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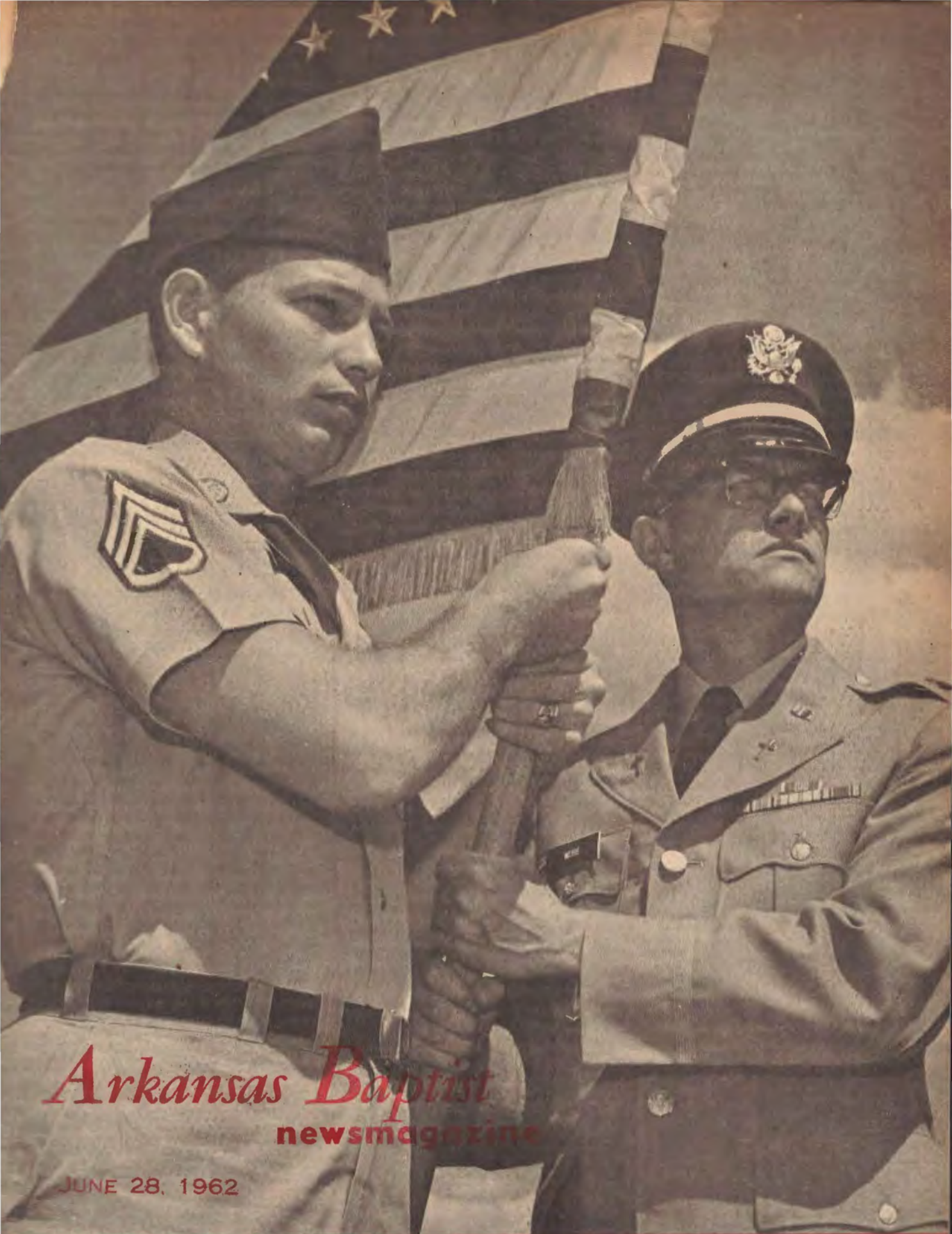
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June 28, 1962

Arkansas Baptist State Convention

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Arkansas Baptist
newsmagazine

JUNE 28, 1962

The People Speak (See Page 12)

Denominational meetings

THE WORKERS in the Baptist Building have visited 22 associations. Each departmental worker presented a short resume of his work. These meetings were attended by the associational leaders in every phase of our Baptist work.


The meetings were opened with a skit that explained the day-by-day activities in the Baptist Building, Little Rock. After that, the workers told how they performed their assigned tasks. Then there was an open discussion with the Baptist workers acting as a panel. Each meeting was concluded with a fellowship and refreshment period.

These meetings gave everyone who attended some idea of what is being done in our state, by departments and the entire Baptist staff. Many have said, "Now we appreciate and understand our Baptist work more."

We have personally tried to evaluate the effort. We believe that it was a good step in the right direction. Our entire Baptist program of reaching the world with the gospel is the best. What we need to do is to get on with our task. This can be done in a better way if we can get our people to become better stewards. It takes dedicated lives, money, and time to tell the Good News. But, people will not become better stewards until they become better informed about how Baptists do things and why we do them.

Therefore, the denominational meetings were designed to help in the above mentioned areas. An informed Baptist is usually a working, cooperating Baptist, and a working, cooperating Baptist

(Continued on page 19)



ARKANSAS
Baptist
NEWSMAGAZINE

ARKANSAS'S
LARGEST
RELIGIOUS
WEEKLY

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D.	Editor
MRS. E. F. STOKES	Associate Editor
J. J. COSSEY	Field Representative
MRS. HARRY GIBERSON	Secretary to Editor
MRS. WELDON TAYLOR	Mail Clerk

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

JUNE 28, 1962 VOLUME 61, NUMBER 26

Registration at Baptist Convention totals 9,396

TOTAL registration at the annual Southern Baptist Convention meeting in San Francisco June 5-8 was 9,396, an end-of-convention tabulation showed. Messenger registration cards were counted by a microfilm camera which recorded each registration card.

Greatest attendance was by Baptists in California, host state, with 1,609 Californians registered. Texas came a close second in number of messengers registered, with 1,502 attending.

Other registration totals by states include:

Alabama, 395; Alaska, 13; Arizona, 162; Arkansas, 299; District of Columbia, 41; Colorado (and adjacent states), 106; Florida, 236; Georgia, 509; Hawaii, 20; Illinois, 93; Indiana, 32; Kansas, 61; Kentucky, 302; Louisiana, 363; Maryland, 70; Michigan, 31.

Mississippi, 351; Missouri, 388; New Mexico, 104; North Carolina, 556; Ohio, 33; Oklahoma, 484; Oregon-Washington, 174; South Carolina, 509; Tennessee, 607; Virginia, 302; Miscellaneous, 66. (BP)

Joins BSSB staff

NASHVILLE—James H. Daniel, professor of childhood education at Southwestern Baptist Theological Seminary, Fort Worth, has accepted a position with the Baptist Sunday School Board as program consultant in the Education Division of the Board.



He will assume his new duties Aug. 15, Dr. W. L. Howse director, said.

His responsibilities will be in the area of planning and directing research in the education programs for Southern Baptists. He will serve as liaison between the Sunday School Board and the six Southern Baptist seminaries in the area of education research projects.

May SBC receipts show gain over 1961

NASHVILLE (BP)—May, 1962, Cooperative Program receipts for the Southern Baptist Convention were reported at \$1,546,839, up about \$100,000 over receipts during May the year before.

The statement from the office of SBC Treasurer Porter Routh here included \$1,481,073 as being received through designated channels during May, 1962. This was nearly \$2,000 more than the amount by this means received during May, 1961.

For 1962 to date, Cooperative Program income stands at \$7,750,089 compared with \$7,177,146 at the five-month mark of 1961—a gain of 7.98 percent.

Designations, which are \$11,872,920 for the year 1962 thus far, run 11.03 percent more than the \$10,692,934 reported at this stage a year ago.

Total collections through both means — undesignated (Cooperative Program) and designated—stand at \$19,623,010, up 9.81 percent over the five-month, 1961 amount.

Disbursements to agencies thus far in 1962 include \$13 1-3 million to the Foreign Mission Board and \$3,326,626 to the Home Mission Board. No other agencies have reached the million mark.

Four states have given less through the Cooperative Program to SBC activities than they did during 1961 at this point—Arizona, Colorado, Kansas and Kentucky.

Figures from Routh's office do not include local church collection totals nor Cooperative Program and designated funds kept for use by 28 state Baptist conventions cooperating with the SBC.

WILLIAM Dan Waddell, son of Dr. and Mrs. H. Clayton Waddell, New Orleans, and recent graduate of McDonogh Senior High School, has been awarded a four-year scholarship to Yale University. Dr. Waddell is professor of social ethics at New Orleans Seminary.



Arkansas Baptist Newsmagazine Photo

NEW \$22,000 brick parsonage of North Maple Church, Stuttgart, completed recently. The church is now pastorless.

Rural conference sets record

A RECORD-BREAKING 256 people attended the 13th Annual Rural Church Conference at Lonsdale, June 18-21, Dr. C. W. Caldwell, superintendent of missions

and evangelism for the Arkansas State Convention, reports.

Program headliners were:

Dr. J. P. McBeth, Dallas, Tex., Bible expositor, who led in a study of the parables of Jesus;

Dr. Carl Clark, of the faculty of Southwestern Seminary, Ft. Worth, who lectured on Rural Sociology;

Rev. Leonard Irwin, of the Home Mission Board, Atlanta, Ga., who dealt with the surveying of church fields and church development;

Dr. C. Z. Holland, pastor of First Church, Jonesboro, and president of the Arkansas State Convention, who discussed: "How to Get Called to Another Church and How to Leave a Church for Another Field."

Of those attending, 45 were women. The women and men met together for the Bible exposition and preaching periods. In meetings of their own, the women heard Mrs. R. E. Hagood, of the Woman's Missionary Union department; Mrs. J. H. Street, editor of the woman's page in the *Arkansas Baptist Newsmagazine*, and Miss Elizabeth Ellis, Little Rock, of the University of Arkansas extension department.

Dr. Caldwell held special conferences with missionaries attending the meeting.

The Cover



Home Mission Board Photo

"... He is my refuge and my fortress; my God, in him will I trust." Psalm 91:2

FIVE hundred thirty Southern Baptist chaplains lead those in the military to look to God as their strength and refuge. Sgt. George Peterson and Chaplain Ira G. Moss are able to hold high our flag because of our trust in God.

Walks to America for his education

LITTLE Rockians packed Immanuel Church here on a recent Sunday night to hear a young Presbyterian from Africa tell the thrilling story of his "walk to America" to seek an education and a chance of returning to his homeland to serve his own people in education and government.

Legson Kayira's story has been widely circulated, having appeared in the *Reader's Digest* in the issue of February, 1962.

Communists offered to fly him from Africa to Moscow and pay his expenses through college, but he declined because of his belief in freedom, and started his thousands-mile trek, penniless, for America.

Our readers are urged to read his story in *Reader's Digest*.

Those who heard the young man here gladly gave him a love offering that covered the cost of his plane ticket back to the state of Washington, where he is in college, and allowed a liberal amount extra.



LEGSON KAYIRA

... He spurned Communists

Associations having the largest representations included: Mt. Zion and Stone-Van Buren-Searcy, 15 each; White River and Clear Creek, 13 each. Others having large representations included Caddo River and Washington-Madison.

The Landmark action

FOR whatever it is worth, the Landmark brethren have taken official action commending the minority group of Southern Baptists who tried unsuccessfully at San Francisco to ban Ralph Elliott's book, *The Message of Genesis*. In their resolution, the Landmarks took occasion to express again what has been their major theme of the years—"we deplore the Convention's system." It is our candid opinion that the Bible, as God's revealed word to man, is not bolstered any by such action, and, fortunately, neither is its relevancy or reliability hurt. Truth needs no defense. But the world needs to comprehend it, to accept it, and to practice it.

Congratulations, OBC, ABH

TWO of our Arkansas Baptist institutions—one of learning and one of healing—have been in the news in recent days.

As had been hopefully anticipated, North Central Association of Colleges and Secondary Schools has voted accreditation to all three graduate programs of Ouachita College. The action came on June 17, at a meeting in Chicago. The programs include courses leading to the master-of-arts degree in religion and in American studies, and to the master-of-music education degree. Approval came after a recent, extensive examination of the college by a select committee from the accrediting agency.

A big step toward the enlargement and improvement of facilities at Arkansas Baptist Hospital was taken on Monday of last week with the unanimous approval by the executive board of the Arkansas Baptist State Convention of a proposal that the hospital be permitted to secure a \$1,200,000 loan. Final approval must be given by the annual meeting of the State Convention, in November. The loan will make it possible to add two new floors of patient rooms, increasing the number of patient beds from 400 to 500, and to provide a new, additional laboratory and a laundry.

Teaching and healing were at the heart of our Lord's personal ministry during the days of his life in the flesh and will always, we believe, be vital to the world program of missions and evangelism. Whatever strengthens our Baptist schools and hospitals adds to our potential for reaching the world for Christ. Baptists of Arkansas should be greatly encouraged by the achievements of these two great institutions.

And back of the institutions are men and women. Although they would be the last to claim credit, two men have given of the best years of their lives to head these institutions and to lead in remarkable achievements at both places—Ralph A. Phelps, Jr., president, at Ouachita, and John A. Gilbreath, administrator, at Arkansas Hospital. They are due whatever laurels Baptists of the state can confer upon them. Also due their share of the credit are the faculty and staffs at both institutions, the boards of trustees, students and patients, and all others who have contributed time, talents, and money to the ongoing of the work.

Not to be overlooked is the place of our Convention program, centering in the Cooperative Program, which makes it possible to support a globe-girdling mission advance through the smallest as well as the largest offerings or gifts dropped into the offering plates. As we are more faithful in bringing our tithes and offerings to our churches, and as our churches improve in their stewardship of distributing these funds, we will be able to do more for all of our institutions and agencies for the cause of Christ.

Missionaries on sick leave

TWO of Arkansas' foreign missionaries have recently been flown back to the states for hospitalization due to cancer—Miss Josephine Scaggs, who underwent surgery June 11, in Baylor Hospital, Dallas; and Loyce Nelson, who arrived June 23, with his family, from the mission field and is to undergo surgery, we have been informed, for cancer of the lymph gland.

Friends will be remembering them in prayer and with cards, letters and other expressions of love and concern.

THERE will be no *Arkansas Baptist News-magazine* published next week, the week of July 4, this being one of two issues omitted each year. (The other week omitted is Christmas.) We sincerely hope our readers will miss the paper so much they'll be looking forward eagerly to its next arrival, on or about July 12.

THROUGH an oversight, we omitted from the list of Arkansans named to Southern Baptist Convention committees and boards the name of Rev. H. L. Lipford, pastor of First Church, Cabot. Brother Lipford was re-elected to the board of Southeastern Seminary, Wake Forest.

Fourth of July

DOWN on Bunker, the Fourth of July was not so much an occasion to celebrate the signing of the Declaration of Independence as it was a goal for "laying by the crops" and having a good time. Cotton was still the main crop in much of the South when some of us middleagers were teenagers, and lots of times we had to do the last of our cotton chopping or plowing the morning of the Fourth.



ERWIN L.

Sans radio, television, movies, and cars, about all we had for holiday entertainment was "unmixed bathing" in the Illinois bayou or the Arkansas river; fishing in the same streams; baseball, outdoor basketball; hunting, etc.

For the little kids, and, sometimes, little ones and big ones mixed, there were running games, such as "Wolf Over the River," "Flying Dutchman," "Pop the Whip," "Drop the Handkerchief," etc.

One thing we always did on the Fourth was to drink sodapop—red strawberry, preferred—and lemonade, and eat ice cream. Two or more families would often get together and "make ice cream." Somebody had to "go to town" in a wagon and haul back a block of ice, which was usually wrapped in old, heavy "comforts" (quilts) to keep it from melting.

There was also the matter of looking ahead to be sure there'd be enough rich milk, eggs, sugar, vanilla flavoring, "junket tablets," etc., for the ice cream mix.

Nearly always there would be a ball game set up for the afternoon of the Fourth, at London, Mill Creek, or in some other nearby community. And just about everybody would go, including Grandpa and Grandma.

In addition to the game, sometimes there'd be political speaking. There'd always be store-bought ice cream—a big cone for a nickel—and all kinds of bottled pop.

As often as not the celebration would have to conclude ahead of schedule for everybody to escape a sudden thunder-shower. Many times big slabs of ice would be abandoned to melt unused in the open fields where the "picnic" had been rained out.

But whether it rained or the sun shone, we always felt mighty thankful to the Lord on the Fourth of July, down on Bunker.

Erwin L. McDonald

THE PEOPLE SPEAK

Still learning

I LEARNED something Saturday night as I studied my Sunday School lesson from our Teacher (Adult), page 34: That John the Apostle did not write Revelation. I am a retired minister 75 years old, have a number of commentaries on Revelation, including Dr. Carroll's as well as Peloubet's Notes since 1918, and not once has any one of these insinuated that John the Apostle did not write Revelation. Seems to me we need a censor for our writers.

Thanks for a good, home-spun paper. —Frank O. Anders, Osceola

REPLY: The Pulpit Commentary, one of my favorites, says of the author of Revelation:

"Both internal and external evidence lead us to accept the theory of the authorship of this book which ascribes it to the Evangelist Saint John. Four times the author designates himself by the name of John (ch. i. 1, 4, 9; xxii. 8), and on the first occasion adds that he was the same John 'who bare witness of the Word of God' thus identifying himself with the writer of the Fourth Gospel and the first of the Johannine Epistles."

IT is interesting to note the reasons the writer of the Sunday School lesson gives for believing the author of Revelation was a different John from the one who wrote the Gospel of John:

1. "There are great dissimilarities between these four documents [Gospel of John and the three Epistles of John] and the Revelation.

2. "The writer of the Revelation does not claim to be the apostle. Indeed, at least two of his statements about the apostles could imply that he is not one of them (cf. Rev. 18:20; 21:14)."

INSTEAD of censuring our lesson writers, let us consider their logic and then decide for ourselves on the issues involved.—ELM

Church Chuckles by CARTWRIGHT



"We loved your sermon last Sunday. We're ALL behind you about celebrating the 4th in a quiet and dignified manner!"

The Bookshelf

Public Speaking and Discussion for Religious Leaders, by Harold A. Brack and Kenneth G. Hance, Prentice-Hall, 1961, \$6.35

"Humor is excellent treatment for a fatigued audience," write the authors, in discussing the place of humor in speech making. "The best way to put humor across is to share with the audience that which is really humorous to you," they advise.

Purpose of this book is to help speakers to be more effective and at ease in public, to participate in and provide leadership for, discussion or conference activities in churches and communities.

The Role of the Minister's Wife, by Wallace Denton, The Westminster Press, \$3.50

Dr. Denton sketches the role of the minister's wife in Biblical times, during the Protestant Reformation, and in frontier America and then turns to the present-day minister's wife, considering her particular situation with its various opportunities and problems. To what extent should she participate in her husband's work? Must she be resigned to a "fish bowl" existence? How can she maintain the privacy of her home? How much is she obliged to entertain? What is her relationship to the church and the community? These are some of the key questions discussed.

Teach or Perish, by James DeForest Murch, Eerdmans, 1961, \$3

Most Protestants today are highly intelligent about other things, but are "religious morons," charges the author of this book. They have been brought up in homes where parents seldom discuss religion and feel no obligation to give religious instruction, he continues. "They send their children to secular schools where religion is too often studiously avoided and sometimes treated with sophisticated disdain," he states. And the churches for the most part lack a comprehensive educational program. There are Bibles in living rooms, bedrooms, purses and libraries, but they are seldom read and when they are read, it is "for sentimental reasons and without understanding," he charges.

Protestantism, edited by J. Leslie Dunstan, George Braziller, 1961, \$4

To clarify the meaning and the commitments which constitute the mainstream of Protestant thought and life is the aim of this book. Guiding insights presented include: that religious beliefs grow out of living experience; that beliefs, though related to that which is unchanging in the Christian revelation, must reflect the continually shifting human situation.

The working wife and mother

By MRS. J. H. STREET

"A secure wife is a better companion and a more adequately functioning human being. Lack of security can lead to many unpleasant results, all the way from whimpering, nagging, mild hysteria up to serious mental and physical ill-health."—(The Girl That You Marry—Bossard-Boll)

QUESTION: "Do you agree with me that the trend toward working-wives is endangering the solidarity of our homes?"

ANSWER: A good mother is essential to successful home life. Motherhood is the crowning fulfillment for womanhood. These facts remain undebatable.

But the movement of events in our twentieth century indicates that the working-wives pattern is here to stay. It has been predicted that by 1970 official figures in the United States will probably register 20,000,000 working wives.

It is still futile to try to "sweep the ocean back with a broom." A more constructive approach is to face the situation squarely, recognize causes and effects, and unite efforts to make secure the family's central place in our society.

Many factors have combined to bring about the exodus of wives and mothers from yesterday's circumscribed base of operation into the stream of today's work opportunities.

Expensive standards of living lure mothers to venture out. They want for their families and themselves equipment for catching step with the tempo of our day.

It is hard for mothers to be impressed by the theory that family life is more effective with the wife at home washing clothes and dishes, emptying the garbage by hand, trying to cope with heat and cold, making out on a sorely limited clothing budget, when she sees her neighbor family leave home together, deposit their children at school or nursery, return together to an airconditioned, electrically equipped house. . . .

But the desire for higher standards of living is not the only factor that has entered into the explosive number of working wives.

Higher levels of education for women have implanted the urge to realize their maximum potential in achievement, both in and out of the home.

The American concept that marriage is not a superior-inferior relationship, but a partnership, has played a part. The young woman with her college or graduate school degree sees no inconsistency in husband-wife sharing of the responsibilities for earning a livelihood, caring for the children, keeping the house, enjoying recreation, working in the church, and entering into community activities.

The woman who takes seriously the privilege of motherhood should go to work only after prayerful counsel with her family has brought approval.

She should be conscientious in her efforts to be at home when the children come in. When this is impossible, she will make provision for a trustworthy person to be with the family until she does come home.

It is detrimental to every home and family ideal for the working mother to take out her tensions or weariness on her family. Hers must be a special effort to be at her best during her hours with her family. Family work, play, and worship together must be given



absolute priority during her outside-of-work hours.

The working wife must be careful to see that no relationship with any business associate tends to dull the edge of her loyalty to her husband or to subtly breed neglect of her children.

Redoubled efforts must keep central in the working family daily family worship.

Tasks accumulated for outside work hours must never be allowed to infringe on church loyalty.

Outside-the-home employment for wives and mothers does pose threats to the solidarity of our homes.

In the final analysis, however, it is the quality of the woman and not the circumstances of life that measures her success in wifehood and motherhood.

There is no substitute for the presence of the mother in a home. These lines, written by a 13-year-old boy in another era of our generation, while his mother was away on a visit, express the feelings of sons and daughters in every generation.

"WHEN MAMA'S GONE AWAY"

The firelight seems to lose its glow,
The merry flames don't crackle so
And cease their leaping gay;
The atmosphere seems strange and new,
The furnishings seem scant and few,
And seems there's twice as much to do,
When Mama's gone away.

I stray around, just here and there,
I bite my nails and pull my hair;
I do not care to play.
The sunshine does not seem as bright;
My clothes don't seem to fit just right,
And no one doctors me at night
When Mama's gone away.

The children may leave home and stay,
Or I myself may go away,
And I can still be gay;
But seems there's something badly wrong
And seems I do not feel as strong,
And seems the days are twice as long
When Mama's gone away.

The fireside seems to lose its charm,
It doesn't seem the same old farm
That it did yesterday.
There seems to be a vacant space
That should be filled by someone's face
And nothing seems right on the place
When Mama's gone away.

—J. H. S.

Rosalind Street

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

GEHENNA

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE word "gehenna" is used twelve times in the New Testament (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6).



DR. HOBBS

It is rendered in the King James Version and others as "hell" with respect to the place of punishment.

"Gehenna" is the Greek adoption of the Hebrew word, derived from the Chaldee, meaning "the vale of Hinnom" or *Ge Hinnom*. This refers to the valley south and east of Jerusalem (it runs northwest to southeast), the scene of the worship of the pagan fire god Moloch, practiced on occasion by Hebrews. In this worship infants were thrown into the fiery arms of the god. The practice was abolished by king Josiah (II Kings 23:10).

In abhorrence of this practice thereafter the Jews used this valley as a place in which the garbage of Jerusalem was thrown. The bodies of dead animals and the unclaimed bodies of executed criminals were deposited there. To consume this filth fires burned day and night. For this reason it was also called the "Gehenna of fire" (cf. Matt. 5:22; 18:9; Luke 9:47). Its stench was evident in the city of Jerusalem when the wind blew it in that direction. Maggots (worms) worked constantly in the filth. Wild dogs gnashed their teeth over the edible portions as they fought and growled in the night.

Jesus adopted this term *Gehenna* to describe "hell" or the place of punishment for the wicked dead. A reading of the gospel passages above in this light shows how vividly He described it. James 3:6 likens it to the place of evil.

Is Hell (*Gehenna*) real fire? Some would tell us that it is not. This should give one no comfort. If it is, not fire, it is worse than fire. Jesus used the most terrible picture available to describe its

Gleanings from the Greek New Testament

The unofficial priest

AN illustration is seldom if ever, perfect. The same is true even of illustrations in the Bible, especially those which allude to the nature of Christ and to God. They always are imperfect because they say both too little and too much about what is being illustrated.

Hence, when we read that Jesus Christ is the Lamb of God, we do not think of a little, wooly, four-legged animal with button-like horns. Rather do we think of Christ's death as a sacrifice, like that of the paschal lamb.

The same sort of thing may be said about the statement that Jesus is "High Priest after the order of Melchisedec" (Heb. 5:6 ff.; see also Psalm 110:4 and Genesis 14:18-20). In the first place, the word translated "after the order of" probably should be translated "in the manner of" or simply "like." So, the question arises: In what sense was Jesus like Melchisedec? Surely, no reverent person would reply that Jesus was like Melchisedec in every way. Therefore, the sensible thing to do is to let the context aid in determining the point which the author of Hebrews had in mind.

This point is not difficult to

garbage, filth, death, confusion, and suffering. Call it a symbol if you will. But in the New Testament the reality is always greater than the symbol, be it a symbol of good or evil.

Of interest is the fact that every reference to *Gehenna* as a place of punishment fell from the lips of Jesus. It is infinite Love warning us against infinite suffering and horror.

Pansies

Pansies are like little faces
Looking up into my own—
Friendly, smiling, little faces
From which grief and care have
flown. — Lydia Payen, Stuttgart

discover. The author of Hebrews said of Melchisedec that he was without "genealogy." And this is the way in which Jesus is like Melchisedec. But, of course, that was not literally true of either Jesus or Melchisedec. Jesus had Mary for his mother and the Holy Spirit for his father. It goes without saying that Melchisedec had parents also, though their names are not revealed in the Old Testament narrative. Therefore, the writer of Hebrews must have meant that neither Jesus nor Melchisedec had a priestly genealogy that was traceable to Aaron and Levi, the original priests of Israel. That meant that Jesus, like Melchisedec, was not officially or legally a priest. But both were priests none the less (see Hebrews 7:14).

And that's the whole point of it. Jesus was like Melchisedec in his unofficial but real priesthood. That being true, why try to make the illustration mean more than the writer of Hebrews did? As for that matter, why be disturbed if somebody proves that Melchisedec was really a priest of Baal rather than of Jehovah God? The statement in Hebrews still stands that Jesus was "an high priest after the order of Melchisedec."

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New Orleans Seminary



Arkansas Baptist Newsmagazine Photo

BEIRUT BOUND.—Dell Christy and Kay Banks, registered nurses on the staff of Arkansas Baptist Hospital, Little Rock, compare travel notes with Dr. Tom Logue, BSU director for the Arkansas Baptist State Convention, just after signing up for the Arkansas State Convention tour to the Baptist Youth World Conference, in Beirut, Lebanon, in July, 1963.

OBC graduate school accredited

ALL three graduate programs at Ouachita College are now fully accredited by the North Central Association of Colleges and Secondary Schools.

The vote to accredit came Sunday, June 17, after consideration by a committee of examiners at a meeting in Chicago. Dr. Ralph A. Phelps, Jr., Ouachita president, made the presentation to the examiners. He was accompanied to the Chicago meeting by Dr. J. W. Cady, dean of faculty, and Dr. A. B. Wetherington, director of graduate study.

The programs leading to a master of arts in religion and American studies were begun by Ouachita in the fall of 1959, with the master of music education program being added for the 1961-62 year.

At the request of the college, the North Central examining team, headed by Dr. Edward Blackmon, of Michigan State, visited the Ouachita campus May 6-8 and then

made its report to North Central.

"We are happy at this significant step in the accreditation development of Ouachita and are looking forward to making graduate progress in other areas in the immediate future," Dr. Phelps said. "It should aid greatly in the recruitment of students for the graduate program."

Byron King resigns

REV. Byron King has resigned the pastorate of Tuckerman Church in Black River Association. During the almost 10 years he served as their pastor, the church received 216 by baptism, church property valuation increased from \$52,000 to \$125,000 and total receipts from \$6,500 in 1952 to more than \$15,000 in 1961.

Mr. King served as associational moderator for several years and was a member of the Executive Board of the Arkansas Baptist State Convention for a number of years.

Nurses sign for 1963 trip abroad

FIRST to make reservations for the Arkansas Tour to the Baptist Youth World Conference in Beirut (July, 1963) were Registered Nurses Kay Banks, Norphlet, and Dell Christy, Rogers, of the staff of Arkansas Baptist Hospital, who signed up last week for the trip.

The tour, sponsored by the Arkansas Baptist State Convention and headed by Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine*, and Tom Logue, Baptist Student Union director for Arkansas, will include visits to historic and mission centers in 13 different countries.

The party will leave New York City by jet plane July 8 and will return to New York City Aug. 15. Countries on the itinerary are: Italy, Egypt, Lebanon, Syria, Jordan, Israel, Greece, Switzerland, Germany, Denmark, Holland, France and England.

July 15-21 will be spent in Beirut, at Hotel Riviera, for the meeting of the 6th Baptist Youth World Conference, expected to attract Baptists from more than 60 countries.

Miss Christy, daughter of Mr. and Mrs. R. A. Christy, Rogers, is a graduate of Rogers High School and of the Arkansas Baptist Hospital School of Nursing. She served as president of the Hospital Baptist Student Union in 1960. She is a member of Immanuel Church, Little Rock.

Miss Banks, daughter of Mrs. Ruth Banks, Norphlet, is a graduate of Norphlet High School and Arkansas Baptist Hospital School of Nursing. She received the 1960 BSU Award, on the basis of spiritual leadership on her campus and in her church. She is a member of Second Church, Little Rock.

REV. and Mrs. W. A. Solesbee, Southern Baptist missionaries who have been on furlough in the States, left to return to the Philippines on June 13. Their address is P. O. Box 94, Davao, Philippines. He is a native of Greenwood, Ark.; she is the former Ella Enloe, of Seymour, Tex.

Executive Board in called meeting

IN A special, called session in Baptist Building on Monday of last week, the executive board of the Arkansas Baptist State Convention:

1. Gave unanimous approval to Arkansas Baptist Hospital to borrow \$1,200,000 for a building program;

2. Voted to employ Ernest Adams, formerly of Little Rock and now of Ft. Worth, Tex., as director of a pilot project of the Religious Education division of the Arkansas Baptist State Convention;

3. Changed the meeting place for the annual meeting of the Arkansas Baptist State Convention, Nov. 6-8, from First Church, El Dorado, to First Church, Little Rock.

The permission to the hospital to seek a new loan must be approved by the annual meeting of the Arkansas Baptist State Convention. If the permission is granted, the hospital will use the new loan to build two additional stories to its surgical pavilion. The new space would be made into patient rooms.

This would make it possible to close down some of the older sections of the hospital, on a gradual basis, for remodeling and reopening as needed. A laboratory and a laundry would be built in the old section of the hospital building.

The hospital now has 400 beds. Long-range plans call for increasing this to 500 beds.

The new addition would provide 40 semi-private rooms, totaling 80 beds, and 56 private rooms.

Mr. Adams was formerly associate secretary of the Sunday School department of the Arkansas Baptist State Convention. He resigned this work several years ago to continue his studies at Southwestern Seminary, Ft. Worth. He is resigning as minister of education of Haltom Road Church, Ft. Worth, to return to Arkansas and is due to begin his new work Aug. 1, Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, reports.

The pilot project will coordinate and promote the work of Brotherhood, Church Music, Sunday School and Training Union, in the churches of West Central District of the Arkansas State Convention, including the Concord, Clear

Creek, Buckner, Dardanelle - Russellville, and Ouachita associations.

Changing of the meeting place for the annual Arkansas Baptist convention came as a result of the recent resignation of the pastor of First Church, El Dorado, which was to have been convention host, and at the request of the El Dorado church, Dr. Whitlow said.

The meeting will be held at First Church, Little Rock, on the special invitation of the church, of which Dr. Paul Roberts is pastor.

Th.M. for Huddleston

WILLIAM Clyde Huddleston, a former associate pastor of First Church, Newport, has been awarded the master-of-theology degree at Southern Seminary, Louisville, Ky.

Huddleston was an honor graduate of Newport High School in 1951. He received the B. A. degree from Baylor University, Waco, Tex., in 1955. In 1960 he received the bachelor - of - divinity degree from Southern-Seminary. During the past two years he has served as fellow for the missions department of that institution as well as pastor of Minors Lane Church, Louisville.

Mr. Huddleston is married to the former Velva Nell Vest of Batesville. They have a son, John Mark.

First, Pine Bluff starts mission church

FIRST Church, Pine Bluff, which has an extensive building program under way, is also enlarging its outreach with the establishment of a new mission approximately five miles east of Pine Bluff.

The church voted to establish the mission after a survey revealed 48 Baptist families and 168 homes in the area. A Vacation Bible School and regular Sunday School and worship services were scheduled. The mission meets in a remodeled house at present, but the church is considering the purchase of property on which to build.

The building program, which includes a new chapel, dining hall and 10 educational departments, is on schedule with completion scheduled for early November. A major change has been made in the design of the tower which has now been enclosed. The former design had an aluminum skeletal structure on the top section.

MISS Ruth Vanderburg, Southern Baptist missionary on furlough from Indonesia, has moved to Little Rock, Ark. (address: 3908 W. Capitol Ave.), from Kansas City, Mo. She is a native of Little Rock.



NEW BULLETIN BOARD at First Church, Searcy, carries the good news that their first son had been born to Pastor and Mrs. William J. Sewell. The announcement, IT'S A BOY, was posted by staff members after the birth on May 29 of William Joseph Sewell, II. Pastor Sewell and daughters Suzanne, 5, and Kathy, 9, are shown with the newly-installed board and its happy message.

Arkansas All Over

New Ouachita teachers

THREE new faculty members for the Health and Physical Education Department at Ouachita College have been announced by Dr. Ralph A. Phelps, Jr., president. They are Clay Costner, Miss Margaret Downing, and Mrs. Hazel Ann Goff.

Costner, who will be assistant professor of physical education, was athletic director and football and basketball coach at Star-Spencer High School in Oklahoma City, 1958 to 1962, except for a year's leave of absence, 1960-61, to work toward an Ed.D. degree in physical education at George Peabody College in Nashville, Tenn. He expects to complete course work on the Peabody degree this summer.

He will replace Bobby Gill, who resigned in January to become assistant backfield coach at the University of Houston.

Miss Downing, who will be assistant professor of physical education, holds an M.S. in Ed. from the University of Tennessee and a B.S. from Arkansas State Teachers College. She will coach the Tigerettes, state A.A.U. women's basketball champions for the past three years and runnerup the previous year under the four-year coaching of Mrs. Bobby Gill, who has resigned to be with her husband in Houston.

Miss Downing was instructor at Connecticut College in New London, Conn., 1960-62.

Mrs. Goff, who will be assistant professor of physical education, will be teaching at Ouachita for the third time. She previously taught at Ouachita 1955-58, before her marriage to a Ouachita alumnus. She returned for a one-year stint, 1960-61. She holds B.S. and M.S. degrees from Baylor University. Her husband will teach at Bismarck High School, nearby.

Ground-breaking held

WOODLAWN Church, Little Rock, broke ground June 17 for a new \$80,622 educational building.

Taking part in the ground-breaking ceremony were: Rev. Lee I. Dance, superintendent of missions for Pulaski County; Mrs. Herbert Moudy, Sunday School superintendent; Marcus L. White, Training Union director; Mrs. E. C. Dodds, president of the Woman's Missionary Society; Mrs. Thelma Davis, wife of the late Frank M. Davis, who was chairman of the deacons; George L. McBride, chairman of the Building committee; and Rev. Horace G. Grigson, Jr., pastor.

A "dinner on the ground" was spread on the lawn between the present building and the site of the new building. A great number of members and former members were present.

Mr. Grigson has been pastor at Woodlawn for the past ten and one-half years.

Jack Morgan Construction Co. of England are the contractors for the new building.

Goodbars observe 50th anniversary

REV. and Mrs. Fritz E. Goodbar were honor guests June 19, their golden wedding anniversary, at a dinner at the home of their daughter, Mrs. S. Ladd Davies, in Little Rock. Seventy-two guests attended.

The Goodbars were married June 19, 1912, in Lonoke, at the home of Mr. and Mrs. Henry Loewer, parents of the bride, the former Miss Lottie Loewer. Three of those who attended the wedding were present for the 50th anniversary celebration: Mrs. T. W. Robinson, Brinkley, sister of Mrs. Goodbar; O. E. Williams, Fayetteville; and Mrs. H. C. Currie, Pine Bluff.

Besides their daughter, the Goodbars have a son, Richard, with Counter Intelligence, U. S. Army, Baltimore.

Mr. Goodbar was ordained to the ministry in 1928 and received his theological education at Southwestern Seminary, Ft. Worth, Tex. He served as pastor of the Lonoke Church; First Church, Russellville; and First Church, Danville. Since his retirement he has served as supply and interim pastor. He is currently serving as interim pastor of First Church, Brinkley.



Arkansas Baptist Newsmagazine Photo

GOLDEN WEDDING.—Rev. and Mrs. Fritz E. Goodbar, of Little Rock, as they observed their 50th wedding anniversary June 19.

Concord Association

By Jay W. C. Moore,
Superintendent of Missions

BARLING Church, David Land, pastor, recently broke ground for a new auditorium. The structure will be 41-by-86 feet and will have a seating capacity of 350, with central air conditioning.

Those participating were Herschel Rye, TU director; Mrs. Linda Rye, church clerk; Mrs. Ruby Turner, wife of Bill Turner on the building committee; Joe Bullington, mayor of Barling and chairman of the building committee; Pastor Land; C. J. Inklebarger, chairman of deacons; Mrs. Earl Stinki, the only living charter member of the church, which was organized in 1907; Hugh Bullington and Ed Quigley, deacons; and Spencer Graham, layman.

Children participating were Jay Turner, Stevie Prescott, Melissa, Roger, and Randall Bullington, and Davetta Land.

The building is now under construction.

BOBBY JOE Martin, who has served Huntington Church, Buckner Association, for the past three years, has resigned to accept the pastorate of the Excelsior Church, in Concord Association.



MR. MARTIN

Martin succeeds Lawrence Woodward, who resigned two months ago. Lewis Gardner, who has served as minister of music in First Church, Mansfield; Louann, Arkansas; Immanuel, Magnolia, Ark.; and Trinity, Ft. Smith, has accepted a similar position with East Side Church, Ft. Smith, Johnny Green pastor.

Mr. and Mrs. Gardner are graduates of Southern State College, Magnolia, with B. S. degrees. They have majors in music. Gardner has a master's degree from the University of Arkansas.

The Gardners have two children, Amanda, age 9, and Sammy, age 7.

TRUMAN Moore Day was observed recently in First Church, Greenwood, Ralph Dodd pastor. Envelopes had been mailed out previously for an offering to help Moore buy some needed equipment for his work in Pakistan when he returns there in August. The offering amounted to \$400.

The men of the Brotherhood of First Church, Greenwood, recently sponsored a trip to the West Indies for Oscar Wells. They raised \$500 to pay his expenses while he does summer work there this year.

On his return, Wells will conduct a Brotherhood revival in the Greenwood Church, Sept. 7, 8, and 9 and will show color slides of his work in the islands.

Hope Association

M. T. McGregor, Supt. of Missions

CALVARY Church, Hope, has called John Finn as pastor. Mr. Finn comes from Cotter Church in White River Association.

JACK Bledsoe, pastor at Memorial Church, Waldo, for three years, has resigned to accept the pastorate of First Church, Danville.

RECENT revivals:

South Texarkana: pastor, J. P. Skinner; evangelist, Jerry W. Benard; seven for baptism; one other profession of faith.

Shiloh: pastor, Bill Myers; evangelist, Travis Hamm; three for baptism; twelve rededications.

Haley Lake: pastor, A. I. Hughes; evangelist, F. A. Gurnsey; two for baptism; two by letter; one rededication.

Westside, Magnolia: pastor, C. Wm. Nash; evangelist, V. E. DeFreece; three for baptism; three by letter; one rededication.

Mandeville: pastor, E. A. Croxton; evangelist, Charles Chesser; one for baptism; one by letter; a number of rededications.

Memorial, Waldo: pastor, Jack Bledsoe; evangelist, Leo Hughes; two for baptism; three by letter; one other profession; one for special service; several rededications.

Revivals

GRAND Avenue Church, Ft. Smith, Paul McCray, pastor; July 29-Aug. 5 with John Bisagno evangelist.

Ledfords to Little Rock

REV. and Mrs. Lowell E. Ledford, Southern Baptist missionaries on furlough from Peru, have moved to Little Rock, Ark. (address: 5131 Cantrell Rd.), from Ft. Worth, Tex. Both are natives of Arkansas, he of Conway and she, the former Shirley Stephan, of Little Rock.

Beacon Lights of Baptist History

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

Alcoholic beverages

CHRISTIANS have wrestled with the alcoholic problem from time immemorial.



DR. SELPH

Spirituous liquors flowed freely in the early days of our country. These could be obtained at the street corner saloon, cross-country grocery store, and many points in between. Dram drinking was popular. To offer a drink in the home was a sign of hospitality. So commonly accepted was it that preachers were paid in whiskey. They, in turn, swapped it for other commodities.

Special occasions—log rollings, corn huskings, house raisings, road-workings, horse racings, etc.—provided times for "extra" drinking. Semi-annual meetings of Circuit court afforded opportunities for the people to get together, some came for the "drinks." Fourth of July celebrations gave one "the liberty to get drunk."

But the consequences of such license have always been the same—drunkenness, fighting, gambling, murder, immorality, and poverty.

Baptists deplored such conduct. Of course, many church members imbibed, but not with Baptist sanction as such. Members were often excluded because of drunkenness. Too much "wine for the stomach's sake" was frowned upon. Over and over associational minutes carried statements assailing this evil.

As the alcoholic problem grew, temperance societies sprang up with the support of the Baptists. Sober thinking citizens were solicited to teach against the social use of alcohol. Efforts were made to stop its sale in grocery stores.

The Mississippi Baptist Convention, as early as 1853, proposed prohibition as the proper remedy for liquor sales.

'Sentiments out of harmony...'

ON the cover of the June 14th issue of the *Arkansas Baptist* there is the question, "Do we need a pope?" The reader is then referred to your editorial on page 4 entitled "Who is to be papa." As a loyal Southern Baptist pastor I feel constrained to offer some personal observations and conclusions.

In my opinion you have rendered Arkansas Baptists a distinct disservice in writing the editorial "Who is to be papa?" I feel quite sure that the sentiments you expressed would be out of harmony with the feelings of most of the 299 messengers from Arkansas. It was my happy privilege to attend every session of the convention. I told my congregation that the San Francisco Convention confirmed my faith in Southern Baptists. It was apparent to me, as I am sure it was to you, that the majority of Southern Baptists still believe that the Bible is the inspired, authoritative, authentic, infallible word of God.

To be sure, there are some Southern Baptists who do not believe this. Not only so, but we have many who prefer to do the ostrich act and hide their eyes from the facts on the basis that they are avoiding the vice of "witch hunting."

You begin your editorial by suggesting that the theme of the convention "Sharing Christ Through Fellowship," displayed on a streamer, did not express the atmosphere that you observed. I would not dispute your point here. Little perspicacity was needed to predict the central theme of the convention. Most of us knew the atmosphere that would prevail before we arrived in San Francisco. A few men in our seminaries were largely responsible for creating that atmosphere. Then, too, atmosphere at a Southern Baptist Convention cannot be dictated by a streamer.

You state that many had expressed the desire that Southern Baptists not wash their "dirty linens" in public. Now, as a matter of fact, that is about the only way Southern Baptists have of washing their "dirty linens." The shame is that we have "dirty linens" to wash.

Many of us that attended the convention felt the need of voicing our protest against what we be-

lieved to be departures from the Baptist position, especially as such departures related to the veracity of the sacred scriptures. We did what we believed to be right and I, for one, have no apology for the stand I took. I cannot appreciate your editorial because I infer from it that you are impugning both the actions and the motives of those who supported both parts of the motion made by Dr. K. Owen White.

You state that "there were those present who had come to straighten Southern Baptists out on their orthodoxy, and nothing could stand in their way. They and those who followed in their train were as closed to reasoning, through the early sessions of the convention, as a stampeding herd. There could be no appeal to reason as they demonstrated a strange spirit of haughty distrustfulness." Now, Dr. McDonald, I do not think many of us believe that Southern Baptists need straightening out on their orthodoxy. Some of us do believe, however, that we have a few in our ranks who are dangerously unorthodox in their view of scripture. We believe that something should be done to correct this situation and to see that it does not grow worse. Concern for orthodoxy is not synonymous with haughty distrustfulness, book burning or witch hunting. To imply that such is the case is not only poor taste but borders on verbal maliciousness. One thing you have to give the "witch hunters" credit for is their candid presentation of their side. There is a marked avoidance of duplicity.

You suggest there is a "new order of Baptists" and you wonder who their pope is going to be. Just who would you say belongs to this so-called "new order of Baptists." If it is composed of those who stood for both parts of Dr. White's motion, then I suggest it is a very large order and represents the vast majority of Southern Baptists, and I do not believe the vast majority

of Southern Baptists want a pope or need a pope. Your stigmatical employment of Romanist terminology is unfortunate and most inapplicable.

Again you say, "To make an issue out of somebody else's orthodoxy in a punitive, vindictive way, does not seem to be a very effective approach to showing forth the spirit of Christ to a lost world." I think most Southern Baptists would agree with this statement. I do not agree, however, that there was anything necessarily punitive or vindictive about the motions made at San Francisco. To ask that the trustees and administrative officers of our institutions and agencies correct situations where our historic Baptist position is threatened does not mean that it has to be done in a punitive or vindictive way. Even to withdraw a book from circulation is not necessarily vindictive or punitive. You have elected to view it in this way. You should admit the possibility of viewing the matter in another way.

In paragraph 5 you say "it was heart-breaking for us Southern Baptists to waste our time and opportunity wrangling over who was more orthodox than who." You are the first one I have heard say that there was "wrangling over who was more orthodox than who." The primary issue was the Bible, its authority and infallibility. The orthodox position at this point is not difficult to ascertain provided we ignore the pretended ignorance of some who like to revel in semantical subtleties. The fact is that there are some in our ranks who are not orthodox in regard to the Bible and some of us are opposed to such persons teaching their views in our seminaries while we pay their salaries.

You ask the question "Just what did we accomplish with our vote on the Bible as the word of God?" I believe that most of our pastors will tell you that we accomplished a great deal. A good many of our people had begun to question the idea of supporting institutions where parts of the Bible were denied. The action of the convention created new faith in our institutions and agencies. We will have many who will not be content until the latter part of Dr. White's motion is applied. Courteously requesting the trustees to remedy situations is one thing while com-

pliance with this request is another. Many are anxiously awaiting to see what will be done. I think that time will reveal that much was accomplished by the Convention's vote on both parts of the White motion.

You say "there are still many who believe it is possible to accept the whole Bible as the word of God without all of us accepting the specific and fixed interpretations of any one among us." This statement could be classified as axiomatic. We would all agree that there are passages of scripture which could legitimately yield more than one interpretation. Again your point misses the primary issue. The issue raised by Dr. White is that we have men in some of our seminaries who deny the veracity of certain statements in scripture. It should also be said that there are limits even in the area of interpretation. The difficulties encountered in locating these limits do not void this fact. Christian Scientists and Mormons appeal to the scriptures to support their tenets. I do not believe you would want a Christian Scientist teaching in one of our seminaries. Liberty in interpretation is limited.

Your editorial ends by saying "Let us be through with witch hunting and book burning and get down to our real business as Southern Baptists, loving and winning the lost and helping the saved to become daily more like our Lord and Master." In all honesty I believe there is nothing more relevant to "our real business as Southern Baptists" than a firm conviction that the Bible is the infallible word of God. If we ever arrive at the place where we are not sure of this, then I think you will see that our soul-winning days are over.

In closing let me ask you a question. Why didn't you voice your sentiments on the convention floor? Those who agreed with you seemed to be in dire need of an effective spokesman. — James C. McKinney, 2222 South "V" Street, Ft. Smith

'Excellent'

I FELT that your editorial which you called "Who is to be Papa?" was excellent. Keep up the good work and we shall yet save the day.—A Baptist pastor, Missouri

'Nail on the head'

YOUR editorial in this week's magazine about the convention and the uproar over Dr. Elliott's book hit the theological nail right on the head.

I have a copy of this book and I have read nearly half of it and Dr. Elliott doesn't sound like a heretic to me. He sounds like a man with honest questions concerning authorship and sources of the material used in Genesis and a man with courage enough to state his views openly.

If Jesus used parables to convey spiritual principles why can't we allow the writer of Genesis the same privilege?

I think we have too many little dogmatic people who are not willing to honestly look with an open mind at new knowledge, especially when it tends to uproot their own pet theology.

Thank you for taking a stand for rational consideration of our problems and for standing against mob action which produces witch hunters and book burners.—Willis M. Crosby, Siloam Springs

'Wait for me'

I APPRECIATED your editorial more than you will ever know. If some of the brethren want to hang your hide on a tree, ask them to reserve a place for me.

Blessings on you and may our press ever be free!—A Baptist pastor, New Mexico

'True to heritage'

I WOULD like to express my appreciation to you and your editorial skill in preparing our people for the issues we faced in San Francisco. I believe it was the information which was given and the evident leadership of the Holy Spirit that led in Southern Baptists staying united and true to our great heritage. It encourages me to know that our Lord has an even greater service for us to perform in days ahead of us.

I think your editorial [issue of June 14] is a good summary in evaluation. Be assured of my esteem and prayers for you in your important ministry. — A Baptist pastor, Florida

'100% dead wrong'

AS I read your recent editorial "Who Is To Be Papa," I couldn't

help but think, boy, there's an "E.L.M." tree down in Little Rock, that needs a good shaking. Your editorial was lop-sided, exaggerated, profoundly prejudiced, unfair, and one statement about the "Spirit of haughty distrustfulness" was untruth, pure and simple.

I would fight for your freedom to think and write as you please, if this is what you are afraid of losing, but I am thankful to the Lord that I also have the freedom to say "you're 100 percent dead wrong." —Jimmy Whitlock, pastor, First Baptist Church, Tiptonville, Tenn.

'A responsive chord'

I HAVE just read your editorial, "Who is to be Papa?" and I find that what you have said strikes a responsive chord in my own heart. Thank you for it. We need more forthright editorials to help preserve the freedom of writers and preachers. I know too much already from experience of the efforts to censure the spoken word from the pulpit.

The newspapers over our way did not carry a very full coverage of Convention happenings, but it seems to me that more important matters SHOULD have been happening than that which was reported—the controversy over Elliott's book. Rome still burns, and some people continue to fiddle!

Thank you again for the good word, and I hope that for a long time to come you will have the liberty to keep on writing such! —A Baptist pastor, Mississippi

From where I sat

DURING the Convention, I sat in the balcony some and also on the main floor. All around me were common, ordinary Baptists from all sections of our great Convention. They were from all walks of life.

To me it appeared that the people had enjoyed their trip to the great West but were there to vote on important issues. There was no tension. The people were not unruly but seemed to be relaxed but were at times impatient with reports and speeches, just waiting to vote. Dr. Hobbs was a superb presiding officer. He seemed to sense that the people wanted to vote and would not be denied their rights for the same.

The people speak

To the majority of the people there was no "witch hunt" whatever that is. For them the "witch" was already exposed and out in the open and they were ready to express themselves again "it" "him"??? I do not know any Baptists that are trying to put others in a "theological straight-jacket," but I know many that don't want false prophets being paid by our co-operative money.

When I pay my tithe into my church it is to lose its identity. However, as a member of that church I am duty bound to be in business meetings and help formu-

late plans and the budget to see that the money goes for the best use in the Lord's work. The same principle applies when some of our tithes and offerings money goes through the Cooperative Program. The trustees of our agencies and institutions of our great Southern Baptist Convention are charged with the responsibility of operating those agencies and institutions. However, there are times like in this Convention when the people feel compelled to speak out. So the final authority rests not upon the trustees and leaders of these agencies and institutions but ultimately upon the people who own those agencies and institutions.



PERFECT ATTENDANCE FOR 2,808 MEETINGS—Mrs. Genevry D. Zachary of Laurel, Miss., has attended nine years of consecutive meetings of church organizations, including Sunday school, Training Union, prayer meeting, Woman's Missionary Union, with a few Brotherhood sessions thrown in. James L. Sullivan of Nashville, Tenn., executive secretary of the SBC Sunday School Board, pins on her attendance awards.

As a stockholder of these I am free to offer friendly constructive criticism in brotherly love towards them. When someone tries to keep me from this and from voting my convictions, then he is putting me in his own "straight-jacket" of thinking.

When the common, ordinary Baptist has a chance to express himself he will solve his immediate problem but when Baptists are muddled or suppressed we sow seeds of distrust, doubt and fear and create more problems for ourselves. To me the 1962 San Francisco Convention will go down in Baptist History as the most significant meeting in the shaping of the future of our Great Convention in general than any Convention since 1925 when the Cooperative Program was adopted.

What has this to do with evangelism? Simply this, when people are filled with doubt, distrust and fear, because of their leaders they will not be at their best in winning people to Christ, and conserving the results. How long since you have won a soul to Christ?—Jesse S. Reed, Director of Evangelism, Arkansas Baptist State Convention

'Punch for the Lord'

I WANT to tell you how much I appreciated your editorial. Many of our people in our church commented about how indiscriminate was the discussion, yet, all said and done in such a fine spirit of Christ.

You can never know how powerful is your punch for the Lord, and how very reverberative the words which are read by thousands.

Sometimes, we all find ourselves in such a great hurry (dither) that we forget that "our praises are our wages." My dear friend, I should hope you would be wealthy, indeed—for praise and compliment is due you.—A Baptist pastor in North Arkansas

'Courage and conciseness'

I HAVE just read your editorial. It is superb. I rejoice in your courage and conciseness. . . . Keep up the good work. I rejoice in your fine leadership and hope and pray that you may have increasing influence through your paper in the months and years ahead.—A Baptist College President

Ecclesiasticism?

I READ your editorial [Who is to be Papa?, June 14 issue] and appreciate the viewpoints expressed therein.

I have feared for quite some time the development of ecclesiasticism among us which tends to make the denomination a super church. In fact I have always had some misgivings as to whether the Southern Baptist Convention ought to pass on declarations of faith. Too, I have some serious misgivings about the present method of selecting messengers to the Convention because it can't help but develop an ecclesiastical consciousness in years to come.

Regarding the current controversy, it is regretful that a seminary professor published materials which could so easily be misconstrued or could do damage to sensitive consciences on matters. I always assume that it is much better not to say some things that you may be thinking than to raise more questions than you will be able to answer. The mark of a really intelligent mind is the ability to communicate rather than to agitate. This is what I think Paul must have had in mind when he indicated that it is much better to feed milk than meat to the unorientated.—H. E. Williams, President, Southern College, Walnut Ridge.

'Writing the truth'

I HAVE just completed reading the article and I want to say that even though I did not attend the Convention, from what I have heard I agree with all the thoughts expressed in your article. . . .

Some editors and some pastors will paint the rosy side of the Convention and all of the wonderful work that was done, and so forth. So far as making reports and the like, this could be done in the Annual of the Convention. I am grateful that we have an editor like you who is willing, and fearless enough to write the truth.—A Baptist College President

'Frank appraisal'

THANK you for your splendid editorial in the June 14 issue of the *Arkansas Baptist*. I deeply appreciate the pointed analysis you made of the San Francisco Convention. How fine it would be if all our editors would give a similar

frank appraisal of the 1962 Convention to their people and call them back to their God-given responsibilities as you have done.—Tennessee Reader

Too much spending

I AGREE emphatically with every expression in your exceptionally fine editorial ["Who is to be Papa?" our issue of June 14]. Prior to receiving the newsmagazine, I had just remarked to some of our staff about the poor stewardship involved in spending four to five million dollars of the Lord's money for that Convention. We know Romans 8:28 is still in the Bible and is still true. Perhaps we learned some things from this experience that all of us needed very much to learn.

I have been deeply concerned for sometime about the big lush vacation most Baptist pastors and denominational employees make of the Convention. I could hope that some day we might develop a proper Convention meeting place in some central part of the country where we can live in simple barracks or quonset huts and eat simple family-style meals and truly enjoy rich Christian fellowship and spiritual uplift. After struggling with my expense account this morning and then digging so deeply into our limited operating funds, I am almost ready to get on my hands and knees to beg the Executive Committee and the Convention not to take us to such expensive centers any more.

Most certainly, I join you in deep gratitude for the Christian statesmanship of Dr. Herschel Hobbs. We can all be grateful that God moved on the hearts and minds of Dr. James of the *Baptist Standard* and Dr. G. Allen West to bring their inspired statements to the messengers.

As I have had the opportunity to view this type of theological controversy from many sides, I cannot but feel strongly that our theological communities have brought much of this upon themselves. Perhaps Baptists in general have forced our theologians to cluster and to talk down to the people, but our great intellects must also be great spirits and show compassion and concern for our great majority of unseminary-trained pastors. For years our seminarians have labored diligently to lift

the level of our Baptist leadership, and they had the freedom to do this because they did it in the right spirit. Let us pray that God will give all of us the right spirit and attitude. Spirit is the better part. Most of the untrained ministers I know are humble, dedicated, sweet-spirited men who sincerely want to be enlightened and to serve the Lord effectively. Let us pray that they will not be forced to cluster, because they will have the majority of the votes for a long time to come, even though they may not be as articulate as some. I believe a careful study of the registration for this year as compared to other years and other places will reveal some interesting facts. For one thing, we'll probably learn that this strong feeling is not altogether centered in California, Oklahoma, and Texas. It seems to be widespread at the grassroots level.

This past Convention certainly pointed up one thing. You fellows who have the privilege of serving as editors have a tremendous influence in our Convention. Personally, I praise God for you and your great ability and especially for your Christian spirit.—SBC Denominational Man.

Strength added

I'M sure I am not the first to congratulate you for expressing my mind also in your editorial on page four of the June 14 issue of the *Arkansas Baptist*. As you know I don't always agree with what you write in your editorials, but this is what we need to consider. Even though we walked close to danger in our convention I came away with the feeling that some strength had been added to our fellowship. We have a year now before another convention and we should spend it in prayer for our "real business" and be able to go to Kansas City next year really ready to "Share Christ Through Fellowship."

I came from this convention eternally grateful for our great leaders, such as Dr. Hobbs and hundreds more like yourself who can guide with wisdom those of us who may not be in direct contact with many of our problems. This is a wonderful and blessed fellowship of ours and your editorial calls us to the very thing that has made it so. I pray that we all shall heed your admonition to honor our Lord more.—A Baptist pastor, South Arkansas

The people speak

Right to own view

BRAVO and Hurray, do I like to hear a man speak his mind, and on such a subject. I feel sure that you are going to get quite a few kicks about your editorial, "Who is to be papa," and I also think there will be many more who applaud your effort but will not make any move to tell you so.

I agree with you most heartily that Baptists over the past few years have tended to circumscribe the beliefs of their members to conform too often to what some one person or groups of persons have come to think is God's will when it is merely their will. Just as no other person can save your soul, so I believe that no other person can interpret God's word for you.

I expect when the roll is called up yonder and God opens our eyes to the real truths of the matter that most of us will be surprised as to how wrong we were in our opinions, but like you I don't want any mere man here on earth no matter how learned or unlearned he may be to tell me how I have to believe.

Again I say AMEN AND GOD BLESS YOU.—Ben Cashion, Eudora

'Sane . . . statement'

I HAVE gravitated in my thinking more and more toward the positive and constructive. I have done this subconsciously, in a way, in resentment of the chronic, critical attitudes so many have taken in every area of our life. Incidentally, I have just prepared the first draft of a speech, which I have practiced on two civic groups, expressing this point of view under the subject of "I Believe in People." Your thoughtful, sane Christian statement is a good tonic to offset some of the diatribe we have been subjected to.—John Wesley Raley, Chancellor, Oklahoma Baptist University, Shawnee

From Tennessee

FOR your splendid editorial, "Who is to be Papa?," I want to extend my sincere thanks. This is a well written and excellent statement which I hope will be widely read.—Signed, but name withheld

'Difficult to evaluate'

I FIND it difficult to evaluate the current which is flowing through Southern Baptist life. This seems so strange to all that I have been taught and have experienced as a Baptist. The ideas advanced by some of the people are unbelievable. Obviously a mob spirit prevailed in San Francisco.

It seems impossible that a pastor of a Baptist church could withdraw a motion on the floor of the convention with the explanation, "My superior in the state of Missouri has asked me to do it."

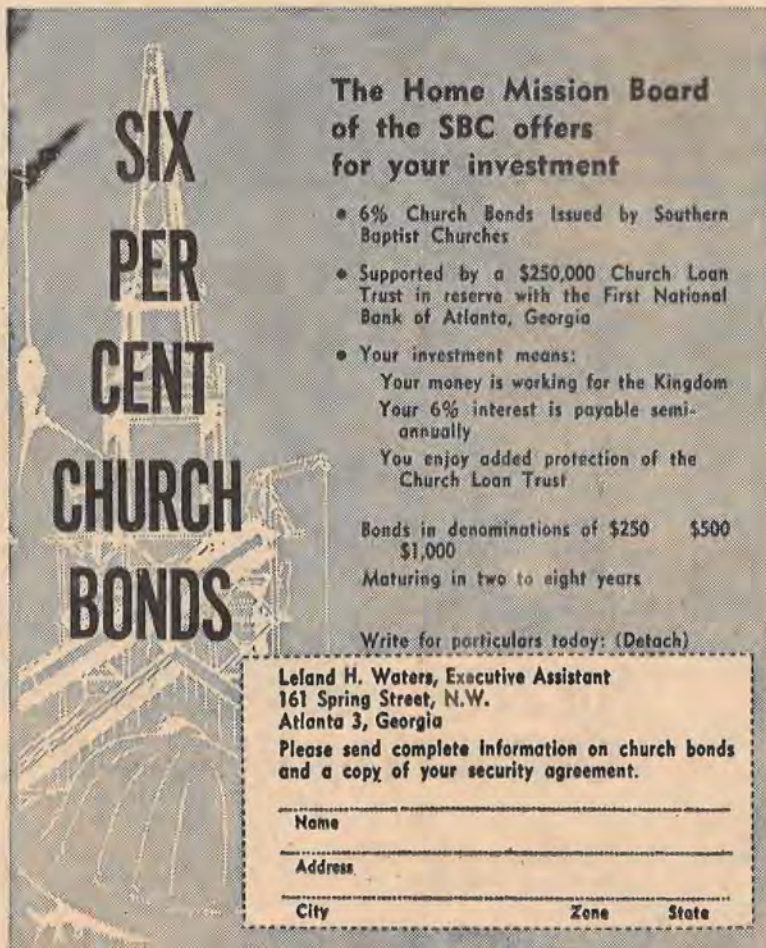
I find it extremely difficult to understand how a committee could be appointed to study our articles of faith without having anyone on the committee who was associated with a theological seminary.

[Editor's Note: For the past three issues of the ARKANSAS BAPTIST NEWSMAGAZINE, we have dealt with reports and appraisals of the San Francisco meeting of the Southern Baptist Convention. In the issue of June 14 was featured this editor's report and appraisal; the issue of June 21 featured a digest of editorials of a dozen editors of as many Baptist state papers and a guest editorial, "Retrospect and Prospect," by SBC President H. H. Hobbs. The current issue, that of June 28, features letters from our readers, centering on reader reaction to our editorial, "Who is to be papa?" It is felt that this pretty well wraps up the San Francisco meeting and we shall now move on to other things.—ELM]

To talk of banning a book leaves me without any explanation. Some of our critics write and indicate that they have been asked questions about the so-called liberalism and want to know how they can explain to their people what this means.

My neighbors from other denominations see me out in my yard and walk out to ask me to explain these strange currents that are flowing in the light of customary thought that Baptists are a free people who respect individual competence and accept diversity with unity.

I am hard put to explain how so many Baptists at San Francisco could be willing to condemn a man they had never seen and ban a book they had never read—Seminary Professor



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College students briefed for VBS work

A GROUP of Negro Baptist college students attended an all-day briefing at the Baptist Building, June 8 conducted by Lawson Hatfield and Mrs. Mary Emma Humphrey of the Sunday School Department. These students are now on the field conducting Vacation Bible Schools. Good reports of their work are already coming in from the churches.

Last year we had six Negro Baptist college student summer mission volunteers appointed by our Home Mission Board for work in Arkansas. These six

workers were in 27 Vacation Bible Schools enrolling 1,881 children and witnessing 124 conversions. The work of the seven this summer will, by the grace of God, be equally as great.

As you read this our Camp for Negro Girls will be in progress, June 25-29. The Boy's Camp date is July 9-13. These camps are for Junior and Intermediate-age children and represent the only camp or assemblies of any kind conducted by any church group for Negro children in Arkansas. These camps provide a rich spiritual experience for these children.

Many of our white Baptist Churches, organizations and individuals are helping by paying part, or all, expenses for some of these children. This week we received \$21.13, the VBS offering of the Black Oak Baptist Church, Mt. Zion Association; this will pay the way for two children. Our thanks to the Black Oak VBS leaders, children and pastor, J. O. Miles.

Work is underway on our Baptist Student Center Building at A.M.&N. College, Pine Bluff. Completion date is Sept. 1.—Clyde Hart, Director, Race Relations

Thanksgiving

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Departments

Missions-Evangelism

Baptists out West

IN connection with a trip to the Southern Baptist Convention in California, Mrs. Caldwell and I arranged our itinerary to include some of the pioneer mission fields in the West. We definitely planned to spend some time visiting the churches of Western Nebraska Association. The Association is composed of seven churches, all of whom are affiliated with the Colorado State Convention.



DR. CALDWELL

The oldest church is six years old and the youngest one year old. The largest has 261 members and the smallest 19.

Oil was discovered in Western Nebraska a few years ago which caused an influx of "Oakies," Texans and others who were Southern Baptists. The Oak Street Church of Kimball was organized largely by these newcomers. They now have a beautiful church house, 261 members and last year baptized 44 people.

The oil interest has died down and the church has lost some of its main financial support and is in a weakened condition. The pastor has resigned.

Calvary church in Sidney, a town of 8,000, was also organized mostly by those moving there because of oil interest. A Lutheran church house was purchased for \$26,000. The congregation has had no "outside" help on building or pastor's salary. At present they are in a financial bind, being \$1,500 behind on building payments. The pastor, a college and seminary graduate, has taken secular employment to support his family. I spoke in the church on Thursday evening and had one addition and one rededicated.

Egan Park Church, of McCook, Neb., a town of 8,000 population, is only three years old. They have a beautiful new building on a choice site adjacent to a high school. This church has had the sponsorship of a good church in St. Louis which has paid \$250 monthly on pastor's salary and purchased \$16,000 worth of church bonds. The membership is 71 and the Sunday before my visit there were 69 in Sunday School. Last year the church baptized 25 people.

Calvary church, of North Platte, a town of 20,000 people, was started as a mission 15 months ago. It has been a church about six months and has 42 members. First Church, Memphis, Tenn. is paying \$200 per month on pastor's salary. The Home Mission Board is also supplementing salary. A half block of property has been secured through a loan from the Home Mission Board and a nice modern building is near completion. They have many needs—pews, pianos, tables, etc. I spoke to about 35 people in their prayer meeting.

We did not see the other churches in the association. However, we learned that Bethel Church, of Scottsbluff, had just closed a good revival with Lloyd Sparkman of Mississippi as evangelist.

These churches are scattered over a wide area, yet they maintain a good monthly workers' conference even though the place of meeting is sometimes 185 miles away.

Last year a group of Mississippi laymen conducted services in the churches and this year similar services will be conducted by laymen from Arkansas. (To be continued next week)—C. W. Caldwell, Superintendent of Missions

Brotherhood

This I believe

THE confession of faith below only indirectly concerns doctrinal integrity and faith in the Bible. Instead, it concerns primarily the stewardship of a church in providing for its every member opportunities for Christian growth and Christian service.



MR. TULL

I believe in the congregational services of our churches, where the Gospel is preached and people are urged to respond to the call of God to do His will; where God's people are instructed and indoctrinated, and challenged to do what God has saved them to do and challenged to be what God has saved them to be; where lost sinners are brought to faith in Jesus as they hear the word of God.

I believe in the mid-week prayer meeting service, where God's people can come together informally and pray for the progress of the Kingdom of God everywhere on this earth, pray for those who are teaching and preaching God's word everywhere around the world, and pray for one another; and where thereby they can draw closer to their Lord.

I believe in the organizations of our churches: Sunday School, Training Union, and Women's Missionary Union. I believe in the Music program. And I believe in the Brotherhood, the man-boy movement of our denomination and of our churches.

I believe that God's men ought to be enlisted in all the work program of their church, and in the organizations of their church. I believe that through the Royal Ambassador movement the men ought to lay hold of the lives of the boys for God.

I believe that every church needs a Brotherhood. And further, I believe that a church which tries to operate without a Brotherhood always comes short of its potential and of what it could do and be if the men of the church were enlisted in a program of work as big as the church and as wide as the world. Does your church have a Brotherhood? — Nelson Tull, Secretary

Student Union

'Cooperating Baptists'

SINCE YOU have already heard all the pros and cons of the 1962 Southern Baptist Convention, we thought you



DR. LOGUE

might like to learn of our new appreciation for the term "cooperating Baptists." Some cooperated with meals, others with beds, and some with baby sitting.

THANKS—to the Cleet Churchills, of Oklahoma City, former members of University Baptist Church, Little Rock, for their hospitality and their arranging for our having an enjoyable visit with the I. L. Yearbys. We found both of the Yearbys working in the flower bed and spent several hours visiting in their beautiful home. They were their same gracious selves and wished to be remembered to all their Arkansas friends.

THANKS—to the Bryan Hills of Long Beach, former members of First Church, West Memphis, for their excellent hospitality. (Mrs. Hill is the former Ruth Bennett.) We worshiped at their church Sunday morning, First Church of Long Beach, where Robert Hughes, a former Arkansan, is pastor. That evening we worshiped at First Church, Fullerton, where another Arkansan, Glenn Wood is pastor. The Fullerton church is yet to build its auditorium, but has "lent" 20 of its choice leaders to begin a new work at Alameda and is contributing \$160 a month to the work.

THANKS—to Dr. and Mrs. John Wikman of Ft. Bliss for their fine El Paso hospitality. John is a physician and captain in the Army. He and his wife, Arkansas Baptist Hospital graduate Barbara Biggers, are still planning on going to the mission field.

John was BSU president at Ouachita

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and state BSU president in 1956-57, while a student at U. of A. Medical School. Barbara was state secretary, 1957-58.

THANKS—too, to the Bill Wilsons of West Memphis who kept John William (age 4) and Timothy (age 5) so that Tommy (age 7), Louise (age 11), Ethel (age 35) and aged Tom (40 before the trip but decades older afterwards) could attend the convention.—Tom J. Logue, Secretary

Sunday School

Record review

SCANNING THE new Southern Baptist Handbook, some interesting figures on Sunday School growth in Arkansas caught my eye.



MR. HATFIELD
Eight of these did not have a Sunday School.

The associational letters classify churches in four ways: open country, village (under 500 population), town (500-2,499 population), and city (2,500 and more population.) The city churches showed a 1.2 percent net loss in enrollment while the Southern Baptist Convention average is 2.7 percent gain. Town churches in Arkansas had an 8.4 percent increase with the Southern Baptist Convention average being a 1.4 percent loss. Our village churches had a 5.6 percent gain compared to the Southern Baptist Convention average of 0.7 percent loss. Open country churches show a 1.6 percent gain to the Southern Baptist Convention average of 1.4 percent gain.

Mission Sunday School enrollment, included in the total figure above, stands at 4,517 for 1961.

Compare our 1.5 percent increase with the states on our borders: Missouri 1.2 percent; Tennessee 2.2 percent; Mississippi 2.1 percent; Louisiana 1.4 percent; Texas 0.7 percent (takes out some of the brag, eh!); and Oklahoma 1.7 percent.

New or pioneer states show higher percentages of increase, such as: Alaska 10.4 percent; Colorado 16.0 percent; Indiana 12.1 percent; and Ohio 15.9 percent.

Three conventions reported a small decline in Sunday School enrollment.

Almost 85 percent of Arkansas Sunday Schools have an enrollment of 300 or less. Over 600 churches have less than 100 on roll and 26 churches report a Sunday School roll of over 1,000.

One thousand and twelve of our churches are full time, one is three-quarter time, 131 are half-time, and 16 are quarter-time churches. Three church-

es report no services of worship or teaching for the year.

Statistics are interesting, challenging and sometimes disturbing. — Lawson Hatfield, Secretary

Executive Board

(Continued from page 2)
is usually a dedicated steward. So, we believe in giving all the information to

all the Baptists all the time. Incidentally, we first learned this formula as a deacon, and then were thoroughly schooled in it as a pastor.

Yes, we believe that the denominational meetings helped the Baptist leaders and the grass-roots Baptists to see that we are all in the preaching, making disciples, and baptizing business together.—Ralph Douglas, Associate Executive Secretary

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[EDITOR'S NOTE: Because we do not publish a paper the week of July 4, we are carrying the Sunday School lessons for both Sundays—July 1 and July 8—in this issue.]

Josiah's reforms

By JOSEPH A. HOGAN

Pastor, Pine Grove Baptist Church, Sweet Home

July 1, 1962

Devotional Reading: II Kings 22:1-2, 11-13

Background Scripture: II Kings 22-23

Lesson Text: II Kings 23:2-3, 21-27

GOLDEN TEXT: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46)

THE greater part of Old Testament history lies between two periods of foreign captivity and oppression. The Old



MR. HOGAN

Testament writers and prophets never let the people forget the great deliverance from bondage and the establishment of the nation. The Jews became strong under the wise and able leadership of men such as Samuel, David, and Solomon, but after Solomon's death, civil war split the nation and the sore never healed. Seeds sown in the wind during this time reaped the whirlwind in the ages that followed.

The first five lessons are studied as a unit bearing the title, "A Nation in Peril." There is no nation so blind as the nation that will not see, and no nation so deaf as the nation that will not hear. These lessons, covering the time just before the destruction of Judah, reveal the judgments of God upon a nation that has turned from Him to the materialistic and pagan way of life. The period from Solomon to the Babylonian captivity was one of drastic decline. The lesson for today, however, is an exception. The title, "Revival: Too Late?" brings us to face the thought of how far we may go as we trample under foot the Law of God.

I. Josiah's reign begins

II Kings 22:1-2

HOW troublesome were the times! Great nations were flexing their armaments in anticipation of battle and conquest. There was no talk of disarmament. Babylon, to the east, was preparing to overthrow the Assyrian empire. Egypt, to the south and west, waited anxiously for the opportunity to prove her superiority to the rising foe, Judah, whose sister nation, Israel, had been destroyed over one hundred years be-

fore, had never regained her strength. Her lack of morality and leadership seemed to be more serious than her lack of armaments. These two factors seem to stand in the gap between revival and destruction, and with these in the gap, it seems to be sealed. This being the condition, there must be a reformation. We are aware that reformation will not bring revival, but revival will bring reformation and transformation. It is Josiah's hope that when his people are under the sound of the Word of God that they may hear with their heart. He wept as he said, "For we have not harkened to the words of this book" (II Kings 22:13).

II. What constitutes revival?

WOULDN'T we all like to know the secret of great revivals and this secret work every time under every condition? II Kings 23:2-3, 21-27, tells of a great service of dedication which followed Josiah's personal repentance and concern. This strongly implies that revival must begin within the leadership of the church. Josiah's repentance, confession, and consecration has every evidence of sincerity and completeness. He accepted practices of the nation and tore away the altars of Baal. The annual feast of the passover had been dropped into disuse. When Josiah revived this expression of praise and worship to God for His great deliverance from the slavery of Egypt the revival was progressing. God commended Josiah for his willingness to humble himself in full submission to God.

III. Was revival too late?

WE KNOW from the historical record that despite the revival, judgment still came. Judah went into the Babylonian captivity about 25 years after the beginning of the awakening. Was Josiah's reform to no avail?

We observe the multitude of sins which were prevalent and judgment must come. Idolatry, dishonesty, violence, unfaithfulness in marriage and other sins were being committed con-

sistently in open rebellion to the revealed will of God. The prophets had been sent to warn of judgment but the people would not hear them. The cup of iniquity was running over and there is little evidence of repentance on the part of God's message. Yes, this is the group that "stood" when the king made his vow. But that vow was like some of the vows made today in our churches.

Revival is more than a technique for escaping God's wrath that we often deserve. A man's life may be shortened as a consequence of sin. God forgives completely, but all sin must be paid for. On the other hand, we witness every tear of true repentance is blessed and no movement toward God is lost. Josiah's revival was not a failure. Its lessons were only reinforced by the suffering of the Babylonian exile. Never again was idol worship to be a problem to the Jews. True seeds were sown and it is God's promise that His Word will not return void but will accomplish His purpose.

So there must be a revival of Bible study and with the correct motive in mind. When we read God's Word, He is speaking to us. When we declare or preach or teach His Word He is speaking through us. Many times a small, insignificant factor or disturbance can prolong or even interrupt revival.

Some of the causes of failure in Josiah's revival are clearly seen. Soon after he was killed in battle, the reformation was forgotten. There must be a reason for this: possibly because the things he did were negative and destructive and not positive and constructive.

God's conditions for revival given in II Chronicles 7:14 are positive and God has promised to hear from heaven if we follow these. Josiah's reform dealt with the external and failed to reach the inward part of man.

IV. Revival may or may not be too late

FOR the person outside of Christ and passed from this life a few minutes ago, a week ago, or in years past, revival is too late. Think of the multitudes living near our churches, maybe your next-door neighbor, outside the will of God, lost, no hope whatever. It is not too late for him, but first, he may need to see the effect of a revival within the life of Christian people. He needs to see a transformation on the part of the individual, yes, and even in the church.

Popular religion is not enough. This is seen by the lost person. More than sixty percent of our nation profess religion, of a sort, and on our coins we boast, "In God We Trust," but is this really enough? The Golden Text asks us a question, "Why call ye me, Lord, Lord, and do not the things which I say?" This is a call to loyalty, honesty, dedication, and full submission to Christ that He may not be just a Lord but our Lord and Master.

Jeremiah announces impending doom

By JOSEPH A. HOGAN

Pastor, Pine Grove Baptist Church, Sweet Home

July 8, 1962

Devotional Reading: Psalm 57:1-3, 7-11

Bible Material: Jeremiah 19; 21; 25:1-11

GOLDEN TEXT: "Turn ye again now every one from his evil way, and from the evil of your doings." (Jeremiah 25:5)

SOME men will never sell for their real worth. Jeremiah is one of these men. He has been tagged as the weeping prophet as if he were extremely emotional and a weakling, but he is one of the most courageous men in Bible history. Jeremiah was a spiritual giant and a chief figure of his time. He was born about the end of the reign of the wicked Manasseh, in the village of Anathoth, less than three miles from Jerusalem. The young Jeremiah, the son of a priest, knew of the wickedness of the times and the impending judgments of God.

Jeremiah's ministry began after the 18th year of King Josiah, and Jeremiah supported him in his attempts at national reforms. Jeremiah was a devout, consecrated character who was able to endure in the time of wicked kings, faithless priests, indifferent people, and false prophets. He was extremely sensitive in nature and this seemed to help him to foresee the destruction of his people. He believed that God was using Babylon as His servant, therefore Babylon would prevail.

He was sometimes called a traitor for his beliefs but was treated kindly by the Babylonian conquerors. He chose to stay in Jerusalem but when the remnant there rebelled and killed the Babylonian governor, Jeremiah and his scribe, Baruch, were taken by force to Egypt. The history of Jeremiah is uncertain after this event and we will not attempt to give the many ideas offered by Bible scholars concerning his history.

I. Jeremiah's warning

JEREMIAH preached "Thus saith the Lord" and his message was often unpopular, unwanted, and unheeded. Comparing him with his contemporaries, he stood high above them all. His youthfulness did not seem to stand in his way, even though he could see that people mocked and scoffed at him. His youthfulness seemed to attract the attention of the people and in some ways gave an opportunity that otherwise he may have never had.

Many times when people come to God's house out of curiosity to see if a young man can preach, they are caught in the Gospel net. Jeremiah's ministry was timely but warned the people. This was a hard message to preach but it was even harder for him to keep silent

when God was speaking to him to warn the people. In the Bible material today you will see these warnings. It seems that Jeremiah could almost smell trouble. Some of us are not this wise today.

In the printed text, the people had been warned for about 23 years. All of this time Jeremiah was working as God's servant, taking God's message, preaching as if he were an echo of God and living what he preached. We believe that a Christian should persevere, and so did Jeremiah. In this unpopular course he continued, and for many more years.

In his manner of speech he was extremely earnest, no time for telling jokes, but God's time for God's messenger to warn the people. The people refused to listen and apparent failure was experienced.

The prophet cannot be judged by his results but we must consider the situation and the conditions in which he worked. No fault can be found with his preaching, yet it was not successful. Jesus was perfect and a fluent speaker, but the Pharisees would not listen to Him.

God's plea is given for Judah as we near the end of the period of grace for them. God is urging them to turn away from their wickedness, not to serve other gods, not to provoke Him to wrath, and the promise is then given that He will do them no hurt.

II. Signs of doom

ARE we headed for disaster? A sign of impending doom is idolatry and America, generally speaking, has many gods. Do we question on Saturday night where we will go on Sunday morning? There should be no question in the life of the Christian. His Sundays should be planned with God as his other days are planned with his employer. Do we go to the church where we will become hidden in the crowd, or go where we can be of greater service for God? Do we boast of God's power or a large financial plan of the church? Do we boast of people being born again or improvements to the church plant? These things must all be worked according to God's plan.

Immorality was prevalent in Jeremiah's day. His words concerning the morals of the people sound like a 20th century newspaper.

Contempt for God, His Word, and His messenger was another sign of doom. The people of Judah showed complete contempt for God and His messenger. Are we in danger of the same?

Judah had been warned by other spokesmen but were not willing to repent.

God is always anxious for an individual or nation to come to repentance for He had rather forgive than punish. The land of Judah would be desolate, a land of sorrow and misery and poverty and darkness. The people would go into exile for seventy years. God's judgment was before them and what must they do? As Jeremiah stood before the people and broke the vessel of clay, he cried out, "As I break this vessel I will break this people and this city." They could hear his cry of danger but would not heed the warning.

When an accident happens near us, we observe the tragedy and probably take every precaution in future weeks that it might not happen to us. Judah was thinking, "It will never happen to us" and Jeremiah was not only telling them what would happen but who God would use to punish them. This is repeated in the Old Testament as God would punish the more Godly nations by using the ungodly nation or an ungodly ruler. We must remember, though, that God didn't promise the Christian a life completely free of trouble. He reminded Paul that He would show him the great things he would suffer for Christ's sake.

III. The lesson in life — what can we do?

1. We can dedicate ourselves to God as did Jeremiah and see that our character is of the highest standing. The nation is made up of individuals, and if the nation is a godly nation, the individual must live a holy, consecrated life. A Christian nation is not only dependent upon the individual, but upon the Christian home.

2. We can see that our home is truly Christian and hold high moral standards. Jeremiah could not live for his people but lived before them that they may know that he was a God-fearing prophet. God told Ezekiel to warn the people and whether they would hear or whether they would forbear, yet they would know that a prophet had been with them.

3. We can speak out against wrong. The Christian who is not willing to stand for something will fall for everything. We cannot change the whole world, but we must be willing to try to change part of it. In moral issues the Christian must take a stand for God. He may not be popular with man but he will be with God.

4. We must be true to our God. The family physician sometimes has to deliver bad news, but we expect him to be truthful and fair. The sinful world may not welcome bad news, but will respect you for your stand for truth and right.

5. We can take appropriate action. Many years ago the author came across a motto in his reading that has been a great blessing: "I cannot do everything, but I can do something. What I can do I ought to do, and what I ought to do, by the Grace of God I will do." Our work for God may seem little but no one else can do the work that God has planned for us.

The strange pets

By JOANN LONG

JULIE and Jimmy pulled off their shoes and set them on the porch steps. Then they began to wade in the ditch where puddles of water remained from the recent rains. Up and down they walked in the water. Squish! went toes in mud. Splash! went feet as they scooted along.

Suddenly Jimmy laughed. "Something tickles," he said.

"Oh," Julie cried, "I can feel something tickling my feet, too."

The children bent over and looked into the muddy water. Dozens of tiny objects were swimming about. Neither Jimmy nor Julie knew what they were.

Julie ran to the house and called, "Mother, come and see the funny things we've found."

Mother followed Julie to the ditch. Bending over, she looked closely at the muddy water.

"Why, these are tadpoles," she said with a laugh.

The children were puzzled.

"Tadpoles are baby frogs," Mother explained to them. "If you would like to catch some, we'll put them in the old fishbowl. Then you can watch them grow into frogs."

Little tails tickled feet as Jimmy and Julie grabbed for the animals in the water. How very fast the tadpoles could swim! At last the children had caught eight of them. At home they put the tiny tadpoles in the fishbowl filled with fresh water. Mother set the bowl on a small table in the kitchen where the children could watch their new pets.

"What shall we feed the tadpoles?"

"Fish food should be just the thing," said Mother. "They are so tiny that they will not eat very much."

Julie giggled. "I guess this is one kind of pet we won't have to remember to water every day."

The children scattered little bits of food over the water. Quickly the tadpoles swam to their lunch and snapped it into their mouths. Then they swam swiftly around the fishbowl.

Every day Jimmy and Julie watched their pets. Every day they gave them food. Then one day Mother told them to look carefully at their pets.

"I think you'll see something very interesting," she said mysteriously.

Julie almost put her nose against the fishbowl in order to look closely.

"Oh," she exclaimed, "I do see something."

Jimmy looked, too. "The tadpoles are beginning to get their legs," he announced excitedly.

Then the children looked at each tadpole. Sure enough, the tiny legs had begun to grow on each one.

Each day the children looked at the tadpoles, and each day it seemed that the new legs had grown a little larger.

One morning Julie exclaimed, "Oh, the tadpoles are getting front legs, too."

Mother looked at the pets. "They will not be able to live in the fishbowl much longer," she said.

"But we want to raise them into frogs," Jimmy insisted.

Mother explained that soon the tadpoles would lose their tails and be unable to swim. The gills, through which the creatures breathed, would close. Then the tadpoles would need to be on land where they could breathe through their lungs.

Jimmy and Julie watched the tadpoles grow. At last the day arrived when Mother said the pets should be put outside. Jimmy carried the fishbowl to the backyard. Gently he and Julie lifted the tiny animals from the

water and set them on the freshly watered flower bed.

As Jimmy and Julie watched, each little tadpole began hopping on its four tiny legs.

"Look, Jimmy; the tadpoles can hop already," Julie said happily.

"I guess they really are frogs now," said Jimmy, "even though they are so little."

Mother smiled. "Now your pets will find their own food. They will catch bugs to eat, and soon they will grow into large frogs."

"Then," said Julie, "we'll think about our strange pets in the evenings when we hear them making frog sounds like 'hrrumph, hrrumph!'"

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God's Wondrous World

A precious birthday

By THELMA C. CARTER

DO YOU know that the Fourth of July is the birthday of the United States? There are so many birthdays to remember that we may forget the birthday of our great nation.



We also forget the small group of people who were our forefathers. We forget their many problems in creating a great nation out of the wilderness. These hard-working people, who longed to worship God in their own way, built their crude log homes, churches, and

schools. Bleak, cold winters, limited food, and sickness was often with them.

When spring and summer came, they prepared the ground and planted their crops. Pioneer children helped with all home chores.

In the midst of many hardships, the colonists finally won their independence from the European countries across the seas. Historical tradition tells us that Thomas Jefferson wrote the Declaration of Independence when he was thirty-three years of age. We learn that he patterned it from the Bible.

We also read in history that the roots of our four freedoms may be traced to the Gospel of John. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free" (John 8:31-32).

The Declaration of Independence was adopted by the Congress of the new United States on July 4, 1776. This Fourth of July take a moment to think of the day as a special birthday. You will find yourself thanking God for your blessings. Perhaps you will also think of the courage of the colonists who built our nation.

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Attendance Report

June 17, 1962

Church	Sunday School	Training Union	Additions
Alma, Kibler	116	71	
Alpena, First	59	43	
Osage Mission	28		
Berryville, Freeman Heights	185	86	
Camden, Cullendale	383	173	1
Crossett, First	581	149	1
El Dorado			
East Main	259	134	
First	812	197	
Northside Chapel	55		
Fayetteville, Providence	87	54	
Fisher, First	120	61	
Fordyce, First	383	185	
Port Smith			
East Side	81	57	
First	1,049	394	1
Missions	428	123	
Grand Avenue	571	190	2
Mission	28		
Kelley Height	143	62	
Temple	249	110	
Trinity	272	98	
Gravel Ridge, First	162	82	
Gurdon, Beech Street	176	95	
Harrisburg, Calvary	163	85	
Harrison, Eagle Heights	223	102	3
Heber Springs, First	195	80	
Mission	26		
Hot Springs, Park Place	426	124	5
Huntsville, First	103	29	
Combs Mission	25	34	
Kingston Mission	27	20	
Jacksonville, First	627	269	6
Jonesboro, Central	424	158	3
Little Rock			
First	870	334	6
Berea Chapel	119	78	
White Rock	43	20	
Immanuel	1,140	478	1
Forest Tower	20		
Kerr	22	19	
Rosedale	214	98	
South Highland	410	154	6
Marked Tree, First	142	53	1
McGehee, First	792	154	1
Chapel	45	21	
Mena, First	312	76	
Calvary Mission	48	22	
North Little Rock			
Baring Cross	668	221	2
Camp Robinson	80	38	3
South Side	33		
Levy	511	190	2
Park Hill	627	198	10
Pine Bluff, Lee Memorial	176	75	8
Smackover, First	312	104	5
Mission	23	15	
Springdale			
Caudle Avenue	148	72	1
First	442	146	3
Tyronza, First	184	51	
Van Buren			
First	403	147	
Oak Grove	189	64	

'Creator or destroyer?'

RIDGECREST, N. C. (RBA)—In one of a series of morning addresses to students attending the Student Retreat at Ridgecrest Baptist Assembly, Dr. John H. McAnahan, pastor of First Church, Fayetteville, Ark., spoke on the subject, "The Campus: Creator or Destroyer?"

He concluded: "The campus ought to be both a creator and a destroyer." As a destroyer, it should shake students loose from their natural provincialism. Only when we are shattered out of complacency can we learn.

"As a creator," he continued, "the campus should provide us with: an adequate center for our deepest commitment and loyalty; a capacity for self-criticism and evaluation; and a sense of dedication to our alma mater."

A Smile or Two

On bended knee

LAST month my neighbor's field of Bermuda was included in Baxter County's pasture tour, and three-year-old Roy proudly accompanied his father, the county agent, and the visiting farmers. While the county agent explained how the crop was planted and cultivated, the men knelt and closely examined the grass. When Roy returned to the house, his mother asked anxiously, "Well, what did they say about Daddy's pasture?" "They didn't say anything," Roy replied. "They just prayed over it."—Mary Ann Messick, Gassville

Wide of the mark

THE dignified old lady, a pillar of the congregation, shook hands with the pastor after the service. "Wonderful sermon, Reverend, wonderful sermon!" she exclaimed. "Everything you said applied to somebody or other I know."—Spradling Baptist Church Bulletin

Necessities of life

BEFORE I married Maggie dear, I was her pumpkinpie, her precious peach, her honey lamb, the apple of her eye. But after years of married life, this thought I pause to utter; those fancy names are gone, and now I'm just her bread and butter.

Logical

"DR. Peech, how is it that you have not called upon me for your account?" "Oh," said Dr. Peech, "I never ask a gentleman for money." "Indeed," said the Vicar, "then how do you get it if he doesn't pay?" "Well," replied Dr. Peech, "after a certain time I conclude he is not a gentleman, and then I ask him."

Also-ran

AS the young man entered the church at a wedding, an usher asked, "Are you related to the bride or groom?" Came the reply, "No, I'm the defeated candidate."

Fair enough

PROFESSOR: "Er—My dear, what's the meaning of this vase of flowers on the table today?" Wife: "Meaning? Why, today is your wedding anniversary." Professor: "Indeed! Well, well, do let me know when yours is so I may do the same for you."

Home-grown

A FIVE-year-old girl, visiting a neighbor, was asked how many children were in her family. "Seven," she answered. The neighbor observed that so many children must cost a lot. "Oh, no," the child replied, "we don't buy them—we raise them."

INDEX

- A
 - Alcoholic beverages (BL)—6-28 p11
 - Arkansas Baptist Hospital to build—6-28 p9;
 - 'Congratulations' (E)—p4
- B
 - 'Beirut bound'—6-28 p8
 - Bookshelf, the—6-28 p5
 - Brotherhood, "This I believe"—6-28 p18
- C
 - Children's nook—6-28 p22
 - Concord Assn. news—6-28 p11
 - 'Cooperating Baptists' (BSU)—6-28 p18
 - Cooperative Program, May receipts—6-28 p2
- D
 - Daniel, James H., to BSSB staff—6-28 p2
 - Denominational meetings (Exec. Bd.)—6-28 p2
- E
 - Executive Board meeting—6-28 p9
- F
 - Fourth of July (PS)—6-28 p5
- G
 - Gehenna (Baptist beliefs)—6-28 p7
 - Goodbar, Fritz, golden wedding—6-28 p10
- H
 - Hope Assn. news—6-28 p11
 - Huddleston, William Clyde, gets Th.M.—6-28 p9
- J
 - Jeremiah announces impending doom (SS)—6-28 p21
 - Josiah's reforms (SS)—6-28 p20
- K
 - Kayira, Legson, 'walk to America'—6-28 p8
 - King, Byron, resigns—6-28 p8
- L
 - Landmark action (E)—6-28 p4
 - Little Rock, Woodlawn, ground-breaking—6-28 p10
- M
 - Martin, Bobby Joe, to Excelsior Church—6-28 p11
- N
 - Negro VBS workers—6-28 p17
- O
 - Ouachita College, graduate school accredited—6-28 p8; 'Congratulations' (E)—p4; new teachers—p10
- P
 - Pine Bluff, First, starts mission—6-28 p9
 - 'Pope, do we need a' (letters)—6-28 pp12-16
 - Priest, the unofficial (GL)—6-28 p7
- R
 - Rural Church Conference, Lonsdale—6-28 p8
- S
 - Searcy, First, bulletin board—6-28 p9
 - Smile or two—6-28 p23
 - Southern Baptist Convention, registration—6-28 p2
 - Stuttgart, North Maple, new parsonage—6-28 p3
 - Sunday School record review—6-28 p19
- W
 - Western Baptists—6-28 p18
 - 'Working wife and mother' (CMH)—6-28 p6
 - World news—6-28 p24

Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (GL) Gleanings from Greek New Testament; (PS) Personally Speaking; (SS) Sunday School lesson.

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Biggest church census

DETROIT, Mich. (EP)—What is said to be the largest door-to-door religious census ever held in this city is scheduled for Sept. 6-13, 1963.

The tabulation will be conducted by the Baptist State Convention of Michigan, a Southern Baptist body, which has asked the Detroit Council of Churches to join in. The church council, which does not include the Southern Baptists in its membership, is said to be seriously considering the invitation.

Dr. Francis DuBose, superintendent of city missions for the Baptist State convention, said the canvass will not seek to proselytize, but to find the unchurched.

He said questions will be limited to name, address, age, and church affiliation or preference.

Score AMA plan

NEW YORK (EP)—The editorial board of *Christianity and Crisis*; in an open letter to the American Medical Association, have assailed the AMA's opposition to medical care for the aged through the Social Security system.

Their letter charged that in the past the AMA had opposed "most of the acts that you now think provide quite adequately for the American public."

The letter cited as measures which the association had opposed the Social Security program, its extension to cover the disabled at age 50, voluntary health insurance and old-age and unemployment insurance. "Is it any wonder," they asked, "that we now question your assaults on proposals for financing medical care for the aged under Social Security (Medicare)?"

"We are not convinced," the editors said, "that the deserved scientific prestige of your organization lends authority to your political judgments."

ABS head resigns

NEW YORK (EP)—Dr. Daniel Burke, 89, has resigned as the 19th president of the American Bible Society after holding that office since 1944.

During the 18-year presidency of Dr. Burke, the society has increased its annual budget from \$913,000 to more than \$5,000,000. Its yearly distribution of Scriptures rose from 12,000,000 volumes in 104 languages to 24,000 in 308 tongues.

Successor to Dr. Burke will be announced at a later date.

Brothel, nudist colony

WASHINGTON, D. C. (EP)—Government auditors have charged that a brothel and a nudist colony once operated in national forests which are controlled by the Agriculture Department.

A report by the General Accounting Office charged that under the guise of a mining claim a house of prostitution operated in the Tonto National Forest, Ariz., from early 1953 until December, 1957, when the government won a permanent court order closing it.

It also said that the Boise National Forest, Idaho, had concealed a nudist colony.

Negro leader hit

DETROIT, Mich. (EP) — An Episcopal clergyman, one of those who participated in a Prayer Pilgrimage through the South last fall, has criticized integrationist leader Dr. Martin Luther King for becoming linked with a movement bearing the name of Gandhi instead of Christ.

The Rev. John B. Morris, executive director of the unofficial Episcopal Society for Cultural and Racial Unity, said that Dr. King, a Baptist minister, is one of the founders of a newly-formed Gandhi Society for Human Rights.

In a talk to the Michigan chapter of the Episcopal Society, he charged that the new movement named after Gandhi "looms as a symbol of the departure from orthodox Christian tradition of key spokesmen who might otherwise have led in the renewal of the church in areas connected with race."

Rules peyote illegal

SAN FRANCISCO (EP)—Attorney General Stanley Mosk of the State of California has ruled that the use of the narcotic peyote is illegal even though it is part of the religious rite of an American Indian tribe.

While conceding that use of the cactus-grown narcotic is "a significant and apparently profound aspect of the religion" of the Native American Church of the United States, Mr. Mosk said that the use of peyote produces "visions and hallucinations" and is, therefore, within regulations protecting the public health and safety.

Honors for Cornell

DEFIANCE, Ohio (EP)—Defiance College, a United Church of Christ school here, has awarded an honorary degree of Doctor of Humane Letters to George W. Cornell of New York, religion writer for the Associated Press.



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