are planned.

Miss Jeanine Downing has been elected president of the Players.

Other officers are Bill McHughes, vice president; Miss Reita Parker, secretary; and Eddie Otto, business manager.

The Players recently presented as their production, "How the Great Guest Came," by Lionel Adams, a drama dealing with a shoe cobbler who had a dream that the Saviour would visit him and be his guest.

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Mrs. Rebie Marks, Monticello, Arkansas. "I received your check for my stay at the hospital. Do you know what it meant for you to be so prompt? Five policyholders were just waiting to see if you would pay off, and I am glad you did. I never had any kind of insurance before and I did not know how to go about collecting it, so you saved the day. Thanks a million."

Mrs. Roberta Ball, Parkin, Arkansas. "I want to thank you a lot. My daughter was admitted to the hospital about two weeks after I got my policy, and I am so pleased to get a check for her stay in the hospital."

Mr. James Gilbreth, Colt, Arkansas. "Thanks so much for the way you handled my claim. It was indeed a comfort to have such protection."

Elizabeth O'Glee, Taylor, Arkansas. "I can't say enough in praise of your Company. You are prompt and do exactly as you promise. I tell all my friends about you and I would like to have some applications to pass on to others."

Mrs. Eloise M. Morris, Conway, Arkansas. "Thank you for my check. This is really my first time in a hospital since 1925, and knowing I have this policy with your fine company was a comforting thought."

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 City _____ Zone _____ State _____
 Date of Birth: Month _____ Day _____ Year _____ Height _____ Weight _____
 My occupation is _____
 My beneficiary is _____ Relationship _____
 I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes _____ No _____
 If so, give details, stating person affected, cause, date, name and address of attending physician and whether fully recovered: _____

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: X
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Ouachita Tigers prepare for AIC meet



Ouachita College Photo

TRACK TEAM—First row, l. to r.: Calvin Stackhouse, Wayne Haver, Ronnie Elia, Jerry Christian, Robert Thompson, Willie Davis, Gary Malesky, David Booth, Eddie King, Lonnie Wagner, and Bert Creasey.

Second row, l. to r.: Bill Shamburger, Jimmy Jackson, Barry Spigener, Bob McClung, Lowell Heldebrand, Johnny Ford, Paul Rogers, Johnny Owens, and Billy Heaton.

DAVID Booth, junior sprinter from Hazen, will lead the Ouachita College Tigers in quest of individual honors at the Arkansas Intercollegiate Conference track meet Monday and Tuesday, May 14-15, at the Arkansas A&M track.

Recording the best times of his career, Booth recently tied three AIC records in winning the 100 in 9.8, the 220 in 21.5, and the 440 in 48.9. In 1960 he set an all-time high individual performance in the state meet by leading the Tigers to the championship with 17½ points. He has beaten the highly publicized Wilbur and Don Owen of Arkansas State Teachers in the dashes several times this year.

Bert Creasey, a Ouachita junior from Hot Springs, has pole vaulted 13-6, some five inches more than the AIC record, while Bob McClung, junior from Hot Springs, has broad jumped 22-8 ½ for the best leap in the conference. Wayne Haver, a sophomore from North Little Rock, has raced the 120-yard high hurdles in 15.8 and won the pre-conference meet.

Ouachita's sprint relay teams will be hampered by the loss of Calvin Stackhouse, junior from Hughes, because of a pulled muscle, but should be in contention, with McClung running in Stackhouse's

place. Roy Rowe, junior from Hope, will offer competition in the shot put, while Bill Baldrige, junior from North Little Rock, will throw the discus. Lowell Heldebrand, senior from Camden, will run the 880.

OBC basketball lettermen

COACH Bill Vining has announced 11 basketball lettermen for the Ouachita College Tigers, District 17 NAIA champions.

The only senior and four-year letterman is Phil Franz, Thayer, Mo. Three-year lettermen are juniors: Wayne Davenport, North Little Rock, and Wendell Bryant, Donaldson. Davenport scored 515 points in 29 games this year and was a second-team AIC selection.

James Carney, sophomore from Bono, is the lone two-year letterman.

Players receiving their first letters are: sophomore Bill Heaton, Hot Springs, and freshmen Doyle Barks and David Kossover of England, Jerry Cash, of Valley Springs, Leon Clements of Kingsland, Bill Neal of Du Quoin, Ill., and Joe Franz, of Thayer, Mo.

Vining also revealed the names of two more prospective basketball players signed to a letter of intent. They are Larry Bone, 6-0, all-dis-

trict player from Batesville, and Johnny Heard, 6-1, all-stater from Valley Springs.

Concord Association

By Jay W. C. Moore

NORMAN Lerch, pastor of First Church, Booneville, drove to Orlando, Fla., recently to perform the ordinance of baptism for his father, C. A. Lerch, 83, his sister, Mrs. Herbert Pitts, 57, and her husband, 65. The services were conducted in the Highland Park Baptist Church where G. H. Cole, Jr., is the pastor.

The father was very skeptical about the Bible, God, Christ and salvation when Norman entered the ministry at the age of 20, as this son and another preacher son witnessed to him along with other Christians in the family.

It seems the Holy Spirit used, of all things, a six-page letter as the final contribution to the salvation of this 83-year-old father which took place in April of this year. The letter was written by a grandson, Everett Clayton Lerch, a young preacher.

IN commemoration of the 40th anniversary of Trinity Church, Ft. Smith, a home-coming service was conducted on a recent Sunday. Rev. Murl Walker, pastor of Oak Cliff Church, was the featured speaker during the all-day observation.

In 1920 the Bethlehem Church (now Northside) sent Mr. and Mrs. I. N. Mulkey as missionaries to the Mussett section of Ft. Smith. For two years the group met in homes through the winter months and in brush arbors in the summers.

The church has come from a small, one-room building in 1922 to a church plant valued at \$200,000. The membership has grown from 36 to 867.

Some of the men serving as pastors of the church, which was originally known as Oak Grove, were Mitchell, White, Magee, Crabtree, Crawford, Blankenship, Lloyd Hunnicutt, Warren Clark, H. E. Marsh, W. A. Crow, P. J. Crowder and the present pastor, Mason Bondurant.

During the nine-year ministry of Pastor Bondurant, there has been an increase in value of property from \$100,000 to \$200,000; Sunday School enrollment has grown from 317 to 600; and church membership from 497 to 867.

During the past 40 years the church has ordained and licensed 12 ministers.

Although the church is located in one of the older residential sections of the city, large new additions have been developed west and north of the church plant from which the church does and can draw.

BLUFF Avenue Church, Ft. Smith, broke ground recently for a new auditorium, 54 x 106 feet, which will cost \$75,000. It will have seating capacity of 500 and will contain two Sunday School departments and offices for pastor, secretary and educational director.

This is the first of four units which will eventually cost a quarter of a million dollars.

The day the ground was broken

all records were broken in Sunday School with an attendance of 376.

F. G. Clay, senior deacon, turned the spade of sod where the building will stand. Children at the service, representing the future leaders in the church, used miniature shovels in helping to break the ground.

C. D. Peoples is the pastor.

Revivals

FIRST Church, Eureka Springs, Gerald Jackson, pastor; April 22-29 with Myron Dillo, evangelist; R. E. Fowler, music; three additions, two by letter, one for baptism.

GRANDVIEW Church, Berryville, Noel Tanner, pastor; April 15-22 with Pastor Tanner, evangelist; R. E. Fowler, music; two by letter, one other profession of faith.

FIRST Church, Berryville, Carl M. Overton, pastor; April 15-29 with Dr. S. L. Harris, evangelist; Carroll Evans, music; 18 additions, 10 for baptism, eight by letter, two for special service.

**Southern Baptist
book reviewer says**

"One of the most readable, down-to-earth biographies this reviewer has read on Bach. . . . should be added to church, school, and public library catalogs for music appreciation reading and emphasis."—Loren R. Williams, Ed., *Church Music Materials*, Baptist S.S. Board. \$3.25

The MUSIC MASTER
the story of Johann Sebastian Bach
By Theodore J. Kleinhaus



AT YOUR BAPTIST BOOK STORE

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GROUND BREAKING—At Bluff Avenue Church, Ft. Smith, Easter morning for a new sanctuary, first of four units in a 12-year, \$250,000 building program.

L. to r.: Pastor C. D. Peoples, Deacons Carl Beckerdite, Gene Coleman, Frank Schoeppe, Charles Butler, Harry Milam, Bill Trisler, Harvey Wells, F. G. Clay, R. D. Yarberry, and Chairman of Deacons D. O. Shaver.



EASTER Sunday baptizing: Pastor Johnson Evans, of First Church, Norfolk, baptized some of the 53 who joined his church by baptism during revival April 8-21, with the pastor preaching. Additions totaled 58, five joining by letter. (Baptizing was in an arm of Norfolk Lake, just above the dam at Norfolk.)

SBC News & Notes

BY THE BAPTIST PRESS

New Baptist college sets ground breaking

HOUSTON Baptist College will break ground for its first building, May 20.

The college includes in the first phase of its building program an administration - classroom building, a student center and a Bible building.

Governor Price Daniels and Dr. T. A. Patterson, secretary of the Baptist General Convention of Texas, will be the principal speakers. Dr. W. E. Denham, Jr., president of the Board of Trustees, will preside.

The college will open in September, 1963, at which time it hopes to enroll 400 freshmen, leaders have announced.

During the time the college is seeking a president, Dr. H. D. Bruce, president emeritus of East Texas Baptist College, is serving as executive officer.

Missionaries meet

THE associational, city, district and area missionaries of the Southern Baptist Convention will meet June 4 at 5:30 p.m. in San Francisco in the Third Floor Banquet Room, Clinton's Cafeteria, 1059 Market Street.

Rev. W. J. Carswell, Savannah, Ga., chairman; Rev. Glenn A. Tommey, Jefferson City, Tenn., and Rev. Marshall G. Mines, Dale City, Calif., have arranged a program which includes an address by John Jeter Hurt, Jr., editor, *The Christian Index*, Atlanta, Ga.

Lottie Moon gifts

BOOKS on the 1961 Lottie Moon Christmas Offering closed May 1 with a total of \$9,315,754.78. This represents an increase of \$1,077,283.71, or 13.08 per cent, over the 1960 total of \$8,238,471.07. Any additional Lottie Moon funds received by the Foreign Mission Board will be counted on the 1962 offering.

Prudens on tour

DR. EDWARD Hughes Pruden, pastor of the First Baptist Church of Washington, D. C., has just left for Europe where he will be guest speaker at several U. S. Army installations in England, France, Germany and Italy, in connection with the annual rallies conducted by The Men of the Chapel.

In consideration of his recent 25th anniversary as pastor of the Washington church, the congregation has granted Dr. Pruden a sabbatical leave of four months so that Dr. and Mrs. Pruden, and their son Edward, may spend the summer in Europe following the missions to service men which will occupy most of May.

In late August, Dr. Pruden will conclude his European holiday by attending the Executive Committee meeting of the Baptist World Alliance of which he is a member. This meeting will be held in Oslo, Norway.

Cuban work difficult

"THE work in Cuba is difficult, but we find a real hunger for the gospel."

With these words, Herbert Caudill of Havana, superintendent of missions for Southern Baptists in Cuba, characterized the recent sessions of two separate Baptist conventions meeting on the island.

Baptists in Cuba are divided into conventions, east and west, with American Baptists sponsoring the Eastern Convention and Southern Baptists, through their Home Mission Board, sponsoring the Western Convention.

Caudill attended both meetings, held in the middle of April, and found similar opportunities and problems.

Both conventions, he reported, are having space problems, with more people than buildings. Each also is having difficulty in getting literature. "Few of our churches had Sunday School literature for the first quarter of the year," Caudill said.

Newspaper questions school prayer policy

DAILY recitation of the Lord's Prayer in Washington, D. C., public schools has been challenged by a Washington newspaper.

In an editorial, the *Washington Post* questioned the Bible reading and daily recitation of the Lord's Prayer required in the Washington area public schools. This practice, the paper said, raises constitutional, policy and religious questions.

Earlier this year the Jewish Community Council of Greater Washington asked school boards to prohibit religious observances in public schools. The request included the District of Columbia and six suburban areas in Virginia and Maryland.

The *Washington Post* editorial, referring to the defense of the practice by the school superintendent, Carl Hansen, proposed to leave the constitutional question in the hands of the Supreme Court, which already has such a case under consideration.

First Spanish revival

SIX-month-old Immanuel Baptist Church, Madrid, Spain, held its first revival April 8-15, with Dr. Grayson C. Tennison, Southern Baptist missionary to Portugal, doing the preaching, and Bob Robinson, a schoolteacher from Oklahoma now living in Spain, directing the music.

Visible results included seven professions of faith, seven rededications, and two commitments to special Christian service. The superintendent of the Sunday School made public his decision to become a minister of the gospel, saying that he had felt God's call for some time.

Evangelists cancel Convention breakfast

THE annual breakfast sponsored by the Southern Baptist Evangelists Conference and scheduled during the Southern Baptist Convention at San Francisco has been cancelled, Robert G. Lee, president, has announced. The next meeting of the evangelists will be held in Kansas City in May, 1963, during the Southern Baptist Convention, Lee said.

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This "do it yourself" project gives you an opportunity to earn church study course credit through the home study plan during the summer. The books chosen are interesting and easy to understand.

This summer the titles in the Operation Home Study plan are:

. . . for Adults and Young People

KNOW YOUR HYMNS

by Edmond Keith and Gaye McGlothlen

This hymn study includes authors, composers, the hymn's message, and other background information. (6c) \$1.00

CHURCH PUBLIC RELATIONS AT WORK

by Gomer Lesch

Emphasizes that each member has a responsibility for church public relations. (6c) 75¢

WE SOUTHERN BAPTISTS

by Norman W. Cox

The dean of Southern Baptist historians surveys the denomination and its distinctives. (6c) 75¢

STUDIES IN PHILIPPIANS

by Ralph A. Herring

A personal yet scholarly treatment of Paul's letter to the Philippians. (6c) 75¢

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Reveals factors within an individual and his environment of which a leader should be aware. (26h) 75¢

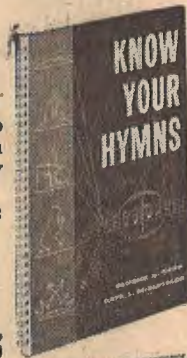
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GIVING STRENGTH TO
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Brotherhood

'Seek ye first . . .'

IT seems invariably to be true that when a man puts God first, those things which pertain to life, to living and making a living, to human relationships, and to the proper and effective use of time, all fall into their proper places. For a man to put God into any place other than first place can lead but to chaos.

God is a God of order. His command to His children is "Let all things be done decently and in order" (1 Cor. 15:33).

How often the writer finds Christian men, women, boys, and girls, living in confusion, doing little or nothing for their Lord because they have put the things of this world before God; and this means simply that they are leaving God out. Such people have lost their sense of true values. They are living for time and not for eternity (2 Corinthians 4:18). They are scattering and not gathering; and their lives are counting against their Lord who has bought them with His own blood (Matt. 12:30).

A Christian who puts God first will come to a time in life when the business of making a living will become of little or no concern at all. And he will receive from God the wisdom to make all that he does count for the advancement of God's work on this earth. Such a Christian will become a soul-winner, because he will grow into the knowledge that his life will bring the most glory to God if he makes his life count in setting forward the very purpose for which Jesus gave His life.

Men, let's let God have in our lives the place He wants and must have if we are to be faithful to Him: First place! "Seek ye first . . ." (Matt. 6:33).
—Nelson Tull, Secretary



MR. TULL

Religious Education

More about Siloam

THERE ARE several things which need to be brought to the attention of those interested in Siloam Assemblies this year:



MR. ELLIFF

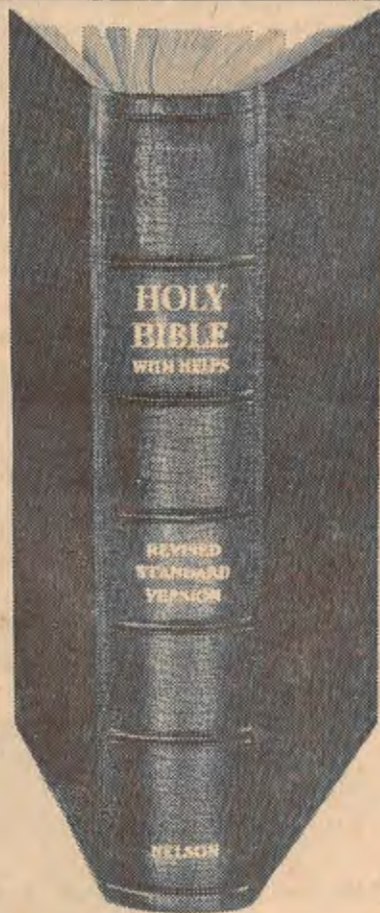
First, we need good, mature, adults for boy and girl dormitory counselors. We also need several waiters or waitresses. They should be settled and dedicated young people about 16 years of age. For these services the person's registration, room, meals and in-

surance would be furnished. Write personally about this.

Second, families attending Siloam will be given preference on our accommodations, provided you reserve soon. Our faculty and Baptist Building staff will be provided for "off grounds" if necessary so that you can have the best of our facilities. Please do reserve as quickly as possible so that we may figure our "off ground" needs.

Third, we again want to call attention to the special family rates for our cabins. While these lack individual bath and rest room facilities (they are nearby), they have been used for years as acceptable accommodations.

And, last, let me remind you to pray daily that Siloam will be a great spiritual experience for all who attend this year.—J. T. Elliff, Director



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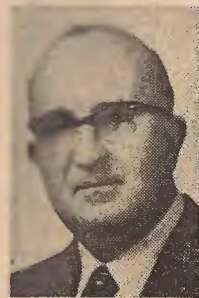
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Thoughts on missions

AN ASSOCIATIONAL missionary made a remark a few days ago that impressed me. We were talking about a certain church and its opportunity to sponsor a mission. The comment of the missionary that impressed me was "That church is not spiritually strong enough to sponsor a mission."



DR. CALDWELL

The numerical and financial strength of the church is far greater than many churches which are sponsoring mission stations. So, his statement, "not spiritually strong enough," caused me to do some thinking. After all it is not money that determines whether or not a church goes out beyond its own walls to sponsor services in another area—it is spirit. Only a spiritually minded congregation gets enthusiastic about missions.

When the spiritual fervor of the church is deepened; when the members get a compassion for "others," who are unreached; when a church gets more interested in the Kingdom than their own records, then and only then, will they sponsor a mission in the right spirit and with the proper support. Yes, a church must be strong spiritually if it's to do a good job in local missions. A little minority of spiritually minded members can't do much until the entire church develops a deep spirituality.

One cold, blustery day I looked over some possible mission sites with a missionary and a pastor. The pastor and his church were interested in starting a mission in a particular area. Well, the mission is in operation today in a dwelling and property costing \$25,000 has been purchased where a mission building will be erected. The church is sponsoring five missions. It is a spiritually minded church led by a spiritually minded pastor.—C. W. Caldwell, Superintendent

Sunday School

Elementary workshops

OUR BOYS and girls deserve the best. No one would disagree with that statement. It has been said, "The hope of the child is in the church, the hope of the church is in the child." With this in mind it is our responsibility to bring the child under the teaching of the word; it is so doing to have trained workmen to teach the child.

What is an Elementary Workshop? Our Elementary de-



MRS. HUMPHREY

partments are for the children from birth through eight years of age. Therefore, an Elementary Workshop would be the bringing together of workers to train in using the materials suggested to arrive at the most desired results for this age group. It is our aim to employ the latest and proven methods in teaching our boys and girls. We might use the motto, "Take what the child knows about and teach him what we want him to know."

Dr. W. L. Howse has said, "If hearing were learning, we would all be geniuses."

The retention of facts is not learning in its fullest sense. It has been proven a child learns 10 percent of what he hears, 50 percent of what he sees and 90 percent of what he does. Only when facts can be applied in the child's life are they meaningful. It is through the Workshop we as leaders learn to make spiritual teaching effective, as it must be an inseparable part of the activities of the child as he uses the tangible materials.

The use of songs, Bible verses, religious conversation, prayer and worship, is interwoven into the use of the tangible materials. When we come together to study and discuss methods we are more able to put into practice this teaching through the interwoven activities.

I have said all of this to say your State Sunday School Department is at your service to help plan for Elementary



RECORDS in attendance and enthusiasm will be made by 308,682 members of 33,145 Girls' Auxiliaries during Girls' Auxiliary Focus Week this year.

Designed primarily to focus the attention of the church on this missionary organization for girls, the week also brings opportunity for girls to re-examine the purposes of Girls' Auxiliary and to participate in a well-planned program of mission study and service.

Workshops in your churches. We have had some such weeks which have proven very effective. Write us concerning details.—Mary Emma Humphrey, Elementary Director.

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Middle of the Road



MR. COSSEY

By J. I. COSSEY

Walnut Ridge, Arkansas

Field Representative,

Arkansas Baptist Newsmagazine

The Fighting Elder, Andrew Pickens (1739-1817), by Alice Noble Waring, U. of South Carolina Press, Columbia, S. C., 1962, \$6

Author Waring, is, with her husband, Albert L. Waring, an Arkansan by choice. The Warings live in Hughes, where they are members of the Presbyterian Church. Mrs. Waring is a native of Mississippi and was educated at Mississippi Southern and Mississippi State College for Women. She was for many years a school teacher.

Largely through a description of the actions of Andrew Pickens, one of the three great partisan generals of South Carolina in the Revolutionary War, Mrs. Waring produces a "full-length portrait" of the early American patriot. Her careful delineation of the Revolutionary times makes this a valuable book for students of history.

Faith Healing: Fact or Fiction? by John Pitts, Fleming H. Revell, 1961, \$3

Author Pitts, writing from the wheelchair to which he is permanently confined, believes none the less in faith healing, but is not ready to rule out medical science as a vital and important factor in the healing process.

"Doctors and clergy can work together as individuals, and there are many cases in which they do," he states in his closing chapter. "They can also get together in groups for further cooperative study and mutual helpfulness, and again there are cases in which they do. And of such joint efforts we can say, adapting a saying of our common Lord: 'Let both work together until the harvest—the harvest being a world in which men can live happier and longer, free from the sicknesses which now afflict them.'"

The Christian Family, by Rev. J. G. Cothran, Greenwich, 1960, \$2.50

Author Cothran formerly served as pastor of First Baptist Church, Arkadelphia, and chose Arkansan Miss Mary Louise Riley, El Dorado, as his life companion. The Cothrans now reside in Greenville, S. C., at 2241 Augusta Street, not far from where Mr. Cothran was born and reared.

This book is based on sermons Mr. Cothran has preached across the years, placing a strong emphasis on the importance of Christ-centered homes. He deals with the safe foundation for the home, wisdom in courtship and marriage, the place and responsibility of the husband, the mother's place, the children's place, linking the home and the church, the art of "living, loving, and working together," problems and perils, growing old "usefully and gracefully," and closes with a chapter titled, "Will the Circle Be Unbroken in Heaven?"

SILENCE. What a virtue it is to be able to say nothing, not even the mention of anything. "It is to live alone from day to day—silence is the safest course for any man to adopt who distrusts himself."—Rocheffoucauld.

One preacher who was in policy trouble on his church-field finally decided to continue his pastorate. He and his wife covenanted to do four things. First, prepare and preach better sermons. Second, do more purposeful visiting in the homes of the people. Third, keep silent—say absolutely nothing about the policy differences that might be considered disagreeable. Fourth, pray more and live closer to the Lord. It worked. If any kind of disagreement is developing in your church, silence it to death. We will do well to talk only of the things we agree upon. Be silent about disagreements and they will soon be forgotten.

"Silence is a virtue in those who are deficient in understanding."—Bouhours.

"Silence, when nothing need be said, is the eloquence of discretion."—Bovce.

Carlyle said, "This is such a serious world that we should never speak at all unless we have something to say."

"The unspoken word never does harm."—Kossuth.

He is wise who knows when to keep silent. It was said of a distinguished general, that he could hold his tongue in ten languages.

"It is sometimes better to keep quiet in one language than to be able to speak seven different languages."—*Shoe Leather Faith*.

"Silence never makes any blunders."—H. W. Shaw.

"Few men have ever repented of silence."—Patrick Henry.

Calvin Coolidge said two things about silence. "If you don't say anything, you won't be called on to repeat it." And "I have never been hurt by anything I didn't say."

R. G. Lee address

LA MIRADA, Calif. (EP)—Dr. R. G. Lee, former president of the Southern Baptist Convention and pastor for 33 years of the Bellevue Baptist Church of Memphis, Tenn., will deliver the feature address at commencement exercises of The Bible Institute of Los Angeles on Sunday, June 3, 1962. The service will be conducted outdoors on the 70-acre campus located in La Mirada.

Citizen's responsibilities

WASHINGTON, D. C. (EP)—Meeting in the 13th annual Washington Seminar for Lutheran Students here, 152 young participants studied the Christian citizen's responsibilities in a democracy. College and seminary students from this country and abroad spent three days observing the operation of the federal government, including both houses of Congress, visiting various governmental offices, and holding discussion sessions in churches.

To mother

By LOUISE HANNAH KOHR

AS soon as Randy and his sister Jean saw the plant in the flower shop window, they wanted it for Mother for Mother's Day. How she would love the pink blossom and the curly green leaves.

"We'll have to work ever so hard for it," said Jean.

They didn't mind. Sometimes Randy received a dime for running an errand for Mrs. Armand, who lived at the end of the block. Sometimes Mrs. Ferris gave Jean a dime to play with little Larry while she was busy. They could save any candy money they might get, too.

"We'll get it somehow," said Randy. They just had to have the plant for Mother on her day.

The money counted up slowly, but it made Randy and Jean feel warm inside every time they had another dime. They added each one to the little collection growing in the silver box on Randy's top shelf.

Flowers had begun to bloom outdoors, but nowhere was there such a lovely flower as the pink bloom in the flower shop. Mr. Antone, who owned the flower shop, was saving it for their mother.

At last the boy and girl had enough money for the flower. Randy and Jean went by to get it. Where could they keep it until Mother's Day? Mr. Antone did not stay open on Sunday.

"I know," said Randy, "We'll take it to Auntie Merrill's. She'll keep it for us until Sunday."

Up they went, carrying the lovely flower. Then an unexpected thing happened. When Auntie Merrill looked at the flower, tears came to her eyes.

"It's lovely," she said. "I didn't expect anyone to remember me on Mother's Day."

What could Jean and Randy say? They couldn't say, "Oh, we didn't mean it for you, Auntie Merrill. It's for Mother on her day."

Tears were in Jean's eyes when they went down the walk from Auntie Merrill's.

"Oh, how could we let such a thing happen?" she said.

"It did make her happy," said Randy. "I've never seen her so happy."

"What will we do now about Mother's Day?" Jean wailed.

It was too late to make any more money. Besides, there wasn't another flower like the one they had just given Auntie Merrill.

Mother's Day came. It was a lovely day. How could they be sad on such a day? Almost everyone had something to give his mother, everyone but Jean and Randy.

The family was ready for church when

Mother threw her arms about her son and daughter.

"Don't look so sorrowful, you two," she said. "It's a perfectly lovely Mother's Day. Where in all the world is there a happier mother than yours? I don't know which of us was made happier by your gift, Auntie Merrill or I."

"You knew?" gasped Randy and Jean.

"Auntie Merrill has been telling all over town how happy it made her to be remembered on Mother's Day. I figured right away what had happened. Come along. I want to say thank you to God for two such loving children."

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MOTHER'S DAY

By EDITH POWELL WORTMAN

I like to think of Mother's Day
As lasting all year through,
That every day my gift to her
Is something that I do
To bring her joy and tell her of
My deep appreciation,
And that the flowers I bring her
now
Are just the decoration.

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SPRING SUMMONS

By BARBARA DOLLIVER

All winter long the garden sleeps
Till at God's chosen hour
He knocks upon the earth and
wakes
Each answering leaf and flower.

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God's Wondrous World

The earthworm

By THELMA C. CARTER

MOST of us have seen an earthworm. It is a purple-green, pencil-shaped worm, six to eight inches long. It crawls over the earth in a waving motion, first lengthening and then shortening.

Earthworms are usually found in warm, moist soil under decayed logs, lumber, and debris.

Even in warm, pleasant weather earthworms stay in the ground. Living in damp burrows under the earth's surface, they come out only in the darkness of the night or in the evening after the birds are asleep.

When earthworms come to the surface even in the darkness, they keep their tails in the openings to the burrows. Then they can slide back quickly into the safety of their underground homes if danger comes.

Nature's wonderful birds, being very keen of eye, can spot a juicy earthworm in the early dimness of a new morning. That is one reason we hear so much bird chatter at dawn. Then earthworms and insects are venturing into daylight for their drink of dew or rainfall.

For many creatures, including fish, snakes, toads, insects, and birds, the earthworm is their favorite food. Strangely, these animals have learned to swallow the earthworm head first to avoid the danger of having their meal crawl out of their throats.

Earthworms feed mainly upon organic matter, actually eating a good deal of earth. We are told by scientists that earthworms are among Nature's treasured possessions. Through their tunneling underground, earthworms may carry more than eighteen tons of earth to the ground surface on one acre of land in a year.

God's plan for his wondrous world is a never-ceasing miracle. The psalmist realized the great wisdom and mercy of God when he said: "O Lord, how manifold are thy works!" (Psalm 104:24).

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Suffering for Christ's sake

By TERREL GORDON

Pastor, Immanuel Baptist Church, Fayetteville

May 13, 1962

Bible Material: I Peter 4-5

PETER told his readers to rejoice in the privilege of suffering for Christ's sake. These are strange words for our day when the emphasis is on how to escape from reality. One could wonder if our world has been given the impression that God builds a wall about a Christian through which trouble is not supposed to reach that person. Certainly this is not the case. Our world is filled



MR. GORDON

with suffering humanity. There is physical suffering, mental suffering, and heart suffering in our world. However, most of the suffering in our part of the world is not the kind of suffering that Peter writes about in this section of his letter.

Peter writes about two kinds of trials in this letter. First, he writes about the general trials which come from just living in the world. Then, in this section of the letter, he writes about those trials which result from taking a firm stand to live for Jesus Christ.

Comparatively few people in our country know anything about this kind of suffering because not enough people have taken the kind of stand for Christ that separates them from "the crowd." This was not true of Peter's world. People in the area where he served were being asked to identify themselves in a positive way with either Christ or the Roman ruler.

When they were positively identified with Christ they faced slanderous and unjust attacks (4:14, 15). They seemed to have been ridiculed for withdrawing from the licentious amusements of the heathen (4:4, 5). In the face of these trials they were urged to rejoice for the privilege of suffering for Christ's sake.

I. Suffering does come!

CHRISTIAN faith does not immunize against trials and suffering. On the contrary, if one truly lives for Christ he can pretty well be assured that he will suffer trials.

Some of our suffering may result from the "live-it-up" practices followed before becoming Christians (4:3). Some suffering may result from "judgment beginning at the house of God" as God punishes sin in the world. Suffering is inevitable in the course of sin and judgment (4:17-19).

However, the suffering which Peter writes about here was primarily that which resulted from living for Jesus. "Think it not strange" that suffering comes when you try your hardest to live for Jesus. If one does not suffer "for righteousness" it may be a pretty sure sign that he does not stand close to Jesus in daily living. The main call of this passage is for Christian soldiers to stand in the front line and hold up the banner of Christ regardless of the slanderous attacks made upon them.

II. Suffering has purpose!

WHEN Christians suffer, this does not mean that God has forsaken us, nor that he does not care. Even this is still "the true grace of God" (5:12). When such suffering comes there is a reason, and God uses the suffering for a purpose in the lives of true children.

Peter was considering "the unmerited sufferings to which his readers are compelled to submit." Let us not fall into the false reasoning of Job's so-called friends who believed that all suffering resulted from sin in the life of the individual. The very best of God's children suffer "fiery trials."

"Such people may very properly comfort themselves in the assurance that when God is bearing down extra hard in His grinding it is because He is hoping that the finished diamond may be extra bright and beautiful."

It has always helped this writer to remember that God, who spared not his own Son from suffering, highly exalted him following his suffering.

The sufferings which Peter's readers were undergoing constituted "the smelting furnace" in which their lives were being purified, thus "fiery trials." They are "beloved," or "divinely loved ones" who are suffering even within the will of God (4:19). In love, God desires that suffering shall purify and strengthen character (1:7; 2:19, 20; 3:14; 4:14; 5:10).

Suffering results in perfecting of Christian character when endured for the sake of Jesus as we remember what He endured and achieved.

Suffering affords an opportunity for testimony to the grace of God. "Fellowship in the sufferings of Christ is to be regarded confidently as an assurance of partnership in His glory."

On the other hand, one must make certain that his suffering is not deserved from his acting as a "self-appointed overseer in other men's matters" (4:15). Christians who suffer because they no longer go with the crowd (4:4), or for Christ's sake (4:14), are to rejoice in the fellowship they have with Jesus (4:13).

Suffering for Jesus' sake has the ultimate goal of rounding out the spiritual life of the Christian for living and serving ("make you perfect" 5:10).

III. How to face suffering

REMEMBER! It is of concern to God that you not be overtaken (5:7b). God's eternal glory is involved. Remember the sufferings of Jesus (4:1), and how God the righteous Judge vindicated him. Remember the God of grace (5:4,10) Who redeemed you from "the time past" (4:3).

Consider these timely suggestions from Peter, who by now knew so well how to practice what he preached.

"Arm yourselves" with the mind of Christ (4:1).

"Be watchful and prayerful" as you await Christ's return (4:7).

Practice fervent love (4:8).

Keep rejoicing; try singing songs "at midnight" (4:13).

Glorify God (4:16).

"Commit" your soul to God in well doing (4:19).

Keep busy serving (5:5b).

Be humbly submissive to God's will; don't fight against the process of humbling which God has allowed to come (5:6).

Cast every anxiety upon God because he is concerned that victory come (5:7).

Stay calm and alert; this often chases the challenger (5:8).

Withstand the devil in steadfast faith as you remember suffering brothers (5:9). Understand that God will use suffering to "perfect," or round out your spiritual life (5:10). Insofar as your suffering comes from being in union with Christ, or from doing well, "rejoice" in the Lord.

Suffering for Christ's sake brings peculiar responsibility and opportunity. Here is where Christ really shows up in the life of the individual. In the mysterious providence of God, suffering is allowed to come. Not by simple resignation to "fate," but by humble submissiveness to the will of Him who sits enthroned forever; we can victoriously suffer for Christ's sake.

Attendance Report

April 29, 1962

Church	Sunday School	Training Union	Additions
Alma, Kibler	131	73	1
Alpena, First	55	50	
Osage Mission	28		
Berryville			
First	180	104	9
Cisco Mission	8		
Freeman Heights	174	93	
Camden, First	658	210	10
Crossett, First	650	235	2
El Dorado			
East Main	300	164	17
First	907	265	3
Northside Chapel	75	49	
England, Caney Creek	70	19	
Fayetteville, Providence	109	52	
Fisher, First	126	50	
Fordyce, First	412	162	1
Fort Smith			
Calvary	370	145	
East Side	90	57	1
First	1188	376	
Missions	493	142	
Grand Avenue	696	240	
Mission	86		
Kelley Height	169	81	
Spradling	288	91	18
Temple	281	135	
Towson Avenue	193	63	
Gravel Ridge, First	170	96	1
Gurdon, Beech Street	229	110	
Harrisburg, Calvary	195	81	2
Harrison, Eagle Heights	269	93	
Heber Springs, First	183	84	
Mission	34		
Hot Springs, Park Place	460	159	3
Huntsville, First	112	38	
Combs Mission	29	25	
Kingston Mission	24	23	
Rose Hill Mission	9		
Jacksortville			
First	927	358	29
Marshall Road	94	32	
Second	169	68	1
Jonesboro, Central	486	228	8
Little Rock			
First	1108	387	3
Berea Chapel	121	77	
White Rock	23	18	
Immanuel	1193	460	8
Forest Tower	25	14	
Kerr	22	13	
Rosedale	258	103	
South Highland	525	211	9
Tyler Street	262	117	3
Magnolia, Central	713	230	1
McGehee, First	430	187	1
Chapel	66	25	
Mena, First	341	92	
Calvary Mission	50	25	
North Little Rock			
Baring Cross	798	202	2
Camp Robinson	60		
South Side	49		
Levy	591	244	
Park Hill	767	270	
Pea Ridge, First	201	92	8
Mission	26	22	
Rogers, Sunnyside	144	62	
Smackover, First	334	157	14
Mission	20	16	
Springdale			
Caudle Avenue	169	81	
Elmdale	111	50	
First	454	152	
Stuttgart, First	468	190	
Van Buren			
Calvary Southern	52	26	
First	490	166	
Oak Grove	157	71	
Second	44	22	
Waldron, First	279	95	

A Smile or Two

Impossibility

"I WANT to exchange these snake-skin pumps," a woman in the crowded shoe store told the clerk. "They are imperfect—see those scratches?"

The clerk agreed that there were some tiny scratches and brought out another pair. The lady examined them carefully. "These," she said, "are marred, too."

The clerk brought out eight more pairs but the customer thought she detected some flaw in each.

"Madam," the salesman said wearily, "I'M not perfect, YOU'RE not perfect. How can you expect a SNAKE to be perfect?"

Game all tied up

HE had taken his wife to her first ball game.

"What's so exciting, why are they jumping up and down?"

"Look," he exclaimed, "the Dodgers have a man on every base!"

"So what?" she scoffed. "So have the Giants."

Needs reassurance

USED car buyer: "Are you the fellow who talked me into buying this car three weeks ago?"

Salesman: "Yes, sir!"

Car buyer: "Please tell me about it again. I get so discouraged."

Over-educated

A LADDIE at college named Breeze, Weighed down by B.A.'s and M.D.'s, Collapsed from the strain.

Said the doctor, "It's plain You're killing yourself by degrees."

Sounds reasonable

"WHAT do you believe is the reason for your long life, Uncle Aaron?" the reporter asked the centenarian.

"Because I was born a long time back, I guess," said Aaron, reflectively.

Good advice

A BROTHER noted for his habit of sleeping in church asked his pastor to suggest a little prayer for him to pray upon taking his seat. "In your case," said the pastor, "I believe I would pray, 'Now I lay me down to sleep.'"

In character

A POLITICIAN was rushing to a meeting to make a speech, when he was stopped by a newspaper reporter.

"What do you think about the political situation now," the reporter asked.

"Don't bother me now," the politician snapped. "I'm on my way to make a speech, and I've got no time to think about anything."

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Finnish Bible Society

HELSINKI (EP) — Protestant believers here are observing the 150th anniversary of the Finnish Bible Society—an organization begun in 1812 largely through the efforts of the British and Foreign Bible Society. The FBS has 14 Finnish-language and four Swedish-language local societies and is the oldest Christian society in Finland.

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Beacon Lights of Baptist History

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

Convention groundwork

THE organization and assimilation of Arkansas Baptists into a state convention came slowly.

Before 1830 not a single Baptist church was found in southern Arkansas. Five were located in the central part. Of the 17 churches in the state in 1832, three were in the southern section.

Baptists in Union County, including some from Louisiana, organized Liberty church that year.

The 15-year period (1833-49) was one of growth and expansion in Baptist work. Three things assisting in this were the removal of the Indians to the Indian Territory, immigration, and support from the American Baptist Home Mission Society.

Arkansas won her statehood in 1836, and this gave stability to the Baptist work. Hardy souls pushed their way through the swamps and forests settling farms and building towns in the new state. They needed the gospel.

Spring Creek church (now First Baptist) was organized near Benton, April 2, 1836. Deacon Moses Bland discussed the need of an association at the May meeting, and the first Saturday in October was set aside as the date for constituting an association.

This church gave Elder Allen Samuels a "traveling letter" in the Territory of Arkansas inviting sister churches to the organizational meeting. Six churches, with combined membership of 78, from four counties (Saline, Hot Spring, Clark, and Hempstead) met in October and effected the organization of Saline Association.

Twelve churches west of White River and north of Arkansas River organized the Washington County association in 1837. But it became anti-missionary by 1847.

In the early 1840's several churches and associations were organized north of the Arkansas River. Saline association "lettered out" some churches in 1845 to form Liberty association in southernmost Arkansas and others in 1848 to organize the Red River association in the southwest.

Saline Association, meeting with the Old Union church, Saline County, passed a resolution in 1847 which suggested the "time was ripe" for Arkansas Baptists to organize a state convention.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Dangerous thoughts

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

QUESTION: In a recent column you said that "nowhere in the Bible does it say that to think about

doing an act is as bad as doing it."

This is a false and dangerous statement. Do you mean that it is all right to think anything one desires so long as he does not think too long about it?

What about Proverbs 23:7, Matthew 5:21-22 and Matthew 5:28?

ANSWER: Those were precisely the scriptures I had in mind. The Proverbs passage says that a man's thoughts are a determinative part of him. The Matthew 5:21-22 passage says that anger is a dangerous emotion and angry words are even more dangerous. But dangerous does not mean deadly.

The real issue that you and others have gotten excited about is the Matthew 5:28 "Whosoever looketh on a woman to lust after her hath already committed adultery with her already in his heart." Now does this say that mental or emotional adultery is as bad as physical adultery? Of course not! This is absurd!

Every human being will handle his sexual feelings by one of three ways: self pleasure with his own body, actual sex play with another

human being or animal, or fantasies or dreams (what goes on in his mind apart from the body). There is no fourth way.

To think and wish is not what Jesus was condemning. He was saying that to plan and to get the consent of the will to carry out a destructive act of using another person for gratification is a sin. You cannot prevent fantasies (or imaginings), but you can forego acts. You cannot help but wish at times; you can refocus your thoughts on wholesome ways of relating to people.

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

Revive Passover rite

JERUSALEM (EP) — Just as their ancestors did in Biblical times, members of the only two Samaritan communities in the world gathered at Mount Gerizim in Jordan and celebrated the Passover.

One hundred and forty-two Israelites made the journey to Jordan, joining about 230 Jordanian Samaritans for the ritual of sacrificing the paschal lamb at sundown on their holy mountain.

Samaritans broke away from the mainstream of Judaism sometime about the fifth century B.C. over the issue of whether the temple was to be built on Mount Gerizim or at Shiloh, which is now in Jordan.

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