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Arkansas Baptist State Convention

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Arkansas Baptist
newsmagazine

JUNE 14, 1962

Do we need a pope? (See page 4)

Re-study of 1925 faith statement asked by San Francisco Convention

By ERWIN L. McDONALD

SAN FRANCISCO — In their stormiest sessions in recent years, Southern Baptists, in their 105th annual meeting, here in Civic Auditorium:

Adopted a \$19,792,500 budget for the coming year;

Voted to name a special committee to make a year-long, re-study of the 1925 Southern Baptist statement of faith;

Reaffirmed their belief in the Bible as "the authoritative, authentic, infallible word of God," and "courteously requested" trustees and administrative officers of SBC institutions and agencies to "take such steps as shall be necessary to remedy" situations where the Southern Baptist "historic position now is threatened";

Declined to ask the Sunday School Board to ban a controversial book published by it a few months ago;

Referred to the Executive Committee for study a proposed amendment to the Convention's constitution which would open the door for Convention membership to Baptists outside the United States.

THE new budget, largest in Convention history, represents an increase of \$779,000 over last year's budget. It includes \$14,217,500 for the operating budgets of Convention institutions and agencies and \$5,575,000 for the capital needs of the institutions and agencies. All funds in excess of the total of \$19,792,500 would be divided on the basis of 75 percent for the Foreign Mission Board and 25 percent for the Home Mission Board, for capital needs.

On the recommendation of the Convention's Executive Committee, it was voted to name as a committee to re-study the statement of faith, the 24 presidents of the various state conventions, with

See Convention pictures on Page 9.

Herschel H. Hobbs, president of SBC, as chairman. The committee is to release a preliminary report of its findings next March 1 and will report to the next national meeting of the Convention, two months later in Kansas City.

It was generally known that the recommendation had been designed to sidestep a fight over alleged modernism centering around the book, *The Message of Genesis*, by Professor Ralph Elliott, of Midwestern Seminary. But this was not to be the case. An outspoken critic of Elliott's book, K. Owen White, pastor of First Baptist Church, Houston, moved that an action be taken to show the Convention's firm stand for orthodoxy.

The motion was "voted" by an overwhelming majority. But at this point, a woman messenger called the attention of President Hobbs to a by-law which requires unscheduled proposals not receiving unanimous approval to be referred to the Program committee for scheduling at a future session. The committee made this an item of business for the next morning.

Reaffirmation of faith

ON the suggestion of President Hobbs, White agreed to present his original motion as two separate and distinct motions. The first, calling for a reaffirmation of faith "in the entire Bible as the authoritative, authentic, infallible word of God," received unanimous approval on a standing vote.

The second motion, approved by an overwhelming majority, stated:

We express our abiding and unchanging objection to the dissemination of theological views in any of our seminaries which would undermine such faith in the historical accuracy and doctrinal integrity of the Bible, and we courteously request the trustees and administrative officers of our institutions and agencies to take such steps as shall be necessary to remedy at once those situations where such views now threaten our historic position.


Two efforts were made to keep the second motion from coming to a vote. An attempt was made to have the motion referred to the special study committee named the previous day. When that failed, some of the messengers asked for a definition of the term "historic position."

Speaking to the second motion, White said:

"We believe the Bible says what it means and means what it says. We find it difficult to accept some views which indicate it (the Bible) does not.

"We do not believe any revelation that comes to us now will conflict with what He has said in the Bible. We do not believe he will ask us to create something new.

"I've sensed among you that you want to say to the whole denomination, to the churches, to members who couldn't come, to other denominations and to the whole world that Baptists are going to continue their historic position so, in the church and in the



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

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classroom, the trumpet will give no uncertain sound."

Speaking against the motion, Wallace Bassett, pastor for 45 years of Cliff Temple Baptist Church, Dallas, Tex., told the messengers they were not a creed-making assembly. He alluded in some detail to the Frank Norris "fundamentalist" break from the Southern Baptist Convention more than 35 years ago, and likened it, by implication, to the White movement.

Book ban desired

IN a further proposed action, also referred to the Program committee for regular scheduling, Ralph Powell, a pastor from Kansas City, Mo., proposed that the Sunday School Board be asked to cease to publish the Elliott book and that it withdraw the book from all outlets.

When the time came for consideration of the Powell motion, the next morning, Earl Harding, executive secretary of the Missouri Baptist Convention, made a dramatic appeal to Powell to withdraw his motion and Powell acceded. However, an identical motion was later offered by Ben D. Windham, pastor of Parkrose First Baptist Church of Portland, Ore., and came to a vote Thursday night, when it was defeated, 3 to 1.

Leading the opposition to the motion was Editor E. S. James, of the *Baptist Standard*, 365,000-circulation weekly organ of the Texas Baptist convention. James said that while he personally could not accept the book, branded by some as "liberalism, pure and simple," he did not believe the Convention should tell an agency of the denomination what it should do and what it should not do.

"It's like waving a red flag in front of a bull to tell a Baptist what he must do," he said. "Let's leave our agencies free to make the decisions and let's criticize them if they make the wrong ones."

Allen West, pastor of Woodmont Baptist Church, Nashville, said he wondered just how many of the messengers had read the book. "From the standpoint of polity, we are breaking over if we take this action," he said.

Boards, Committees

THE following Arkansans were among those named to committees and boards of the Southern Baptist Convention, at its sessions in San Francisco:

Foreign Mission Board: Loyd L. Hunnicutt, pastor of Central Church, Magnolia, term to expire 1965.

Southern Baptist Seminary: Walter Warmouth, El Dorado, term to expire 1967.

New Orleans Seminary: J. Don Corley, chaplain, Arkansas Baptist Hospital, Little Rock, term to expire 1967.

Golden Gate Seminary: C. Z. Holland, pastor of First Church, Jonesboro, term to expire 1967.

Midwestern Seminary: S. W. Eubanks, pastor of Immanuel Church, Ft. Smith, term to expire 1963.

Southern Baptist Foundation: Andrew M. Hall, pastor of First Church, Fayetteville, representing Radio-Television Commission, term to expire in 1965.

Brotherhood Commission: Hugh Cantrell, pastor of First Church, Stephens, term to expire 1965.

Committee on Committees: Paul Roberts, pastor of First Church, Little Rock, and Jimmy Karam, Little Rock.

Committee on Boards: Sam Gash, pastor of First Church, Forrest City, and George Munsey, Little Rock businessman.

Committee on Baptist State Papers: Erwin L. McDonald, editor, Arkansas Baptist Newsmagazine, Little Rock.

The messengers voted decisively against a motion by Alvin O. West, Washington, D. C., attorney, to request the special committee on Baptist principles to define the term, "historic Baptist position."

Amendment studied

A MOTION to expand the scope of the Southern Baptist Convention from the United States and its territories to worldwide was referred Thursday to the denomination's executive committee for study.

The referral came by a close vote of 2,696 to 2,042, after lengthy debate.

In the form of a proposed amendment to the Convention's constitution, the matter had been introduced last year at St. Louis. It would strike from the Constitution restriction of the Convention to "the United States and its territories."

The Convention re-elected by

unanimous vote President Hobbs for the customary second term and named Grady C. Cothen, executive secretary of Southern Baptists in California, as first vice president. E. S. James, Texas Baptist editor, was chosen second vice president.

Registration of messengers, publicly estimated at "more than 10,600," actually totaled only 9,396, on the official accounting at the close of the convention. (This compares with a total of 6,400 registered for the 1951 meeting in San Francisco.) Leading the states in representation this time was California, with a total of 1,609, followed by Texas, with 1,502. Arkansas was represented by 299.

The convention designated New Orleans as the site for the 1967 meeting. Named to preach the annual sermon next year, in Kansas City, was Carl Bates, pastor of First Baptist Church, Charlotte, N. C., with Ray Roberts, executive secretary of the Ohio Baptist Convention, as alternate.

The Cover



New officers

SBC President H. H. Hobbs, center, following his unanimous re-election at the San Francisco Convention. Left: Grady C. Cothen, executive secretary of the California Southern Baptist Convention, elected first vice president; and, right, E. S. James, editor of the *Baptist Standard*, Texas Baptist weekly, named second vice president.

Who is to be papa?

ACROSS the platform of San Francisco's Civic Auditorium last week was the streamer, "Sharing Christ Through Fellowship." It was meant to be the theme of the 105th annual session of the Southern Baptist Convention. But through most of the session it was actually little more than a holy wish. For there was little sharing in an atmosphere charged with tension and distrust. And anything resembling an out-reaching, loving, Christian fellowship was conspicuous for its absence.

"Don't wash your dirty linens in public," many had said, as the time for the San Francisco convention approached. And Secretary Grady C. Cotten, of the California Convention, appealed in his welcome address for the convention messengers to "leave us more united than you found us." But 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.

It was a strange order of business for a convention of Baptists, who have prided themselves across the centuries for their religious liberty, to attempt to put a theological straight-jacket of conformity on everybody and to come dangerously near reviving the Dark Ages practice of burning books and persecuting Christians in the name of Christ. It makes you wonder who is to be the pope of such a strange new order of Baptists. 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. For Baptists, who across the years have taken the Bible as the inspired word of God, to feel the necessity of having a convention vote on whether or not it believes the Bible is a pretty kettle of fish.

We can be thankful that the San Francisco convention stopped short of getting into the book-banning business. But, even though the motion to ban Ralph Elliott's book lost by a vote of three to one, it is a sobering fact that a fourth of the nearly 10,000 messengers voted for the ban. This might be a good place and time for us to ask ourselves: If we ever start the book-banning business, where will it end? We cannot end book burning by burning books any more than we can end wars with war. How long would an editor be permitted the privilege of writing an editorial such as this, after

our authors and publishers have been made to bow to the censoring committee? And, here is something a lot of our pastors need to consider. How long do you brethren think it will be, if we establish a system of censure for the printed word before the censure reaches to the spoken word, and, of course, into your pulpits?

In a part of the country where many religious sects work around the clock sowing their false doctrines, it was heart-breaking for us Southern Baptists to waste our time and opportunity wrangling over who was more orthodox than who. Just what did we accomplish with our vote on the Bible as the word of God? 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 interpretation of any one among us. Since when must Southern Baptists go to an individual or group to have their convictions checked and approved?

But let us not continue to stew in our own vinegar. Romans 8:28 is still in effect. Right now it is hard to see justification for the San Francisco Convention, which must have cost those attending it a total of four or five million dollars, the most of it mission money. But there are bound to be some good results, if we will only look for them.

For one thing, it was a thrilling experience to see the stature of our Convention president as he steered our ship through the stormy waters. We can be thankful that God matched our dark hours with a man of the physical, spiritual, and intellectual stamina of Herschel Hobbs. Dr. Hobbs' Christian statesmanship, reflected in Christ-like patience, humility, fair-mindedness and good judgment, will long be remembered.

Whatever else may be in doubt, San Francisco has made one thing crystal clear. We must have every defense that can be devised through parliamentary procedure to save us from sectionalism and factionalism. But for the simple provision that no new business, unscheduled, can be passed by the convention at any given session except by unanimous vote, we would have come through the recent sessions with a very unwise action fastened around our necks.

Another thing would seem to be obvious. Somehow we must, as a people, develop a maturity to the extent that we can read books for ourselves and have our own discernment as to what is food and what is poison. We certainly should not feel we must, for his own protection, keep any book out of the hands of anybody who is qualified to be enrolled in one of our seminaries.

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.—ELM

Arkansas traveler

SAN FRANCISCO, June 2—Thoughts while "roughing it" at the St. Francis (headquarters hotel for the Southern Baptist Convention):



THERE are a lot of new wrinkles in travel, in these "wash - and - wear" days. One good thing about carrying all your stuff in a "two-suitier," when you get to where you're going, everything will be, pressed — with considerable originality over any ideas they've ever had at the pressing shops.

ERWIN L. McDonald

HAVING a "single" gets pretty lonesome. Especially when it's time to do your "wash-and-wear" laundry and there's nobody around to fuss about the two gallons of water you always get on the bathroom floor in the process.

IT COSTS nearly as much now to stay in a good hotel as to be a patient in a good hospital. Only in the hotel they charge you extra for meals and room service. Looks like I'm going to have to find a place to eat closer to the cow pasture. Milk is two-bits a glass here at the St. Francis. And buckwheat cakes (with fork) come to 80 cents.

THERE'S an international atmosphere out here that almost makes you feel you are beyond all bounds of sectionalism. One of the first persons I saw here was a young man wanting to know where to inquire for his "meal." At first I thought he was hungry. But it turned out he was expecting some letters. When I asked him how long he'd been over from England, he smiled: "Not England—Australia. I've just arrived." And seeing my Rotary pin he said: "My father's a Rotarian."

A 'MESSENGER' to the Convention from Hawaii was near the St. Francis registration desk and when he heard my name, he wanted to know if I was related "to that McDonald from Arkansas." It turned out he is Stanton Nash, formerly from Oklahoma, now executive secretary of the Hawaii Baptist State Convention.

THE man getting ready to shine my shoes wanted to know if I desired the "wax job" or the "regular." When I told him I didn't know the difference, he recommended the "wax job." It came to four-bits. I'll have to make this shine last at least 30 days. I can remember when we got our shoes half-soled for that in Arkansas.

Erwin L. McDonald

Why attend church

1. THE church is the supreme character building institution in the world.
2. David wrote the Psalms. David said, "I was glad when they said unto me, Let us go into the house of the Lord."
3. Public worship sincerely engaged in helps us to draw nearer to God.
4. The enduring things of all life, faith, hope and love are stressed in church.
5. We find God in the sanctuary.
6. Life is opened to the higher and nobler things.
7. The sins, sorrows, cares and responsibilities of daily lives can be dealt with more firmly.
8. The church is supremely uplifting. Without the church civilization would lapse.
9. The church is the mightiest agency on earth for the realization of human progress.
10. Jesus Himself attended church; and commanded others to do likewise.—Submitted by Viola Goodwin, Batesville

The Bookshelf

Toward World Literacy, The Each One Teach One Way, by Frank C. and Robert S. Laubach, Syracuse University Press, 1960, \$4.74

This text is aimed at helping men and women in many lands who are seeking better to serve their illiterate fellowmen.

For more than 30 years the name "Laubach" has been linked with the phrase, "Each One Teach One," as Dr. Frank C. Laubach has brought new hope to millions of illiterates in 96 countries of the world. With his son, he presents here his distinctive and successful program for teaching illiterate adults, and describes in detail the methods of preparing suitable literature for the reading of new literates.

The Ethic of Jesus in the Teaching of the Church, by John Knox, Abingdon, 1961, \$2

In an effort to help modern men and women understand the ethical meaning of God's love for us in Christ and the human possibilities of response, Dr. Knox points out that "one is not less under obligation to do what one can because one cannot do all one ought." He presents the ethic of Jesus as "a law of love, which places all Christians under an obligation of strenuous perfection."

"If your problem is falling over precipices, don't spend your time taking walks along the edge of the cliff." This was the counsel of Mr. Buchman to those who came to him for guidance in the facing of temptation.

When this man who initiated Moral Re-Armament died, in August, 1961, messages came from 22 heads of state and prime ministers all over the world.

What was the secret of Frank Buchman's amazing life, of the love he drew from so many and the fanatical hate he provoked in some? His "secret" was total allegiance to Christ, with a realization that the power of God through Christ comes into our lives after we have done all we can to rid ourselves of evil. Through the influence of this man, he won to Christ men and women of every race, class, and nation.

We found in this little book a great spiritual uplift and a remarkable challenge to live the good life of the dedicated Christian.

The Care and Feeding of Ministers, from the Wife's Point of View, by Kathleen Neill Nyberg, Abingdon, 1961, \$2.50

With wit and common sense, Mrs. Nyberg describes life as a minister's wife, stressing the importance of the role and its responsibilities. Some of the interesting chapter headings include: "Pruning and Grooming," "The Eighty-Hour Week Made Easy," "How to Unbend Without Falling on Your Face," and "The Ego and You."

The Glories of the Cross, by A. C. Dixon, Eerdmans, 1962, \$3

These sermons were first preached in England, in the Metropolitan Tabernacle of London. Mr. Dixon was later a minister in the Southern United States and in the Moody Bible Church of Chicago.

Special-Day Sermons for Evangelicals, compiled and edited by Andrew W. Blackwood, Channel Press, 1961, \$4.95

An Arkansas Baptist preacher, Dr. Perry F. Webb, now of Little Rock, is the author of a sermon included in this collection. His sermon is entitled, "The Home That Pleases God."

Other sermons include those of five other Southern Baptists — "Beating Swords into Plowshares," by Dr. James P. Wesberry, Atlanta, Ga.; "When Laymen Are Faithful," by Dr. H. C. Brown, Jr., Ft. Worth, Tex.; "The Stewards of God Today," by Dr. W. A. Criswell, Jr., Dallas, Tex.; "A Bible Declaration of Independence," by T. T. Crabtree, Tulsa, Okla.; and "The Secret of Spiritual Maturity," by Billy Graham, the noted evangelist.

A cross-section of preachers and contemporary preaching of many denominations is represented here.

The heart of the home

By MRS. J. H. STREET

"You shall love the Lord your God with all your heart, and with all your soul, and with all your might.

"And these words which I command you . . . shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise."—Deuteronomy 6:4-7 (RSV)

SOME of you have been writing, "What about the family altar experiences Margaret (Mrs. Billy) Walker promised?"

Today's mail brought the answer. The suggestions she sends are preventatives to keep the family worship time from lapsing into dull routine. They are measures to keep the family devotions alive and meaningful for every member of the household.

Occasionally a person cautions, "Be sure to define the term *family altar*. Some people think it is a piece of furniture, or a built-in part of a house."

Here is a simple definition stated against the remote possibility of some confusion about the meaning of the term.

The family altar is a definite time set aside by a family for a daily period of Bible reading and prayer together; a period of family worship observed with the same regularity and definiteness as any one of the three meals, customary with families in America.

Here is the communication from Margaret Walker quoted just as she wrote it:

These are a few ways we vary the procedure of family devotions—seeking to magnify Bible reading and prayer, but adding interest and information by:

Sword drills

Memory verse quotations

Games—from *Home Life* and other publications, also Bible games 'made up' and based on quiz programs, etc.

Reading a verse around or praying for the missionaries by taking a name individually

Discussion of individual problems, or Bible passages

Prayer requests

Preparing in advance to tell a story on an article of current interest

Testimonies or personal experiences

Songs and refreshments occasionally

Asking a visitor (especially preachers) in the home to lead.

* * *

Norman H. Harrison says (*Hallowing the Home*): "We are constantly finding children who are being reared in an atmosphere of low, characterless ideals for the simple reason that parents are unwilling to pay the price of themselves living on any higher levels. Ideals are awkward things, and costly."

These "Don'ts" for Family Prayers are adapted from some given by Dr. Harrison:

(1) Under no circumstance should any member of the family be brought to trial, for some offense, at family worship. Some children have learned to hate the family altar because it is made a time of austere unpleasantness.

(2) Never fail to pray by name for the absent members of the family circle. Have it a never-broken rule that each member of your little group may know, no matter where he is, or what problem he may be facing, that the folks at home are praying for him by name at a certain hour each day.

(3) Don't let the worship become stiff and formal. Remember, this is the family's daily visit with their best and adored Friend.

(4) Never permit a child to feel forced to take part when he is "out of sorts." Keep your program flexible, your mind alert, and your own heart conscious of the joy of salvation.

(5) Don't forget that a little child's petition is just as important to the welfare of the family circle as your own.

(6) Do not lead your children to think of God only as a sort of Santa Claus to give them things. Teach them rather that God is someone to love above everything and everybody else, even Mother and Daddy. Let the thought of His giving be only the outgrowth of the thought of His love. It is Himself that we are to adore. His gifts are incidental.

(7) Do not let isolation, lack of education, poverty, the conditions in the home, the fact that there is only one child, the fact that you have no musical instrument—and perhaps could not play it if you had one—do not let any of these things, or, as Paul said, "any other creature" separate you or your children from this daily means of growth in the knowledge and love of God.

(8) Do not let the presence of guests in your home change your family altar schedule. Include them and let them share the blessing.

Dr. Harrison tells of one home in which a Bible picture is pinned on the dining room wall. The whole family learns the story of the picture and the name of the artist. Then it is replaced with a new picture. Another family has fun being able to recite a Bible statement about things on the table. When Junior asks for the salt, he may quote, "Ye are the salt of the earth. . . ."

Be creative. Worship regularly!

Rosalind Street

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

FATHERHOOD OF GOD

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE revelation of God as "the Father" is uniquely that of Jesus. In the Old Testament there are allusions to God as Father (Job 1:6; Hosea 11:1). In the New Testament the fatherly nature of God toward all men is seen in such passages as Matthew 5:45; Luke 15:11-32; Acts 17:28.



DR. HOBBS

But the distinct teaching of the New Testament is that God is "the Father" only in a spiritual relationship (John 4:23).

Outside of Christ men are called "tares" or "children of the wicked one"; the "good seed" are "the children of the kingdom" (Matt. 13:38). The Pharisees were "of your father the devil" (John 8:44). But Jesus taught His disciples to pray to God as "Our Father . . ." (Matt. 6:8-9). In the New Testament the word "Father" is used of God 267 times. It is so used in John 122 times.

The relationship between the first and second Persons of the Trinity is that of Father and Son. But their unity is seen in Jesus' words, "I and my Father are one" (John 10:30). The New Testament teaches that Jesus is the Son of God, and that men may become the sons of God.

How do men become "sons of God"? Universalism claims that all men are sons of God and need only to claim their sonship. But this is to generalize the Biblical teaching. The fact is that God is eternally Father in His nature. Men are constituted with the capacity to become sons of God not by their power but by God's grace. God desires all men to become such. But it is possible only by a change of nature described as be-

ing "born again" (John 3:3). This is made possible only by grace through faith (Eph. 2:8-10): "But as many as received him, to them gave he power [right, privilege] to become the sons of God, even to them that believe on his name" (John 1:12).

Gleanings from the Greek New Testament

The millennium is now

THE millennium is now. At least, it *must* be now, if it is ever to be at all. It must *begin* here and now, on this plane of history, if it ever is to begin at all.

Literally, of course, *millennium* means "thousand years." But, like most of the language of the book of Revelation, millennium probably should be understood not literally but figuratively. Why should we any more suppose that the millennium is literal than we do that Christ is literally a "lamb" (Rev. 5:6) or a "lion" (Rev. 5:5), or that the forces of evil at the battle of Armageddon will be commanded by three frogs (Rev. 16:13 ff.)?

Probably the key to our understanding of the millennium is contained right there in Rev. 20 (the only place in all the Bible where the millennium as such is mentioned). Read verse 5: "This is the first resurrection." And remember that the apostle John, who wrote Revelation, was the same one who was the apostolic authority behind the eye-witness materials in the Fourth Gospel. Then recall that, according to that Gospel and that Gospel alone, Jesus is reported to have said: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and who-

"Power" means "out of being." So in such an experience God imparts His nature or being to those who receive His Son. Only these may be called "sons of God" in the true, spiritual sense. They become "children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17). God is the Creator of all men, but He is "the Father" only to those who have become "sons" through faith in the "Son."

As Father, God loves His children and gives good gifts to them (Matt. 7:11). He also disciplines His children in love (Heb. 12:6ff.). The children of God are to live so that through them men will glorify their heavenly Father (Matt. 5:16).

soever liveth and believeth in me shall never die" (John 11:25-26).

Admittedly, the problems involved in interpreting Revelation are discouragingly complex, but a safe principle for interpretation generally is the so-called principle of context. So, we are suggesting that the key to interpreting the millennium is to be found in the context of Rev. 20 in particular and in the context of Johannine thought in general. The point is that the millennium is the *first* resurrection, which is new life, eternal life, which begins when we encounter God in Jesus Christ and "believe" in him.

If so, then the millennium is now. It is the reign of God in the human heart through Jesus Christ our Lord. It is the dominion of God in a human life that begins now and continues for "a thousand years," that is, for an interminably long period of time.

In short, the millennium is resurrection to eternal life. This millennium of eternal life is not entered through the doorway of death; neither is it launched only after a season of semi-nonexistence beyond death, during which the soul "sleeps." It begins *now*, else it *never* begins at all.

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New Orleans Seminary

Caldwell to Bigelow

REV. Refus Caldwell has resigned the pastorate of New Hopewell Church to accept a call from First Church, Bigelow.

During his ministry at New Hopewell there were 18 additions to the church, 14 for baptism. Associational mission gifts were increased, three study courses and two revivals were conducted and four Sunday School rooms were built.

Bateman resigns

REV. Curtis Bateman, pastor of First Church, Decatur, has resigned to attend college at Conway. He plans then to enter Medical School at Little Rock and study to be a medical missionary. A pulpit committee has been appointed by the church with Floyd Austin as chairman.

Jerry McBride named Foundation assistant

THE Christian Civic Foundation of Arkansas, Inc., has announced the addition to its staff of

Jerry McBride as educational assistant. He will be concerned mainly with the Foundation's alcohol-narcotic educational program in the state's public schools.



MR. McBRIDE

Mr. McBride, a native of Mississippi County, is a member of Brookland Baptist Church, where he is a teacher of the young adult Sunday School class, Training Union director and director of music. He received the B.Sc. degree from Arkansas State College in 1961 and during the past year has been science and biology teacher in the Weiner schools. He has been active in the Foundation's "Operation Speak-up" workshops.



WAYNE E. STERLING

NLR church calls Sterling as pastor

SYLVAN Hills First Church, North Little Rock, has called Rev. Wayne E. Sterling as their new pastor.

Mr. Sterling, a native of Jackson, Miss., received the B.A. degree from Mississippi College, Clinton, Miss., and the B.D. degree from New Orleans Seminary. He has completed his residence work at New Orleans toward the Th.D. degree in the field of Old Testament.

For the past six years Mr. Sterling has served pastorates in Mississippi. His wife is the former Miss Carol Lanter from Hollywood, Fla. Mr. Sterling assumed his duties June 10.

Elrod on mission

SOUTH Side Church, Pine Bluff, has voted to send their pastor, Dr. Ben M. Elrod, on a preaching mission to Hawaii. The Home Mission Board of the Southern Baptist Convention is leading in preparation for the simultaneous revivals to be conducted throughout the islands August 17 through September 2. Dr. Elrod will preach at Kaunakakai Baptist Church on the island of Molokai.—CB

Eugene Wright resigns

REV. Eugene Wright has resigned as pastor of Knoxville (Ark.) Church, effective June 8 to accept the pastorate of First Church, Columbus, Ky.

During the one and one-half years of his ministry in Knoxville there have been 20 additions to the church, 14 on profession of faith and six by letter. A Girls Auxiliary has been organized, the building fund has been increased by \$3,300 and the parsonage improved and redecorated.

E. P. J. Garrott dies

REV. Ernest Perry Jackson Garrott, 79, Batesville, died June 8 at a Batesville hospital.

Mr. Garrott had been a member of the Executive Board of the Baptist State Convention more than 30 years. He had been president of the Convention two years and recording and statistical secretary six years. He once preached the sermon at the Southern Baptist Convention's annual meeting.

Mr. Garrott was born in Kentucky and attended Bethel College at Russellville, Ky., and Southern Seminary at Louisville, Ky. He moved to Little Rock in 1905 to become associate editor of the *Baptist Advance*. Later that year he went to Newport as pastor of the Baptist church there.

Subsequent pastorates were at Forrest City, Little Rock, Heber Springs, Conway, Prescott and Batesville. He retired in 1949.

Survivors include his wife, Mrs. Eula Maxfield Garrott; a son, Dr. W. Maxfield Garrott of Japan; a daughter, Mrs. C. T. Bahner of Jefferson City, Tenn.; two brothers, N. B. Garrott of Oak Grove, Ky., and B. O. Garrott of Nashville, Tenn., seven grandchildren and two great-grandchildren.



OLDEST, YOUNGEST — J. Hurley Kaylor, 93, messenger from Nevada, Mo., holds 2-months-old Daretta Lynn Kennedy of Morgan Hill, Calif.



CABLE CAR RIDERS — Pastor and Mrs. James Laferty of Dixie Church, Tyler, Tex., take the famous cable car on Powell Street, with their sons, Jimmy and Dale.

Golden Gate Seminary a boon to Baptist growth in California

By THE EDITOR

SAN FRANCISCO, June 6—One of the source springs from which flows a rapidly mounting stream of Southern Baptist strength and influence in California, is beautiful Golden Gate Seminary, located just across the Golden Gate Bridge from San Francisco, on Strawberry Point.

When the Southern Baptist Convention held its first meeting here, 11 years ago, the Seminary had just been adopted into the Convention's family of agencies and institutions and was still little more than a red-headed stepchild. Then the school was

located in meager and temporary quarters in Berkeley.

Today, Golden Gate Seminary can hold up her head without shame in this great metropolis of education, culture, and commerce and industry. Located on a 126-acre, choice campus that was acquired at a cost of more than \$400,000, the grounds and buildings represent a total investment of \$5½ million.

The student body has grown to an average of 320 per year. From this campus go out pastors, evangelists and missionaries to fields far and near. One



A CAMPUS view at Golden Gate Seminary. The cafeteria is in the foreground, women's residence hall in the background. Other buildings are the men's residence hall and apartments, duplexes and triplexes.

third of all its graduates now serve on foreign mission fields.

No doubt the Seminary is due much credit for the remarkable growth of Southern Baptists here in recent years. Dr. Grady Cothen, who recently moved to California to become executive secretary of the Southern Baptist General Convention of California, traced this growth since Southern Baptists met here in 1951:

California Southern Baptists have grown from 310 churches to 755 churches;

The church membership has sky-rocketed from 40,000 to 165,544;

Sunday School enrollment has moved from 45,126 to 150,930;

The total value of church property has increased from \$4 million to nearly \$46 million;

While Southern Baptists were increasing their giving 143 per cent, the Southern Baptist General Convention of California increased its giving by 530 per cent;

While the Southern Baptist Convention was increasing its mission gifts by 145 per cent, the California Convention was increasing its mission gifts by 745 per cent;

While SBC was increasing church property values 241 per cent, in California church property was increased by 908 per cent.

Hundreds of the visiting messengers attending the 105th annual meeting of the SBC went to the Golden Gate campus June 6 to honor Seminary President Harold K. Graves on the occasion of his 10th anniversary as head of the school.

Speaking at the special convocation was Arkansas' Hon. Brooks Hays, special assistant to the President of the United States.

"It is a high honor," began Mr. Hays, "to be asked to speak at this 10th anniversary of Dr. Harold Graves' election to the Golden Gate Seminary presidency. I am happy to voice the profound appreciation of Southern Baptists, indeed of a multitude of others, for his great leadership and to wish for him and Mrs. Graves continued success and happiness."

Speaking on the theme, "A Free Church in a Free State," Mr. Hays pointed out that Baptists, "from the beginning of the American experiment in free government, have given unstinted approval to the concept of separation of church and state. . . ."

He said that "the processes of Christian education are . . . involved in making the modern state an effective instrument for serving God's purposes in the world."



THE Administration Building and classrooms at Golden Gate Seminary.



STUDENT'S room in the men's residence, Truett Hall.



ANOTHER view of the Administration Building.

Ghana — nation in transition

By GAINES S. DOBBINS

[EDITOR'S NOTE: Dr. Gaines S. Dobbins, distinguished professor of church administration, Golden Gate Seminary, Mill Valley, Calif., writes from South Africa of his experiences with Baptist work. He has been granted a leave of absence for the spring semester for travels in Italy and points in Africa.]

THE traveler from Johannesburg, South Africa, to Accra, Ghana, changes worlds. He leaves the Africa dominated by the white man and enters a land where the affairs of government, business, industry, education, and society are in the hands of black men. Later he boards a plane manned by a native crew and discovers that the pilots are as trustworthy as their British predecessors.

"More change has taken place in the past five years in Ghana than in the preceding fifty years," remarked Missionary Bill Arnold, headmaster of the Sadler Secondary School at Kumasi, an hour's plane ride from Accra and second in size. While we were in Kumasi, President Nkrumah made a much-heralded visit and was acclaimed as "Osagyefo"—Saviour. Much of the change, for good or ill, may be credited to this unusual man.

In 1948 the Kumasi riot occurred. The return of soldiers from the war was being celebrated. The procession was forbidden to enter the grounds of the governor's palace. They refused to obey orders to halt and were fired on. This touched off mob violence in which several persons were killed and much property was destroyed. Nkrumah was accused of having part in inciting the riot.

Tried, he was convicted in British court and sentenced to jail. Educated in America and England and endowed with remarkable gifts of leadership, he capitalized on his imprisonment and rose to power as head of the nationalist party. Overwhelmingly elected president of the newly formed republic, he was released from prison and with passionate loyalty and determination has sought to lift Ghana to independence and higher standards of living.

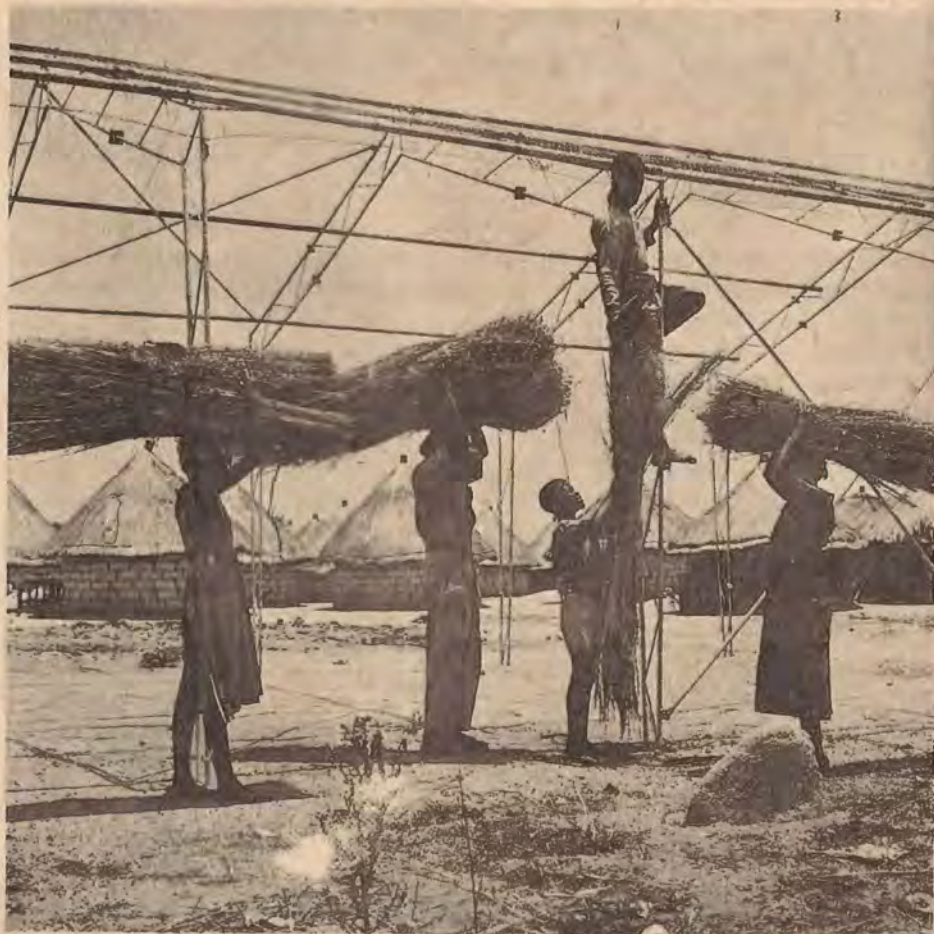
How successful Nkrumah and his supporters will be remains to

be seen. In his zeal the president is alleged to have ruthlessly crushed opposition. He calls himself a "Christian Marxist" and frankly seems to make Ghana a socialist state. He has visited and been welcomed by the Kremlin and is cultivating relations with the Soviet. At the same time he is friendly towards the United States and is openly grateful for the gift of \$11½ million for a significant dam project that will provide much needed water and power.

Everywhere we went we met with friendly greetings. On our

first night in Accra, at the Ambassador Hotel, we realized that a reception was being held on the spacious lawn and went down to observe. A large crowd had gathered to welcome the visit of the president of neighboring Niger. At once we were spotted by a member of the entertainment committee, introduced to some of the dignitaries, and pressed to share the refreshments!

We found this friendly attitude everywhere toward our missionaries. Indeed, we could have no better ambassadors for the United



Foreign Mission Board Photo

AT a rock-quarry village near Salisbury, Southern Rhodesia, happy hands raise to the heaven of the house of God grass which formerly enclosed the beer hall where people of the community dance and drink away their time.

States than the ambassadors of Christ who have won the confidence and respect of high and low alike.

Baptist work was begun in Ghana only 12 years ago, under auspices of Nigerian Baptist Convention on its 100th anniversary. In this brief time five associations have been formed with twenty organized churches and forty preaching stations and 1,647 members as of 1960.

At Tamale in the north we have an excellent hospital reputed to be one of the best in the country. At Kumasi we have a secondary school with an enrollment of nearly 200 boys and girls. The several "forms" or grades lead to graduation about equivalent to junior college.

Seldom have we faced and spoken to a more alert and promising group of young people. The school meets high standards and has a competent Christian faculty who believe in the Bible and are warmly evangelistic.

On another campus is the theological school with small enrollment as yet but with bright prospects of growth and usefulness.

Grave problems confront the nation and our mission work.

How far will the intense spirit of nationalism under a near-dictatorship take the country toward the East and away from the West politically?

Will suppressed opposition bring ultimate explosion?

Is revolution proceeding too rapidly for the people to keep up with and support it?

Will the Kremlin, with its nose already through the flap, proceed to occupy the tent?

Will the movement to nationalize the schools and hospitals result finally in expropriation of these missionary institutions?

Will the present separation of church and state and freedom of religion give way to political intolerance and control?

Such questions as these are bound to be asked by thoughtful citizens of this nation in transition, as well as by the faithful missionaries who are deeply concerned to see Ghana not only independent and progressive but Christian and free.

Church Secretaries Institute July 9-13

LOUISVILLE, Ky.—A special week of study for church and denominational secretaries at Southern Seminary here in mid-July will cover a wide range of topics from church communications to working with people.

Enrollment for the study is limited to 150 secretaries, who will come from 20 states.

Officially called the Institute for Church Secretaries, the dates are July 9-13. This year's session will be the third consecutive institute jointly sponsored by the Church Administration Department of the Southern Baptist Sunday School Board and Southern Seminary's School of Religious Education.

The five-day institute will feature conferences, discussion periods, panels and worship and recreation.

Special guests will include an editor of women's publications

from Chicago and one from Louisville.

Representing the Baptist Sunday School Board will be Howard Foshee, Lucy Hoskins and Idus Owensby.

From the seminary faculty and staff will be: Duke K. McCall, president; Allen W. Graves, School of Religious Education dean; Clara McCartt, instructor in church office procedures; Leonard L. Holloway, executive assistant to the president; Page Kelley, associate professor of Old Testament interpretation; Joseph Stiles, professor of church administration; Swan Haworth, associate professor of psychology of religion; Badgett Dillard, director of administrative services; P. H. Bufkin, treasurer and acting business manager; and Peyton Thurman, dean of students.

Representing the Annuity Board will be Baynard Fox.

For additional information and reservations write: Institute for Church Secretaries, 2825 Lexington Road, Louisville 6, Kentucky.

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Gospel for our time

By DR. H. FRANKLIN PASCHALL

[Dr. Paschall is pastor of First Church, Nashville, Tenn. He preached this sermon last week at the annual Southern Baptist Convention, San Francisco.]

THERE is a cry today. "Let the Church be the Church." It is equally important for us to let the Gospel be the Gospel. Reduced Christianity is the result of a modified Gospel. Augustine said, "If you believe what you like in the Gospel and reject what you like, it is not the Gospel you believe, but yourselves."

The Gospel is the Good News from heaven of what God has done for man in Jesus Christ. It is not what man has done or can do for God. It is not the Gospel of the works of man but the Gospel of the Grace of God. If any man or angel preach any other Gospel, "let him be accursed," says Paul.

Many difficulties faced by Christians today are like the difficulties of other times. Nearly twenty centuries ago John declared, "The whole world lieth in wickedness" (I John 5:19). And Paul said, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). The Gospel has never had it easy. During the early years of Christian history it was against the law of Rome not only to preach Christ, but simply to believe in Him. Yet "in spite of dungeon, fire and sword" the Christians evangelized with amazing success.

The times were no better after Christianity became the established religion of the Roman Empire. The evils of a corrupt Church exceeded the evils of a corrupt government. There were great Christians during the Dark Ages, but the influence of the State Church was not good. New Testament Christianity was opposed by political and ecclesiastical forces. Nevertheless, the true Church persevered and the Gospel was proclaimed. The Reformation added impetus and glory to Gospel progress.

Then the age of enlightenment came, resulting in an emphasis on the empirical method in science. This new approach has caused many to wage a vicious attack on religion. About a century ago Schopenhauer said: "Religions are like glowworms: before they can shine it must be dark. A certain degree of general ignorance is the condition of every religion and is the element in which alone it is able to exist. While, as soon as astronomy, natural science, geology, history, knowledge of countries and nations have spread their light universally, and philosophy is allowed to speak, every faith which is based on miracle and revelation must perish, and then philosophy will take its place. Religion will depart from European humanity like a nurse whose care the child has outgrown." A more recent expression of the same idea was made by Professor J. D. Bernal, "The history of scientific advance has shown us clearly that any appeal to Divine purpose or any supernatural agency, to explain any phenomenon, is in fact only a concealed confession of ignorance and a bar to genuine research."

Challenged as never before

UNDOUBTEDLY, the Gospel is challenged today as never before. Presbyterian Bruce Morgan, professor of religion at Amherst College, says our age "is truly post-Christian; those who dismiss it as just one among many periods of history dominated by unbelievers fail to see the uniqueness of our time." He doubts the contention of Harvard's Paul Tillich that ordinary men beneath their daily concerns are still haunted by the "ultimate questions" that lead to the Christian answer: God. Morgan believes that modern man does not care about sin and death, heaven and hell. He is anxious,

disquieted and often desperate; but his anxieties seem around his professional and social status, his sexual relations and the dislocations of a revolutionary world.

There are many leaders in Christendom (among them Samuel Miller of Harvard) who are saying, "Christianity is at death's door. The critical point of no return may have been passed."

What shall we say to these things? Must we believe Christianity has no future? God forbid. Man's spiritual needs are very real and very great. Jesus Christ who is the yesterday, today and forever has promised to be with the faithful Church always, even unto the end of the age. Everlasting Gospel is adequate for our time, and the future belongs to Christ.

The Gospel is a historic fact which is distinct from and greater than the facts of nature, philosophy, intuition, mystical experience. When God became man in Jesus Christ He invaded earth and time and made the celestial and the terrestrial one. He came down into the very midst of the "tumult and shouting" of this world. Jesus walked the road of earth, gave Himself in service to others, suffered before Pontius Pilate, endured the Cross and despised shame.

'At home in history'

THE GOSPEL is at home in history and must never be divorced from it. "What a travesty of truth it is when sentimental, irrelevant quietism, trailing clouds of tradition and verbiage, becomes the mark of a religion professing allegiance to One who for love of man came down into the fearful past history and into the miry clay of the sins and miseries of the world," declares James Stewart. The Gospel is at its best when the world is at its worst.

The Gospel is a unique event. Other facts of history are cyclic, reappearing, non-unique; but the Christian message is unique, unrepeatable, absolute. Paul says, "In that He died, He died to sin once for all" (Romans 6:10). "Christ has suffered for sins once for all, the just for the unjust that he might bring us to God," writes Peter (I Peter 3:18). The writer of Hebrews declares that Christ "needeth not daily as those high priests, to offer up sacrifice, first for his own sins and then for the people's; for this he did once for all when he offered up himself" (Hebrews 7:27). Again, "He now once for all at the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:26). And again, "We are sanctified through the offering of the body of Christ once for all" (Hebrews 10:10). Jude speaks of "the faith which was once for all delivered unto the saints" (Jude 3). There can be but one Calvary. What Jesus Christ did at the Cross was sufficient for all ages and for all men. "God was in Christ reconciling the world unto Himself. It is imperative that "we preach Christ crucified."

When we lived in Bowling Green, Kentucky, our four-year-old daughter, Sandra, taught me a lesson along this line. She was standing on our front porch with a doll in her arms. I was in the hallway of the house. An airplane was passing by. Sandra turned the face of the doll toward the plane and asked this question, "Do you see the airplane?" But the doll did not say a word. Her voice went higher and stronger and she said, "Don't you see the airplane?" Again the doll was silent. Then with chubby hands she gripped the doll and shook it. She was provoked. Even so God must be sorely displeased with a generation of preachers who fail to see what He did at Christ at the Cross.

Gospel is good news

THE GOSPEL is Good News of the living Christ. Paul met Him on the Damascus road. Already the apostle knew Him historically and thought that He was dead. Imagine his surprise when the living Lord said, "I am Jesus whom thou persecutest." Paul and others interpreted His cry, "It is finished," to mean that He was finished. But there He was, the Jesus of Nazareth raised from the dead, confronting the persecutor. This Divine and human encounter enabled Paul to know Him personally. And on surrendering to Him

"Lord, will thou have me to do?" he knew Him experientially.

The battle cry of the early Church was "The hour cometh and now is." The ones hearing His voice lived. So is it today. This is the age of the living Christ.

Jesus Christ is not separated from us by a distance of twenty centuries. He is more than a character of history. He is our Contemporary. The living Christ walked the Damascus road and He walks the Indian road, the American road. I know He walks the Tennessee road for I met Him there and trusted Him as my Lord and Saviour. Now I know Christ lives. How? The Bible declares it. But this is not enough. The Church proclaims it. But that is not adequate. My mother and dad told me He lives. But even this falls short. "You ask me how I know He lives; He lives within my heart."

Specifically, how does the Gospel meet human needs today? There are six dark areas in the world of mankind that desperately need the light of the Gospel.

There is the dark area of uncertainty. The world is suffering from insecurity. Many are uncertain even of the Scriptures. Some scholars say that the Bible is made up of fact and embellishment and that it is their responsibility to differentiate between the two.

I have profound respect for scholars, for by their labors much of the darkness of prejudice and ignorance has been dispelled. But they overtax my credulity when they tell me what part of the Bible to accept and what part to reject. I cannot believe their pronouncements as infallible anymore than I can believe the unexamined concepts and dogmatic utterances of men who are not scholars. The Scriptures do not need to be de-mythologized as Bultmann advocates, but studied and allowed to speak to us in the light of God's full revelation in Jesus Christ.

Archimedes said that he could move the earth with a long lever and a fixed fulcrum. The Gospel is this fixed fulcrum. We have a sure word in prophecy and in a Person. There need not be any uncertainty about the reliability and authority of the Bible. It has been authenticated by Jesus Christ himself who spoke as one having authority and not as the scribes. Let the Bible be the Bible. Let God speak to us through every part of Scripture—prophecy, poetry, parable, philosophy, history, signs and symbols, types and shadows—until the light of the glorious Gospel of Christ who is the image of God shines unto us. To be sure of the Gospel is to be sure of the Scriptures for Jesus says, "These are they that testify of me." He died, was buried, and rose again, according to the Scriptures.

There is the dark area

THERE is the dark area of human lostness. To be a sinner is to be separated from God, and to be separated from God is to be lost. But present evil conditions have compounded the problems of sin. If there are degrees of lostness, man is more lost today than ever before.

Man is a computer. Mathematical rationalists have concluded that the universe is a machine. Man produces a machine that can out perform him. The machine becomes all important and man's dignity and worth are lost. Rene Descartes came up with a remarkable definition of the self, a definition which is both clearly true and utterly foolish: "I am a thing that thinks."

Man is a comfort seeker. He wants to be accepted by the group. He refrains from saying or doing anything that will express his individuality. He has neither courage nor conviction. He drifts. According to Paul he is "conformed to this world."

Man is lost in the assembly line. He is more a number than a name. The big operation dwarfs him. A sense of terrible loneliness lays hold upon him. Who knows and loves him? Who appreciates him as a person?

Darwinism is the theory that man is an animal of a high class, but only an animal. Many have accepted the theory as a fact. A Gilbert and Sullivan opera commented "Darwinian man, though well behaved, at best is only a monkey shaved."

The tragic result of this thinking is that man is degraded to the level of the beasts of the field. There is no purpose for his being or meaning in his existence. He is utterly lost and every perception and endeavor is destined to futility.

The Gospel is an announcement to man that he is more than an animal, that he was made in the image of God, that he is above beast or bug, that he is capable of fulfilling God's purpose for him. It further declares that everybody is somebody, more than a number, more than a machine, more than a drifter or conformist. God knows and loves everyone as a person. He proved this love in sparing not His Son, but delivering Him up for us all. "God commends (proves) his love toward us in that while we were yet sinners Christ died for us" (Romans 5:8). "The Lord laid on him the iniquity of us all" (Isaiah 53:6). God is seeking always to bring each man not only to realize what he is as a sinner but what he may become as a saint. When man "comes to himself" and accepts the fact that he is one whom the Father loves, and for whom Christ died, and trusts the Lord Jesus Christ, he has promise of the life that now is and of that which is to come. The sin problem is solved; the lost is saved.

There is the dark area of guilt. The Freudian probe has unveiled "an abyss within man, full of new embarrassments and a new terror." The number of emotionally disturbed and mentally sick people is increasing at an alarming rate. A vast proportion of our population depends on sedatives and tranquilizers for "peace of mind." Sin is to blame for much of this wretchedness. But the Gospel gives assurance of complete forgiveness and leads into the land of beginning again. It furnishes a basis on which to work out life's problems and bestows a new dynamic for "the living of these days."

There is the dark area of unrighteousness. This is an age of low morals and high crime. Nietzsche said, "Unless the Christians show that they are redeemed, I will not believe in their Redeemer." But Christians can and should do exactly that. The Gospel was given "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit" (Romans 8:4). The pure, consistent, starry life of a Christian is the Bible's clearest interpretation, Christianity's unanswerable argument and the community's greatest asset.

(Continued on page 16.)

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Another dark area in the world today concerns human relations. Technology has so changed the world that human beings must somehow live in a new intimacy. Hatred between races, strife between capital and labor, oppression and injustice among nations cannot continue where the Gospel idea prevails. Man's relationship to man is not like two dots on each end of a line. Rather it is like the base angles of a triangle with God at the apex. No human relationship is right without God as the third party.

"BELOVED, if God so loved us, we ought also to love one another" (I John 4:11). The Gospel which we believe demands that we regard every man as a person with dignity and possibility. And Jesus says, "Thou shalt love thy neighbor as thyself" (Matthew 19:19). He further declares, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). We not only should love others as much as we love ourselves, but we should love them more. Jesus loved us more than He loved Himself in that He laid down His life for us. His commandment to us is, "Love one another as I have loved you."

One of my members, Orville Hooberry of the Nashville Fire Department, died recently while fighting a fire. He was a genial, genuine, generous Christian. In the district where he served, all the people loved him, especially the children. He was always giving them something—a smile, a mint, candy, shoes, clothes. When he died the children of the community—colored and white—put together their pennies and bought a wreath of flowers to express their abiding affection and appreciation.

Finally, there is the dark area of the "space probe." The whole world is afraid that man's new power to colonize the stars will turn demonic and destructive. Bomb and fallout

shelters are being constructed everywhere. Billions of dollars are spent annually not only to increase our retaliatory power in case of attack but also to develop an interception system to keep the enemy weapons from reaching us.

The power of God

NOW the Gospel is the power of God. It is greater than the power of the modern rockets of all the nations combined. If the Gospel were believed and received the world around, if the Gospel idea prevailed at the United Nations and among lawmakers everywhere, if the Gospel were to inspire the world's thinking and mobilize the world's power, a new era of peace with justice would dawn upon us and the new powers of science would become a blessing to all mankind. So with hope let us proclaim this glorious gospel to every creature.

There has never been a time when Christians were in the majority. Dr. Baker James Cauthen tells us that the world is less Christian today than it was a decade ago. One third of the world's population is under the heartless and criminal rule of Communism. Terrible judgment is about to fall upon the world because of Christians' failure to bear a faithful witness and because of the gross wickedness of the people. We must intensify our mission effort at home and abroad.

While we hope, work, pray and wait for a brighter day the Gospel banishes fear. Jesus said to John, "Fear not: I am he that liveth and was dead and behold I am alive forevermore" (Revelation 1:17, 18). Christians are not afraid to live, to think, to suffer, to die. Nothing can separate us from the love of God which is in Christ Jesus our Lord. And One Day the kingdoms of the world shall become the kingdom of our Lord and His Christ.



What waiving DELAYED PARTICIPATION means to Arkansas pastors!

by T. K. RUCKER, Annuity Board fieldman for Arkansas

Any Arkansas Baptist pastor has one more chance to get full widow and disability coverage in the Southern Baptist Protection Plan if he acts now.

Time is short however. The Annuity Board waived the delayed participation penalty until January 1, 1963. A pastor in the Plan on January 1, will have full widow and disability protection based on the amount of dues paid into the Plan for him. Retirement benefits were never affected by the penalty.

Each church should put its pastor in the Plan and pay the 10 per cent dues. Whenever a pastor dies or becomes disabled, it can create real finan-

cial burdens for both his family and the church. With the church paying his dues in the Plan, it knows its pastor is fully protected in case of his death, disability or retirement. And remember, the longer a pastor is in the Protection Plan, the greater his benefits will be.

So act now. Start building up a widow, disability and retirement income. But be sure to join before January 1, when the delayed participation penalty will be enforced again. It won't be waived anymore.

After January 1, any pastor who had been eligible for the Plan for a year or more would have his widow and disability benefits reduced by the length of time he was eligible but failed to join.

For more information, contact: J. K. Rucker, 401 W. Capitol, Little Rock, Arkansas

Beacon Lights of Baptist History

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

Pastor's salary

THE pastor's salary has been a touchy subject among Baptists, especially those of the South. This is still true in many areas, but progress is being made.



DR. SELPH
was his first duty.

The pastor was often forced to support himself and his family by farming or some other work, though preaching

was his first duty. The preacher's lips were sealed concerning money and his salary. If God had called him then it was necessary to labor for the spiritual welfare of the people with or without pay. The Lord would provide. To mention salary or pay for preaching was to invite the cry "he's preaching for money." Many thought a discussion of money was to degrade the minister's calling.

For long, the practice in the Southland was to extend the annual call in the fall, services to begin in January. Rarely was anything said about pay. Month after month went by without the pastor receiving any remuneration. In the fall a committee of three was appointed to see how much the pastor was to receive and to raise this amount.

The pastor and family were often in dire straits, unless he received sufficient income from other source. When he grew old or sick, no one felt any responsibility for him; he was on the mercy of the world.

A circular letter was presented to a Mississippi association in 1843 calling attention to the pastor's multitudinous duties of preaching, visiting, burying the dead, studying, holding meetings, assisting in denominational work, and teaching the people. The writer argued these responsibilities called for a whole man. He pointed out that

the pastor did not have time for two jobs.

Because of this, the letter continued, churches should pay their pastors. The amount given should be determined by places and circumstances. If the pastor was extravagant, idle and wasteful, the suggestion was made to release him and get another. Fear of misuse of one's tithes and offerings should not cause one to be derelict in duty.

There were many causes for this failure to pay the preachers; false modesty, misinterpretation of the scriptures, and poverty on the part of the early churches. Habits of non-giving were established. But perhaps the greatest curse was the blight of antimissionism which created suspicion and animosity toward the ministry. No doubt inate stinginess could be listed too.

Large numbers of churches are still negligent about their pastor's pay. But they usually respond under biblical teaching on stewardship.

Ridgecrest opens

RIDGECREST, N. C. — The Ridgecrest Baptist Assembly Conference season opened Thursday night, June 7, with the 36th annual Southern Baptist Student Retreat Week.

More than 2,000 Baptist students in colleges and universities throughout the nation attended the June 7-13 event directed jointly by the Student Department, Baptist Sunday School Board, Nashville, Tenn., and related departments in each state Baptist convention, plus local campus Baptist Student Union organizations.

"The Christian on the Campus" was the theme of the retreat.

Keynote speaker was Kenneth L. Chafin, associate professor of evangelism, Southwestern Seminary, Fort Worth, Tex.

John McClanahan, pastor of First Church, Blytheville, Ark., addressed the students on a particular aspect of the theme in four morning assemblies during the week.

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Miscellaneous matters

WE NOW have a sufficient number of waiters and waitresses and dormitory counselors for Siloam. Thank you for your cooperation.

We need a life guard for both weeks at Siloam. This person must have passed the life-saving test and should be mature enough to take the responsibility of this work. Please call me collect if you know of someone available.

We are still accepting reservations for Siloam. Please contact Mr. Melvin Thrash for reservations or information.

Our evening speaker, Dr. Lowell Milburn, is one of the most outstanding we could secure for our purpose at Siloam. He is especially gifted with young people. He will be in charge of evening worship for both weeks.

Dr. E. F. Hallock has been a popular youth speaker for many, many years. His testimony on Bible reading and prayer out of the past 35 years of his ministry, is one of the most inspiring ever heard. I heard him speak 25 years ago in the chapel at Southwestern Seminary and I still remember his message. He will speak at morning watch and have a special Bible hour for preachers.—J. T. Elliff, Director



MR. ELLIFF

Register now!

REQUESTS for Royal Ambassador camp reservations are arriving daily at the Brotherhood office. Such requests will be honored for the week you choose, up to the capacity of the camp.

Let us ask you to send in your reservation requests as soon as you can. It will help us to plan more adequately for your camp if we can know well in advance the approximate number of boys who will at-



MR. TULL

tend. Many wonderful camps have been held at the present Arkansas Baptist Campground. Facilities have been rather rustic and crude, but that's the way boys like it. We have been expecting, of course, for the 1962 camps to be held at the new campground in Saline County. But building a new camp on a permanent basis requires much engineering and a great deal of careful and prayerful planning; and these take time. So we'll be doing business this summer at the same old place which the Lord has so richly blessed during the six years of camping there.

The present Arkansas Baptist Campground is located out Twelfth Street Pike, west of Little Rock. Go to the lit-

tle town of Ferndale in western Pulaski County and keep on going west (past a burned-out store) about one-and-one-half miles. There, on the left, you will see on a tree the sign "Arkansas Baptist Campground." Turn, and follow the road across four creek beds to the first house on the left. Turn through the gate and up the hill, and you are there!

The camp schedule is as follows:

Ambassadors—Age 15-17, June 18-22

Crusaders—Age 9-11, June 25-29 and July 16-20

Pioneers—Age 12-14, July 9-13 and July 23-27

We are looking for you! Let us know that you are coming.—Nelson Tull

Sunday School

Let's go!

WRITE Mel Thrash, Baptist Building, today. Write for reservations for your week at Siloam Springs Assembly. July 2-7 is the week for the following districts: North Central, Northwest, West Central, and Southwest. July 9-14 is the week for the other districts including Northeast, East Central, Southeast, and Central.



MR. HATFIELD

Total cost will average from \$14 per week for an adult to \$11 per week for children five to eight years of age, depending on the type of accommodations available. Children under five who eat in the dining hall will be charged \$5.

A reservation fee of \$2 per person should be mailed in now to assure you and your group of a place on the grounds.

Sunday school conferences will be offered for all leaders and all pupils at one period each morning. General conference will use Outreach for the Unreached and the departments will use the departmental administration books. Pastors will have a special conference led by J. T. Elliff and others. Sunday school work will be offered to the pastors' conference at one period during the week. Come prepared to receive special helps in growth and evangelism in Sunday school work.

Glorieta and Ridgecrest Sunday School Assemblies are also receiving reservations daily. Write them direct.

Every Sunday school worker would be helped by making vacation time a time of spiritual refreshing in one of the many assemblies offered Baptists in the state or in the Southern Baptist Convention.

Let's go to an assembly.—Lawson Hatfield, Secretary

Church Music

'Open-air hymn sing' in the country

NEWTON County in Arkansas covers the widest and most rugged crest of the Boston Mountains, the plateau of the Ozarks. Pierced by clear, rapid streams, this 60-mile wide green-clad mountain area comprises miles of scenic thrills. Cliff-crowned hills offer cozy retreat, and diversion from strain and stress. Here in a beautiful valley in the community of Boxley, a group of 125 lovers of hymns and gospel music gathered in a rodeo arena for an "open-air hymn-sing" on May 12, 1962.

Hymns were sung about the beautiful world that God had created to the accompaniment of the instrumental ensembles from the First Baptist Church of Harrison, directed by Minister of Music E. L. Crosby, Jr. Special selections were sung by the combined children's choirs of Boxley Baptist Church and the First Baptist Church of Harrison, under the direction of Mrs. Bill Fowler of Boxley, who has led hymn-sings in this rural mountain area for many, many years.

In attendance were residents of Newton County, Boone County, and distinguished guests including Arkansas' governor's wife, Mrs. Orval Faubus, and Dan C. Hall of the Church Music Department of the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., who assisted with the direction of the singing. This was the first hymn-sing of its kind known to be conducted in the country open-air without the use of a piano or organ.

Many individuals met prior to the hymn-sing hour to tour "Lost Valley" with its scenic spots in this area of Newton County. Jeans or western clothes were in order and added to the atmosphere of this summer special event. Picnic lunch on the grounds was enjoyed by all after the hymn-sing.

We suggest you consider taking your people out into the country for a summer special event like this which will be an inspiring hymn-sing or conference for all who attend.—E. L. Crosby, Jr., Music Director, Boone-Newton Association

Busy summer ahead

THIS week is the beginning of a very busy summer for our Race Relations Department. The seven Negro Baptist college students appointed by the Home Mission Board will be in an all-day clinic and briefing session Friday, June 8. These students will then go out to spend ten weeks conducting Vacation Bible Schools and working in the Negro Baptist Girl's Camp.



DR. HART Our summer camp for Junior and Intermediate girls is scheduled for June 25-29 at Aldersgate camp site, near Little Rock. The date for the Boy's Camp is July 9-13. As you already know, these two short camps are the only ones conducted by any church group for Negro children in Arkansas. Many of our church people and organizations help by sending a child from their community.

Construction will begin, about June 15, on our Baptist Student Center Building at A.M.&N. College, Pine Bluff. Here we will conduct a BSU program, and also a Department of Religion, offering courses in Bible and Religious Education. This building is to be completed by Sept. 1, and ready for the opening of the school year. This four-year, fully accredited, state college for Negroes has an enrollment of over 1,900, with 1,012 Baptist students.

We will, also, teach a book at Siloam Assembly July 2-7 and appear on the program twice at Ridgecrest during a Home Mission week August 17-22.—Clyde Hart, Director

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MISS PATSY MIDDLETON



WINDY BURKE

TWO former Arkansas students serving as Baptist student directors in other states are Miss Patsy Middleton, 1959 president of the Baptist Student Union at the University of Arkansas and State BSU secretary, who serves as director at Austin Peay State College in Clarksville, Tenn., and Windy Burke, BSU president at Arkansas State College in 1959 and State BSU president in 1960, who serves at Arizona State University in Tempe, Arizona.

Both served as BSU summer missionaries while students in Arkansas. Miss Middleton served in California and Mr. Burke in Hawaii.—Tom J. Logue, Secretary

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By DR. R. LOFTON HUDSON

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

Three decisions

QUESTION: I am past 30. God's Spirit dealt with me when I was 21 or 22. Since then I decided to see those great things he would do for me. In spite of this my life seems to be a failure.



DR. HUDSON

I was told that there are three important decisions in life: acceptance of Christ, marriage and vocation. None of these has worked out for me, except the first. I see my wife-to-be and she sees me, but without vocation this cannot work out. Where have I missed the way? I await the outcome.

ANSWER: You do not await the outcome; you create it. You are what you intelligently plan to be, under God.

What do you mean, you have failed in vocation? Get an honest job and work your insides out. The world does not owe you a living. You owe the world an honest day's work for an honest wage. I have seen very few people who could not get a job if they were flexible enough to do whatever was available.

Instead of sitting around and waiting for God to do "great things" for you—and feeling sorry for yourself—eat some humble pie, swallow your pride, and try to make someone else happy.

If you have truly accepted Christ, the next step is to bear a cross for him. This means die to the childish self and live for the big thing of service and love. This is the only true success.

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

Middle of the Road

By J. I. COSSEY

Walnut Ridge, Arkansas

Field Representative

Arkansas Baptist Newsmagazine

MR. COSSEY

LOW TALK. We evaluate ourselves by our talk. High thought and high talk go together; low thought and low talk go together. Low thought and low talk come from the carnal man; high thought and high talk come from the Spirit-led man. We may choose to live the life low or the life high. We may choose to live among the thorns or we may choose to live among the roses. The people who talk high should talk more; the people who talk low should talk less.

Dryden said, "They think too little who talk too much."

Prior said, "They talk most who have the least to say."

"Those who have but little business to attend to, are the great talkers. The less men think, the more they talk."—Montesquieu.

"It is a sad thing when men have neither the wit to speak, nor judgment to hold their tongue."—Bruyere.

"The more ideas a man has, the fewer words he takes to express them. Wise men never talk to make time; they talk to save it."—Uncle Ezek.

"To have a low opinion of our own merits and to think highly of others is an evidence of wisdom."—Thomas a Kempis.

"On two occasions you should be extra careful to keep your mouth shut: when swimming and when angry."

"Nothing is easier than fault-finding, no talent, no self-denial, no brains, no character are required to set up in the grumbling business."—Shoe-Leather Faith.

"Every time I pass a Church I stop to pay a visit;

"Lest some day when I'm carried there, The Lord will say, 'Who is it?'"

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A fifteen-stripe flag

By JANE HAEBIG

DID you ever see a flag with 15 stripes and 15 stars? Our American flag at one time had that number. It happened about 160 years ago.

When our country first decided to be free, everyone wanted a flag. They wanted a flag that would stand for the newly formed 13 states. A flag would help people be brave and courageous. A flag would help them endure the sacrifices necessary to build a strong new nation.

Many different kinds of flags had been used during the Revolutionary War. Now that the war was over, the officials were looking for a symbol of that freedom.

The flag they chose had 13 stars in a field of blue. It had 13 stripes, seven red and six white. These 13 stars and stripes stood for the 13 states.

We are not sure why the leaders at that time chose the colors red, white, and blue. Later someone gave these reasons: Red stands for hardiness and courage. White is a symbol of purity and innocence. Blue represents perseverance and justice.

Time went on. Two new states, Vermont and Kentucky, were added to the Union. To give them an equal place on the flag, two stars and two stripes were added. This was when the 15-star and 15-stripe flag was used.

The country grew rapidly. More states wanted to join the United States. Each time a state entered the Union, a new

star and a new stripe were added to the flag.

In 1818 Illinois was admitted to the Union. We now had 21 states. The people decided we should change our flag.



They voted to keep the 13 stripes. However, for each new state a star would be added. The stars were put in rows rather than in a circle as before.

Today our flag has 50 stars on a blue

field, but we still have only 13 stripes. Never again will a flag with 15 or more stripes wave over our United States.

We are rightly proud of Old Glory, as the flag is sometimes called. We treat it with respect, and we salute it when it passes by. Songs have been written about it, and famous pictures have been taken of it.

The United States flag flies over the United States Capitol in Washington, D. C., day and night. No school is without a flag. Fire stations, post offices, and other public buildings often have a flag flying. On Memorial Day and Veterans Day flags fly along the streets.

We, too, can fly a flag in our own yard as we wish. Flag Day, June 14, and July 4 are special days for doing this.

Take a good look at the next flag you see. Look at the 13 red and white stripes. Remember the courage of the men and women who started our country.

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WONDROUS WAYS IN BIBLE DAYS

By EVELYN PICKERING

IN Bible days God often displayed pleasure or displeasure by speaking to people through marvels of nature. See how many correct words you can underline before reading the Scripture references.

1. When Jesus was baptized, a voice from heaven said, "Thou art my beloved Son, in whom I am well pleased." The Holy Spirit then came upon him in the form of what bird? (dove, eagle, raven)
2. God sent plagues throughout Egypt when Pharaoh refused to free the Israelites. What fell upon man and beast, breaking every plant and tree of their field? (rain, sleet, hail)
3. When Christ was crucified, the veil of the Temple was torn in two and people came from the graves. What marvel of nature caused these fearful events? (earthquake, lightning, whirlwind)
4. What did God send upon a fleece of wool to convince Gideon he was chosen to save Israel from the Midianites? (frost, dew, snow)
5. Name the heavenly light that went backward ten degrees when Hezekiah asked for a sign that the Lord would heal him. (moon, stars, sun)
6. God told Noah the earth would never again be destroyed by a flood. What beautiful form of nature did he place as a token of this covenant? (sunshine, spring of water, rainbow)

Answers

1. dove (Luke 3:22)
2. hail (Exodus 9:22-26)
3. earthquake (Matthew 27:50-54)
4. dew (Judges 6:36-40)
5. sun (2 Kings 20:8-11)
6. rainbow (Genesis 9:11-17)

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God's Wondrous World

The amazing terns

By THELMA C. CARTER

TERNS! If you spend your vacation near the seashore, you probably will see these amazing birds. Skimming across the ocean waves, they are beautiful to watch. They chase, dodge, and dive like swift jets. Terns are sometimes called sea swallows because they are similar to our larger land swallows.

In summer months, adult terns have shining greenish-black crowns like dark caps on their silver-white bodies. During winter months, their crowns become nearly white. They appear almost silvery-white, blending in with the white-capped ocean waves.

Terns, like the larger sea gulls, are web-footed and swim with ease. They make their nests in hollows in the sand. Some nests are lined with grass and dry seaweed.

There is one sure way to distinguish the tern from the sea gull. Terns fly with their bills down. Gulls fly with

bills straight ahead.

About June 15 the arctic terns arrive in the far north. They leave about August 25. They fly about 150 miles per day and cover the unbelievable distance of some 22,000 miles in a round trip from the North Pole to the South Pole areas.

Think of this miracle of nature. You cannot help but say with the psalmist, "Many, O Lord my God, are thy wonderful works . . . they are more than can be numbered" (Psalm 40:5).

Parent terns are careful teachers of their baby birds. Naturalists tell us that they sometimes give a young tern only half a fish. Then they fly away, urging and coaxing the young bird to follow them. Young terns learn to chase, dive, dodge, and beat their wings in practice for the long flights ahead.

The arctic tern has been called one of the most amazing birds in the world.

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The Praise of the redeemed

By RUSSELL M. BARNES

Teacher, Adult Men's Class

Pulaski Heights Baptist Church, Little Rock

June 17, 1962

Larger Scripture Text: Revelation 5:7-9-17; 11:15-19

Devotional Reading: Psalm 148

Lesson Text: Revelation 7:9-17

GOLDEN TEXT: *Hallelujah! For the Lord our God, the Almighty, reigns. Let us rejoice and exult and give him the glory. (Rev. 19:6-7).*

THE Christians who made up the seven churches of Revelation were being so severely persecuted that it hardly seemed worthwhile to try to go on. Those who were not of their number seemed to have the upperhand and to prosper at their expense. They could see only suffering and destruction awaiting them. Where was the promised help? Had the Lord forgotten?



MR. BARNES

So the Lord took them up, through the eyes of John, to a higher viewpoint and showed them the complete picture. Who was in John's vision? What were they doing? Whence came they? And where are they now?

I. Who? Rev. 7:9a

"AFTER this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb" (Rev. 7:9a).

What a different picture is presented to these little groups of Christians. They were expecting to be exterminated. It looked like they were serving in a lost cause. Persecution had brought hopelessness and despair. But the Lord was saying again, "Be of good cheer! I have overcome the world!" A challenge was thrown out for them and for us. Can you count the number in the multitude? From what nation do they come? What language do they speak?

When Abraham left Ur of the Chaldees he was promised that his descendants should be as numerous as the sands of the sea. Many times in his life he had reason to wonder if this promise would be kept, but "Abraham believed God and it was counted unto him for righteousness." And here, in John's vision, was the fulfillment of that promise and to

an extent beyond any expectation.

Then, they were from every nation, of every tongue, every tribe. The Lord's "whosoever" is broad enough to cover everyone, even me.

Who is an American? All of us are so proud of our wonderful country and justly so. Certainly, there has never been another like America. But are we of the silverthroated Irish? the thrifty Scotch? the matter-of-fact Briton? the fun-loving French? the hot-blooded Italian? Who are we? Are we not a blend of all of them from every land? Anyone who loves right and justice and freedom and the privilege to worship the Lord as he deems proper—is not he of our kind?

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations."

II. What? Rev. 7:9b-12

"CLOTHED in white robes, with palm branches in their hands, and crying out with a loud voice, Salvation belongs to our God who sits upon the throne, and to the Lamb!" (Rev. 7:9b-10).

What happens to the Lord's followers as they cross over to the other shore? Are they inanimate—inactive? John says they are "clothed in white robes" or free from all taint of sin, all suffering, all hunger and thirst, all sickness and death. What does the "palm branches in their hands" mean unless it signifies that they are participating in all the activities of that heavenly land.

Dr. Ray Rozell believed that these departed ones still live, are consciously active, are not annihilated or asleep, that they observe us on our life's journey, are near us and perform for the Lord things that encourage and guide us on our journey.

The scriptures teach this truth also: "Enoch walked with God and was not, for God took him."

Only the Lord knew what became of Moses.

Elijah ascended in the whirlwind in the sight of Elisha. Hundreds of years later Moses and Elijah talked with the Lord Jesus on the Mount of Transfiguration with Peter, James, and John looking on, Paul was caught up into the seventh heaven and saw things he could

not describe. "Where I am there shall you be also," the Lord said. We do not question the fact that he lives and is "with us to the end of the age."

III. Whence have they come? Rev. 7:13-14

"I SAID TO HIM, Sir, you know. And he said to me, These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb" (Rev. 7:14).

It is only necessary to read an issue of a daily newspaper of today to see what John is talking about in the great tribulation. Murder has been increasingly rampant since Cain killed Abel. Achan's sin of stealing at Jericho was mild when compared to the thefts committed today by men of high and low estate. Mention any evil of any age and we have it today multiplied many times. Are men of this type among those mentioned in "These are they"? If so, how did they get there? Let's look at the record.

Aaron led his people in the worship of the golden calf—he was forgiven.

Paul, the great apostle, led in stoning Stephen to death, yet he received forgiveness.

Judah, to whose tribe the Lord Jesus belonged, committed adultery with his daughter-in-law.

David, the man after the Lord's own heart, stole Uriah's wife.

Peter, the rock, lied about knowing the Lord.

Solomon, the wisest of all kings, coveted this world's goods and beautiful women.

But all of these are in the great multitude which John saw before the throne and before the Lamb, in spotless array, because of the Lord's sacrifice on Calvary. There is no other way except by the way of the gospel of the Son of God. He alone atones for man's sins.

IV. Where are they? Rev. 7:15-17

"THEREFORE are they before the throne of God and serve him day and night within the temple" (Rev 7:15a).

Certainly John's picture could not be complete without a description of the country over there. Its location is not given, but there's no hunger, no thirst, no scorching heat, no tears, but springs of living water with the Lord himself as the guide. "Today shalt thou be with me in paradise" was the promise to the thief on the Cross. "Where I am there shall you be also" was assurance enough for his disciples. Let us look at the redeemed as described by John in Revelation and praise the Lord for his wonderful works for the children of men.

June 3, 1962

Church	Sunday School	Training Union	Additions
Alma, Kibler	138	86	
Alpena, First	78	55	
Osage Mission	29		
Berryville, Freeman Heights	179	89	3
Camden			
Cullendale	431	203	4
First	495	157	4
Crossett, First	567	150	8
El Dorado			
East Main	295	136	6
First	812	181	4
Northside Chapel	37		
Fayetteville, Providence	109	54	
Fisher, First	118	86	1
Fordyce, First	366	131	1
Forrest City, First	488	156	3
Midway Mission	76	73	
Fort Smith			
Calvary	294	129	
East Side	89	88	1
First	1079	303	9
Missions	433	138	
Grand Avenue	553	229	
Oak Cliff	168	108	
Gravel Ridge, First	184	113	
Gurdon, Beech Street	173	91	
Heber Springs, First	185	75	1
Mission	35		
Hot Springs, Park Place	470	151	2
Huntsville, First	115	47	
Combs Mission	16	12	
Kingston Mission	24	20	
Jacksonville			
First	685	170	6
Marshall Road	93	56	
Little Rock			
First	907	346	3
Berea Chapel	114	75	
White Rock	22	13	
Immanuel	1208	463	17
Kerr	23	11	
Rosedale	226	94	
Marked Tree, First	155	54	2
McGehee, First	448	145	7
Chapel	62	20	
Mena, First	268	85	
Calvary Mission	37	28	
Monticello, North Side	96	47	6
North Little Rock			
Baring Cross	802	189	5
Camp Robinson	53	15	
South Side	40		
Levy	573	212	2
Park Hill	699	191	7
Smackover, First	274	110	1
Mission	30	15	
Springdale, Caudle Avenue	143	77	
Tyronza, First	174	61	
Van Buren			
Calvary Southern	45	34	
First	399	155	2
Oak Grove	190	92	
Second	31	12	

Golfer's decision

THE golfer, a prominent minister, was having a terrible day on the links. When he wasn't slicing, he was hooking. Finally, on the 13th hole, he flubbed an easy two foot putt. He picked up the ball, threw it as far as he could, cracked a club over his knee and sank to the green, a picture of frustration.

"I've got to give it up!" he moaned, "I've just got to give it up."

"Give up golf?" his partner asked.

"No, the ministry," said the golfer.—Quote.

Tonic

I WENT to the funeral home to pay my last respects to my friend Patrick, who had died while enjoying a Hawaiian vacation. In front of me were two little old ladies looking down at him. The one said, "Doesn't Patrick look rested?"

"Yes," her friend replied, "the trip did him a world of good."—Quote

No room for improvement

YOU can say this for those ready mixes. The next generation isn't going to have any trouble making pies like mother used to make.—Changing Times.

What's in a name?

DURING a summer vacation, a friend stopped to observe a farmer putting up a building.

"What are you building?" our man asked.

"Well," answered the farmer. "If I can rent it, it's a rustic cottage nestled 'neath two tall pines. If I can't, it's a cow shed."—First, Fayetteville, Voice.

Foretaste

A MINISTER who was very fond of pure, hot horseradish always kept a bottle of it on his dining table. He offered some to a dinner guest, who took a big bite.

When the guest was finally able to speak, he said reproachfully, "I've heard many preach hell fire, but you're the first one I've met who passed out samples of it."—Brotherhood Journal

All alone

AS the story goes, The Lone Ranger and Tonto rode out one day and found themselves completely surrounded by hostile Indians. Indians in front of them, Indians to the rear of them, Indians to their right, Indians to their left. Then the Lone Ranger turned to Tonto and moaned, "This is it, pal. We've had it!"

Tonto straightened in his saddle and gave the Lone Ranger a steely look, then replied coldly: "Whatta yuh mean 'We'—Pale Puss?"—Quote

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Cossey, J. I. 'paragaphs'—6-14 p20
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Revivals

NORTHSIDE Church, Charleston, Warren E. Butler, pastor; May 25-27 with Angel Martinez, evangelist; many rededications, one for baptism, 121 enrolled in Bible School.

HEBRON Church, J. W. Whitely, pastor; Robert Howie, pastor, Southside Church, Stuttgart, evangelist; Leslie Floyd, Alexander, music; six for baptism and two by letter.

A CITY-wide tent revival, sponsored by the 25 churches of Faulkner County, May 13-23, had Walter K. Ayers, pastor of Beryl Church in Faulkner County, as evangelist. Rev. William West, pastor of Second Church, Conway, reports attendance of more than 1,000. There were four conversions, several rededications and three young men surrendered to full-time service.

Johannesburg rally

JOHANNESBURG, So. Africa (EP)—Twenty-three South African Baptist churches cooperated in a simultaneous evangelistic campaign—reportedly the first effort of its kind in the Transvaal.

More than 2,200 people gathered May 2 at the city hall here for the dedication service solemnly setting aside the 23 evangelists participating in the program. Guest speaker for the kick-off rally was the Rev. S. Hudson-Reed, president of the Baptist Union of South Africa.

The campaign lasted 10 days in all of the 23 churches. Thorough preparation had been made, according to observers on the scene, including much prayer and days of fasting in some churches.

Problems of ministers

MINNEAPOLIS, Minn. (EP)—A new survey sponsored by the Ministers Life and Casualty Union, Minneapolis, indicates (to no one's great surprise) two main problems confronting Protestant ministers in this country: not enough time, not enough money.

Although some slight improvement in the clergymen's financial situation is noted in the past four years since a similar study was made, more than a third of the ministers surveyed cited "the financial problem" or "insufficient salary and/or expense allowance" as the major problem affecting their work as a minister.

Even more serious, in the minds of the ministers, was the matter of time. A full half of them listed "demands of time" as the chief problem they encounter.

Ranking third behind these two basic problems was lack of parishioners' interest in Bible study and religious fundamentals. Nearly one-fifth of the ministers expressed concern in this area.

In specific questions relating to time problems, nearly two-thirds of the ministers replying to the 1962 survey said that administration takes too much of their time. At the same time nearly half of the ministers said that they do not get enough time for study and prayer.

A comparison of the 1958 and 1962 surveys reveals that the "administration takes too much time" problem has become worse.

It bothered 52.1 percent of the replying ministers in 1958 whereas it now troubles 63.3 percent of them.

Financing college education for their children appears to be the single most critical money problem facing the clergymen. Nearly 65 percent said this will be a serious

problem for them. Little difference in this regard was found among ministers earning less than \$5,000 a year and those earning more than \$5,000.

Another area of financial concern was that of housing after retirement. Eighty percent of the ministers said their churches had no provision for any. In reporting on living expenses, the ministers indicated some improvement in the past four years. They are now a problem for 39 percent of the ministers, compared with 44 in 1958.

Forty-eight percent of the replying ministers said their car allowances were inadequate or nonexistent. Nearly one-third (31.2 percent) said they have no allowance for car expenses.

Nearly half of the replying ministers (49.4 percent) said that they have inadequate allowance or no allowance for attending conferences. The percentage indicating no allowance at all for this purpose was 37 percent.

Five questions were asked about church office staff and church office equipment. More than half of the replying ministers said their church office staff is too small. This was true of ministers of congregations in all three budget categories — under \$15,000; between \$15,000 and \$29,000, and \$30,000 and over.

Church office equipment was rated as poor and inadequate by nearly half of the replying ministers. Less than a fourth said their church office equipment is good and efficient.

Navajos for peyote

NEEDLES, Calif. (EP)—Three Navajo Indians charged with possession of peyote have said they will fight the charges on the grounds that they violate the constitutional permissions for religious freedom.

The three—Dan dee Nez, 52, Jack Woody, 28, and Leon B. Anderson—were arrested by narcotics officers in a raid on a hogan west of here last April 28. Seized was a quantity of peyote, a stimulant drug derived from mescal, a variety of spineless cacti.

Christianity 'losing ground'

PHILADELPHIA (EP) — The president of Union Theological Seminary declared here that the upsurge of religion with "no parallel resurgence in morality" is a "disturbing, confounding contradiction."

Said Dr. Henry P. Van Dusen: "If the complex and illusive data could be plotted on a graph, it would show curves of religious vitality and of moral health moving in opposite directions."

Addressing heads of scores of colleges, universities and seminaries of many denominations at a convocation installing Dr. Edward G. Harris as dean of the Episcopal Philadelphia Divinity School, Dr. Van Dusen declared that in the face of increases in church membership attendance and giving, in student enrollment at seminaries and in religious or pseudo-religious books, "Christianity is not even holding its own."

"It is losing ground," he continued. "Thus far, the return to religion has produced no corresponding moral fruitage. It raises the question as to the quality and worth of religion."

And he warned that "either there will be a moral revival flowering from a religious revival, or the latter will fritter into futility. And our final state will be a religious sterility to match the moral anarchy."

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