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Arkansas Baptist State Convention

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# Arkansas Baptist newsmagazine

JUNE 7, 1962



## Stewardship and the Cooperative Program

THE Cooperative Program is the life-line of Southern Baptists. But the Cooperative Program waits on the stewardship of money.



DR. DOUGLAS

This is true because of the genius of the plan. The church member gives his money to the church and the church contributes a part of that money to world missions through the Cooperative Program.

Baptists are preaching the gospel in near and in faraway places. We have built hospitals and schools around the world. We have missionaries serving far and near, yet we are doing these things on a mere pittance of Baptist income. The average Southern Baptist gives one-third of his tithe through the church and in Arkansas the average Baptist church gives approximately 12 percent of its total income through the Cooperative Program.

Did you ever stop to think what Baptists could do if a tenth of the income was contributed through the churches? Did you ever think about what a Baptist church could do if the members all tithed? Well, we know that the income would be three times as much as it now is. Then the church could give at least three times more to world missions through the Cooperative Program than it now gives and have much money left to keep the home base strong.

Certainly, the tithe as a minimum should be the goal of every Baptist church. We are far from that goal, but we have come a long way as Baptists down the road of church finance. We have preached, prayed, planned and

worked in order to get the people to contribute one-third of the tithe. But, it will take much more preaching, praying, planning, and working in order to challenge Baptists to bring all the tithe.

That's where the Forward Program comes into the picture. It is a plan to help inform the people about what the church is now doing and then show them what they can do with a little more effort. The Program is not an easy-to-work, glide-along, take-it-easy affair. It will take prayer, planning, cooperating, plus a lot of work, but it will pay dividends. In fact, it will do more to help some churches than anything they can do.

Some churches need the Forward Program more than they need an evangelist. If they engaged an evangelist, they would expect him to bring a revival with him all wrapped up and labeled, but if they worked together in the Forward Program the revival that they need would come. Someone has said, "Baptists need one more revival—the revival of finances."

This is true, because the world needs our Baptist message and some have never even heard about the gospel. Yet, Baptists keep two-thirds of the tithe.

Is there any good reason why anyone dedicated to the making of disciples and teaching them to observe all things should remain nonchalant about the giving of money? Surely not.—Ralph Douglas, Associate Executive Secretary



Photo by William Leaptratt

REV. and Mrs. Henry D. Martin admire triplets Mary Anne, Margaret Ellen, and Michael Scott via television at Baptist Memorial Hospital, Memphis, Tenn. The Martins, Southern Baptist missionaries on furlough from Nigeria, were prepared for twins (Mrs. Martin has an identical twin). But the birth of triplets on May 14 took them by surprise. "We think it's great!" they say. So does big brother John, three.

## Denominational Loyalty

IT should be a natural thing for a Baptist to have a special love and consideration for those who believe what he believes, and who seek to teach the same gospel to the people of all nations. It is natural for us to love our denomination if we give just a little thought to what is really involved. We should love the churches and the agencies through which they work to do the most effective job possible. To emphasize that love and consistently support the work we love, as good stewards, makes for greater strength and more effective witness.

To be sure we have some among us who may "wobble" in their convictions. Jesus told us we would have false teachers among us, and we may expect to find some at any time. We need to love our churches and denomination even though there may be weak Christians among us. We need to seek to strengthen them.

An occasional careless word by a pastor or other leader may give some people just the excuse they have been looking for to cut off their support of the church and denomination's program. The right words and spirit will mean new strength and greater success in winning and teaching. — Editor Horace F. Burns, *Baptist New Mexican*.



ARKANSAS  
BAPTIST STATE CONVENTION

ARKANSAS'S  
LARGEST  
RELIGIOUS  
WEEKLY

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

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BP Baptist Press; CB church bulletin; DP Daily press;  
EP Evangelical Press.

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## Southern Cities Bid For 1967 Convention

TWO cities not in the current cycle of Southern Baptist Convention meeting sites appear to be leading contenders for the 1967 city. Both are in the deep South—Jacksonville, Fla., and New Orleans.

Although many Baptists live in both cities and both are localities of Baptist agencies and offices, lack of auditorium and hotel-motel accommodations have kept them from consideration in the past.

New Orleans is the home of two Southern Baptist Convention agencies and institutions. New Orleans Baptist Theological Seminary, one of the six SBC seminaries, is there. So is Southern Baptist Hospital, operated by an agency known as Southern Baptist Hospitals. It will be engaged in a master hospital building program between now and the 1967 date, if present plans carry through.

The SBC operates directly only two hospitals, both by that agency. Interestingly enough, the other one is Baptist Memorial Hospital in Jacksonville, Fla. Jacksonville is also home of the offices of Florida Baptist Convention.

New Orleans was last of the two to be host to the Southern Baptist Convention. The year: 1937. John R. Sampey was president of the SBC. Messenger registration was 4,507. Since 1900 New Orleans hosted the Convention in 1901, 1917, 1930 and 1937.

Jacksonville, Fla., entertained the Convention (since 1900) in 1911 and in 1922. In 1922, 4,272 messengers registered. Sessions were presided over by E. Y. Mullins.

Jacksonville recently completed a new auditorium near the Gator Bowl seating over 10,000 with adequate parking. However, some messengers probably would have to find rooms at Jacksonville Beach about 15 miles away.

New Orleans, on the other hand, promises more than 5,000 rooms in the downtown area. But its auditorium, which would have the required seating capacity, is not yet under construction. It is tentatively hoped to be ready by 1964.

# Christian Civic Foundation receives wide support

THE Christian Civic Foundation of Arkansas, Inc. has the cooperation of more than two thousand churches. The Foundation is concerned with moral and social problems in all fields. However our effort is directed to alcohol problems, narcotics, pornography, salacious literature and gambling.

The only sane, sensible solution to the alcohol problem is its total destruction at the source. Beverage alcohol, (beer, wine and hard liquor) and the industry which produces these products are the cause of the problem. You do not stop an epidemic by making the victim as comfortable as you can, but by destroying the source of the infection.

We urge the churches, P.T.A.'s and other organizations to do everything in their power to stop the circulation of salacious literature. During the past year more than one million dollars in profit was realized by the distributors of "off-color" publications.

Arkansas has 884 gambling pinball machines which have been branded as evil and the means of furnishing much of organized crime's "activities." This number is those on which a tax was paid but does not include those that escaped the tax.

The Attorney General and the McClellan Rackets Committee have said the \$2 bet and other gambling machines provide syndicates with the money with which to finance illegal liquor, narcotics, prostitution and other attendant evils. This same Senate Committee reported more than fifty billion dollars a year represents the gambling profits pocketed by the under-world.

This same McClellan Committee reported that their probe disclosed tie-ups between gamblers in Little Rock, Hot Springs, New Orleans, Wilmington, Delaware and Newport, Ky. The committee also named an individual in Hot

Springs and one in Pulaski County as members of this syndicate.

It was heartening to learn that Texas overwhelmingly defeated an effort to legalize pari-mutuel betting, in their recent election. A host of good people feel that the time is fast approaching when we can, through a constitutional amendment, remove this evil from the state of Arkansas.

The Christian Civic Foundation has been operating now for the past three years. We are not satisfied with the things that we have been able to accomplish, but we are appreciative of the progress that has been made because of the moral and financial support of many individuals and churches. We feel that we are firmly established and that we have a sane, workable program that should greatly improve the moral life of our people. We covet your prayers and continued support, as well as suggestions, in the days that are ahead.—William E. Brown, Executive Director, Christian Civic Foundation of Arkansas, Little Rock

## An invitation

THIS issue of the *Arkansas Baptist Newsmagazine* is the first to be printed on the new Goss Suburban offset press just installed by General Publishing Company, Inc., printers for the Arkansas Baptist since 1941.

The publishing company has extended an invitation to an Open House to all our readers who are interested in seeing this most modern of printing presses in action. The Open House will be held at their offset press plant, in the Terminal Warehouse Building, 528 East Markham Street, Little Rock. The date is Friday, June 8, between the hours of 2 and 4 p.m., with a special "run" of the press scheduled for 3 p.m.

### Calling or profession?

A FEW years ago a missionary home on furlough from a Southern Baptist foreign mission field declared to the faculty and student body of one of our seminaries: "Many of you preachers seem to be praying, 'Lord, send my sister,' instead of 'Here am I, Lord, send me.'"

At that time there were about twice as many women missionaries as ordained ministers under appointment of our Foreign Mission Board. What the ratio is now, this writer does not know. But, with less than 1,600 foreign missionaries, men and women, serving the Southern Baptist Convention, it is obvious that the most of us preachers are remaining in the homeland.

In a timely address to the graduating class of Southwestern Seminary the other day, Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, challenged the graduates to join battle to win "this bleeding, confused, dying world" for Christ. Then the missions executive "stopped preaching and went to meddling" as he urged the graduates that as ministers of the gospel they should avoid letting status symbols of success rob them of their real calling. "There seems to be a trend toward more luxury and more comfort and never a thought for the crying needs of people across the world," he declared.

Pointing to a shortage of ministers offering themselves to go as foreign missionaries, Dr. Cauthen said that "nothing would fire the Southern Baptist Convention more than for some of its top ministers still within appointment age to step out into the world as missionaries. Doctors, lawyers, dentists and other laymen are daring to do it," he said. "Success in the ministry is not equated by having a large church, a big automobile and a luxurious residence," he continued.

Although noting that many holding church positions in this country are "just as thoroughly missionary as one who lives in a foreign land—except for geography," Dr. Cauthen said that ministers must be willing to step out of secure positions, if necessary.

This admonition would seem to be in harmony with the prerequisite of Christ for discipleship: "If any man will come after me, let him deny himself . . ." Preachers are not too different from laymen. Although they cannot be as wrapped up in the rush to "make a fast buck" as laymen,

it is hard for them not to be affected personally by the atmosphere of a land that places tremendous emphasis upon economic security and "easy" living.

Is the ministry becoming just another profession, a way to make a living, rather than a calling?—ELM

### Our Catholic neighbors

AS OUR printers were getting ready to install the new offset press on which our paper will be printed, beginning this week, they were advised by the press manufacturers to make arrangements with some other press in the Little Rock vicinity for the printing of one issue of our paper in case of emergency. There are many contingencies in switching to a new press, and it was felt this advance arrangement would be good "insurance" in case something unforeseen happened to delay the use of the new equipment.

Following this direction our printers, the General Publishing Co., Inc., contacted the only other printing firm in town with a letter-press set-up such as we have had—the shop of *The Guardian*, official publication of the Diocese of Little Rock, of the Catholic Church. Our Catholic friends there readily and graciously promised to stand by, and if our situation should necessitate it, to print an issue or two of the Baptist paper for us.

As this was being written, shortly before the editor of the *Arkansas Baptist* left for San Francisco to cover the annual meeting of the Southern Baptist Convention, it appeared that the installation of the new press was moving on schedule and that the help of the Catholic presses would not be needed. But we wish to take this opportunity to express our sincerest gratitude to *The Guardian* for this kindly gesture.

Incidentally, *The Guardian* recently won top honors from the Catholic Press Association of the United States and Canada, receiving the "General Excellence" award given annually by the association. The judging was done by 23 leading men in American journalism and was based on three consecutive weekly editions of the paper.

So, to our Baptist thanks to these Catholic friends we add our hearty Baptist congratulations.—ELM

Home-made soap

SOME of my more polished readers, concerned over the cultural lag in our society, have deplored the fact that I



ERWIN L.

have never had anything to say in this column about ash-hoppers and the making of lye soap. With so many different brands of soap and soap powders on the supermarket shelves these days, it is hard to realize that some of us got by for years on just two kinds of soap—lye soap, liquid and solid.

Fifty years ago the ash-hopper was still a part of the immediate landscape on many a farm in Arkansas. How well do I remember the one in Grandma Reed's back yard, down on Bunker. Some ash-hoppers were specially built, but, if my memory fails me not, this one was made from a substantial, wooden barrel.

Do not press me for details on the soap-making process. I do recall that the folks first had to make the lye. They filled the ash-hopper with wood ashes, from the old fireplace in the living room and then poured water on the ashes. The reddish liquid that came out the spout at the bottom of the hopper, from the action of the water on the ashes, was lye, they told me. And it was poison, they said, and would "burn you like fire." (My own cautious experiments when they weren't looking convinced me they weren't lying about lye.)

Hog lard, or its equivalent, when cooked with the lye, produced lye soap, in the liquid or solid form, depending upon the finishing process. Either way, it was awfully strong. The liquid soap was like some of our "home remedies"—good for about everything, if you could find something that could hold it. It would "eat up" about anything you poured it in. The old reliable container was the tin "gallon bucket" that used to be standard equipment most places.

You had to use the soap sparingly. If you weren't careful, it'd take some skin with the dirt, when you washed in it. This may be how some old-timers got the idea it was bad for your health to bathe too often.

Soaps have sure improved. Now you actually smell better after a bath than you did before, which was not always the case in lye-soap days. And you can have your soap in just about any color and flavor you like. You'd think our lives would be a lot cleaner now than in the old days.

Erwin L. McDonald

For those who don't attend the prom

CONVICTION among youth (or adults) that will not stand testing is worth very little. It is indeed gratifying to see the youth of today who live in one of the most complex societies ever known to mankind stand for what they believe whether it be the popular thing or the unpopular thing to do.

Upon this premise we at Park Place Baptist in Hot Springs, Arkansas, plan each year a party for the high school juniors and seniors who prefer not to attend the prom sponsored by the school.

We do not plan it primarily as a bribe or lure away from the prom but more as a type of recognition and appreciation for those who are willing to stand upon their conviction that it is wrong to dance. Every effort is made to make this one of the most (if not the most) exciting youth events of the year.

The Church Youth Committee plans and carries out this party. Most of our youth activities are channeled through one of the organizations (Sunday School, Training Union, Missionary, or Music) but this party is an exception.

Our youth have chosen informal activity each year over a banquet or some other thing of that nature. This year the night's activities began with bowling. Couples of young adults took cars and served as chaperons. After bowling they were ready for the progressive dinner which had been arranged. The dinner included four courses (appetizer, salad, main course, and dessert).

The pastor spoke to the group for a few minutes on a challenging theme after the main course. This and the daily Bible reading and prayer were the only specific spiritual emphases during the party.

Between the main course and the dessert (11:00 p.m.) we stopped at the church for a film on driving safety which was provided by the State Police Department. A state policeman who is a member of our church came and led a group discussion after the film.

The remainder of the night was spent in cottages on the lake. A reminder is in order here. Take every precaution to avoid criticism and incidentally, problems. We did not tell our group where they were staying until we took them there for the night.

They were told ahead of time that if there were an emergency and a parent needed to get in touch with them they could contact the pastor, or a member of the Youth Committee. We made provision for the boys quite a distance from the girls.

Breakfast was cooked outside near the edge of the lake. The men were in charge of breakfast.

After breakfast came the time for boating. Some of our men brought their boats (35 horsepower motors) to take the group out for a ride!

By this time everyone, including the sponsors, were completely tired out and ready to go home for a period of sweet rest.

The sponsors worked in shifts. One group served until midnight and were then relieved by another group.

It was very easy to get people to help with this activity because they appreciated the fact that the church was providing this for the juniors and seniors.

Practically any church could have a party such as this. We at Park Place would certainly encourage it. — Bill Fowlkes, Minister of Education, Park Place Church, Hot Springs

Supply preacher available

DON Nall, a student at New Orleans Seminary, desires pulpit supply work in Arkansas during June and July. He may be contacted by writing 800 McNutt Street, Arkadelphia.

Don is a good preacher and has had considerable experience in the field of evangelism and pastoral work. His parents are members of my church and through them I have grown to know and appreciate him as a young man who has genuine love for the Master.—Robert A. Parker, pastor, Cullendale First Church, Camden.

No tipping, please

WE appreciate getting the paper from our home state out here in the Panhandle of Texas. I note in the current issue that some are still harping for a name change, but I've seen very few suggestions.

Appearing just below the new name appeal, a short notice that former President Harry S. Truman was scheduled to speak at a dinner in honor of one of our retiring Baptist College Presidents.

We can only hope they, in Missouri, are not told to go where Texas Baptists have been told to go by this same speaker.

If Southern Baptists must have a name change, it may very likely take more than one name to suffice. Some might well take on the name, "Tippler Baptists."—M. D. ("Panhandle Polly") House, Rt. 1, Skellytown, Tex.

Thoughts on worship

I READ with much interest your editorial of the May 24th issue relative to worship. I quite agree that a diminishing worship service constitutes a major problem in today's church. Our particular situation proves an exception to the rule. Our worship attendance frequently doubles the size of our Sunday School but this is due to a large group of university students who fail to "follow

(Continued on page 24)

## The 'good neighbor policy'

By MRS. J. H. STREET

"The truly generous is the truly wise. . . ." —Home

"Half of the secret of getting along with people is consideration of their views. . . ." —Daniel Frohman

**QUESTION:** "My problem has to do with good relations with our neighbors.

"There are many children in our block. I am happy that they feel free to come and play with our little girl. We converted our carport into a play area. We even try to consider the whole neighborhood when we make playground purchases for her.

"Recently we installed a backyard swimming pool for our child. Now the neighborhood children are here throughout every day. I feel that it is neither wise nor safe to leave the little girls and boys at play in the swimming pool without any supervision. But I cannot give all my time to play—even for my own child. I have housework, cooking, sewing . . . that must be done. I want to stay on good terms with our neighbors—both children and parents. Some counseling at this point will be greatly appreciated!"

**ANSWER:** The matter of being a good neighbor often becomes a very delicate thing. To be close enough for good fellowship while maintaining a certain reserve, conducive to staying on good terms with one's neighbors, is an art in itself.

You are gracious and wise to keep in mind all the children of your neighborhood as you construct a background for your child's happy living.

Learning the practice of sharing is a vital part of her preparation for life.

Then, you are smart to make the other children welcome in your yard so that you can keep in touch with the atmosphere and influences that surround your child's playtime.

There is no magic in this page, but it is our hope that some of

these simple suggestions will be a starter for your own creative ideas:

(1) Could you have the mothers over for a neighborhood coffee one day? Casually, in the course of your chatting, you might mention the pleasure you have in the visits of their children with your child at the swimming pool. Then, in relaxed, neighborly attitude you can explain that because of the routine demands upon your time, as upon every mother's, you are having to make a schedule of hours for neighborhood swimming.

Be sure that it is all discussed pleasantly, with no trace of any spirit of complaint. Proceed on the assumption that all the mothers share your feeling that some adult should always be near when the children are playing together, even in a backyard swimming pool.

(2) Do some of the mothers have regular maids or baby sitters? Perhaps some of the sitters would take turns staying with the children from time to time.

(3) Little children usually respond readily to being "taken in" on plans. I get the impression that you do spend some time with them. Why not call the children into a little huddle and guide them into setting certain hours of certain days as "swimming pool times at Nita's house." You might even go so far as to print the hours on a poster, just for fun. Paste a bright swimming pool picture on it and let the children decide where to place it.

(4) Try to arrange your own work schedule so that at "swim times" your location will give you a view of the children's activities. Save your dishwashing until that time, so that you can keep in friendly touch from your kitchen

window . . . or sit on your patio to do some basting. Avoid hovering supervision, but let the children feel the security of a mother's presence nearby.

(5) Keep an eye and ear alerted for commendable acts at play and just happen by at that time to compliment the good conduct.

(6) When you catch signs of trouble brewing, that's a good time to bring out the koolade and crackers to dispel temper flares.

(7) If certain sub-standard language or incidents occur, refrain from paying too much attention to the matter. When naughty actions upset grown-ups, a repeat performance is almost sure to follow. Little-notice reactions and interesting the children in a new activity require more patience, but bring better results. If necessary, quietly tell the offender that you use different words and ways at your home.

(8) Pleasantly, but firmly, keep the swimming times agreed upon. Devise clever warning signals, like setting an old alarm clock out to mark only so many minutes left to play. Set the alarm to go off when time is up. Or use a whistle as the life-guards do.

(9) Certainly your child will invite friends over, at her pleasure and your discretion, for any time. After all, it is *your* swimming pool and your home. This is simply an effort to establish a happy balance between neighborly sharing and imposition.

(10) Ask for divine guidance in this and every other situation. Prayer about every detail of life brings poise and capacity surprising even to oneself.

Should some family be unpleasant, despite all your efforts to be friendly and fair, read again paragraphs five and six from Dr. McDonald's column, "Personal Speaking," in the May 24 issue *Arkansas Baptist*. That entire column may well become a lesson in human relations for all of us.

*Rosalind Street*

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

# LORDSHIP OF CHRIST

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma



## SPIRITUAL CONQUEST.. NOW!

He is Lord of the individual (John 20:28); Lord of the church (I Cor. 5:4); "Lord of all" (Acts 10:36). A recognition and practice of this truth would solve every problem, both personal and corporate, within the Christian family. The climax of history will see Christ as King of kings and Lord of lords (I Tim. 6:15; Rev. 11:15).

### **Eternal Christ incarnated**

THE emphasis on the Lordship of Christ among the first-century Christians is seen in the use in Acts of the divine term "Lord" (108 times) as over against the names "Jesus" (67 times) and "Christ" (31 times). Paul uses "Lord" 279 times; "Jesus" 220 times; "Christ" 406 times. The emphasis was upon a living, eternal Presence. So the Lordship of Christ is a recognition that the eternal Christ was incarnated in Jesus, who through His death and resurrection is the living Lord (Phil. 2:5-11).

### **THE "Lordship of Christ"**

means that Jesus Christ is Lord in every area of life, natural, physical, and spiritual.

In the Greek version of the Old Testament "Lord" is translated "Jehovah" (6,823 times) and "Adonal" (340 times). The former is the saving name of God, the distinct

name for the true God apart from all others; the latter denotes God in personal relationships.



DR. HOBBS

In the New Testament, "Lord" (*Kurios*) appears 749 times. It sometimes means "owner" (Luke 19:23); "master" (Eph. 6:5); or "sir" (John 12:21).

When used of Jesus by other than His followers it is a title of respect (cf. Acts 9:5). When employed by His disciples it is the equivalent of the Hebrew "Jehovah" (cf. Acts 9:6; also John 20:28). (In between these references in Acts, Saul became a Christian.)

The words "Jesus is Lord" (author's translation) are a part of Paul's statement of the condition of salvation (Rom. 10:9). Here it is related to the fact of Jesus' resurrection (cf. Acts 2:23-24, 36). Roman emperor worshippers said, "Caesar is Lord." To refuse to do so might entail death. Paul says that one must be so convinced that Jesus rose from the dead that he will risk death to declare Him as his Lord.

One may well ask, "Can Jesus be our Saviour unless He is also Lord?" Jesus warned that the Lordship of Christ is more than mere words. It is a way of life for the Christian (Matt. 7:21ff.; Luke 8:45).

### Gleanings from the Greek New Testament

## Christ is the guarantor

**YOU** know what a guarantor is, don't you? You go to a bank to borrow money. Whether or not you can borrow the money on your signature alone depends on how much money you want to borrow and how good your credit is. Assuming that your credit reputation is good, sometimes, indeed, you may guarantee your own note. Sometimes, when the stakes are higher, regardless how good your reputation, someone else must help you by endorsing your note, thus becoming the guarantor for repayment of the loan.

Life is like that. Sometimes you can "go it alone" on your reputation. Sometimes the stakes are higher, and you need help from a guarantor apart from yourself. Life is like that.

ing to the book of Hebrews. The stakes are so high that eternal life can be guaranteed neither by yourself alone nor by the help of all your fellows.

Hence, the anonymous author of the book of Hebrews fittingly declares that Christ is the guarantor in matters that relate to eternal life (see Hebrews 7:22, where "surety" could be translated "guarantor," and Hebrews 7:25: "Wherefore he is able also to save them to the uttermost"). For "guarantor," a banking term in language ancient and modern, is the best and most intriguing translation of *egguos*, surety, in Hebrews 7:22. Christ is the guarantor of the riches of life eternal. He will be your guarantor, if you will let him.

Eternal life is like that, accord-



## Jack Ferguson ordained to ministry

JACK Ferguson was ordained to the ministry Sunday, May 13, at Second Church, Monticello, where he was recently licensed.

Mr. Ferguson is pastor of Laddelle Church near Monticello. He is married to the former Miss Ruth Bowden and they have three children, Dennis Lee, 7; Debora Kay, two and a half; and Denitia Ann, 10 months.

Rev. Jesse Holcomb, pastor of Second Church, served as moderator; Rev. James Heflin, pastor of Pleasant Grove Church near Warren, served as clerk; the questioning was led by Rev. Dean Newberry, Jr., pastor of Immanuel Church, Warren. A deacon of Second Church, Mr. B. E. Dye, gave the ordination prayer. The Bible was presented by Rev. Holcomb. Rev. M. H. Howie, pastor of New Hope Church in Delta Association, presented the ordination sermon. The benediction was given by Rev. Sedric Wesson, pastor of Prairie Grove Church near Monticello.

## Wins prize

CAROLE Grim, a graduating senior at Ouachita College, has been awarded approximately \$50 in sterling silver, fine china, and crystal.

Miss Grim will receive one of the 100 "Starter Set" prizes from Reed & Barton Silversmiths of Taunton, Mass., for her entry in the silver firm's 1962 Silver Opinion Competition. Nearly 13,000 college and university women entered the contest this spring.

Her entry consisted of six selections of china, crystal, and sterling according to specified periods. Miss Grim is the daughter of Mr. and Mrs. Charles Scott Grim, Berryville.



MISS GRIM



NEW HOME—Built for their pastor by members of First Church, Paris.

## New parsonage for First, Paris

PASTOR and Mrs. Harold White and family, assisted by various committee members, entertained at an open house May 20 at the new parsonage constructed by First Church, Paris.

The home, on which construction began last November, cost \$21,778 and is a brick structure with four bedrooms, two complete baths and a half bath, living room,

dining room, family room, kitchen with built-in appliances, utility room, storage room and carport. The house has central heating and air conditioning.

Marlin Newman, Paris, was the contractor. Members of the Building Committee were Lee Hutchison, chairman; Fred Raney, Hal Kennamer, Bill Daniels, James Henson and Morris O'Quin.

## Caney Creek coronation

A GIRLS' Auxiliary coronation May 20 climaxed GA Focus Week at Caney Creek Church, Joe Barbour, pastor. Queens were: Kathy Woodward, Jane Ann Hill, Sandra Holt, Mary Susan Ferguson, Stephanie Winfrey, and Joyce Willman; Princess: Amy Winfrey; Ladies-in-waiting: Mavis Howard, Margaret Turner, Marjie Turner, Nancy Woodward, Kathy Simpson, Susan Willman, and Paula Fread; Maidens: Martha Evans and Becky Bransford. Cherry and Sherry Simpson were candlelighters.

Mrs. J. H. Brandt, Carlisle, associational WMU president, was the speaker for a mother-daughter banquet May 18.

## J. D. Passmore resigns

REV. J. D. Passmore has resigned the pastorate of Calvary Church, Hope. He came to the church July 1, 1960, from St. Joe Ark. Since he has been pastor there have been 76 additions, 25 by baptism and 48 by letter, and seven other professions of faith.

A small sanctuary was built valued at \$25,000. During his pastorate the church also acquired a parsonage.

Mr. Passmore will go to the state of Washington to do Pioneer Mission work. He will be pastor at First Southern Baptist Mission, Sunnyside, Wash. The Passmores have two children, Margaret and Jay Dee.

## Thompson to Cole Ridge

REV. Lester L. Thompson has resigned the pastorate of First Church, Brookland, to accept a call from Cole Ridge Church in Mississippi County Association. He moved on the new field May 20.

## E. A. Richmond speaker

A.B.T.S. Chaplain E. A. Richmond of the Department of Missions and Evangelism was a speaker at the Tennessee Baptist State Brotherhood Convention, in Newport, Tenn. His topic was "What Is a Boy Worth?"

The religious program at the Arkansas Boys' Training School was carried by a radio station (KOTN) for one hour each Sunday evening in May. Chaplain Richmond has the tapes of these programs and will loan them to any WMU or any church that would like to hear the boys sing. The tapes run from 22 to 28 minutes.

EDITOR Erwin L. McDonald will be the supply preacher for both services of First Church, Cotton Plant, June 10, Pastor Irving M. Prince has announced. At the evening service Dr. McDonald will give his illustrated message, "Crusade to the Holy Land," showing color slides he and Rev. Lawson Hatfield made on a tour of the Holy Land in April, 1961.

## ABH volunteers

ORIENTATION for teen-aged boys interested in working as volunteers at Arkansas Baptist Hospital this summer was held June 5. The boys' volunteer organization is called JAY-V's (Junior Auxiliary Youth Volunteers) and is the counterpart of the girls' Candystriper group. More than 90 girls have taken orientation for volunteer work this summer. The boys must be 16 or over and may be of either high school or college age.

## Gulledge to Tucson

REV. Jack Gulledge, pastor for the past two and one-half years of First Church, Brinkley, has resigned to become pastor of Emmanuel Church, Tucson, Ariz., effective June 15.



MR. GULLEDGE

One of the older and stronger churches of Arizona, Emmanuel has sponsored four missions which are now active churches.

Under Pastor Gulledge's leadership, the Brinkley church increased its budget from \$42,000 to \$63,000; received 116 new members; expanded the Sunday School from 11 to 19 departments; and completed and furnished a new, \$150,000 auditorium and educational building, including church offices.

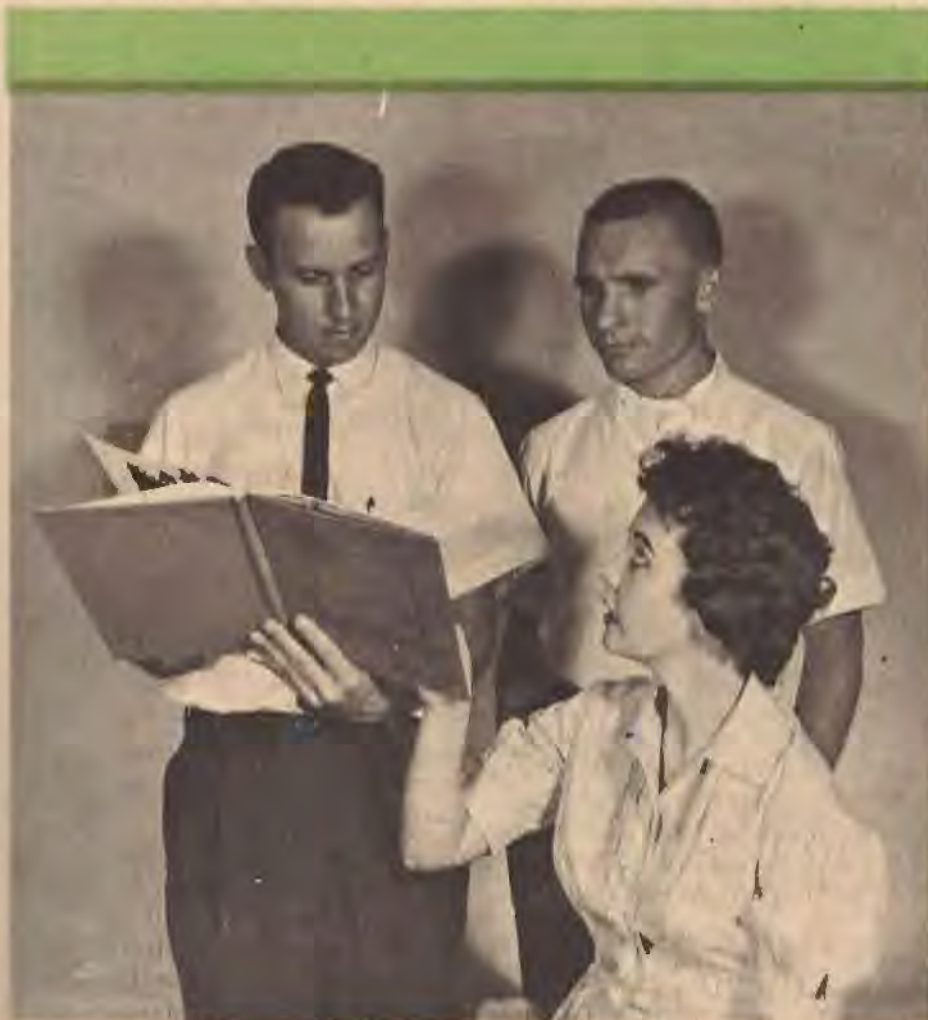
Mr. Gulledge has produced a weekly feature, "Parson to Parson," for the Brinkley *Argus*. He also served as district Sunday School superintendent for East Central District and as a member of the board of Arkansas Baptist Children's Home, Monticello.

## Baptist Student annual

THE first Baptist Student Union annual in the history of the Student Department of the Arkansas Baptist State Convention has just been published. The book was edited by Linda Day, student director at Henderson State and Ouachita, and Johnny Jackson, Ouachita, 1961-62 State BSU president. Darrel Coleman, city-wide student director in Little Rock, was in charge of advertising.

The book carries pictures of all BSU centers and directors and was edited with a slant toward college orientation, with action shots of student work on 15 campuses in the state.

(For further particulars, see the Baptist Student Union column, page 26.)



MR. COLEMAN, Mr. Jackson, and Miss Day.

## Summer missionaries

SEVEN University of Arkansas students will serve as 1962 summer missionaries:

Calvin Fox, Philippines; Darrel Newkirk, Washington—Oregon; Berta Seitz, California or Idaho; June Stewart, California; Joyce Plumlee, Kansas; Margaret Cotton, Washington—Oregon; and Judy Brown, California. Janet Smith will serve as a staff pianist at Ridgecrest Baptist Assembly.

All of the workers will do the same type of work—Bible schools, camps, visitation, church organization.

CHARLES Wesley, assistant professor of music at Ouachita College, will give a paper at the Southwestern regional meeting of the Music Teachers National Association in Dallas, Tex., June 11-14.

The paper will be about Anton Webern, a well-known, 20th century German composer.

FRANCIS Schimming, a Ouachita College graduating senior from Amity, has been awarded a fellowship to Wake Forest. A religion major, Schimming will receive \$1,500 to aid in working toward a master's degree in history.

## Revivals

FORREST CITY, First Church, received 43 new members, 27 on profession of faith, in a revival April 9-18, with Rev. Larry Maddox, Owensboro, Ky., as chalk artist and evangelist, and with Doyal Spence, Ponca City, Okla., as director of music. Pastor Samuel Gash reports that 11 of the additions were received in a three-day extension beyond the time originally scheduled.

EVANGELIST Bill H. Lewis, Paragould, was with New Hope Church, Gary, Ind., in a recent revival. There were 27 for baptism, six by letter and 100 rededications. Bruce Ison is pastor.

## Martha V. Woolf receives scholarship

MARTHA V. Woolf, daughter of Mr. and Mrs. W. P. Woolf, a recent honor graduate of Mabelvale



High School, has accepted a \$2,000 scholarship for study at Oklahoma Baptist University, Shawnee. She is a member of the Martindale Church, where she is organist, and is a volunteer for foreign missions service with the Southern Baptist Convention. She hopes to teach chemistry on the mission fields.

The OBU award was made on the basis of Miss Woolf's score on the American College Test.

At Mabelvale High, Miss Woolf received top honors for general excellence, and won the mathematics and science awards. She served as secretary of the student council, was a member of the Beta Club and the Order of Rainbow for Girls. She was editor of The 1962 Lion, student annual of the Mabelvale High School.

## Summer VBS worker

CYNTHIA Watkins, daughter of Mr. and Mrs. Orville Watkins, Ft. Smith, and a member of Grand



Avenue Church, will serve as a summer Vacation Bible School worker in Louisiana. She will be serving with the State Sunday School Department of Louisiana for at least ten weeks. She begins June 4 in Epps, Louisiana.

Miss Watkins is a 1959 graduate of Ft. Smith High School, and is now a junior at Baylor University majoring in Religious Education, with a minor in art. She will be working directly with Miss Evelyn Henderson, an associate of the Louisiana Sunday School Department.

## ABH honor graduates

CAROLYN Weaver, daughter of Mr. and Mrs. O. H. Weaver, North Little Rock, walked away with two top honors as scholarship award winner and merit award winner for the June class of graduates at Arkansas Baptist Hospital School of Nursing graduation exercises May 28.

Miss Weaver maintained the highest grade average during her three years in school of any student to qualify for the scholarship award and members of the nursing staff chose her for the merit award.

Two students among the August graduates, whose graduation was also held Monday night, tied for the merit award in their class. Julia Powell, daughter of Mr. and Mrs. W. G. Powell, Little Rock and Rae Ann Thompson, daughter of Mrs. Blanche Bodela, also of Little Rock. The scholarship winner for that class will be announced in August.

The BSU award winner, elected by the students, was Charlotte Duke, daughter of Mrs. Anna M. Duke, Black Springs. Second place for this award went to Rowan Chancellor, daughter of Mrs. J. H. Chancellor, Dardanelle.

Besides the 46 School of Nursing graduates who received diplomas Monday night, five graduates of the School of X-Ray Technology also received their certificates. They were: Douglas Brown, Cotton Plant; Fern Wheeler, Searcy; Josephine Krallman, Lavaca; Phyllis Mabry, Rogers; and Charles Ken Melton, Searcy.

## Concord Association

By Jay W. C. Moore  
Superintendent of Missions

AN interesting baptismal service was recently conducted in First Church, Ft. Smith, when Pastor McLarry baptized Trudy Jane Moore, the eight-year-old daughter of Truman and Jane Moore, missionaries to Dacca, East Pakistan. Trudy was saved in a revival.

her father conducted back in the spring in the Oak Cliff Church, Ft. Smith, Muri Walker pastor. The Moores have been here for a year of rest, and will be returning to Dacca around August 11.

In the same service Brother McLarry baptized Loanna Lee, age 10, and Rebecca Corine, age 8, daughters of Mr. and Mrs. Hudson Favell, who are here for a year's rest from Tamale, Ghana, West Africa. These two children were converted in Africa before they returned to the States last spring.

JAMIE Coleman, a Fayetteville pastor and evangelist, preached for a revival at Cavanaugh Chapel of First Church, Ft. Smith, in May. Lee Lairamore is pastor.

There were 8 received for baptism, 14 by letter, and 33 rededications. George Bailey, minister of education in First Church, directed the music.

A LETTER from Jack Hull, formerly pastor of Northside Church, Ft. Smith, and First Church, Lavaca, who is serving in Nyeri, Kenya, East Africa, states that his wife and five children had hepatitis the latter part of last year. Jack has organized his work into five strategic areas around Nyeri. They have built three village churches and are nearing completion of the Nyeri Church. They have completed plans for the construction of another church in a nearby, all-African township.

The Hulls are due a furlough in June of 1963, but there is a possibility that they will not get to return to the States because there aren't any replacements for their area of work.

EAST SIDE Church, Ft. Smith, has had 35 additions to its membership during the three-month pastorate of Johnny Green. Sunday School has jumped in attendance from around 60 to over 100.

A \$300,000 grade-school building is being constructed within four blocks of the church and two large residential additions are being constructed east and north of the church.

# Middle of the Road

By J. I. COSSEY

Walnut Ridge, Arkansas

Field Representative

Arkansas Baptist Newsmagazine



MR. COSSEY

**DON'T PICK AT A SORE.** When a sore is set in the tissues of the flesh, it is designed to do damage. It must take its course, to get better or to get worse. The affected tissues must be dealt with gently. If this sore is picked and bruised, other neighboring tissues will be affected.

Old sores and hurt feelings in a church must be treated as you would treat a tender sore in the tissues of your own flesh. Most often the hurt places in our flesh will heal in a very short time if left alone. However, deep rooted sores take a longer time for healing. If one keeps on talking about, and whispering about some little hurt place, it will be multiplied over and over in size. Why not leave it alone to die and save all the good that is not affected by it?

Church trouble may be silenced to death, but it can never be gossiped to death. Church hurt-feelings are made worse by gossip, but are healed by silence. I have seen serious church trouble play completely out and be forgotten, by just playing as if it didn't exist. It is very interesting to sit on the side-line and watch old sores heal and old trouble vanish.

Some people seem to get a "kick" out of picking at old hurt feelings and feuds until a good church loses its power.

A husband took his wife to the doctor. The doctor put a thermometer in her mouth. "Now don't open your mouth for fifteen minutes," he instructed. "Doc," said the husband, "what will you take for that thing?"

Richter said, "Strong feelings do not necessarily make a strong character. The strength of a man is to be measured by the power of the feelings he subdues, not by the power of those which subdue him."

## Beacon Lights of Baptist History

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

### Circular letters

THE circular letter of the association proved to be a unifying medium for the churches in another day.



DR. SELPH

Usually some brother was appointed a year in advance to prepare such a letter. He selected some doctrine or problem pertinent to the churches' need and prepared a paper on it. This was read at the annual meeting. Sometimes long debates ensued. Corrections were made if necessary and the letter

was published in the minutes and sent to the churches composing the association.

Serious attention was given this responsibility. Some of these letters were masterpieces, showing the most painstaking thought and effort. They revealed that their authors knew how to grapple with the questions of their day. With reverence they approached the scriptures, assured that a sane, intelligent, earnest study under the direction of the Holy Spirit would answer the questions faced.

No doubt such plain, strong statements proved a blessing to many weak, struggling churches. They interpreted the scriptures, indoctrinated the unlearned, and encouraged the fainthearted.

Many New Testament scholars think the book of Ephesians was a circular letter to the churches in Asia Minor.

# Says Baptists must keep to 'the middle of road'

**SPEAKING** on "Crisis and Conquest," Southern Baptist Convention President H. H. Hobbs dealt at length with the current theological crisis among Southern Baptists, in his presidential address Wednesday morning at the annual meeting of the convention in San Francisco.

In his introductory remarks, he said: "It is quite evident that present-day Christianity as a whole has not given the answer to the challenge which has been thrown down before our God. But somewhere God has a people which can and must give the answer. God has not left Himself without a witness. I would challenge Southern Baptists to be that witness. To do so we must blow with a certain sound the trumpet of the Gospel of Christ. We must raise an ensign about which may rally all who love the Lord Jesus Christ sincerely."

But this does not mean ecumenicity, he cautioned. "It means that each entity of the forces of Christ in its own way, and bound together by no bond save an unswerving love for Christ and an unflinching loyalty to His Word, shall march forth to confront this world system with Christ's claims until the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

As a background for an understanding of the present theological disputes, Dr. Hobbs referred to three "obvious" elements of the theological struggle: physical science, philosophy, and the Christian religion. Each of these, he stated, is a legitimate field of inquiry and related to man's total experience. Real difficulty results when one of these fields attempts to "impose its autonomy on the other," he said.

The roots of modern liberalism stem from "the invasion of the realm of the Christian religion by physical science and philosophy," he declared.

Excerpts from the address follow:

**S**OUTHERN Baptists must reaffirm both in faith and practice their time-honored belief in the priesthood of all believers. Obviously this involves the responsibility of witnessing to what they believe. But our concern at this point is with the privilege of determining what they believe. In this light the priesthood of all believers simply means that every believer has the right and responsibility to read and interpret the Bible as he is led by the Holy Spirit.

It is not likely that Southern Baptists will knowingly and willingly relinquish this cherished principle. But in their zeal for the faith they could unwittingly do so. For this article of their faith does not mean that every believer has the right to interpret the Scriptures as I think that he should. In recent days of theological disturbance one editor has suggested that perhaps Southern Baptists need a creed. As in the days of Doctor J. B. Gambrell, Southern Baptists were not willing, nor are they now, to wear a blind bridle, so today I do not believe that they are ready to wear a theological strait jacket.

Now this principle does not mean that, like the Southern Baptists should mount their theological horse off in all directions. Each Southern Baptist is to the Scriptures as he is led by the Holy Spirit. He is certain that he is not led by some other spirit. God is the author of confusion. Nor does the Holy Spirit deny itself. The unity of Southern Baptist theology and faith for a hundred and seventeen years would indicate that the Holy Spirit has led in their scriptural interpretation. They continue to let Him do so. Any personal interpretation tends to depart radically from their historic position and should be carefully evaluated. For the priesthood of believers involves not only privilege but responsibility.

Again, Southern Baptists must recognize and preserve the principle of unity in diversity. The unity within the ranks of Southern Baptists is a modern theological miracle. No creed to bind them yet they have remained remarkably united in their basic body of beliefs. This has been due largely to two things: their restricted geographical location and their insistence upon the New Testament as their final authority in faith and practice.

It is natural, however, that their principle of the priesthood of believers would also result in differences in interpretation. The marvel is, not that these differences exist, but that they are so many but so few. For the most part they have been sectional, although this is not always true. An analysis shows that there are also decided differences within given sections of the Convention's territory. When the Southern Baptist Convention extended beyond its traditional boundaries to become truly a national convention, its constituents encountered different modes of theological thought. This has served to enlarge the field of differences.

Is there such a thing as "the Baptist belief"? For a past year it has been my privilege to write upon a regular little column which we have chosen to call "Baptist Belief." Some time ago one of our editors received a letter asking if this was "the Baptist belief." The editor wisely replied that it was not. Even though written by the president of the Southern Baptist Convention, it was but one Baptist's effort to state what he believed. And though this statement of the subjects treated probably approximated what was believed about them by most Southern Baptists, it was intended to be a statement of "The Baptist belief."

When one speaks of "Baptist doctrine" he is not understood. There are Baptist Confessions of Faith. Southern Baptist seminaries have their Abstracts of Principles. The Convention itself adopted a statement of "The Baptist Faith and Message." But none of these is a creedal statement binding upon all Southern Baptists. They still hold the priesthood of believers which extends to every Baptist the privilege and responsibility of interpreting the Scriptures for himself.

WHAT then, is the cohesive force which holds Southern Baptists together doctrinally? It is their time-honored principle of unity in diversity. This does not mean doctrinal indifference nor a theological hodge-podge. It means that each Southern Baptist extends Christian charity to all with whom he differs. It means that he recognizes the integrity of those with whom he honestly disagrees. By this principle Southern Baptists have been agreeable in their disagreements. They have resolved their differences in a greater unity of purpose as stated in their Constitution: "eliciting, combining and directing the energies of the denomination in one sacred effort, for the propagation of the Gospel." It is thus that Southern Baptists have been able to continue to preserve their unity and strength.

It should be remembered, however, that this principle of unity in diversity imposes upon every Southern Baptist a sacred trust. The emphasis should be placed upon "unity" and not "diversity." Liberty is no excuse for license. The body of Southern Baptists have always been a conservative people not given to extreme positions in theology on one side or on the other. They have been so to a middle-of-the-road people.

Still further, Southern Baptists must place a greater emphasis upon teaching and training its constituency. Defend the faith they must. But defense is not enough. For in the last analysis each Southern Baptist determines his personal faith for himself.

Obviously this emphasis imposes a great responsibility upon each church and pastor. By its very polity the denomination must wait upon the churches. And the churches look to their pastors for leadership.

The pastor has not discharged his responsibility by becoming a defender of the faith. The shepherd must not only defend but feed his sheep. He should guard them from predatory animals. But he may gather them in the fold and stand guard over them only to find that they have perished from starvation.

This can happen to spiritual sheep as well. In every theological crisis which has swept through the ranks of Southern Baptists, many were carried away because they "believed the Bible," but knew little about what the Bible taught. Doctrinal conviction and understanding among the rank and file of present-day Southern Baptists leave much to be desired.

Southern Baptists do not live in a theological vacuum. Through the mass media of radio, television, and the printing press, to say nothing about daily personal contacts, they are exposed to varied theological positions. The pastor cannot be everywhere at the same time to stand guard over them. The only reasonable procedure is so to teach them that they may read and discern for themselves, and not be carried about by every wind of doctrine. This can be done by utilizing the various media of teaching and training provided by the denomination through the churches. The greatest need in Southern Baptist pulpits is a wave of expository preaching. When the sheep look up they should be fed.

Furthermore, Southern Baptists look to their colleges and seminaries to play a major role in meeting this crisis of our age. From time to time concern is manifested in this regard. Like any other Southern Baptist or state Baptist institution their schools are not above criticism. Nor should they be discouraged by it. They should fear more if they were ignored. This concern indicates that Southern Baptists realize the vital role of these educational institutions in the life of the denomination. They have seen the departure of many denominations from their historic faith begin in their colleges and seminaries. They have a right to be concerned.

But this concern should be expressed in love, not vindictiveness. To do otherwise only serves to defeat a well intended purpose as it creates a gulf between the churches and their schools. Nor should a particular problem be generalized so as to throw a blanket of suspicion about the entire educational family.

The schools themselves are not without concern when problems arise. During the past year it has been my privilege, in response to invitations from the presidents, to meet with the faculties of all of our seminaries. In respective cases we have spent from two and one-half to four and one-half hours discussing their problems. I have found them to be concerned deeply about their relation to the denomination and the internal matters which affect them.

OUT of these discussions have come four convictions. First, this generation of seminary professors is equal in fact or in potential to any in Southern Baptist history. Second, these men and women are aware of their responsibility and the trust placed in them by their denomination. But they hunger for understanding and help by the denomination as they discharge this responsibility. Third, they respond favorably to any interest shown in their problems. Without exception they have expressed appreciation that the president of the Convention would take time out of a busy schedule to consider with them their problems. Fourth, these people are worthy of our trust and understanding. The vast majority of them, largely unnoticed by the denomination, are teaching and training their students in a way to gladden the heart of every Southern Baptist. I am not unaware of those areas in which problems have arisen or could arise. But these should be dealt with in particular, not in mass.

Three affirmations I would make. These are not the affirmations of the Southern Baptist Convention. Nor are they those of its president speaking *ex cathedra*. They are the affirmations of one Southern Baptist as he views the current theological scene in our denomination.

First, Southern Baptists have a basic philosophy of theological education. It is not to teach theology for theology's sake. Rather it is to teach, train, and equip men and women for the purpose of providing a Bible-centered and informed leadership for Southern Baptist churches and institutions. Any program of theological education which proposes to do otherwise is to depart from the purpose of those who established and continue to maintain their seminaries.

This does not mean that they expect their seminaries to ignore current trends in theological thought. Theological thought is never static. Any graduate of Southern Baptist seminaries should be thoroughly at home in this atmosphere. But he should be so grounded in the historical and grammatical elements of the Bible, and so orientated in the current theological scene, as to be able to separate the wheat from the chaff as he shepherds his flock.

Such a result involves not only the contents of instruction but the method of instruction. Someone has described some of the current methods of teaching as the "shock" method designed to produce thought. This method may be used beneficially in theological education as in psychological therapy. But it should ever be remembered that the difference between shock therapy and an electrocution is the skill of the technician and the amount of electricity applied.

Second, Southern Baptists expect the administrations, trustees, and faculties of their seminaries to insure that this underlying philosophy of theological education is brought to a full fruition in the products thereof. They are the repositories of a sacred trust which must be carried out.

The original framers of the Constitution of the Southern Baptist Convention wisely provided that the Convention shall not violate the charters of its institutions. This provision places a heavier responsibility upon the elected personnel of these institutions. The problems which invariably will arise should be dealt with by them cooperatively, courageously, patiently, prayerfully, and realistically.

The position of a trustee of a theological seminary is most vital. If ever one should be as wise as a serpent, as harmless as a dove, and as courageous as a lion, he should. He is a steward of eternal verities. He is the link between the denomination and its centers of theological training. Often there swirl about him conflicting streams of thought. And out of these swirling eddies he must help to chart the course of the ship which bears precious cargo indeed. He is deserving of the prayers of his denomination which he endeavors to serve.

One of the most vital functions of his office is to help to preserve within the teaching process the delicate balance between academic freedom and academic responsibility. And in this he must have the full cooperation of the administration and the faculty.

Southern Baptists, on the one hand, should never deny to their seminaries the right of academic freedom. To do so would be to stifle the very genius of theological investigation and interpretation. On the other hand, they should never cease to require academic responsibility. Responsibility without freedom or freedom without responsibility is a misnomer. There cannot be the one without the other. God made man free, but He also made him responsible. Indeed, for freedom to serve its purpose it must be balanced by responsibility. A river flowing within its banks is free to carry the cargoes of commerce or to turn mighty turbines. But once it spreads beyond its banks it becomes a destructive deluge. In violating its responsibility it destroys its freedom.

Theological thought is like that. Southern Baptists grant to their theologians freedom of investigation and thought. Indeed, they expect them to think ahead of them. But they expect them to think down the road by which they may follow, not in the by-paths which lead to theological confusion. They ask only that they not get so far ahead that

(Continued on page 14)

they cannot follow, nor speak in terms that they do not understand.

Southern Baptist seminaries must enjoy the confidence of their people if they are to serve them. To lose it would be to fail in their purpose. If Southern Baptists are to continue to blow the trumpet of God with a certain sound, it must be heard most loudly and clearly in their seminaries. For if not, who shall prepare to the battle?

Third, for Southern Baptists to fulfil their purpose they must retain their theological distinctiveness. Southern Baptists have enjoyed the blessings of God. But prosperity has its perils. One of their greatest perils at the moment is the growing desire to fit in rather than to stand out. There is something about frugal fare that strengthens. Luxury, on the other hand, tends to enervate.

Israel, flushed with the thrill of a God-given destiny, said, "All that the Lord hath spoken we will do" (Ex. 19:8). But settled in the land of milk and honey they demanded of God's leader, Samuel, "Nay; but we will have a king over us; that we also may be like all the nations..." (I Sam. 8:19-20). God told His prophet to grant their request, saying, "...for they have not rejected thee, but they have rejected me, that I should not reign over them" (8:7). In their desire to fit in they ceased to stand out. Thus they took the step that led to the hour when Jesus said to them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:42).

This must not happen to Southern Baptists! They must continue to stand out. This is not theological snobbery but theological conviction!

RECENTLY Doctor Hans Hofmann, a Harvard theologian and a native of Switzerland, stated that a new kind of theology is emerging in the United States. He says that orthodoxy, liberalism, and neo-orthodoxy will be discarded when this new theology takes hold. This new theology, says Doctor Hofmann, will emerge at the grass roots level in the churches. He states further that one concern of this theology will be whether or not God is being revealed, glorified, and enjoyed.

I quote approvingly another's comments. "If this new theology does develop it will be simply because present day theologians have abandoned the grass roots of our religious bodies and are spending their own time in theological discussion among themselves and criticizing the Bible from a textual standpoint. While the theological world is putting great stress upon scholasticism and concern for the educated few, the masses making up the churches are overlooked... If liberalism and neo-orthodoxy become the 'norm' among Southern Baptists, we can see easily how Professor Hofmann's prediction could come true." The same may be said should the "norm" be an extreme form of Fundamentalism.

The words of Doctor Hofmann may well be a challenge to Southern Baptists. I would summon this Convention to accept that challenge! This does not mean that it shall forsake theological education. It means that with definiteness of purpose Southern Baptists shall support it with renewed fervor and strength.

Someone is going to shape and guide this new theology. And Southern Baptists are best fitted to do so. They are a "grass roots" people. Their success is due largely to the Gospel as Southern Baptists preach it. If Southern Baptists forsake their conservatively, middle-of-the-road interpretation of the gospel, the "grass roots" will seek elsewhere for spiritual food and guidance. And Southern Baptists as such largely will have lost their reason for being.

This is not a call for retreat but for advance. It is not a plea to discard the intellect, but to employ it in giving to this age a theology which speaks to both the minds and the hearts of men. The "modern mind" is not without a soul. Whether a man be a Doctor of Philosophy or follows a plow his basic spiritual needs are the same. Southern Baptists cannot say that they have fulfilled their destiny until they have spoken to both.

In such an endeavor Southern Baptists must look to their colleges and seminaries for guidance. I am certain that such will be forthcoming. To do so will call for the greatest intellectual endeavor. It is much more demanding intellectually to blaze a new trail than to follow a beaten path. To create a new theological vocabulary, if such is needed, calls for more ingenuity than to repeat with strange and uncertain sounds the recently coined phraseology of other theological traditions. Southern Baptists' greatest need in this regard is not a new vocabulary, but an understanding of the vocabulary which they now have. Southern Baptist theologians must employ every tool of investigation and research to prepare a highway of truth through the present-day theological wilderness.

This is not to say that Southern Baptists will forsake their traditional theological position. They must rather keep pace with the changing scene to interpret and declare it in terms that will find a ready response in the hearts of all men. The last word has not been said regarding the revelation of God. The revelation is complete. But man's understanding of it may become ever larger as it is unfolded to him by the Holy Spirit.

Conclusions in research must be based on the autonomy of the Christian religion. The Old Testament must be interpreted in the light of the New Testament. Jesus Christ Himself is the final criterion of truth. The New Testament records of His person and work are their own best interpreter.

Southern Baptists will do well to heed the words of the apostle Paul. Literally rendered he says, "Beware lest any man take you away as spoils of war through philosophy, even empty deceit, according to the tradition of men, according to the basic elements of the cosmos, and not according to Christ. For in him is continuously and abidingly at home all the attributes of deity, the state of being God in bodily form" (Col. 2:8-9, author's translation). In short, Southern Baptists must judge their philosophy, and science, according to Christ, and not Christ according to philosophy and science.

Yes, this is an age of crisis. But Southern Baptists are not afraid of crises. They were born in a crisis. Their history reveals that they have passed through seven major crises. And Southern Baptists emerged from each stronger and more resolute than ever before. They have always turned a crisis into a conquest. God grant that they shall do so now!

## Cole returns to S. C.

HAROLD Cole, executive secretary of North Carolina Baptists' higher education council, has been named associate general secretary-treasurer of the General Board of the South Carolina Baptist Convention. Cole was formerly state student director in South Carolina and also in North Carolina. He succeeds Horace Hammett, who was promoted to general secretary-treasurer last November. (BP)

## Meeting sites, dates for future conventions

1963—May 7-10, Kansas City, Mo. (last met this city, 1956)

1964—May 18-24, Atlantic City, N. J. (Never met this far East before)

1965—June 1-4, Dallas, Tex. (Last met there, 1894)

1966—May 24-27, Detroit, Mich. (First time to go here)

## Missionary receives D.D.

W. LOWREY Cooper, Southern Baptist missionary to Argentina, was awarded the honorary doctor of divinity degree by Mississippi College, Clinton, on May 27. Dr. Cooper, president of the International Baptist Theological Seminary, Buenos Aires, has served in Argentina since 1939. Now in the States on furlough, he may be addressed at 4626 Frazier, Fort Worth 15, Tex. He is a native of Itta Bena, Miss. (BP)

By the BAPTIST PRESS

## Kentucky to conduct special fund campaign

THE Executive Board of Kentucky Baptist Convention has approved a multi-million dollar capital needs drive to benefit Kentucky Baptist colleges, Baptist student centers and the state assembly.

While the final goal has not been adopted, it is expected to approach \$10 million. Professional fundraisers will be employed and the campaign will probably start next year.

The board also voted to recommend a 1968 convention budget through the Cooperative Program of \$2,620,000. Subject to final vote by the convention itself in November, the money will be divided with 64 and one-half per cent staying in Kentucky, the balance going to Southern Baptist Convention activities.

A priority item of \$47,000 for new Kentucky Southern College (Baptist) in Louisville is in the budget proposal.

The board further suggested a plan to convert Magoffin Baptist Institute at Mountain Valley, Ky., into a literacy training center. Located in the mountains of Eastern Kentucky, the school has been shut down for lack of students.

## Cheavens to PR post

DAVID A. Cheavens, public relations consultant and visiting journalism professor at Baylor University since September, 1961, has been named Baylor's director of public relations and chairman of the department of journalism.

Cheavens, who for 20 years was head of the Associated Press state capitol bureau in Austin, Tex., has been on leave of absence from the Associated Press since coming to Baylor in 1961.

His appointment as chairman of the journalism department was effective June 1, and he will formally assume his public relations title September 1 when his retirement from the Associated Press is formalized.

## Mrs. Pylant Retires



MRS. AGNES D. PYLANT

*MRS. Agnes Durant Pylant, secretary of Church Recreation for the Sunday School Board, Nashville, Tenn., has announced her retirement effective July 31.*

## Daniel to retire

JESSE DANIEL, secretary of the Sunday School department of the Tennessee Baptist Convention, has announced plans to retire on Dec. 31, 1962. Daniel will leave his post after 35 years in Sunday School work in Tennessee. He spent 18 years as secretary of the state Sunday School department.

## Car 54, where are you? in the aisle: in what?

A VOLKSWAGEN came cruising down the aisle of the chapel at Midwestern Seminary, Kansas City, Mo.

Most surprised of all at this event were Mr. and Mrs. Paul Ebhomielen of Nigeria, to whom Midwestern students, faculty and friends were giving the car. Ebhomielen will graduate this year and return to Africa to preach.

The car that came down the chapel aisle is not the actual car they will receive. Because of problems transporting the car abroad, the Ebhomielen's received a gift certificate to use in securing a car of the same make in Nigeria.

## Staples to new job

JAMES R. Staples, editor of the *Baptist Beacon* at Phoenix, Ariz., has accepted the executive vice presidency of Grand Canyon College, also located in Phoenix. He takes the new post July 1. Both the paper and the college serve the Arizona Southern Baptist Convention.

A former president of the Arizona convention, Staples will share administration with President E. N. Patterson at the college. He will work with the long-range development program.

He has edited the *Baptist Beacon*, a weekly Baptist newspaper, since June, 1960. The paper has a circulation of over 12,000. Grand Canyon College, the only church-related college of its kind in Arizona, has a regular enrollment of over 500.

A native of Arkansas, Staples became pastor of the North Phoenix Baptist Church in 1950 and served until called to the editor's chair. He previously had served churches in Arkansas and Louisiana.

## Karl A. Olsson conference speaker

THE president of North Park College and Theological Seminary, Chicago, is scheduled to speak during a fall meeting at Nashville of the Southern Baptist Conference on Counseling and Guidance.

Karl A. Olsson will speak on "Christian Compassion: Its Dynamics and Structure," at the Sept. 24-26 session, which will meet at the Baptist Sunday School Board, Myron C. Madden, New Orleans, conference president, announced.

Olsson has established the "covenant counseling center" on North Park's campus. Psychiatrists, clinical psychologists and social workers are employed at the center to help college and seminary students who have problems in these areas.

Another featured speaker at the three-day conference will be Winborn E. Davis, Baton Rouge, assistant director of Louisiana state hospitals. Davis is a Baptist layman.



[Editor's Note: On this and following pages are digests of reports from various Southern Baptist Convention agencies, institutions and committees, taken from advance copies of reports to be made at the annual meeting of the Convention in San Francisco, June 5-8. We are grateful to Baptist Press, Nashville, for making these reports available to us. —ELM]

### Historical Commission

#### Two major projects

TWO major projects occupied the attention of the Historical Commission during 1961, this agency reported.

According to Davis C. Woolley, Nashville, executive secretary of the commission, they were:

1. The background study and research of Southern Baptist Convention agencies (used to aid the development of an Organization Manual of SBC agency work), and
2. Preparing "Baptist Advance," a volume produced for the Baptist Jubilee Advance.

The commission, Woolley also reported, engages in two programs—recording, procuring and preserving as one, and utilization as the other.

Under the first, it conducts assemblies and clinics, including annual summer conferences at Ridgecrest, N. C., and Glorieta, N. M., Baptist Assemblies. These offer "opportunities to give emphasis to the work of the history committee of a church" and are "conducted in cooperation with the Church Administration Conferences" for clerks, secretaries and history committees from the churches.

In the field of microfilm, the commission reported now having over 7 million pages of material so available. During 1961, 319,812 pages of "valuable historical materials" were added, Woolley said.

The commission works to secure important books and documents, many rare and valuable. During 1961, the 1,146 items secured were valued at \$7,614.

The Historical Commission and another SBC agency in Nashville, the Sunday School Board, together operate the Dargan-Carver Library located in the board's office building there, and on the same floor as the Historical Commission offices.

"The estimated cost of services

rendered and space assigned to the Commission by the Board in 1961 was \$13,200," he announced.

Woolley serves as managing editor of the "Baptist Advance" project, purpose of which is to tell the story of Southern Baptists along with other Baptist bodies in North America taking part in the Baptist Jubilee Advance. The book will be published in 1964. Copy will be prepared for the printer in 1963.

To aid research and study, the commission keeps a card catalog of material, showing what may be seen in its own and in other Baptist libraries. Entries now total 30,000.

Forms giving information on Baptists, both living and dead, continue to be received for "Operation Baptist Biography." This material is useful to the denomination in a number of ways, he said.

## No barriers to Baptist fellowship

RACIAL, political and national difference prove no barrier to worldwide Baptist fellowship, Joséf Nordenhaug, Washington, general secretary of the Baptist World Alliance, told the 1962 meeting of the Southern Baptist Convention.

There are more than 24 million Baptists (24,324,207) in the world. They live and work in 110 countries. The faith is continuing to grow even in Communist-dominated lands, and Russian Baptists report 5,400 churches and a membership of about 550,000 baptized believers.

Many leaders in Africa's newly born republics are Baptists, Nordenhaug said, "the fruit of Baptist missions in past generations." Baptists constitute the majority of the population of the Lushai Hills of Assam (20,300 of 38,000) and church rolls are increasing at fantastic rates in New Guinea (4234 baptisms since mission work began there in 1956; 928 baptisms in 1961).

Southern Baptists, counting almost 10 million members, are the big brother of the group. Twenty-eight Baptist groups have membership of less than 1,000,000, and 38 others have less than 10,000. The smaller groups "find strength and encouragement" in their identification with others through the Baptist World Alliance, Nordenhaug said.

Nordenhaug described the Alliance, founded in 1905, as gaining vitality as faster travel and communications knit the world into a single community. He called it "a voluntary and fraternal organization for promoting fellowship and cooperation among Baptists."

This cooperation will demonstrate itself in 1964 as Baptists around the world engage in a "Year of Evangelism," climaxing the emphasis of the Baptist Jubilee Advance now under way in North American churches.

The World Baptist fellowship in 1961 showed "substantial activity" in relief, religious liberty and international communication. The year's projects included:

Help to refugees in Europe, the Orient, Angolans in the Congo and Cubans in Florida. Food, clothing, medicine, and vitamins were sent to East European countries and elsewhere.

Conversation with the Spanish government about religious liberty, which showed some progress.

Four reorganized international Baptist study commissions which began work on "vital problems" within their respective areas with human rights, evangelism, Bible study and doctrine.

Preparations under way for the 6th Baptist Youth World Conference, at Beirut, Lebanon, July 15-21, 1963, and for the 11th Baptist World Congress, at Miami Beach, June 25-30, 1965.

### Professional degrees

BASIC seminary degrees should be thought of as professional degrees comparable to Bachelor of Laws and Doctor of Medicine degrees, said Southern Baptist Theological Seminary President Duke K. McCall in his 1962 report to the Southern Baptist Convention.

"Seminaries do not offer trade school-type courses designed to provide pastors and church staffs with sermon outlines for 52 Sundays a year or six ways to increase church attendance. Rather, they seek to introduce students to material and tools of their professions in such a way that they may be learners all of their lives and become increasingly effective as ministers of the gospel," said the seminary president.

Doctoral degrees and master's degrees in theology and church music are considered graduate degrees at the seminary.

The student-faculty ratio was reported by President McCall at 14 to 1. The faculty consists of 51 persons with faculty status, 22 instructors and 33 fellows. The total enrollment is 1,051, with a regular enrollment on Oct. 1, 1961 of 827.

Seminary education at Southern cost \$1,069,135 during the past fiscal year. The Cooperative Program of the Southern Baptist Convention supplied all of this.

The American Association of Theological Schools removed all notations on the accreditation of the seminary during the year, McCall said. For the first time since it became one of the original accredited seminaries in 1938, the Seminary has no notations, he added. This means that at every point its facilities and procedures are as high or higher than those required by accreditation standards, according to McCall.

Other additions to the seminary during the past year were the Eisenberg Museum of Egyptian and Near Eastern Antiquities and personal papers of former Seminary Presidents William H. Whitsett and John R. Sampey. The archaeological museum materials are valued at \$15,000 and were a gift to the seminary.

A woman's committee of South-

ern Seminary was organized by Mrs. Ellis A. Fuller, Sr., and has more than 800 members who have become "prayer partners and supporters" of the Southern Baptist Convention agency.

### American Seminary

#### Needs more support

L. S. SEDBERRY of Nashville retired last Dec. 31, after 12 1/2 years as executive secretary of the Commission on American Baptist Seminary, Nashville.

Rabun L. Brantley of Nashville, executive secretary of the SBC Education Commission, serves as acting executive secretary.

Brantley told the Convention "funds from National Baptists have decreased greatly" which "hampers the work of the Seminary." The Southern Baptist Convention is in partnership with the National Baptist Convention, U. S. A., Inc. (Negro), in operating the Nashville school.

The SBC has given \$62,260 during the year for the seminary's operation, according to Brantley. He said funds have accumulated for several years to build a chapel, which "it is understood . . . National Baptists will furnish" when complete. The commission has thus far set no date to begin the new chapel.

Opening enrollment of the institution was 75 last year, plus 373 taking extension courses.

### Southwestern Seminary

#### World's largest

SOUTHWESTERN Seminary continues to be the largest evangelical theological seminary in the world, President Robert E. Naylor told the 1962 Southern Baptist Convention.

Its graduates during the year numbered 475. Sixteen received the doctor-of-theology degree and four the doctor-of-religious education degree.

As of Oct. 1, 1961, it reported 1,704 regular students (i.e., students reported to be taking 12 hours or more of course work). Its full number of students for the entire year, including various sessions, were reported as 2,067 on Feb. 1, 1962.

Using the 2,067 figure, the students were divided into these categories—1,270 in the school of theology, 646 in the school of religious education, and 151 in the school of church music.

The students represented 38 states and 13 foreign countries. Of these, 575 were first-year students.

### New Orleans Seminary

#### Enrollment gains

THERE were two highlights to the report delivered to the Southern Baptist Convention by New Orleans Baptist Theological Seminary:

1. An increase in total enrollment (although regular enrollment, or that of full-time students declined) during the current nationwide decline in the number of seminary students;

2. The announcement of an experiment to provide seminary training to even more Southern Baptist ministers.

President H. Leo Eddleman presented the report to the Convention.

This increase in total enrollment followed an announcement by the seminary that all candidates for the bachelor-of-divinity degree would be required to earn six semester hours in both Greek and Hebrew. Previously, a student could earn this degree without enrolling for credit in either of the two languages.

Fall enrollment figures noted an increase of 19 in the candidates for the bachelor-of-divinity degree with additional increases in the other basic degrees—graduate specialist in religious education, master of religious education, and bachelor and master of church music, Eddleman said.

There were 93 students enrolled in the graduate programs of the seminary, the same number as the 1960-61 session.

The only decrease came in the number of students enrolled in the seminary who are not college graduates, Eddleman claimed. The New Orleans institution is experimenting with a plan to provide seminary training for more of this group.

### Finishes third year

FULL accreditation by the American Association of Theological Schools in December, 1961, is one of the major achievements of Golden Gate Baptist Theological Seminary in its short history, the seminary told the 1962 Convention session.

The third year on the Strawberry Point campus near San Francisco is growing to a close. The year has been one of progress in academic strength and improved material equipment.

With accreditation of California Baptist College and the prospects for Grand Canyon College (Arizona Baptist) accreditation, Christian education in the Far West is apparently taking its place as a primary concern for Southern Baptists, President Harold K. Graves stated.

Entrance requirements at Golden Gate Seminary were stricter this year, eliminating some poorly qualified students (mainly non-Baptists) from the student body.

A total of 539 students have received diplomas of graduation from Golden Gate Seminary through the 1961 commencement. Nearly one-fourth of these serve through the Foreign and Home Mission Boards, including those who serve as military chaplains.

### Southeastern Seminary

#### Graduate growth

WITH a nationwide decrease in the enrollment of seminaries, Southeastern Seminary expects to increase its enrollment in one area—the graduate program.

"Several chaplains from nearby military bases have applied as candidates for the master-of-theology degree," said Southeastern's president, Sydnor L. Stealey, in his report to the 1962 Southern Baptist Convention. "An increase in the number of students in the graduate program is indicated for the 1962-1963 session."

Student recruitment is also showing an increase among women. "To accommodate our additional women students, the seminary is planning to build a dormi-

tory for single women at a cost of approximately \$300,000," Stealey said.

Another area of concern is the size of the faculty. "We are making every effort to reduce the student-faculty ratio from 28-1 to 20-1," said Stealey.

The "constructive results" of Southeastern's emphasis upon missions was reported by Stealey: "Southeastern already has 33 couples and one single woman on foreign mission fields." The seminary first opened its door in 1951 with a faculty of four and about 70 students. Today, there are 658 regular students and a faculty of 32.

### Midwestern Seminary

#### Work is accredited

MIDWESTERN Seminary, located in Kansas City, Mo., was admitted last December for associate membership in the American Association of Theological Schools, its president told the 1962 Convention.

Maintained by the Southern Baptist Convention, the seminary has had "its finest year from the standpoint of campus morale, faculty-student relationship, student calibre and type of academic work being done," President Millard J. Berquist added.

A decline in seminary enrollments elsewhere also affected Midwestern, according to Berquist. He attributed the decline to (1) fewer ministerial students coming from Baptist colleges and (2) "the complete lack of campus housing" at Midwestern Seminary. Midwestern's "greatest physical need" is this housing.

He reported the appointment of H. I. Hester as vice president of the seminary, a staff addition since the 1961 Convention report. Hester formerly was vice president of William Jewell College (Baptist) in Liberty, Mo.

"One of the outstanding events of the year was the formal dedication of campus and buildings on . . . Oct. 15, 1961," Berquist noted. Porter Routh, Nashville, executive secretary of SBC Executive Committee, gave the dedicatory address.

"We anticipate a steady, gradual increase in enrollment during

the next several years," Berquist said.

Midwestern, he added, offers only the bachelor-of-divinity degree but it also offers a few students a program of non-degree work.

The seminary now has five buildings — administrative, library, auditorium, classroom and faculty office, classroom and student center.

In the fall of 1962, the seminary expects to begin building a single men's dormitory, a child care building, two apartment structures for married students housing eight families each, and a maintenance plant.

These will be financed from capital needs funds of the Cooperative Program, Southern Baptists' financial plan, he said.

The school graduated 64 students at its May 11, 1962, commencement exercises.

Helping students gain higher grades in language courses is a new language laboratory which has been installed, Berquist commented.

### Carver School

#### Looks to merger

THE major item in the report of Carver School of Missions and Social Work was its recommendation that the Convention approve a merger with Southern Baptist Theological Seminary, both in Louisville.

President Nathan C. Brooks Jr. presented a three-fold recommendation:

1. "That the operation of Carver School be merged as soon as possible with Southern Seminary.

2. "That the Carver School trustees serve through the 1963 meeting of the Southern Baptist Convention with full authority to handle the affairs of the school. In this period they will attempt such negotiations and complete such contracts as will assure a continued effort to achieve the purposes set forth in the Carver School charter. As soon as possible, during or following the 1963 Southern Baptist Convention, the Carver School of Missions and Social Work as an independent corporation will be merged.

## School investment now \$358,000,000

3. "That Southern Seminary be requested to accept the assets of Carver School and to operate its program in such manner as will in good faith seek to achieve the purposes set forth in the Carver School charter."

The two campuses border each other in Louisville.

### Seminary Extension

#### **Program transition**

FOR the Seminary Extension Department, the past year or more has been a period of transition. That the work of the Department should have moved forward through the uncertainties consequent upon a change in leadership is a tribute to the vision and ability of Lee Gallman, former director.

It is a tribute also to five capable associate directors, a loyal office force in Jackson, and hundreds of faithful workers scattered throughout the Convention who have carried on because they are convinced of the worth of Seminary Extension, reported Ralph A. Herring, Jackson, Miss., present director.

During the fall of 1960 and spring 1961, students from 40 states, Canada, the Canal Zone, Ecuador and Panama enrolled in the department's correspondence school. The total enrollment was 471. Of these, 145, or 30.8 per cent were ministers. A total of 32 courses was involved with seven awards presented, he reported.

For the same year (1960-61) the number of centers operating totaled 136. The total enrollment was 3,085, the largest number yet recorded, according to Herring. Of these, 890, or 28.85 per cent were ministers. Classes taught number 420, with 268 teachers instructing. The combined enrollment by courses totaled 5,378, with 4,090 of them completed. There were 25 awards presented.

Through their Extension Department, the seminaries of the Southern Baptist Convention have channeled instruction and in-service training to 3,566 persons, 1,035 of whom are called to preach.

RABUN L. BRANTLEY, executive secretary of the Education Commission, Nashville, reported that Baptist colleges, universities, academies and seminaries graduated their largest number of students yet on record during the past school year (1960-61).

More than 10,000 students were graduated from the Convention's 71 related schools, while enrollments reached a record high of 77,143 as compared with 71,800 for the year before.

Brantley pointed out although there are now seven new colleges in various stages of planning by local and state groups, only two senior colleges and three junior colleges of the total number of schools remain unaccredited by their regional accrediting agencies. All the present schools expect to be accredited by the Baptist Jubilee Year of 1964.

For the coming year, administrators of Baptist schools hold the honor of presiding over the Association of American Colleges, the American Association of Junior Colleges, the National Association of Military Colleges and Schools and the Southern Association of Colleges and Schools, as the highest elected officers.

While suggesting there is an oversupply of teachers in the field of religion, religious education, and church music for the Baptist colleges, Brantley appealed for personal commitment on the part of graduate students to consider teaching in all the other fields which possess far too few qualified teachers.

He cited statistics which he said showed the large number of students coming into college and university life during the next few years will find Baptists unprepared to offer Christian leadership in the classroom unless there is greater emphasis upon recruitment of qualified professors for their schools.

"This Convention will have made a good beginning toward solving the shortage of teachers if it approves providing some funds for graduate scholarships," accord-

ing to Brantley.

Although the schools will be crowded with students in the future, Brantley stated the matter of student recruitment in order to provide leadership for the denomination must become of prime importance. In order to aid the colleges in their appeal to the youth of the denomination, the Education Commission annually sponsors an "Emphasis on Christian Education" during the month of February.

Of importance to the Convention was Brantley's report that state and Southern Baptist Conventions have increased their support to the schools during the past year from \$14,880,879 to \$15,677,189.

Of this amount, \$10,460,788 was given for operation while \$5,216,401 was designated for capital projects. In addition to this amount, the schools raised \$12,169,480 in gifts, grants and other donations. Southern Baptists now have a total investment in their schools of \$358,795,815, of which \$90,638,263 is for endowment.

### Foundation

#### **Optimistic outlook**

THE Southern Baptist Foundation views the future with optimism, Executive Secretary J. W. Storer of Nashville reported to the 1962 Convention.

New highs were recorded in all fund balances in 1961. At the year end, trust funds totaled \$5,578,502, with deposits surpassing those of any previous year, amounting to \$1,770,194. Funds were withdrawn in the amount of \$898,399, leaving a net increase in trust funds of \$1,114,699, including stock and bond appreciation and profits.

"A total of \$69,400 has been received in annuities during the year, and we know of a number of wills that have been written resulting from inquiries made of the Foundation," he continued. During the year, three annuitants have died but the earnings from their annuities continue "the good they did while living."

# Would encourage Canadian Baptists

THE 1962 Southern Baptist Convention was asked to continue to encourage indigenous Baptist work in Canada.

The request came in a report from a standing Committee on Canadian Baptist Cooperation, presented by its chairman, Courts Redford of Atlanta, Ga., executive secretary of the denomination's Home Mission Board.

The need for church extension in Canada was recognized by the committee, but it also reported cases where Southern Baptists had started churches in areas already being served by Canadian Baptist churches.

In commenting on this, the committee said, "While the unreached masses constitute a challenge for church extension and for our Baptist witness, a long-range plan for the development of our Baptist work calls for fraternal consideration for the Baptist bodies indigenous to a given territory and demands wise cooperation in seeking to achieve long-range goals."

The Convention had previously gone on record, in 1958, approving a policy to encourage indigenous Baptist work in Canada.

The committee's request was particularly significant since the Convention was to be voting on a constitutional amendment to allow Canadian churches to send messengers to the SBC.

Some Canadian churches are now affiliated with the Baptist General Convention of Oregon-Washington, and these churches have sought recognition by the Southern Baptist Convention which would allow them to elect messengers.

Those opposing affiliation of Canadian churches say the constitution forbids it, and point to the second article which reads, "It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad..."

Those seeking affiliation, therefore, offered a constitutional amendment last year in St. Louis deleting mention of the United States and its territories, making

it read, "... A general organization for Baptists for the promotion..."

It was also their strategy for the vote on the amendment, which must be taken the year following its presentation, to come at San Francisco when the largest number of those favoring the amendment could be expected to be present.

The committee also said, "Aggressive initiative to foster Southern Baptist churches as such in Canada will be detrimental to the fellowship we seek to maintain; it will be further divisive in Canadian Baptist life; and it will obstruct channels now making possible significant reinforcement for Canadian Baptist groups at many points."

## WMU

### 75th anniversary

PLANS for the observance of the 75th anniversary of Woman's Missionary Union, auxiliary to the SBC, and the 50th anniversary of Girls' Auxiliary were announced by Mrs. R. L. Mathis, president, and Miss Alma Hunt, executive secretary of Woman's Missionary Union.

The anniversary observance will begin July 18; with a 75-day period of prayer ushering in the anniversary year on Oct. 1. During this time women and young people will hold prayer retreats.

A special feature of the Girls' Auxiliary anniversary will be the first Girls' Auxiliary Convention to be held in Memphis, June 18-20, 1963.

An encouraging increase in membership of Woman's Missionary Union organizations was reported. A total increase of 44,436 members is shared by all organizations it sponsors—Woman's Missionary Society, Young Woman's Auxiliary and Sunbeam Band. Girls' Auxiliary, for girls nine through 15 years old, enjoyed the largest increase in number of members—an increase of 18,220, making a membership at present 308,682. Total Union membership is 1,470,181.

### Publishing expansion

THE Sunday School Board presented its 71st annual report to the Southern Baptist Convention in San Francisco highlighting the 13 programs into which the Board's 1961 work is arranged.

Distribution of the board's weekly, monthly and quarterly periodicals climbed to new heights in 1961. A total of 110,395,424 pieces of periodical and graded literature and 67,217,225 church bulletins were circulated.

Church literature was shipped to 50 states and 92 foreign countries. A total of 225,843 orders were processed, weighing 16,238,653 pounds. Errors in order filling were reduced 40 per cent.

Broadman Press released 32 new book titles and 12 reprints during 1961; 14 motion pictures and 16 filmstrips; seven music books and two choral music series; four recordings; and 38 new church supply items.

Convention Press, an imprint used on books published for distinctive use by Southern Baptist churches, released 28 titles during the year. Most of these books are in the denominational Church Study Course and Vacation Bible School series.

Broadman Press announced its five most popular books in 1961 were "Points for Emphasis, 1962," Allen, 64,728; "Broadman Comments, 1962," Hester and Pearce, 33,123; "If We Dared!," Swor, 18,680; "Your Next Big Step," Keegan, 11,325; and "The Layman's Harmony of the Gospels," Carter, 7,598.

The Board's Advertising Department produced the "Baptist Book Store Catalog," more than 200,000 copies of which were distributed during the year.

The Board's summer assemblies at Ridgecrest, N.C., and Glorieta, N.M., continued to operate at a financial loss. Total receipts did not overcome operating expenses.

Attendance at all conferences was good, however, and Ridgecrest registered 31,894 for the summer as compared to 32,869 a year earlier. Glorieta registered 17,691 compared to 15,482 in 1960, the report continued.

## Expand facilities

PLANS for long-range expansion and development have engaged both hospitals operated by the Southern Baptist Convention at large, according to Executive Secretary T. Sloane Guy, Jr., of New Orleans.

Hospitals at New Orleans and at Jacksonville, Fla., are operated under a single SBC agency's direction, an agency known as Southern Baptist Hospitals.

Guy said in "planning" at Southern Baptist Hospital, New Orleans, and at Baptist Memorial Hospital, Jacksonville, both have "been faced with crippling demands for hospital services. An occupancy level that is greater than 80-85 percent has been found to impede seriously the work of the hospitals by overtaxing both physical plants and personnel."

Consultants have been called in to help both hospitals with their long-range plans. "Southern Baptist Hospital in New Orleans has already received general approval of its Master Plan from the full Board of Directors," according to Guy.

New Orleans hospital "hopes to initiate construction of the first stage in the spring of 1962, and to carry out successive stages to reach a total of approximately 600 beds, together with additional space for related patient services, an adequate School of Nursing, and a fully developed program in Clinical Pastoral Education," he added.

At Jacksonville, the hospital is developing its long-range plan which it hopes to present to the agency's annual board meeting next January for approval.

The two hospitals furnished medical and surgical treatment to more than 35,000 patients admitted during 1961. Not counted were the 6,944 infants born at the hospitals, and the 53,370 given "outpatient" treatment in emergency rooms or clinics.

Charity-type care for "those least able to pay" cost the two institutions \$383,199 last year. The \$25,000 allotted the hospitals for operating funds from the SBC Cooperative Program were used to

help underwrite this cost, Guy explained.

"The Educational Programs maintained by the two hospitals include 102 students enrolled in the Mather School of Nursing, New Orleans," he said. The hospital also trains hospital administrators, medical technologists and X-ray technicians, medical internes and residents, and ministers in pastoral care work.

The hospitals applied \$41,258 of Cooperative Program capital income against the \$397,189 which Guy described as "the gross cost of the capital program of the two institutions."

## State papers show gain of 29,814

THE 28 Baptist state papers showed a combined circulation increase of 29,814 last year. They now have a total circulation of 1,495,285, according to a report to the 1962 Southern Baptist Convention.

The report was presented by Louie D. Newton, pastor, Druid Hills Church, Atlanta, and long-time chairman of the Committee on Baptist State Papers.

Although the SBC proper does not operate any of the 28 papers—they are operated within the state Baptist conventions—the SBC in 1940 created a Committee on Baptist State Papers to help boost circulation.

"When we recall that the total circulation of our Baptist state papers was 192,312 in 1940, it is heartening to look at the circulation of 1,495,285 in 1961," Newton said.

"We would remember that the 1961 Convention approved the goal of 1,750,000 circulation by 1964, and urge the renewed efforts of pastors and lay leaders to reach this worthy goal, for Christ's sake," he added.

Largest of the papers is the weekly *Baptist Standard*, published in Texas, with a circulation of 368,000, according to the report. *The Alabama Baptist* and the *Christian Index*, for Georgia, each has over 100,000.

## Pioneer boosters

A HEFTY 1962 program, including pioneer mission crusades, a foreign mission tour, and a new summer conference format, were disclosed in the annual report of the Brotherhood Commission to the Southern Baptist Convention at San Francisco.

To make men more conscious of missions, George W. Schroeder, Memphis, executive secretary of the missionary education agency for men and boys, said opportunity will be provided for 1,500 men to give budding Southern Baptist work a boost in pioneer missions areas.

At their own expense the men, mostly laymen, will give their testimonies, conduct surveys, help establish missions and do other assignments in 11 states where Southern Baptist work is sparse.

In 1961, the first year of such a program, there were 800 professions of faith, 290 decisions to move church letters and 145 rededications attributed to the work of the men, Schroeder said.

The 1962 foreign mission tour, designed to give laymen a clearer view of Southern Baptists' mission program in other countries, will be to Mexico for a 10-day period in September.

Depth studies of current topics needing the attention of Christian men make up the new format which will be introduced during forthcoming Brotherhood Weeks at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Assemblies, Schroeder said.

Seminar topics include "The Christian's Role in World Peace," "Effective Christian Witnessing," "The Church-State Principle," "The Layman as Theologian" and "Men Meeting World Needs."

Schroeder also reported total Brotherhood and Royal Ambassador enrollment climbed 8,982 to 628,087 men and boys in 17,880 churches.

Looking ahead to 1963, Schroeder said the Commission is planning to sponsor a nation-wide meeting for 6,000 Royal Ambassadors Aug. 13-15 at Washington, D. C.

### In fifty states

THE Home Mission Board of the Southern Baptist Convention has 1,975 missionaries at work in 50 states, Cuba, Panama and the Canal Zone, reported Secretary Courts Redford, Atlanta.

"Three functions stand out," Redford said. "First, we rally the denomination to meet unique needs, such as the Cuban refugee problem. Second, we focus the spotlight of publicity on unmet needs such as the inner city, migrants, the deaf or literacy work.

"And third, we continue the emphasis on our long-range, continuing programs which are the backbone of our attempt as a denomination to win the United States to faith in Jesus Christ. These are evangelism and missions with language groups, National (Negro) Baptists, unchurched areas, the military and other special groups in the nation."

Redford also called attention to a major policy shift in his board's mission work, which began in 1959 and is nearing completion.

This is a move away from direct mission work, where the board employs, directs and completely supports missionaries, to a cooperative agreement with state Baptist conventions where all work is jointly supported and direction is given by the local group.

Of the 28 state conventions in the Southern Baptist Convention, 25 have entered such agreements for 1962 and negotiations are underway with the other three groups.

Redford said although this is new policy for this generation of Baptists, it is actually a reversion to a practice of two or three generations ago.

The report cited by Redford indicated the mission board had established a national committee to assist the more than 100,000 refugees from Cuba in relief and resettlement.

### Annuity Board

#### 5,377 get checks

MORE than \$2.8 million was paid to 5,377 Southern Baptist pastors and church and denomina-

tional employees in 1961 through benefits of the Annuity Board's protection plan ministry.

R. Alton Reed, Dallas, executive secretary of the Southern Baptist Convention Annuity Board, said this sum is the largest ever disbursed in any one year by this agency.

Reed, in his eighth annual report as executive secretary, told messengers attending the Southern Baptist Convention that "1961 was a good year for the Board."

He said the total amount paid to beneficiaries since the Board's founding in 1918 rose to an all time high of \$37,304,916.

Reed said funds are held in trust for about 24,000 ministers and church and denominational employees. Almost 100 agencies, boards and institutions participate. Funds totaled more than \$93 million, an increase of more than \$11¼ million over 1960.

Reed pointed out that the reason for the rapid growth is the increased number of churches that are participating in the protection plans. At the end of 1961, more than 64 percent of all cooperating Southern Baptist churches were paying in the program for their ministers.

He said 1,808 new ministers were enrolled in the Southern Baptist Protection Plan, the only basic plan open to new members now.

Other highlights of Reed's report showed that:

Four hundred fifty-four persons started getting retirement-disability-widow checks. This number included 317 retirees; 105 widows, the largest number of women to be put on roll in any one year since the board's founding, and 32 disability cases.

### Public Affairs

#### Baptist witness given

THE national education debate was the focal point of the Baptist Joint Committee on Public Affairs, Washington, D. C., in 1961, according to its report to the 1962 Southern Baptist Convention.

Last year saw a major effort to provide Federal aid to the public schools, but a deadlock resulted because of a combination of political and economic factors with the op-

position of the Roman Catholic bishops. The bishops opposed any aid to public schools that did not include parochial schools, the report noted.

At six different times the Baptist Joint Committee on Public Affairs presented testimony at hearings before committees of the Senate and House.

In its report to the Convention the Public Affairs Committee raised three questions that must be answered to help settle the church-state issues in education. They are:

1. What should be the role of the churches in general education?
2. Can the churches and the homes take the responsibility for an adequate program of religious education for all the people?
3. How should public education be financed in the changed America?

An additional church-state problem confronts the nation in the matter of public aid to private colleges, according to the Public Affairs Committee report. Many church-related colleges, through the American Council on Education, are working for the public strengthening of all colleges.

### Stewardship Commission

#### Presents new program

THREE programs occupy the attention of the Stewardship Commission, it reported to the 1962 Southern Baptist Convention. They are (1) Cooperative Program promotion, (2) stewardship development and (3) endowment and capital giving promotion.

"Meetings have been held in twenty states in an effort to create a fresh and vital image of the Cooperative Program as the instrument of world missions," Executive Director Merrill D. Moore, Nashville, declared.

"Home and foreign missionaries are beginning a campaign to personalize and dramatize the Cooperative Program as the unified budget and financial plan of the SBC," he added.

Stewardship development includes education, enlistment, service to state Baptist conventions and cooperation with other SBC agencies, according to the executive director.

Materials for stewardship development have included new Forward Program of Church Finance literature to aid churches in canvassing for their annual budgets, new tracts on stewardship subjects, articles for Baptist papers, displays, films and work with the Baptist Jubilee Advance effort.

A proposed Week of Prayer and Study for the Cooperative Program to be a part of the SBC calendar each year, was referred back by the 1961 Convention for further study by its Executive Committee.

Moore said the Executive Committee asked the Stewardship Commission to make further consideration of plans for the special week. (The recommendation to the 1962 Convention comes from the Executive Committee, and is that the matter be postponed. Meantime emphasis will be given the Cooperative Program in several other ways particularly during the month of October, but not involving a "Week of Prayer" schedule.)

#### Radio and Television

### **50 million a week**

"THE nation's radio and television networks—NBC, CBS and ABC—offer the Southern Baptist Convention its best opportunity for reaching large segments of the U. S. audience at relatively low cost," said Paul M. Stevens, director of the denomination's Radio-TV Commission at Fort Worth, in his annual convention report.

He indicated his organization feels responsible for continuing to enlarge Southern Baptists' share of network radio and television time. "This can be done only by providing unique and highly acceptable program material," he said, "and by investing significant financial aid to the networks for joint production of such programs."

As an example, he pointed to the color film on missions in Hong Kong, "To Breathe Free," produced jointly with NBC-TV last summer. Its first showing was last February, to an estimated seven million viewers. It will be shown again on the network Dec. 30 to an audience of similar size, after which it becomes the sole property of Southern Baptists and will go into "The Answer" series in 1963.

Southern Baptists will be represented by nine 30-minute television programs and one hour-long special on the three networks this year, plus a minimum of 14 network radio shows, according to Stevens.

This radio-TV service agency of Southern Baptists now produces and distributes a total of 10 weekly radio programs and "The Answer" weekly television series for local consumption.

It takes the Gospel through these electronic media to 48 states and 25 foreign countries over an independent denominational network of 1300 stations. These programs have an audience estimated at 50 million each week, according to the agency's report.

#### Bible Society

### **Bible circulation up**

THE American Bible Society distributed more than 24 million volumes of Scriptures all over the world during 1961, the greatest number in its 146-year history, it was disclosed in its annual report to the Southern Baptist Convention.

This 24-million total of the American society accounted for two-thirds of all Scriptures distributed by all the national Bible societies on six continents and in over 100 countries.

The 24-million volumes were divided about evenly between overseas and domestic distribution. The approximately 12 million which were distributed abroad represented an increase of 20 percent over 1960 which, in turn, was 20 percent greater than 1959.

The report called particular attention to Scripture distribution in Cuba and the Congo. "Once again it is important to note the astonishing continuing increase in Scripture circulation in areas of political tension and revolution. Cuba and Congo are cases in point; in the former, distribution increased from 611,998 to 906,660 Scriptures and in Congo there was an increase of over 75,000 Scriptures. The Bible clearly brings God's power to men who are seeking emancipation from oppression, whether it be political or spiritual," the report noted.

"It is also significant to note that more than two million copies of Scriptures were distributed in Argentina (2,042,280), India (2,791,297) and Japan (2,505,305), and more than a million in Brazil (1,595,312) and Korea (1,039,647)."

#### 30,000 Movement

### **14,210 new posts**

SOUTHERN Baptists reported the successful merger of two of their major emphases for 1962, the 30,000 Movement and the Baptist Jubilee Advance. The union is expected to produce 6,000 missions and churches this year.

Announcing the merger was C. C. Warren of Charlotte, N. C., director of the 30,000 Movement and chairman of the Convention's Jubilee Advance Committee.

The 30,000 Movement, a drive to establish 20,000 missions and 10,000 churches by 1964, was launched by a challenge from Warren in 1956 when he was president of the Convention.

The Baptist Jubilee Advance is a five-year effort by seven Baptist groups in the United States and Canada to work cooperatively and to celebrate in 1964 the 150th anniversary of the organization of Baptist work on the continent.

The "jubilee" (an Old Testament term designating every 50th year in Jewish life) celebration has been set for Atlantic City, N. J., May 18-24, 1964, when more than 100,000 Baptists are expected to congregate.

Meanwhile the Baptist groups, representing approximately 20 million members, have taken the same annual emphases, slogans and symbols for joint efforts in evangelism, stewardship, teaching and training, church extension and world missions.

Since the emphasis for 1962 was church extension, Southern Baptists combined their Baptist Jubilee Advance promotion and the 30,000 Movement. In 1963 the Baptist Jubilee Advance will stress world missions.

At the beginning of 1962, Warren reported that 14,210 missions and churches had been started. This included 4,688 churches and 9,522 missions.



(Continued from page 5)

through" on their home rearing, and do manage to come to the later service.

Years ago reference to church was often, "Let's go to preaching." Association with hymn singing, baptismal services, preaching done with a capital letter, seemed to me to have a healthy sound. I am not in any sense degrading or even making secondary the organizational emphasis. However, I am convinced that if only one of the two services can be attended the worship service should prevail. It is here that we become purposive, that noble ambitions are born, that actions are generated into service. Indeed, it is in the worship service that a clear-cut call to repentance is made.

As you indicated in your editorial, the answer is not easy to find, but I am grateful to you for opening it up for thoughtful discussion.

Incidentally, your folksy column on dogs reminds me of a thing I heard today. It seems that a dog in our town is bothered with tonsillitis and the vet tells the owners that unless it improves soon, a tonsillectomy will have to be performed. I didn't even know a dog had tonsils!

Oh, yes, I have a member here, who, when he disagrees with you, refers to "That ELM down in Little Rock."

"Poems are made by fools like me But only ELM can be a tree."—Andrew M. Hall, Pastor, First Church, Fayetteville

**SBC organization**

EITHER I just learned something I didn't know (not an impossibility), or else the "Committee on Promotion, Southern Baptist Convention . . ." which prepared "Southern Baptist Convention Facts" for the May 17 issue of our paper got its facts crossed.

The article leads off with "The Southern Baptist Convention is made up of 28 state Baptist conventions or general associations, each independent, but cooperating."

The constitution of the Southern Baptist Convention reads, "Article III. Membership: The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows: . . ." The three paragraphs which follow refer to churches, not to state conventions nor to general associations.

To the casual reader, this may seem like laboring a minor point. But in my work here in this "pioneer" state where Southern Baptists are little known and Baptist polity even less understood, I have gone to great lengths repeatedly to explain that each level of Southern Baptist cooperation goes back directly to the local church; i.e., the local church sends messengers to the district association, the state convention and the Southern Baptist Convention. This is different

from those patterns of organization where the church sends representatives to the association, the association sends representatives to the state convention, and then the national convention is made up of representatives from the state conventions.

I know you did not write the article, and this letter is not intended in a critical manner. But since I do not have the address of the "Committee on Promotion," perhaps you could relay this information to them, and mention the inaccuracy to the readers of the Arkansas Baptist, or else let me know if I am the one who is in error.

Would it not be more nearly accurate to say "The Southern Baptist Convention is made up of messengers from 32,000 cooperating Baptist churches"? Or, "The Southern Baptist Convention territory embraces all 50 of the United States, within which are also located 28 state Baptist conventions or general associations"?—Robert L. Hartsell, pastor, First Southern Baptist Church, Manhattan, Kan.

REPLY: You and the Committee on Promotion are both right. As far as the organization of the Southern Baptist Convention is concerned, it is composed, as you state, of messengers elected by local churches. But, when it comes to the financial support of the Convention and its agencies and institutions, that comes by action of the respective state conventions, "each independent, but cooperating." Agreed?—ELM

**Dr. Queen available**

SINCE leaving the chaplaincy of the Arkansas Baptist Hospital Dec. 31, 1957, I have been part-time teacher in Southern Baptist College. At the close of the 1961-62 school year, I presented my resignation as teacher. But I remain a booster and a promoter of the school.

It has been a joy during the past four and one-half years to see the growth of the school in quality of students and construction of needed buildings. The dormitory for girls has been doubled and a dormitory for boys has been built. As I left the school in May, the foundation for a student center was being laid. Other material improvements are to be done later.

To me, the future of Southern Baptist College is as bright, if not brighter, than Ouachita College was when I entered there in 1910.

My address is where it has been for nearly 18 years, 1718 Battery, Little Rock. I want to give the remainder of my life as pulpit supply, interim pastor, revivals, and anything else the Lord wants to use me.—J. F. Queen

**'Barking dogs'**

THANKS for "Barking dogs" in May 24 issue. Gloria and I both enjoy them (your columns) every week. You are doing a good job and we are proud of you.—J. Samuel Phillips, Pastor, First Baptist Church, Lovington, N. M.

**The Bookshelf**

Commentary on the Second Epistle to the Corinthians, by Philip E. Hughes, Eerdmans, 1962, \$6

This new commentary on Paul's second epistle to the Corinthians is the tenth to appear in the New International Commentary on the New Testament. The commentary is based on a careful study of the original Greek text and reflects great advances in the understanding of the language resulting from the discovery and study of contemporary, non-literary evidence. Generous use of the insight of others is made.

The Shattered Wall, by Sallie Lee Bell, Zondervan, 1961, \$2.50

The award-winning author of this novel is a native of New Orleans. Two of her previous novels which brought her literary awards were: *Until the Day Break and Barrier*. Several of her novels have been published in England.

This is the story of young Dr. Harlan Rawlins and Deidre Fleming and the fear that closed around their lives, forcing them together for the comfort they might find in each other's companionship.

Prayers for Youth, by Walter Cavert, Abingdon Press, 1962, \$1.25

A wide variety of life experiences common to all young people are covered in the prayers contained in this small pocket-size book. Also included are prayers for special times and seasons, including Thanksgiving and Christmas.

Education with Dimension, the Bible College Story, by S. A. Witmer, Channel Press, 1962, \$3.75

Author Witmer, executive director of the Accrediting Association of Bible Colleges, has here a combination history and directory of the Bible institute and college movement. Bible school admissions information, the certificates and diplomas and degrees offered, tuition costs, scholarship information, curricula, enrollment, etc., will be found here.

The editor has recently received autographed copies of two student annuals of 1962—the Arkansas B.S.U. annual, published by the Student Department of the Arkansas Baptist State Convention and autographed by Dr. Tom Logue, executive secretary of the department; and *The Ouachitonian*, published by the students of Ouachita College and autographed by Professor Claude Sumerlin. The BSU annual is dedicated to Dr. Logue and the Ouachita annual, to Dr. George T. Blackmon, a 1930 graduate of Ouachita and a member of the college faculty now for many years. These are being added to the editor's Arkansas book collection.

# A Career of Service

Nursing Education opens the door for alert young ladies interested in a vital area of service to mankind.

Nursing Education affords a career that will enrich the life of its practitioner. Nursing teaches one to become a better citizen, a better neighbor and a better parent.

Nursing Education at Baptist Memorial Hospital of Memphis is a three-year, fully accredited program. A wide range of classroom and clinical experience is available in this 934-bed teaching hospital.

Applications are now being received from high school graduates for the September, 1962 Class. Interviews and pre-nursing tests will be scheduled after application forms are submitted.



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## Student Union

### First BSU Annual

THE FIRST state Baptist Student Annual in the history of the Student Department has been published and co-



DR. LOGUE

incides with the tenth anniversary of the Student Department as a full department of work in the Baptist Building. The annual shows Baptist work on 15 campuses but is not divided in this manner. Rather it defines BSU as "worship, mission activities, witnessing and evangelism, Bible study, socials," etc., and includes pictures which reveal these activities at the various campuses.

Pictures also are included of local directors, local presidents, state officers, the eight Baptist Student Centers, and of state meetings such as BSU Convention, BSU Retreat, International Retreat, Directors' Workshop, etc. The annual can be of help in college orientation, "Off to College" emphasis, and Student Night at Christmas programs.

Individuals or church libraries can purchase the annual by sending \$3 to Johnny Jackson, Box 615, OBG, Arkadelphia.—Tom J. Logue, Director

## Race Relations

### Racial intermarriage?

TO correct a false rumor that Dr. T. B. Matson's book, "The Bible and Race," teaches racial intermarriage, I would like to quote from page 29 of this book:



DR. HART

"What about intermarriage—is it wise or unwise? Many who are asking these questions are good Christian people. Is it wise for Negroes and white people to marry? The majority of both Negroes and white people would answer no. It is not good common sense to cross over the color line, or many other lines, to marry.

"It is also true that marriage, particularly for a child of God, is not exclusively a personal affair. Society and the institutions of society have a stake in his marriage. He should consider the effects of his marriage on his family, his community, his church, and the cause of Christ in general. If by entering into a particular marriage one would lose his opportunity to witness or to minister for Christ, or if his marriage would handicap and hurt the work of Christ, then

the marriage would be not only unwise but positively wrong.

"Many other mixed marriages—racial and religious—generally are considered unwise. For the most part, in these cases the opposition to them is not based on any idea of superiority or inferiority but on the welfare of the ones involved in the marriage, on the difficulty of attaining a satisfactory marriage relationship, on the effects on the lives of any children born in the home, and to a degree on the possible adverse effects of the marriage on society."

Personally, I am opposed to a Baptist marrying a Catholic, an infidel, a drunkard etc. I am also opposed to racial mixing, with or without marriage.—Clyde Hart, Director, Race Relations

## Sunday School

### Tension

ONE OF the most used words today is tension. We hear of, and sometimes experience, tension in the community, in government, in business, at home, at school, at work, in churches, and in world affairs.



MR. HATFIELD

Perhaps one of the major differences in life on earth and in heaven will be the lack of tension.

As I see it, most people can be classified in three ways with reference to tension; they are dispensers, recipients, and relievers.

Which are you? Perhaps most of us would claim to be a "three headed monster" which, at once, dispenses, receives, and sometimes relieves tension.

But the main question should be this—*which of these three is a major in your life?* Sunday School leaders, pastors, teachers and officers are in a most unusual position to demonstrate the best attitudes, the most Christian relationships and the right spiritual emphasis as they lead in Sunday School work.

Some consider Sunday School work as two-fold, administrative and spiritual. The administrative has to do with the practical and mechanical and mathematical side of the work. The spiritual side is the teaching of the Scriptures.

Is this not a distorted view? Administrative and teaching tasks are more closely related than some people think. Great administrative and spiritual goals are prime areas in which Christian leaders must demonstrate true Christian truths and relationships.

To administer is to add to one's ministry. Good leaders administer with education, patience and love.—Lawson Hatfield, Secretary

## Foundation

### Pastors and retirement

LAST week we talked with you about pastors and their wills. This week we want you to consider another vital matter that provides protection for you and your family when you come to retirement, should you become disabled, or die and leave a widow.



MR. McDONALD

Most of our ministers are providing some type of protection for their families, our denominational Protection Program, Social Security, Life Insurance, or an investment program. The majority of our men are not providing as much protection as they should for themselves and their families.

Any well-informed insurance investment counsellor will tell you that our Baptist retirement program is the cheapest protection that can be bought in view of the areas of protection provided. The reason is the Convention pays part of the cost, the church pays all or part of the cost. Where can a man get so much for so little cost to him?

Our Protection Program offered through the Annuity Board is a "must" for our churches and our ministers.

One urgent reason for those who are not now in the retirement program to enter before Jan. 1, 1963, is that the Annuity Board Trustees voted to waive the delayed participation penalty in the Southern Baptist Protection Plan to anyone who joins before that date. The waiver removes the penalty from anyone currently in the Protection Plan who may have been affected by it.

If you are interested in knowing more about the program and enlisting your church in participating with you, write T. K. Rucker, 401 West Capitol Avenue, Little Rock, Arkansas.—Ed. F. McDonald, Jr.

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TO: SUBSCRIBERS TO ROYAL SERVICE, THE WINDOW, TELL, SUNBEAM ACTIVITIES

MOVING? If you move or change your address in any way, please notify us of your new address at least four weeks in advance.

On Jan. 10, a new postal rate on undelivered copies of magazines went into effect. This means that each notice of undelivered copies of Royal Service, Tell, The Window, and Sunbeam Activities returned to us by the post office costs us 10 cents. This is double the former 5-cent charge.

For every 10 subscribers who fail to notify us of an address change in advance WOMAN'S MISSIONARY UNION now pays the post office \$1. During 1961 approximately 45,000 of our subscribers moved without notifying us of address change and if 1962 subscribers follow the same moving trend this increased cost will be quite exorbitant.

If you subscribe to any of the above mission magazines and are planning to change your address, please drop us a card and help avoid this excessive expense. It will also help prevent your losing an undelivered magazine. Just mail your change of address along with your old address four weeks in advance (mentioning magazine(s) to which you subscribe) to: WOMAN'S MISSIONARY UNION, 600 N. 20th St., Birmingham 3, Ala.

P. S. Also send along new subscriptions to help reach the goal of 75 per cent members subscribing.

#### ANNIVERSARY PACKETS AND PAMPHLETS

A WMU 75th Anniversary packet outlining the Anniversary Goals is being mailed to every local and associational WMU president and to pastors. The packet includes a copy of the Prayer Retreat leaflet, a special Cooperative Program presentation, and an Enlistment Week pamphlet. These have not been produced for every woman, but for those planning a Prayer Retreat, producing or participating in a Cooperative Program presentation, or "working on the team" during an Enlistment Week.

The Enlistment Week pamphlet was advertised in May Royal Service as free for members of Enlistment Committees. Before that issue was off the press it was known from the volume of orders that free distribution, except to presidents and pastors, was behind "reach."

Therefore it was necessary to price the following Anniversary materials: Enlistment Week pamphlet, 10 cents; Cooperative Program presentation, 10 cents; Prayer Retreat leaflet, five cents.

Order from Woman's Missionary Union, 600 N. 20th St., Birmingham 3, Ala.—Nancy Cooper, Executive Secretary and Treasurer, Little Rock

## State winners to Glorieta

MISS PEGGY Woodruff, member of First Church, Forrest City, was first-place winner in the State Sword Drill



and will represent Arkansas in the Southern Baptist Youth Assembly at Glorieta, June 7-13. Miss Cherry Pemberton, member of Pulaski Heights Church, Little Rock, won first place in the State Speakers' Tournament for the 19-24-year young people

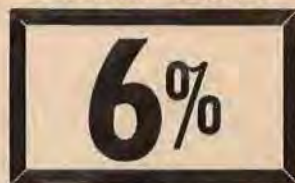
and will represent Arkansas at Glorieta at the same time. Ouachita College has given a scholarship to each of the speakers' tournament winners. There were two tournaments at the State Youth Convention, one for the 17-18-year group and one for the 19-24-year group. This scholarship will be equal to tuition for one year.



At a later date we shall give the write-up of the two winners who will represent Arkansas at Ridgecrest in July.

**BACKYARD STUDY COURSES**  
Individual unions of the Training Union should plan backyard study courses during the summer. The members of the union could meet in a home one night each week. Three books have been recommended for use during the summer of 1962: for adults and young people, *Christians Confront Communism*, by Paul Geren; for intermediates, *Blueprint for Tomorrow*, by Phelps; for juniors, *My Family and I*, by Van Nesa. —Ralph W. Davis, Secretary

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**H. C. Seefeldt,  
Superintendent**

**State music conference**

PASTORS, do your music director and organist a favor and send them to the State Music Conference at Ouachita. It may be possible for them to attend cost free, if your leaders would serve as counselors. We need 80 lady counselors and 20 men counselors.



MR. McCLARD

I seriously doubt that you can find a better music conference in the country. Without any hesitation at all I will say that you can't find more qualified instructors. Note the schedule of classes and list of teachers in the Adult-Leadership Division: Anthem Literature, taught by Dr. Dupre Rhame; Progressing Conducting, taught by Robert Glenn; Progressing Voice, by Robert Hatzfeld; Hymn Playing by Alfred Foy; Worship Planning, by Mrs. B. W. Nininger; Vocal Pedagogy, by Dr. Forrest Herron; Progressing Music Reader, by Dr. James McKinney; Church Pianist, by Robert Hall; Beginning Organist and Church Organist, by Lecil Gibson; Children's Choirs, by Mrs. Floyd McCoy; Music History and Appreciation, by Dr. T. W. Dean; Advanced Conducting, by David Tate; Advanced Music Reader, by Dr. James McKinney.

The Oratorio, Part One of "Elijah," will be directed by Dr. Rhame with scenes dramatized under the direction of Dr. Jack Jones.

Now we all admit our major need is trained leadership. Here is a chance to do something positive to improve your music ministry.

How about it, Mr. Pastor? Won't you encourage your director and accompanist to attend?—LeRoy McClard, Secretary

**Rural Church Conference**

THE THIRTEENTH Annual Session of the Rural Church Conference will get underway at Lonsdale June 18. The attendance is expected to be the largest of any previous year. Missionary Paul Wilhelm of Clear Creek Association thinks the majority of the pastors of his association will attend. Carl Bunch of Mt. Zion anticipates about a dozen from his area. J. D. Seymour of Stone-Van Buren-Searcy Association thinks that he will have 11 in attendance, and from all sections of the state the interest seems to be good and pastors and wives are looking forward to the conference with great anticipation.



DR. CALDWELL

It might be well for those attending to send a card immediately to the Missions Department office, so that extra cots and mats can be provided for the overflow crowd.

Dr. Carl Clark of Southwestern Seminary will be giving a number of lectures which are most helpful to pastors and church leaders of rural churches.

Dr. J. P. McBeth, who for a number of years was the Bible expositor, will be returning again this year.

Rev. Leonard Irwin of the Home Mission Board of Atlanta will be present to assist both in conferences with missionaries and pastors.

In addition, a large number of Arkansas pastors and leaders will appear on the program.

Churches would make a wise investment if they would arrange to pay the expenses of both pastor and wife to attend this conference. It will enrich the life of the preacher but indirectly would bring a great blessing to the church through his enriched ministry.

Don't forget the date, June 18-21. The first service will be on Monday evening and the conference ends Thursday at noon.—C. W. Caldwell, Superintendent of Missions

*'By all means win some'*

SEVERAL years ago, Dr. Hyman Appleman preached a sermon on this subject using the following outline:



MR. REED

1. There is an emergency because of the ripeness of the harvest.

2. There is an emergency because of the rarity of laborers.

3. There is an emergency because of the rapidity of time.

Yea, there is an emergency. Every lost soul is an emergency in the first degree; therefore, it should stir us Christians to use every type of evangelism as well as every plan for evangelism that we know in order to reach people for Christ, "While it is yet day for the night cometh when no man can work."

Vacation Bible School is a good means of evangelism.

Last year there were 28,824 known Vacation Bible Schools in the Southern Baptist Convention. These schools reported 60,132 professions of faith. In Arkansas we had 984 schools, including 56 mission schools and 45 Negro schools, with 1,601 professions of faith reported in 707 schools.

If the 286 churches which had no schools had conducted Vacation Bible Schools and won the average in these other schools, there would have been 646 more people saved. The cost per pupil per school was \$1.11. This is cheap evangelism. There were 1,928 dedications in 638 schools.

The Vacation Bible School in your church offers an excellent opportunity in evangelism. The faculty should plan, work toward, and pray for the evangelistic service in the Vacation Bible Schools so that many of our boys and girls will trust Christ as their personal Saviour in these schools this summer.

When a church is busy doing the main thing, winning souls to Christ, God will bless everything the church is endeavoring to do. How long has it been since you tried to win a soul?—Jesse S. Reed, Director of Evangelism

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# Children's Nook

## Happy dreams

BY MABEL HARRISON

"MOTHER, have you seen my new Bible? I'm afraid it's lost," said Jamie.

Mrs. Hanks looked on the table where Jamie usually kept her Bible, but it was not there.

"Did you bring it home from church?" she asked.

Jamie shook her head. "I'll hunt it early in the morning." She kissed her mother. "Good night, Mother. Pleasant dreams."

"The same to you, Jamie."

Jamie found her old Bible and climbed into bed. She read a few verses of Scripture. Then her hands dropped limply from her Bible, and she breathed deeply.

In her dream the front door of the church was already open when Jamie walked in on her way to her Sunday School department. She climbed the steps and was about to pass the assembly room when she heard her name called. She stepped inside. She saw no one but decided to take a seat anyway.

"So Miss Red Bible is a newcomer," the voice she had heard continued.

"That's the color of my Bible," Jamie exclaimed.

"You say your owner is Jamie Hanks," the voice went on. "Her excuse for losing you is that she just walked off and left you. Well, if you are lucky, you'll stay here on top of the piano. You could be carried to the basement to mold along with other Bibles."

Jamie started to say she had come for her Bible when another voice said, "Look at me. I once had so much mold on me that I was called penicillin."

Jamie gasped, "How awful!" Then she heard a groan.

"Oh, my aching backs! I've had so much glue taping my backs that I smell like a glue factory. Now I'm coming apart again. I wish there were a Bible hospital."

"I agree," spoke still another voice. "Do you think my owner cares for me? If he did, I wouldn't be in this condition. I've been dropped so many times that I look like a pile of dirt."

Miss White Bible said, "Just think of Johnny Appleseed. Bibles were so expensive that he tore out pages to give to his friends."

A faint voice said, "I would have preferred that to the neglect of my owner. My leaves are torn; my owner never reads the command Christ gave to love one another."

"Who is your owner?" asked Miss Red Bible.

Jamie leaned forward to catch the name, but the noise of a passing car kept her from hearing. She heard the same voice tell of being carried to the church basement, of being dropped on the floor.

"Imagine the dirt covering my precious leaves!" the voice ended with a sob.

"How long have you been here?" asked Jamie's Bible.

"Seven years."

"Seven years!" Jamie gasped, but her voice was lost in the sighs of the other speakers.

Finally one said, "Let us recall the words of Jesus, who said, 'Judge not.' Perhaps we have not judged fairly."

"But what about the Bible that has been here seven years? What about the owners who leave church to attend picnics on Sunday? What of those who never attend church on Sunday night?"

For a moment there was complete silence. Even Jamie could think of nothing

to say. In the midst of the silence came a voice to suggest that all drown their thoughts in singing the "Doxology."

Music such as Jamie had never before heard came to her ears. She joined it.

Suddenly someone was shaking her. "Jamie! Jamie! Why are you singing in bed?" It was Jamie's mother.

Jamie looked about her in bewilderment. She was in her room in bed. Her Bible lay on the cover where it had fallen from her hands.

"I—I guess I must have been dreaming. I'm going to hunt my Bible first thing in the morning. I might even build a Bible hospital," she laughed as she told her mother about her dream.

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## God's Wondrous World

### *Our wonderful earth*



By THELMA C. CARTER

ISN'T it exciting to think of brave men orbiting about the great globe of the earth? Still more exciting are the things their flights are revealing. From the space flights of many men, we will have new knowledge of such things as weather, gravity, and the causes of storms at sea and on land.

When you look at a globe of the earth, you see all the great oceans, mountains, lakes, cities, and different land areas. They fill you with wonder about the great wisdom of the Creator. You want to know more. You become curious.

Wonderfully true is the fact that God planned that always we should be students of our wondrous world. Ecclesiastes 7:25 reminds us: "I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things."

When Christopher Columbus was liv-

ing, many people believed the world was flat. They thought a ship that sailed below the horizon could never return uphill to safety. Some people believed there were boiling seas at the South Pole. They believed no living thing existed at the solidly frozen North Pole.

Scientists have known for a long time that the diameter of the earth is almost eight thousand miles. They tell us that the distance from the North Pole to the South Pole is nearly eight thousand miles straight through the earth.

Scientists know that about one-fourth of the earth's area is land. The rest consists of great oceans, rivers, and lakes. Most of our clouds are within three or four miles of the earth's surface.

These are only a few of the countless facts scientists have studied in order to know "the reason of things."

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# Christ speaks to the churches

By RUSSELL M. BARNES  
Teacher, Adult Men's Class

Pulaski Heights Baptist Church, Little Rock

June 10, 1962

Larger Scripture Text: Revelation 1-3

Devotional Reading: John 14:15-21

Lesson Text: Revelation 1:17c-20; 3:14-22

**GOLDEN TEXT:** Behold, I stand at the door, and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me (Rev. 3:20).

**Introduction:** People everywhere know about the "Iron Curtain" countries of today and more especially about the Berlin Wall. Wide publicity is given to feats performed by those who succeed in piercing the "Iron Curtain" and attaining freedom. Often attempts to communicate with one behind the "Iron Curtain" bring added grief, suffering, and punishment to such one instead of the desired alleviation.



MR. BARNES

The writer of Revelation faced a similar situation almost nineteen hundred years ago. He had been imprisoned and exiled to the Island of Patmos. The Christians around Ephesus were undergoing bitter persecutions and multiplied thousands of them were being killed. John felt it was imperative that he send them a message of encouragement and hope, and yet he knew such a message might fall into the hands of their persecutors and bring added grief. He wrote, therefore, in symbols so that none but his Christian friends would understand it.

The final three lessons of this series on "Letters of Faith, Counsel, and Courage," are from this marvelous Book of Revelation and present the "Redeemer," the "Redeemed," and the "Kingdom Triumphant."

In the first three chapters are messages to the seven churches in Asia Minor, all in and near Ephesus. Each church received an individual message, but our text for this lesson has four messages applicable to all of them and to us.

## I. Behold I am alive forevermore, 1:17

**J**OHAN was not writing something he had heard, but that which he knew: "The Revelation of Jesus Christ, which God gave him to show to his servants what must soon take place; and he made it known by sending his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw," is the way John began his last book of the Bible.

The Gospel of John ends with these words: "This is the disciple [John] who is bearing witness to these things, and who has written these; and we know that his testimony is true."

The First Epistle of John begins with these words: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life [Jesus] declare we unto you."

Although many years had passed since the Lord Jesus was here on earth, John knew the same one was talking to him on the Isle of Patmos. "Behold the Lamb of God" said John the Baptist to John and Andrew one day, and they went with the Lord for the night. John was one of the three who saw the Lord on the Mount of Transfiguration. John was there when Lazarus was raised. It was John who leaned on the Lord's breast at the Last Supper. John saw his agony in Gethsemane, his arrest, his trials, his crucifixion, his burial. John outran Peter to the sepulchre when Mary told them that the Lord was risen. John saw the Lord Jesus as he ascended and now he had another testimony to give for he had seen the Lord again. He knew that the Lord lives.

That Jesus lived, died, and was buried is not questioned. That he arose on the third day is one of the best authenticated facts of all history. "Behold I am alive forevermore" is his assurance to his followers of all places and of all times.

## II. I know your works, 3:15

**T**HE Christian people of the first century endured grievous persecutions throughout the known world and for the whole period. Nero devised the cruellest of punishments and laughed as each sentence was carried out. Domitian intensified these cruelties and killed tens of thousands in the area of the seven churches of Revelation. Their suffering became so severe that many began to inquire, "Where is Jesus?" "Does he really care?"

The conditions at each place were fully known to the Lord. Look at the description of Laodicea in verse 17; "For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, naked." Do you suppose this description of our churches today? Are they "neither cold nor hot"? Are we sickeningly "lukewarm"?

It is a fact that we seem to be losing ground today. The birthrate is outgrowing our witness! The unsaved population is increasing faster than our churches can win them. We are erecting fine new buildings, have lovely worship services with the best music, and offering many services to our members and communities—but few are making notable progress. It takes more and more Christians to win one unsaved person! Are we also spiritually blind, complacent, comfort seeking? What would the Lord say of us? A thoughtful young lady asked a famous minister one day, "Doctor, what do you think of God?" For a while the doctor was silent and then solemnly replied, "My dear, it is not what I think of God, but what does God think of me."

## III. Buy from me, 3:18-19

**T**HE Lord knew not only the conditions in the seven churches of Revelation but also how to supply their need and the remedy was given in detail. "Therefore I counsel you to buy from me gold refined by fire, that you may be rich, and white garments to clothe you to keep the shame of your nakedness from being seen, and salve to anoint your eyes, that you may see" is the message sent to Laodicea in Ch. 3:18.

Laodicea, at the time John was writing, was a banking center, proud of its wealth, beautiful, with resplendent temples and theatres. It was noted for its manufacture of rich garments, of black glossy wool, and the seat of a medical school which made a powder for the treatment of eye troubles. And, by the use of these earthly things, the Lord showed the Laodiceans that possession of treasure here on earth does not make

one spiritually rich; that fine garments will not cover a sick soul; and that one must perceive, understand, and accept in order to see truly.

The Church at Laodicea was suffering persecution and hardship. They were in trouble and wondering where Christ was, why He let this happen to them. When He came in this message from John, He told them that the trouble was not external, but internal. The Church will always be in trouble from the outside—that is unimportant. The great thing in the mind of Christ—and the only thing that can bring victory—is that it be right on the inside. If we would do something about our Church, we must begin with ourselves! How do I measure up?

**IV. I will grant him to sit with me, 3:21**

ON the wall by my bedroom door is a large picture of a door. In this picture the door is framed by a wall of stones and the door itself is of strong, heavy wood. Ivy covers the door frame, and sturdy iron hinges hold the door in place. There is no outside knob on the door latch—it must be opened from the inside. The door stoop is a large stone on which the Christ stands, his staff in his hand, a halo about his head. When I look at this picture I can hear him say, "Behold I stand at the door and knock; if you will hear my voice and open the door, I will come in and eat with you and you with me." Each time I hear his further words in Rev. 3:21: "He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne."

For other assurance of the final triumph of our Christ I read the seven Beatitudes of Revelation:

- Blessed is he who reads this prophecy (1:3).
- Blessed are the dead who died in the Lord (14:13).
- Blessed is he who watches (16:15).
- Blessed are those who are invited to the supper of the Lamb (19:9).
- Blessed is he who shares in the first resurrection (20:6).
- Blessed is he who keeps the words of this book (22:7).
- Blessed are they that do his commandments (22:14).

Churches are not buildings or places or things. Churches are people. Hear the Redeemer say to his people, "Behold, I am alive forevermore," "I know you," "Buy from me" and "I will grant him to sit with me on my throne."

**A Smile or Two**

**Wong laundry**

THERE were two Chinese laundries just a couple of doors apart. One was owned by Sun Lee and the other by Dee Wong. One day a man left some shirts at Sun Lee's establishment and on returning for them entered the neighboring laundry by mistake. Presenting the claim ticket to the proprietor, he waited for service.

Examining the ticket, the elderly laundryman looked up and said, "So sorry, you in Dee Wong laundry."

**Replacement**

"SINCE one of the vice presidents died," the brash young clerk told his boss, "do you think I could take his place?"

"It's o.k. with me," said the boss, "if you can arrange it with the undertaker."

**Smart answer**

TWO wise guys drove into a village in their convertible and addressed an old codger on Main Street.

"How long has the town been dead?"

"Well, not too long," the old man said. "You two are the first buzzards I've seen."

**Training Union fertilizer**

IN ONE of the recent Denominational Night programs presented by Baptist Building personnel in a number of Associations, J. T. Elliff, director of the Religious Education department, was paying tribute to Ralph Davis, secretary of the Training Union department. "If we could chop up Bro. Davis," he said, "and put him out all over our state, it would help our Training Union work tremendously."

**Heartfelt**

RECENTLY a minister friend called at the home of a hill family in the early afternoon to stay for supper. He was told that the head of the family was in the barn mending harness. As he approached the barn, he could not help overhearing the hillman's prayer in the barn loft:

"Oh, Lord! Didn't you deliver Daniel from the lion's den; the Hebrew children from the fiery furnace? Oh, Lord, I want you to help me! Betwixt the hawks an' the preachers, I just got one ole settin' hen left." — Brotherhood Journal

**The last lick**

THE small boy was sobbing loudly after a huge dog rushed up to him, put his paws on his chest and knocked him over.

"What is it?" his anxious mother cried. "Did he bite you?"

"No," sobbed the boy, "but he tasted me."

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## No sub for Penn

WASHINGTON, D. C. (EP)—A recent suggestion that a Polaris submarine, armed with nuclear warhead rockets, be named in honor of William Penn, brought vigorous protests from Quaker leaders. They said it would dishonor the memory of the peace-loving Penn.

Now President Kennedy has assured a group of Quaker leaders that the step will not be taken.

The Chief Executive gave this assurance personally to a group of Quakers who called on him to present a statement on disarmament on behalf of the Friends' Witness for World Order.

Twelve prominent Friends signed a letter of protest to Secretary of Defense Robert S. McNamara in which they declared that "to so name an instrument capable of killing millions of innocent men, women, and children would completely misconstrue Penn's life and teaching."

They quoted Penn's statement that "Force may subdue, but love gains, and he that forgives first wins the laurel."

They also pointed to Penn's meditation on war: "But what sort of Christians must they be, I pray, who can hate in His name, Who bids us love; and kill for His sake that forbids killing, and commands love, even to enemies? O that we could see some men as eager to turn people to God, as they are to blow them up, and set them one against another."

## Dooley hospital taken

VIENTIANE, Laos (EP)—Muong Sing village, site of the late Dr. Tom Dooley's jungle hospital, has reportedly been captured by Red guerrillas.

Dr. Dooley's organization, Medico, Inc., withdrew its medical teams from Laos about six months ago, on the advice of the U. S. Department of State. However, a Laotian-operated hospital was set up in Muong Sing by another organization, the Dooley Foundation, established by Dr. Dooley's brother, Malcolm.

## Attendance Report

Church	May 27, 1962	
	Sunday School	Training Union
Alma, Kibler	180	29
Alpena, First	53	22
Osage Mission	24	
Berryville, Freeman Hgts.	173	30
Camden, Cullendale, 1st	426	187
First	562	164
Crossett, First	612	196
El Dorado, East Main	281	129
First	862	
Mission	59	
Fayetteville, Providence	101	34
Fisher, First	135	60
Fordyce, First	389	149
Forrest City, First	593	
Midway Mission	68	65
Fort Smith, Calvary	342	127
East Side	91	52
First	1,098	310
Missions	422	180
Grand Ave.	683	204
Mission	22	
Oak Cliff	158	102
Temple	280	118
Gravel Ridge, First	172	113
Gurdon, Beech Street	183	56
Harrisburg, Calvary	164	110
Heber Springs, First	189	75
Mission	29	
Hot Springs, Park Place	441	162
Huntsville, First	101	36
Kingston Mission	18	13
Combe Mission	20	15
Jacksonville, First	762	819
Marshall Road	111	58
Little Rock, First	1,004	889
Berea Chapel	108	59
White Rock	26	24
Immanuel	1,258	435
Forest Tower	29	12
Kerr	27	14
Rosedale	242	86
South Highland	438	163
Tyler St.	300	97
McGehee, First	444	187
Chapel	57	21
Magnolia, Central	651	219
Mena, First	277	83
Mission	20	33
N. Little Rock, Baring Cross	758	213
Southside	35	
Camp Robinson	51	18
Highway	321	68
Livy	579	125
Park Hill	709	
Smackover	316	187
Mission	33	20
Springdale, Caudle Ave.	152	
First	414	
Tyronza, First	169	55
Van Buren, Calvary So.	59	37
First	440	123
Oak Grove	169	50
Second	44	29

(Several of our churches did not have Training Union because of baccalaureate services at their high schools.)

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark.

## Jubilee celebration

HONG KONG (EP)—The Chung Hwa Sheng Kung Hui (Chinese Anglican Church) marked its 50th anniversary here with a Communion service at St. John's Cathedral.

Bishop Philip Parmar of Bhagalpur, India, the guest preacher, traced the history of Christianity in both India and China and urged Christians to develop a new sense of responsibility to meet the challenges of Asia today.

## 'Rediscovery' of Bible

EDMONTON, Canada (EP)—Roman Catholics have rediscovered the Bible as a result of their current "dialogue" with Protestants, says Father Gregory Baum, O. S. A., consultant to the Secretariat for Promoting Christian Unity. A Jewish-born convert to Catholicism, Father Baum is the only Canadian consultant to the Secretariat, one of the preparatory bodies for the forthcoming Second Vatican Council.

## Ask more state aid

WELLINGTON, N. Z. (EP)—The current "token assistance" now provided by the state for church schools in New Zealand should be greatly increased, says an Anglican Public Questions Committee here.

The statement said that church schools provide for a child's education in a Christian environment, which public schools do not.

"If the school's business is to relate teaching to the whole life of the child, then church schools are better suited to this task than state schools, since they have a clearer view of the meaning and purpose of life," the statement observed.