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Arkansas Baptist State Convention

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*Arkansas Baptist*

newsmagazine

AUGUST 16, 1962

**The Monroe tragedy (See page 4)**

## Wynne Baptist Church

IT WAS my privilege to preach in the First Baptist Church, Wynne, recently in the absence of the pastor,



DR. DOUGLAS

but the income is up about 80 percent.

The spirit and attitude of the people bespeak progress. The auditorium Sunday morning had people sitting on the front pews and the balcony was filled. There was the largest percentage of youth in the worship services that I have seen in any church in recent years.

But the amazing thing about it all is that the church has not lost any of its zeal to reach and minister to people. There were eight additions to the church, and one could feel the presence of the Holy Spirit.

This idea that some have, that if a church spends much time enlisting and growing stewards it will hurt evangelism and church attendance and the entire ministry of the church, cannot be verified by facts. We challenge anyone to study the churches that have gone all out in this matter of growing stewards to prove that the church has failed to evangelize.

The more I see and know about Baptists' strong points and weaknesses, the more I realize that our hardshell background has carried over into this modern day. What other reason can one

(Continued on page 18)

Brother R. B. Crotts. The church used the Forward Program of Church Finance last year and I was anxious to see how the church is progressing.

For the first ten months of this year the cash receipts are almost double that of the same period last year. We did not figure the percentage,

but the income is up about 80 percent. The spirit and attitude of the people bespeak progress. The auditorium Sunday morning had people sitting on the front pews and the balcony was filled. There was the largest percentage of youth in the worship services that I have seen in any church in recent years.

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## 'I thought you were a Christian'

By B. G. HICKEM

Pastor, First Church, Crossett

IT was a scorching, dusty day in an ordinary Army camp when I had learned that my pay records had been misplaced and I would have to report to the finance office to draw partial pay. Now, who in the world would have thought that an Army chaplain would find himself in this predicament? But, sure enough, it had really happened, and, being like most Army chaplains, I needed my pay, and every cent of it, before I could leave the post, or at least I thought I did.

Walking into the finance office, I stated my business to one of the tellers. I was promptly told to take a seat and wait, for the finance office happens to be one of the few places in the Army where you are not even allowed to pull your "spiritual rank," much less your military rank. So, there I sat with several others who had been taken by the same quirk of circumstances.

Now a chaplain who has just left a field of tanks in fatigues is certainly not the most sought-after man to attend a gentle tea given for a pleasant summer afternoon. I must have had dust caked on me an inch thick (ministerially speaking), and most places it had been turned to mud by the perspiration that was oozing from my frustrated brow at that very uncomfortable moment.

After sullenly sitting there for a few moments I spoke to the man sitting next to me and asked if he, too, had come to receive partial pay. In most cases those who are here have had some difficulty in their immediate family. Therefore, I simply asked, "What difficulty caused your delay in pay?" He answered, "My wife had a serious illness and I had to go home and make arrangements for the care of my wife and children. That's the reason my pay records have become confused, sir."

By this time I noticed that his eyes had filled with tears and there was a deep grief in his soul.

Forgetting everything else but this young man, I said to him, "At a time like this it certainly means a lot to be a Christian, doesn't it?" and he replied, "Sir, I am not a Christian."

Carefully I inquired if he would like for me to tell him how to become a Christian. His reply was, "Yes, sir, I would like very much to know how to become a Christian."

After a few moments of talking about the simple plan of salvation I asked if he would like to take my hand as a token of his willingness to take Christ as Saviour. His response was comparable to a soldier that answered the Apostle Paul centuries ago in a Philippian jail.

We bowed together right there in that place, with both of us praying, his being a prayer of repentance by acceptance of Jesus Christ as Lord and Saviour, and my praying for him as he prayed. The beautiful miracle of salvation took place in his heart and the tears of sorrow turned to tears of joy.

It was then that he looked at me for the first time and realized that he had been talking to an Army chaplain. I shall never forget his words as he said, "Well, I'll be, Captain, you are a chaplain. I thought you were a Christian."

This experience has brought to my heart many applications, but it has impressed me once again that what the world is really looking for is a Christian—not a chaplain, a preacher, a priest or a "Holy Joe," but a real Christian.

It made me pray in my heart, "Dear Lord, help me so to live and speak that everyone will know I am a Christian."

**ARKANSAS**

*Baptist*

NEWSMAGAZINE

ARKANSAS'S  
LARGEST  
RELIGIOUS  
WEEKLY

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

AUGUST 16, 1962

VOLUME 61, NUMBER 32

# New Ouachita building approved

**ARKADELPHIA**—Approval for Ouachita College to start construction as soon as possible of a new physical education building was voted by the board of trustees at its quarterly meeting here Friday.

Dr. Ralph A. Phelps, Jr., OBC president, said the new building will be constructed on a pay-as-you-go basis, similar to the method for the recently-completed \$250,000 J. S. Berry Chapel and Classroom building.

Gifts from alumni and supporters of the college will be solicited to pay for the proposed structure.

"We believe we can get a major part of the building, the playing area, constructed fairly soon," Dr. Phelps said.

The trustees also voted to ask approval from the Arkansas Baptist State Convention at its annual meeting in November for Ouachita to borrow \$650,000 to

build new dormitories, one for men and one for women.

The board also discussed plans for the opening of the extension center in Camden in September.

Dr. Phelps said about 100 students are expected to enroll for extension courses.

After the meeting, the board attended summer commencement exercises at First Church. Rev Emil Williams, pastor of the First Church, Russellville, addressed the record 56 summer graduates.

Those graduating with honors were Alice Reaves of Little Rock, summa cum laude; Frances Horne of Sparkman, Shirley Johnson of Helena, Susan McClelland of Buckville (Garland County) and Mary Stanton of Little Rock, magna cum laude, and Lela Ann Elledge of Arkadelphia, Judy Overton Nall of Gould and Francis Schimming of Amity, cum laude.

## Letters to the editor

### From Missionary Loyce Nelson

SO MANY of you have written assuring us of your love and prayers. Unless you have had a similar experience you cannot know just how much these letters have meant to us, just how much they have strengthened us. One verse of Scripture that has come to my mind many times is ". . . Him that is able to do exceeding abundantly above all that we ask or think . . ." Eph. 3:20. Our prayer during these days goes something like this: "Oh, God, use this experience that has come to Thy servants to glorify Thy name. Also, Lord, heal me and restore me to my labors, and all the glory will go to Thee. Thy will be done."

It is hard to know just how I am doing. We arrived in Dallas on June 23, and I went straight from the airport to the hospital. During the two weeks I was there I received X-ray treatment for excessive swelling under my arm. The severe pain was relieved within a few days.

I also received four injections of mustard-nitrogen solution, a comprehensive treatment that touches all the affected lymph nodes. These made me so sick that at the time I began to feel that the

treatment was worse than the disease. There was a favorable response to these injections, and I began to feel much better.

But, then, after a few days, excessive swelling recurred in my groin, I began to have a little fever and felt pretty bad. So now I am taking X-ray treatment on this area, and again the response is favorable.

Several of the lymph nodes are swollen a bit; so I expect the doctor to try some other remedy that will reach all of these. I understand that there are several possible treatments, one which often causes all the hair to fall out.

The doctor has now told us that he will want me here for at least a year

## BULLETIN:

DR. H. H. HOBBS, president of Southern Baptist Convention, has called a meeting of the Subcommittee to Study Baptist Faith And Message. It will convene at Gulfshore Assembly at Pass Christian, Miss., Aug. 29-30. At this meeting, the subcommittee will begin its study and work toward a preliminary draft of a statement to be taken later to the full Convention Committee. Dr. Hobbs asks that Southern Baptists pray for this committee as it meets at Gulfshore.—(BP)

## The Cover



Luoma Photo

### Ripe for harvest

CORN is America's most important crop. It is grown on a larger acreage than any other crop and has a value greater than that of wheat, oats, barley, rye and rice combined. It is important not only from an economic standpoint but also because it probably originated in the western hemisphere and has been intimately tied up with the development both of the United States and the entire hemisphere. (The Encyclopedia Americana, Vol. 7)

for observation and treatment. We had hoped to return to Japan much sooner but are content to leave this in the Lord's hands. Since I will have to go quite often to the hospital for tests, we are expecting to rent a house in Dallas, probably in the next two or three weeks, which will get us settled in time for the beginning of school.

I am feeling much better again and have accepted invitations to speak the first three Sundays in August. As my condition and the doctor permit, I do plan to accept limited responsibilities. I know you will continue to pray for us.—Loyce Nelson, Box 315, Garland, Tex. (More letters on pages 5 and 16)

## The Monroe tragedy

**T**HE world is rocked by an over-dose of sleeping pills. For the bell that tolls for the passing of actress Marilyn Monroe is a bell heard round the world.

There is something especially tragic about a life that is phenomenally outstanding in certain areas and utterly destitute in others. It is especially saddening to see a person soar to the heights and then plummet to the depths. Jon Kennedy, artist on the staff of the *Arkansas Democrat*, in his cartoon, "The One She Couldn't Open . . .," reproduced here with Mr. Kennedy's permission, paints the pathetic picture. The Hollywood doors of Fame, Wealth, and Critical Acclaim have all opened to Miss Monroe. But the one door above all others she had wanted to enter—the door of Personal Happiness—remains locked. Nor would it yield to any key she held or to her knock.

Said Billy Graham of Miss Monroe: "All that she sought she could have found in Christ."

### The Monroe 'sermon'

The life Marilyn lived and the death she died is a sermon that will go on ringing in the ears of the world for a long time. Some will see in her life a re-run of an ageless "show" titled "The Rich Young Ruler," in which the leading "Actor" says to a talented, wealthy but unhappy young man: "One thing thou lackest!" Others may see the Monroe tragedy as a flesh-and-blood emphasis on the warning words of Jesus: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mt. 16:26).

There is something in Marilyn's death strangely akin to the death of Samson, of whom it is said: ". . . the dead which he slew at his death were more than they which he slew in his life" (Judges 16:30). Surely Marilyn was not alone in the house she pulled down upon herself.

### Sharing the tragedy

Certainly the "lords" of the movie industry did not escape. For they are the ones who "made"

Marilyn. But in their "making" there was a tragic unmaking. They gave her all that money could buy, but what she needed above all they had not to give. When she tried to tell them she was sick, they could not believe her. Hadn't they given her EVERYTHING!

### Lest we forget

But we Christians were there, too. For a little of everyone of us died when Marilyn died. We possess what Marilyn yearned for but never had—real peace of mind, personal joy, abundant life. And the One by whose grace we have these priceless possessions has called us to share this wealth with everybody. Why and how did we fail to reach Marilyn with our good news? Did we start too late? During those long and lonely years she was a destitute orphan, did nobody tell her about Jesus and his love for her? Did anybody tell her about Jesus in those last, frustrated days of her life, when she spoke so forthrightly about her need for something the world could not give?

Marilyn is gone. Let us not forget her. For there are other Marylins—living next door, down the street, across the tracks, around the world. We must not fail these!

### The One She Couldn't Open . . .



Courtesy of ARKANSAS DEMOCRAT  
ARKANSAS BAPTIST

THE PEOPLE SPEAK

WHEN you read these words, ye scribe will be on vacation, the Lord willing. You will be glad to know that I have lined up two very interesting and well qualified supply writers to do my editorial page and this column for the week I am away. Since we have to work several days ahead of publication date, the guest writing will appear in our issue of Aug. 23.



ERWIN L. Accepting the assignment to do the Editorial page is a former editor of the Arkansas Baptist, Dr. Lewis A. Myers, who left the editor's chair about 17 years ago to serve as a chaplain in World War II. Following the war, Dr. Myers returned to Hot Springs for a brief time before going to Missouri to edit The Word and Way, weekly publication of Missouri Baptists. From that position he moved to Albuquerque to become editor of The Baptist New Mexican, which position he held until his retirement, about two years ago. He is now working on a two-volume history of Baptists in New Mexico, to be published by the New Mexico Baptist State Convention.

I ran onto Dr. Myers unexpectedly as I spotted him in the congregation of Park Place Church, Hot Springs, when I was supplying there on a recent Sunday. Without getting permission from me, he and his wife and daughter had "invaded" Arkansas and had already been in Hot Springs for several weeks, I learned. In a visit with the Doctor at the cozy apartment he and his family have, at 225 Poplar Street, Hot Springs, I tried to talk him into pulling up whatever stakes he still has in Albuquerque and moving back to Arkansas on a permanent basis. I don't know yet how successful I was in this approach.

To do my "Personally Speaking" column is my own pastor, Dr. C. Gordon Bayless, of Central Church, North Little Rock. Dr. Bayless is preeminently qualified for this assignment, having lived in this troubled world more than half a century, and knowing the difference between daylight and dark. Dr. Bayless is one of the best preachers in the Southern Baptist Convention and an author and cornbread philosopher.

What my pastor will say in this space after such a glowing tribute remains to be seen. But I would remind him that I am reserving the right for a rebuttal, if such seems to be, as the doctors say, "indicated."

Now, dear readers, don't fall too hard for these supply writers. You see, I want my job back!

Erwin L. Lewis

Ministerial referral?

YOUR editorial of July 26, "Pastorate-less Preachers," is a situation brought to light which needs immediate attention. I am in full agreement with the letter you received, stating that "it is foolish to put the millions of dollars we do put into seminaries and then let the large number of trained men return to secular work."

We preach missions, and missionaries walk the aisles; we preach special services, and your people surrender to the music ministry or some other branch of Christian work. Once we have succeeded in convincing them that they can be used in the Lord's service and they surrender to follow Him, we begin to preach preparation.

The walls of our colleges are beginning to bulge, and many of these students are Baptist young people who have surrendered to follow the bidding of God. But tragedy of tragedies is when these people graduate from an institution of higher learning only to find there is no place of service. And to the amazement of many, this is really happening.

A music professor of Arkansas State College told me recently of one of our Baptist boys in just such a predicament. This boy graduated from Arkansas State as a music major and went on to get his seminary education. Upon graduation from seminary, he returned, discouraged, to his music professor at Arkansas State in search of an opening "anywhere" he could find a job in the music field. I cannot think of a greater slam on Christian education than to have our graduates greeted with the "No Vacancy" sign after years of sweat and toil in the classroom.

Baptist leaders need to wake up! It seems to me that we are playing our own losing game in many ways, and the failure to utilize our God-given talent for His glory is certainly one of these ways. I suggest we include more emphasis upon talent utilization in our preaching of the "30,000 Movement." It seems almost inconceivable that Southern Baptists could have people looking for work.

The Cooperative Program has served well the dispersing of our monetary stewardship to its greatest use. What would be wrong with the Department of Evangelism establishing an Office of Ministerial Referral? This would not be a placement bureau, but simply an office of recommendation or referral which would endeavour to prevent any stale manpower by keeping the churches informed as to availabilities. Sure, it would cost the price of another department head's salary and possibly the salary of another secretary, but it would stop much of the secular drain on our seminaries. It would be like adding another classroom to the church.

Someone is sure to kick against such a suggestion and call it an unscriptural idea. But how does the average church make the first contact with a prospective pastor? I am in my fourth pastorate, and someone recommended me to all four of them. We may conclude, therefore, that God can work through the ministry of recommendation and referral. If He cannot, then a great number of Southern Baptist pastoral callings are wholly man-made. Are these suggestions worth a second thought?—Dorsey L. Crow, Pastor, Mt. Zion Baptist Church, Route 3, Paragould

'Pastorate-less preachers'

REGARDING your editorial "pastorate-less Preachers" . . .

We cannot "require" our churches to do anything. Each local congregation being a democracy, anything smacking of ecclesiastical authority will (I hope) always be rejected by Baptists. Neither can we, as a denomination, require our God-called preachers to adhere to any set of rules regarding their freedom to preach.

We can authorize an agency or department to set up a directory for unemployed preachers. Invite all unemployed preachers to fill out a form and file it with this agency containing all the information which churches will want to know about him—plus the area he could serve the best. (Unemployed preachers generally are tied to secular jobs for their livelihood—and many Arkansas pastors have to supplement their income by working, which would make this item important.)

Then we can publicize this service long enough for it to catch hold, inviting the churches over the state to use this service and avail themselves of this information.

An unemployed preacher automatically becomes a gazing-stock attending another church. Yet, there are no accepted ways for him to let everyone know about his availability and qualifications without appearing to advertise. Sadly enough, the less-eloquent, less-beaming preachers are the ones few pastors care to recommend or to extend a helping hand.

This might not solve the situation but it would be heartening to the preacher to know that the information about himself was readily available to every church in the state. A church-less preacher is the most miserable man with which you ever hope to live. I know—A Preacher's Wife

(Continued on page 16)

## The stewardship of youth

By MRS. J. H. STREET

*"It is more important to listen to questions than to answer them.*

*"To listen with full intent, with full openness, with a genuine desire to understand not the question only, but the question behind the question, and to be at one with the questioner—this is an engagement very difficult."*

—William B. J. Martin

JUST such a "difficult" and challenging "engagement" was mine recently with perhaps two hundred teenagers in their Central Associational Youth Rally, meeting at Springlake assembly grounds, Lonsdale.

There to enter into the evening's experiences with them were their pastors, educational and youth directors, and their church organizational leaders.

These thoughts kept recurring on my drive home from Lonsdale, after the rally that Saturday night.

There is hope for this old world so long as 175 to 200 teenagers, from one association, will choose to attend a meeting planned to promote Christ's way of life in preference to the glamorous, commercial entertainment designed to lure them into self-indulgent excitement.

The outlook is encouraging when pastors and church staff members will invest above-and-beyond energies and personalities in concerted efforts to meet the needs of today's young people.

There is good promise for the quality of tomorrow's living when, with eager response and honest seeking, youth will ask and participate in discussion of the evening's sheaf of questions, destined now to be translated, from time to time, into copy for "Courtship, Marriage and the Home" columns.

Homes and churches face the inescapable duty to provide equip-

ment, atmosphere, and activities to channel into Christ's service the amazing power implanted within our youth.

A few days ago we felt the impact of one church's effective answer to this challenge.

A choice Baptist family, including a lovely teenage daughter, moved into our neighborhood. Visiting there, soon after their arrival, we learned of an alert youth director who, accompanied by a group of his young people, had been into the home already. They were there to welcome that teenage daughter and warmly invite the family to become a part of their church life.

All commendation is due any youth director who makes church visitation a thrilling adventure for his young people.

Another neighboring church has developed an excellent plan for promoting the after-church fellowship hour. Specific families are given the opportunity to have definite parts in the scheme, worked out for one to three-month periods in advance. Mimeographed sheets are mailed to those families who accept the privilege, listing the persons responsible on each Sunday night.

The responsibilities include a home for the gathering, refreshments to be brought to the fellowship home, entertainment, transportation, and chairs. It is not unusual for them to have fifty young

people for the fun, food, and the devotional period. Very few homes can seat fifty people, but there is always somebody ready to move chairs from and to the church.

Dr. Clovis G. Chappell (*Home Folks*) reminds his readers that if we are to save our youth from the dangers that beset them, we must offer a positive remedy. The only way we can overcome a great tide of evil, Dr. Chappell says, is to roll against it a great tide of good. To save them from obscene laughter, we must help them to laughter that is clean and wholesome. The building of this great tide of good, the providing of laughter that is clean and wholesome requires the all-out effort of both homes and churches.

Youth rallies and Sunday evening fellowships, along with our camps and assemblies, offer excellent opportunities for the laying of foundations for Christian courtship, marriage and homemaking. The informality of group discussion encourages young people to bring out into the open and seek right answers to the questions and problems that are theirs to face, decide, and solve.

It is not easy to channel our young people into the "road that leads to life" for it is "both narrow and close" (Moffatt). But those homes and those churches that are faithful in their stewardship of youth will find the reward great and eternal.

*Arise, O youth of God!  
Have done with lesser things;  
Give heart and soul and mind and strength  
To serve the King of kings.*

*Arise, O youth of God!  
The church for you doth wait;  
Her strength shall make your spirit strong;  
Her service make you great.*

Think young!

*Rosalind Street*

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

## INSPIRATION

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

**T**HE word "inspiration" comes from two Latin words "in" and "spirare," to breathe. It means that which is breathed in. In the religious sense it is directly related to revelation. It refers to the divine *in breathing* whereby God imparted His revealed truth through human messengers to be declared and inscribed to other men. Thus the Holy Scriptures are the inspired Word of God.

The English word "inspiration" appears only twice in the King James Version (Job 32:8; II Tim. 3:16). In the former it properly means "breath of the Almighty." In the latter it means literally "God-breathed." Thus Paul says, "All scripture is God-breathed."

This inbreathing of divine truth is by the Holy Spirit. Peter says, "... holy men of God spake as they were moved by the Holy Ghost [Spirit]" (II Pet. 1:21). The passive verb as here rendered "moved" means to be carried or borne along as passengers on a ship (Acts 27:15, 17). Thayer's Lexicon notes on II Peter 1:21, "of the mind, to be moved inwardly, prompted." Thus holy men, moved inwardly, were borne along by the Holy Spirit.

The inspiration of the Scriptures is shown elsewhere by such words as "Thus saith God the Lord" (Isa. 42:5; cf. 54:6,8; Haggai 2:4; Zech. 2:9; 7:13). Paul claims to speak by inspiration (I Cor. 2:10ff., Gal. 1:11ff). The Revelation is a vision given by the Lord (1:1ff). Repeatedly the Bible claims divine inspiration.

Various theories are held as to the method of divine inspiration.

The two principal ones are called the verbal and the dynamic. The former regards the human means as an instrument through which the Holy Spirit gave His exact words as found in the original

manuscripts. The latter regards the method as the Holy Spirit inspiring the thought, leaving the human instrument free to choose his own words, with the Holy Spirit guarding him from error (cf. Luke 1:1-3). Both positions hold to the inerrancy of the Scriptures.

Doctor E. Y. Mullins points out a third position: "the experiential and practical method . . . concerned with the result [more than] the process of inspiration." Upon the "result" there is general agreement that the Bible is the inspired Word of God.



DR. HOBBS



## Parents and anger and wrath

**B**ETWEEN anger and wrath there is a difference. That was the essence of what this neighbor lady said so long ago. I was then maybe twelve years old.

She had been counseling me to obey my parents. Then I indulged in an abortive attempt to let her know that I knew something about the Bible too.

"Yes," I said, "but the Bible says that parents ought not to make their children angry." Of course, I had in mind Col. 3:21 where this sort of thing is said. (Since then I have learned that the better texts do not so read.)

"What it means," she replied, "is that parents should not provoke their children to wrath. There is a difference." As for that matter, Eph. 6:4 says precisely that.

More than twenty years passed before I knew from the Greek New Testament how right she was. Yet without such knowledge she had sensed that there is a difference between anger and wrath.

The former is temporal, transitory, superficial. The latter is

deepseated and permanently destructive. Anger arises out of agitation, wrath from exasperation. Wrath is related to what the psychologists today call frustration. Very likely parents cannot escape making their children angry at times. The thing to avoid is exasperation which produces frustration, that is, wrath.

On a recent television program a young aristocrat had just been exposed as a murderer. His dotting mother scathingly inquired as to how he could have thus embarrassed *her* and tarnished her name in the community.

The young man replied: "Why should you be so shocked by murder, Mother? You murdered us all [the children] one by one. You tried to resurrect yourself in every one of us. Every time a one of us got a spark of life you killed it."

Had she, perhaps, provoked her son to wrath? If so, then this is the sort of thing Paul had in mind in Col. 3:21 and Eph. 6:4. The danger is not anger but wrath. And there's a tremendous difference between the two.

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# Arkansas All Over



*THIS photograph of Westside Chapel, Warren, indicates the growth of the mission since it was organized last October under the sponsorship of Warren's Immanuel Church. On the extreme left is Sunday School Superintendent Bill Rowell. On the extreme right is Rev. Don Williams, superintendent of missions for Bartholomew Association, who served the mission as its first pastor.*

## New mission established

WESTSIDE Chapel, mission of Immanuel Church, Warren, which was begun last October, now has 53 members and a Sunday School enrollment of 99. Record attendance so far is 93.

The Chapel meets in an abandoned grocery store in a very good location in the center of an area of Warren, with many possibilities, reports Rev. Bob Rose, Ouachita senior recently called as pastor. The store building used for the auditorium will seat 100 people and there are two rooms for classes. Other classes are held in homes near the Chapel building.

The sponsoring church sent out 25 members to staff and begin this new work. Bill Rowell went as Sunday School superintendent and Mrs. Don Williams has served as Training Union director. Three deacons, Rufus Sanders, Henry Bradford and John Herring, went with the group to start the Chapel.

Rev. Don Williams, superintendent

of missions for Bartholomew Association, served as pastor for the first six months and preached for a revival meeting the first week in October.

Cravon Herring, of the sponsoring church, is chairman of the Missions Committee. Rev. Dean E. Newberry, Jr., is pastor of Immanuel Church.

The State Missions Department is assisting in the new mission by supplementing the pastor's salary. Dr. C. W. Caldwell meets with the Committee in an advisory capacity as they seek a suitable site for a permanent building.

## Dumas licensed

UNION Church, El Dorado, recently licensed Michael Wallace Dumas, 18, to preach. The youth was graduated last spring from El Dorado High School, where he received an award for outstanding leadership and moral excellence. He will be a freshman this fall at Ouachita College.



MR. DUMAS  
ita College.

## New Arkansas Baptist subscribers

Church	Association	Pastor
New budget after one month free trial:		
Millcreek Church, Hot Springs	Central	Roy L. Geo
Pleasant Grove, McCrory	Calvary	R. V. Gean

# Ouachita grid prospects bright

WITH 16 out of 20 lettermen returning, Coach R. D. (Rab) Rodgers is predicting a season similar to last year for the Ouachita College Tigers. Last year the Tigers finished with a 4-4-1 record, their best since 1953, and stunned previously unbeaten, untied Arkansas Tech with a 6-6 deadlock at Russellville.

Leading the returning lettermen will be two all-Arkansas Intercollegiate Conference performers: Roy Rowe and Robert McGlothlin.

Three men who lettered four years each were lost by graduation last year: James Wilkins, 190-pound guard from Searcy and an *Arkansas Gazette* pick for the all-AIC first team; Tommy Murphree, 175-pound halfback and quarterback from El Dorado, who led the league in passing, his sophomore year; and George Nicholds, 175-pound guard from North Little Rock.

The Tigers should be especially strong at fullback and at tackle. In addition to McGlothlin, Ouachita will have letterman fullbacks in Charles Jackson, 190-pound senior from Morrilton, and Thomas Taylor, 220-pound sophomore from Watson Chapel.

Tackle lettermen include Bill Baldrige, 230-pound senior from North Little Rock; John Kitchens, 220-pound junior from Pine Bluff; Don Puckett, 200-pound junior from Pine Bluff; and Charles Nix, 210-pound junior from Benton. Carrol Diffie is a 210-pound sophomore squadman from Bismarck, while Mitchell Rogers, 200-pound sophomore from Rogers, would have lettered at tackle last year except for an injury.

Lack of depth may show in the guard position, with George Jones, 190-pound junior from Pine Bluff, the only returning letterman. Rodgers will probably shift George Dykes, a sophomore center who played fullback in high school at El Dorado, to a guard position.

Frankie Francis, 160-pound senior from Hot Springs, is the only seasoned halfback on offense. Doyne Davis, 150-pound senior from Little Rock, has been used mainly on defense. Gary Malesky,

a 150-pound speedster from San Antonio who lettered in 1960 but who did not play last year, may return this year, while Paul Rogers, 152-pound sophomore squadman from Carlisle, and Ronnie Elia, 180-pound junior squadman from El Dorado, are back to bolster the squad.

Bill Richardson, a 175-pound senior who transferred from a Mississippi junior college last year, will be back to add punch to the Tiger backfield. He throws the long or short pass and may be used more in a running role next year.

El Dorado is again expected to furnish the top ends, with James Jackson, 180-pound junior, and Terry Young, 195-pound junior, both returning lettermen. Bill Jordan, a 175-pound sophomore from Morrilton, was showing vast improvement at the end of the season and may step into a starting role.

Rodgers is counting on approximately 10 freshmen to add depth to his squad, but isn't releasing their names as yet. He has announced the signing of John Estes, 190-pound quarterback from Arkadelphia.

The Ouachita schedule is as follows:

Sept. 21—Mississippi College, Arkadelphia.

Sept. 29—Arkansas State Teachers, there.

Oct. 6—Harding College, Arkadelphia.

Oct. 13—Arkansas A&M, there.

Oct. 20—Austin College, Arkadelphia.

Oct. 27—College of the Ozarks, there.

Nov. 3—Southern State, Arkadelphia.

Nov. 10—Arkansas Tech, Arkadelphia.

Nov. 17—Millsaps, there.

## VBS report

INGRAM Blvd. Church, West Memphis, reports an enrollment of 244, 16 professions of faith and 19 dedications in a recent Vacation Bible School. The school was recognized as standard. Mrs. Bill Garey was principal. Pastor is Rev. E. T. Smith.



DR. MUSE

## Physician signs for Beirut tour

DR. JERRY L. Muse, of Erlanger Hospital, Chattanooga, Tenn., has signed up for the Arkansas Baptist State Convention tour next July to Beirut, Lebanon, for the Sixth Baptist Youth World Conference, and for a tour of the Holy Land and Europe.

Dr. Muse, who is from Piggott, was graduated from Arkansas Medical College last spring and is serving as an intern at Erlanger Hospital, Chattanooga.

During his college days, Dr. Muse was active in Baptist Student Union work. He was a summer missionary to Hawaii in 1956, served as BSU president one year at TCU, and another year, at Arkansas Medical College. He is a former youth director for First Church, North Little Rock.

The Arkansas tour is directed by Dr. Erwin L. McDonald, editor of the *Arkansas Baptist*, and Dr. Tom Logue, secretary of the Baptist Student Union department of the Arkansas Baptist State Convention.

## Homecoming at Bigelow

FIRST Church, Bigelow, and its pastor, Refus Caldwell, have issued an invitation to "everyone" to a Homecoming Aug. 19. There will be all-day services with dinner at the church.



MR. MILLER

**L. G. Miller dies**

REV. Leander Glen Miller, 72, retired Baptist pastor, of Benton, died Aug. 6, in a Little Rock hospital.

Pastorates of Mr. Miller included Fisher Street, Jonesboro; New Liberty, near Blytheville; and Bethany, North Little Rock, where he was serving when he retired from the pastorate, in 1956.

Mr. Miller served for some time as moderator of Mount Zion and of Mississippi County associations.

Mrs. Miller is the former Miss Maude Bailey. She and Mr. Miller observed their 50th wedding anniversary with an open house on Sunday, July 23, of last year.

Besides Mrs. Miller, survivors include three daughters, Mrs. M. R. Hughes, Jonesboro; Mrs. J. L. Cantrell, Little Rock; and Mrs. Chester C. Jones, Conway; and three sisters, Mrs. Tom Beale, Mrs. Delno Wooley, and Mrs. Olin Mitchell, all of Ponca City, Okla.

Funeral services were held Aug. 8, at First Church, Benton, with Dr. B. K. Selph, Dr. C. Z. Holland and Rev. D. H. Green in charge.

**Revivals**

FIRST Church, Bigelow, Refus Caldwell, pastor; 10-day meeting beginning Aug. 20 with Van C. Booth, Walnut Ridge, evangelist.

**Buckner Association**

Ford F. Gauntt, Missionary

MELVIN Kelley, pastor at Long Ridge Church, was ordained at Cauthron Baptist Church Sunday, Aug. 5.

Ford F. Gauntt served as moderator and Porter Black as clerk. Examination of the candidate was by Harmon Allen, ordination prayer by Riley Kelley, presentation of the Bible by Perry Babb. Ernest Baker preached the ordination sermon.

TRAINING Union Advancement Week began Aug. 6 with 72 present. Our faculty: general officers and adults, R. V. Haygood; Intermediate leadership, Mrs. Rugh Tolleson; Junior leadership, Mrs. F. F. Hicks; Nursery-Beginner-Primary leadership, Mrs. Charles Davis; Intermediates, Rev. Ernest Hogan; Juniors, Richard Lanman; Primary children, Mrs. Ernest Hogan; Beginner children, Mrs. Cecil Armstrong and Nursery children, Mrs. Herman Dedmon.

**Old Union pastor**

OLD UNION Church, six miles east of El Dorado, has recently called Rev. Carter Tucker as pastor. Mr. Tucker, a native of Monticello, came to Union from Weinert, Tex., where he had served as pastor of First Church since 1956.

He is a graduate of Hardin-Simmons University and Southwestern Seminary. Mrs. Tucker is the former Pauline Lesley, of Okmulgee, Okla. They have two children, Paul, 5, and Lesley Susan, 3.

WALTER K. Ayers held a revival meeting at Central Church, Bald Knob. There were 23 decisions, three for baptism, and 20 rededications. Rev. Merideth E. Wilfong is pastor.

At a highly successful tent crusade in DeWitt, there were 160 rededications and 42 conversions. Religious leaders are raising money to purchase Evangelist Ayers a new tent. The gift will be used to hold city-wide revival meetings. The group has raised \$2,100.

**Robert Crockett ordained**

REV. Robert Crockett, pastor of Kingsland Church, was ordained to the full gospel ministry Sunday, July 22. Mr. Crockett has been pastor of Kingsland Church since December, 1961, and is a student at Ouachita College. He will be a junior this fall.



MR. CROCKETT Crockett of Parkin, and is married to the former Miss Annette Perkins of Vanndale.

The ordination council was composed of: Rev. Amos Greer, missionary of Harmony Association, moderator; N. W. Johnson, Kingsland Church, clerk; J. O. Sanders, Kingsland Church, presentation of the candidate; Rev. G. W. Smith, pastor of Forrest Park Church, interrogator.

The ordaining prayer was led by Rev. Harold Wilson, pastor of Wabbaseka Church. The presentation of the Bible in behalf of Kingsland Church was by Rev. J. S. Shaw, pastor of Tucker Chapel of South Side Church, Pine Bluff. The ordination message was by Rev. Cline Ellis, pastor of First Church, Fordyce. J. C. McClain of Fordyce pronounced the benediction.

**Ordains deacons**

RIDGECREST Church, Blytheville, recently ordained six new deacons: Luther Hodges, Wesley Green, Gerald Hancock, Jerry Mayfield, John Anderson, and James A. Carter.

Examination was by Rev. P. H. Jernigan, pastor of Ridgecrest. The charge was given by Rev. Lester Thompson, pastor of Cole Ridge Church, and the ordination sermon was by Rev. William Lyles, pastor of Armored Church. The ordination prayer was given by H. E. Van Cleve.

### Glynn McCalmans begin furlough

REV. and Mrs. C. Glynn McCalmans, Southern Baptist missionaries who are natives of Bradley, arrived in the States Aug. 1 for a year's furlough following their first term of service in Equatorial Brazil. They plan to make their furlough home in Bradley. Mrs. McCalmans is the former Sarah Jeanne Allen.

Mr. McCalmans leads in evangelism and church development in the state of Maranhao, Brazil, which is twice the size of Arkansas. He travels thousands of miles each year by airplane, bus, jeep, Model-A Ford, mule, and on foot. The state has only a few miles of paved roads.

But Mr. McCalmans says that the joys of working in this pioneer area more than make up for the hardships. He has zealous co-workers, like the 75 resident members of one church, who sponsor a day school, four missions, and several other preaching points located near and far. (Twenty other members of the church are away educating themselves for full-time Christian service).

The McCalmans live in Sao Luiz, capital of Maranhao. His primary responsibility is to begin and nurture Baptist churches in the interior, but during the furlough of another missionary he had added duties: directing the Baptist school and pastoring a church in Sao Luiz and serving as executive secretary of the state Baptist convention.

He also has been a member of seven committees, including the executive committee, of the Equatorial Brazil Baptist Mission (organization of Southern Baptist missionaries).

Mrs. McCalmans is the first missionary wife to serve on the Mission's executive committee. Most of her time, though, is spent "keeping the home going" for her three sons, Mark, Clyde, and Dave, while Mr. McCalmans is traveling in the interior.

Mr. and Mrs. McCalmans are graduates of Ouachita College, Arkansas, and he is a graduate of

Southern Seminary, Louisville, Ky. She attended the University of Colorado, Boulder, for two summers. At the time of his appointment to Brazil, Mr. McCalmans was pastor of First Church, Morrilton.

REV. and Mrs. William H. Berry, veteran Southern Baptist missionaries to Brazil now on furlough preceding retirement, are living in Memphis, Tenn., where their address is 50 S. Morrison.

Both are natives of Arkansas, he of Magazine and she, the former Olga Oliver, of Paris.

REV. and Mrs. Melvin K. Wasson, Southern Baptist missionaries who have been in the States on furlough, have returned to Nigeria, where their address is Baptist Hospital, Ogbomoso, Nigeria, West Africa. He is a native of Sedalia, Mo.; she is the former Lillian Strickland, of Nashville, Ark.



### Ground-breaking at Ridgeview, Fayetteville

CONSTRUCTION begins at Ridgeview Church, Fayetteville, with the work of this ground-breaking team: (Left to right, standing) Vernon Belote, chairman of deacons; Jamie Coleman, pastor; Chester House, Kenneth Garton and Cecil Jones, deacons; and (kneeling) Raymond Logue, Jack Masters and B. B. Bevill, deacons.

RIDGEVIEW Church, Fayetteville, broke ground recently for expansion of their present building. Additions to the building will include 14 additional class rooms, pastor's study, a modern kitchen and nursery, and almost double auditorium space. It will have central air conditioning.

Members of the Deacon Board in charge of construction are Ken Garton, Cecil Jones, B. B. Bevill, Chester House, Jack Masters, Raymond Logue and Vernon Belote, chairman.

Ridgeview was begun as a mission of First Church, Fayetteville, and became an independent church in February, 1961. They have enjoyed a fine growth, having received 42 by baptism, and 65 by letter since becoming a church. They have recently organized a Brotherhood and Royal Ambassador chapter. They recently completed a Vacation Bible School with 122 enrolled and average attendance of 117.—Jamie Coleman, Pastor.

# Teacher training at Ouachita

By CLAUDE SUMERLIN

**M**ANY of those who think of Ouachita College as merely a "preacher factory" are surprised to learn that those training for the ministry and related fields rank only third numerically at Ouachita. The largest number are those training to become teachers, with a January survey revealing that some 400 students at Ouachita plan to enter the teaching field.

Ample evidence of the rapid growth of the teacher education program at Ouachita since the establishment of the Division of Education in 1954 upon the recommendation of Dr. Ralph A. Phelps, Jr., president, is the increase in the number of student teachers. Whereas there were only five student teachers in the spring of 1955, there were 93 student teachers in the spring of 1962. Training acutely-needed teachers for service in the state of Arkansas and many other states in the nation is regarded by Ouachita as a service providing considerable satisfaction to a college grounded in moral and spiritual values and vitally interested in elevating educational standards.



*JUSTLYN Matlock instructs a class in French in the Arkadelphia Public Schools.*

Many had previously thought that teacher education, because it was vocationally oriented, should not be included in the curriculum of a liberal arts college. A survey made in 1953 of the occupations of Ouachita graduates, however, showed that as high as 40 per cent of a graduating class entered the teaching field. Virtually all of these were unprepared or ill-prepared to do a professional job in the classroom because they had not had professional training. In order to teach even temporarily, an emergency certificate had to be secured.

## Phelps recommends changes

**A**RMED with this information, President Phelps went before the college's board of trustees with strong recommendations concerning expansion of teacher education and a reorganization of the academic structure to place a great deal more emphasis upon this phase of the college's program. Included in his recommendation was the establishment of a separate Division of Education with several departments in it, instead of the school's having a single Department of Education and Psychology in a catch-all Vocations Division, as had been the case previously. The trustees enthusiastically endorsed the recommendations, and the administration and faculty have been steadily at work broadening and refining teacher education ever since.

For three years now Ouachita has been engaged in a self-survey and revision of her teacher education program. Dr. C. A. Yeoman, director of teacher education from 1954 until his retirement in the summer of 1961, headed the initial phase of the study, while the final report has been assembled by Dr. J. W. Cady, dean of faculty, and Dr. A. B. Wetherington, who replaced Dr. Yeoman as director of the teacher education program.

## Some revisions made

**A**MONG the recent changes concerning professional education is the change in 1958 from student teaching on the basis of half a day, with student teachers commuting, to a full-time experience, with student teachers living in the school community. Effective with the freshmen of 1961-62, all prospective teachers must meet established criteria for admission to the teacher education program and for approval to enter the student teaching block. Also, all prospective teachers must follow the established sequence for professional education which provides for the professional semester in the senior year. A Teacher Education Council was established in 1959.

A survey of the quality of students in the teacher education program indicates that the program enrolls and retains its fair share of academically talented students. A battery of entrance examinations are given to all new students. The 1961 tests showed that the IQs and achievement scores of those entering the teaching field were higher than those students entering with teaching no vocational objective.

## Division has strong faculty

**T**HE Division of Education now consists of four departments, each staffed with a strong, capable faculty. Eighty-two courses are offered by the four departments. Dr. Wetherington, chairman of the division, is well-known throughout the state and was assistant director of general extension for the Little Rock Center of the University of Arkansas during 1959-61, before coming to Ouachita. He holds an Ed.D. from North Texas University.

Thurman O. Watson, chairman of the department of elementary education, holds an M.A. in Education from the University of Kentucky and is working part time toward an Ed.D. He was director of music and education at Pulaski Heights Baptist Church, Little Rock, during 1956-60, before coming to Ouachita. He has done public school teaching and served as a grade school principal.

Heading the department of health and physical education is Bill Vining. He holds an M.A. from George Peabody College and did work on an Ed.D. degree during 1960-61 on a year's leave of absence. Employed at Ouachita since 1954, he has also proved a successful basketball coach, with his Tiger team winning the 1962 District 17 NAIA playoffs.

Dr. Maurice Hurley, chairman of the department of psychology, holds an Ed.D. degree from the University of Oklahoma and served as pastor of First Baptist Church, Tomball, Tex., during 1957-60, before coming to Ouachita. He is also dean of admissions and student affairs.



*DR. A. B. WETHERINGTON, director of teacher education at Ouachita, confers with two prospective student teachers, Frank Washburn, who plans to teach music, and Pat Hood, who plans to teach journalism.*


Dr. Glen Kelley is chairman of the department of secondary education. Holder of an Ed.D. degree from the University of Arkansas, Dr. Kelley came to Ouachita in 1961. He served as therapist for the Arkansas Vocational Rehabilitational Service during 1958-59.

### Beacon Lights of Baptist History

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

## Swedish Baptists

THE Baptist work in Sweden began as the result of a sailor's conversion in America.



Swedish sailor F. O. Nilsson was converted on a visit to a sailor's church in New York, 1834. Immediately he felt impressed to help his comrades know about Christ. For some time, he served as a missionary among German immigrants in New York Harbor. In 1839, he began laying plans to return home.

Religious conditions in Sweden were most unfavorable at that time; religious freedom was unknown. Religious movements which were not co-ordinated with the Established church were not

permitted, and followers of such movements were punished and even banished.

But Mr. Nilsson was appointed missionary of the Seamen Friend's Society of New York, and set out for his home port, Gotenburg, 1842. He was successful in this work and the British and Foreign Bible Society made him its agent to distribute Bible and religious tracts.

Missionary Nilsson did not become acquainted with Baptists until 1845. In that year another Swedish sailor, Capt. G. W. Schroeder, who had joined the First Baptist Mariner's church, New York, visited Gotenburg. He met Mr. Nilsson and discussed believer's baptism with him. After leaving Gotenburg, Capt. Schroeder continued to correspond with Nilsson on the subject of baptism until the latter became convinced it was his duty to be immersed.

But there was no one in Sweden at that time who could perform the act of baptism. Through Schroeder's letters, Nilsson had learned that there was a Baptist church at Hamburg, and he went

there, July, 1847, to be baptized. He studied the Baptists' principles closely, and after making his confession of faith before the congregation was immersed by J. C. Oncken in the Elbe river, Aug. 1, 1857.

Zealous in his new experience, Mr. Nilsson returned to Sweden and began witnessing to this fact. Soon, some relatives and close friends followed him and wanted baptism. This group made request of the church at Hamburg to send someone to administer baptism. The church sent A. P. Forster, who baptized four men and a woman, Sept. 21, 1848. That night this group formed the first Swedish Baptist Church and chose F. O. Nilsson its leader.

The Baptist faith was soon adopted by many others. In April of the following year, the church numbered 35 members. They needed one thing more—an ordained minister. Again, the Hamburg Baptists responded to the Swedish Baptists' requests by ordaining F. O. Nilsson to the gospel ministry, May 6, 1849.

By the BAPTIST PRESS



MR. BROWN

## Brown named secretary for military ministry

WILLIS A. Brown, New Orleans, has been named secretary of military personnel ministries in the chaplaincy division of the Home Mission Board of the Southern Baptist Convention. Brown, pastor, Calvary Baptist Church, New Orleans, for six years, assumed his new duties Aug. 1.

With the chaplaincy division, he will encourage churches to give spiritual preparation to and keep contact with their military related personnel and dependents throughout pre-induction, service and post-service experience.

He will also enlist churches near military centers to minister to military personnel and their dependents through a church-contact ministry.

Brown, a native of Pontotoc, Miss., was educated at Mississippi College in Clinton and at Southern Seminary, Louisville. At the seminary he received both the master's and doctor's degrees in theology.

## Off-to-College Day set for Aug. 26

NASHVILLE — Southern Baptist annual observance of Off-to-College Day is scheduled for Sunday, Aug. 26.

The theme, "Conformity or

Commitment?" emphasizes the dilemma every student faces daily as he lives for Jesus Christ or yields to campus pressures, according to Dr. David K. Alexander, Student department secretary.

"This is a problem not solved simply by profession, but only by daily obedience to the sovereign God and genuine concern for others on the campus," says Dr. Alexander.

The Board's student department has mailed a packet of Off-to-College materials to every pastor and minister of education in the Convention area.

The program outline in this year's materials is designed to point up the responsibility and opportunity every Christian student has to witness to Christ in the everyday activities of daily life on the campus, according to Bill Junker of the student department.

## New Orleans hospital lets contract

SOUTHERN Baptist Hospital's administrative committee has awarded R. P. Farnsworth and Co., Inc., the contract for the first three construction projects of the New Orleans hospital's \$8,950,000 expansion program.

The firm's low bid of \$2,228,500 includes the construction of a ramp parking garage for approximately 500 cars, a new laundry building and the renovation and enlargement of the hospital's power plant.

According to C. J. Briant, New Orleans, chairman of the hospital's administrative committee, the bid also included an alternate proposal for a heliport landing on top of the garage.

Construction was scheduled to begin immediately, with completion in approximately 400 calendar days, he said.

"The total cost for the first three construction projects will be \$2,425,000," added Briant.

The overall expansion program will take five to 10 years, depending on the availability of funds.

## Retired missionary dies

DR. JOHN Mein, 79, emeritus Southern Baptist missionary to Brazil, died Sunday, July 29, at Baptist Memorial Hospital, Jacksonville, Fla. He was a resident of Jacksonville, where his funeral was held Monday, July 30, in Avondale Baptist Church.

Dr. Mein served in Brazil for 39 years, his responsibilities being chiefly in educational and evangelistic work. Following retirement in 1953 he went to the Bahamas, where for three years he was an unofficial adviser to Bahamas Baptists.

He was founder of Alagoas Baptist College, in Maceio, Alagoas, Brazil, and of the Bahamas Baptist Bible Institute, Nassau.

It will include a hospital addition providing a net increase of 133 beds, an apartment building for interns and residents, and education and nurses residence building, and a chapel and chaplain's training facility.

Noting that the apartment building for interns and residents is the next project on the agenda, Briant said that plans and specifications are now being drawn.

"Several old buildings will be demolished to make way for the new construction," Briant said. "Total beds will be increased from 467 to 600 and the square footage of the hospital plant will be doubled."

Adding that the first three projects for which the contract has been awarded will be financed out of existing hospital resources, he said that the remainder of the program must be paid for by contributions, bequests, memorials and other gifts.

"No federal funds have been sought, nor will they be sought, in connection with the program," the chairman emphasized.

## Tribble answers board on controversial book

THE president of Wake Forest College has defended the Baptist school's director of communications for the novel he wrote: *The Education of Jonathan Beam*.

The controversial book, which some critics feel uses earthy language and parallels a time of tension among Baptists over on-campus dancing, was written by Russell Brantley.

To some, the fictitious "Convention College" in the novel imitates the actual setting of Wake Forest College in Winston-Salem, N. C.

President Harold W. Tribble made his statements on the novel to a meeting of the general board of the Baptist State Convention of North Carolina. The convention operates Wake Forest and several other colleges.

Speaking to the criticism of the book for its choice of words, Tribble said:

"We must keep in mind the point of view of the author. It is fiction; he is telling a story. This is not Russell's (Brantley's) language; it is the language of young people today."

"Wake Forest does not approve the language of this book," Tribble continued, "but there is a lot of realistic fiction being written today in this vein—using fictional stories in a life situation."

*The Education of Jonathan Beam* pictures the life of Beam, a country boy, as he encounters the struggles and pitfalls during his freshman year at make-believe "Convention College."

Among other "worldly indulgences," Jonathan learns to dance. The time is 1957. Coincidentally, this is the year the North Carolina convention ordered an end to on-campus dancing at Wake Forest College.

Trustees of the college, at a late April meeting, voted 16 to 4 not to take any action against Brantley for his authorship of the novel. Brantley, an alumnus and former newspaperman, has been with the college staff since 1953.

## Furman phases out Greek fraternities

FURMAN University trustees have decided to remove Greek letter social fraternities from the Baptist campus at Greenville, S.C., within three years.

By a vote of 11 to 10, the trustees ruled that fraternities will not be allowed to receive any more pledges. Thus, when this year's sophomores are graduated, the Greek letter societies will be no more.

The state Baptist convention has asked several times that social fraternities be barred from the Furman campus.

Last November the convention went a step further and directed all state Baptist colleges to amend their charters in order to ban student membership in Greek-letter societies, on- or off-campus.

The Furman trustees have not taken action on the charter amendment demand. Presumably it is hoped that the central demand of

the convention majorities has been met by the gradual phasing-out of the fraternities.

There has been strong feeling among the Furman trustees, leading laymen and some pastors, that the convention should avoid making specific policy rulings on its schools. Such matters should be left to the trustees elected by the convention, in this view.

However, the prevailing viewpoint at several recent convention sessions has been that the convention has the right and duty to decide such issues when a majority think a moral issue is at stake.

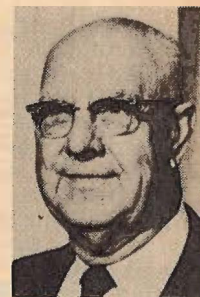
Some have predicted that the banning of fraternities will cause Furman to lose large gifts from individuals and foundations.

Others have pointed out that continued defiance of the expressed will of convention majorities would jeopardize Furman's full participation in a new capital needs program now being studied by state Baptist convention leaders.

# Middle of the Road

By J. I. COSSEY  
Walnut Ridge, Arkansas  
Field Representative

*Arkansas Baptist Newsmagazine*



MR. COSSEY

**TRUE FRIENDSHIP.** A friend is one who sticks to you even when he knows all about you. Proverbs 18:24: "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother."

"The only safe and sure way to destroy an enemy is to make him a friend."—Shoelather Faith.

A friend is the one who gets there first when you need help: he stays longer, too. You never have to ask a friend what side he is on: he is there to help you. A true friend is easily loved, because he is a friend.

"He alone has lost the art to live who cannot win new friends." —A. Weir Mitchell.

"Old friends are best. King James used to call for his old shoes; they were the easiest for his feet." — Selden.

"Friendship is the shadow of the evening, which strengthens with the setting sun of life."—La Fontaine.

"Friendship must be accompanied with virtue, and always lodged in great and generous minds."—Trap.

"That friendship will not continue to the end which is begun for an end."—Quarles.

"The loss of a friend is like that of a limb; time may heal the anguish of the wound, but the loss cannot be repaired."—Southy.



(Continued from page 5)

## 'Only the brave'

WE READ thoroughly each issue of Arkansas Baptist. We have been active in California Southern Baptist Churches and Convention since graduating from Ouachita in '43 and Southern Seminary in '47.

I would encourage as your suggestion to keeping on the job of called and trained pastors (under "Pastorate-less Preachers"):

Permit me to suggest that there are fields white unto harvest. We do not have over production of capable pastors; we may lack in distribution. As a pastor, my missionary, Dr. B. F. Todd, is crying for courageous missionary pastors. In our great population areas of Los Angeles and San Francisco Bay many are the needed fields. In the east and north central states the need must be equally great.

Paul in the New Testament made tents that he be free to preach without asking. Fred McCaully popularized the "Tent Maker" concept out West. Only the brave, adventurous, willing to sacrifice need to come.—John S. Ashcraft, Pastor, Harvard Terrace Baptist Church, Fresno, Calif.

## Hinsley appreciation

WE deeply appreciate your kind consideration of us on our 64th anniversary. I appreciated having you present in the service. I know you went to a lot of trouble to give us the recognition you did. We thank you. We have had letters and cards from many places. Please say to all we thank you for the letters and cards they have sent.—W. J. Hinsley, 902 Garland, Hot Springs

## 'Fair to readers'

IF the pastor from Tiptonville, Tenn., does not know you are a big "ELM" now, he never will. [Letters to Editor, issue of Aug. 2] You have always been so fair to all your readers, but I must say that you have gone beyond the bounds of being fair to print a letter so filled with malice and hatred.

So hats off to a big ELM and if you ever fall it will be so refreshing where you stood.—Signed, but name withheld.

## Liquor to teenagers

NEW YORK'S law which allows liquor sales to eighteen-year-old youths is a problem to citizens of all of the States.

Federal tax money is going to help pay for a \$12.6 million anti-delinquency program designed to tame tough teenagers on New York's Lower East Side. One of the highest crime rates exists in this section and all Americans are being forced to pay taxes to help curtail it. New York, however, continues to sell liquor to teen-agers, which certainly contributes to this unenviable record.

The use of alcoholic beverages has long been associated with many acts of criminal violence. New York is no exception. Why does not New York raise its drinking age to 21 to conform to the other states in the union. Such a move could reduce the juvenile delinquency rate. It would also reduce the profits of the liquor industry, which is fighting hard to continue sales to this large market provided by legal teen-age drinking.

Wherever you live, why not write to Governor Nelson Rockefeller at Albany, N. Y. Tell him that you are concerned about the youth of America not only who live and drink in his State, but about youth who come to his State and drink when the legal sale of such liquor would be refused them at home.

Governor Rockefeller has made up his mind on hundreds of subjects at home and abroad. However, it has been announced that he will not make his stand on this important subject known until Dec. 15, a few weeks safely beyond the New York gubernatorial election date. Your letter may help him to make up his mind immediately to use the potentially high moral influence of his office in behalf of the youth of America.—Samuel A. Jeanes, Pastor, First Baptist Church, Merchantville, N. J.

## Camping instructions

LAST week my two daughters, Suzanne and Kathy, went to G.A. Pow Wow at Siloam Springs.

After seeing them off on the bus I realized how my instructions must have seemed to two eager youngsters.

I wrote the enclosed poem following their departure. The P.S. was added after their return home.

### OFF TO CAMP

Be polite and please don't be rude,  
Always take time to chew your food.  
Wear your blouse tucked down in your skirt,

Don't call your sister "little squirt."

But go . . . and have a good time!  
Mind your counselor—pay attention,  
Don't you dare get a detention!

Check your bed before getting in,  
(A snake may make your bed his den.)

But go . . . and have a good time!  
Don't spend your money all at once,  
Talk decently—not like a dunce!  
Take care of your clothing—don't misplace.

When you are writing, don't erase.

But go . . . and have a good time!  
Take care of each other—don't fight!  
Remember, say your prayers each night.  
Please be careful when you whittle,  
And try not to say, "Oh, Fiddle!"

But go . . . and have a good time!  
P. S.

They rode the bus without mishap.  
When they were tired, they took a nap.  
They went swimming and didn't drown.  
They wore a smile instead of a frown.  
They were as nice as they could be . . .

And . . .  
They had a good time . . . in spite of me!—Peggy E. Vining, 6817 Gingerbread Lane, Little Rock

# The Bookshelf

The Education of Jonathan Beam, by Russell Brantley, Macmillan, 1962, \$2.95

IT is regrettable that the author of this book, himself a staff member of a Baptist university (Wake Forest), would follow in the train of dirty-worded "realists" to mar an otherwise wholesome satire on Baptist and religious life. As someone has pointed out in Brantley's defense, the dirty words are not those of the author but of the characters in the story he tells. But this will scarcely stand as justification, for Southern Baptists as a whole. And this means the author's purpose in writing the book—to reveal the holes in the armour of the unwitting bigot—will be to little avail. For few who need to read the book will read it.

TWO additional volumes in Baker's "Proclaiming the New Testament" series are just off the press: The Epistles to Timothy and Titus, by Paul F. Barackman, \$2.95, and The Epistles to the Galatians and the Ephesians, by Andrew W. Blackwood, Jr., \$3.50

The authors follow the pattern used in the preparation of other books in the series: 1. Historical Setting; 2. Expository Meaning; 3. Doctrinal Value; 4. Practical Aim; and 5. Homiletic Form.

Lincoln's Devotional, with introduction by Carl Sandburg, Channel Press, 1957, \$2.75

This is a reproduction of Abraham Lincoln's personal, signed copy of a "vestpocket" devotional. Here is new testimony to the depth of Lincoln's faith, new light in an area previously clouded by uncertainty. In his introduction, Mr. Sandburg knits together fact and conjecture about Lincoln's religious feelings. He helps us to visualize Abe carrying this little volume with him as he traveled the old Eighth Circuit.

Directional Signals on Campus, by Andrew M. Hall, LeRoi, 1962, \$1

Dr. Hall, pastor of First Church, Fayetteville, ministers to an average of 400 students from the University of Arkansas. The paperback volume is based on messages he delivered at Georgetown College, Georgetown, Ky., in 1958, and, as the title indicates, deals with student life, particularly with the theme of faith and salvation.

The book was first placed on sale at the Southern Baptist Convention, in San Francisco, and was available this summer at student retreats at Ridgecrest, N. C., and Glorieta, N. M.

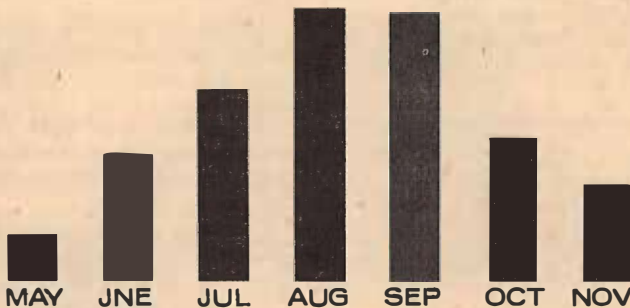
A native of Little Rock, Dr. Hall is a graduate of Ouachita College and of Southern Seminary, Louisville, Ky. He is married to the former Miss Harriet Grant, daughter of Mrs. J. R. Grant and the late Dr. Grant, president for many years of Ouachita College.

# Here's why your electric service bill jumps in summer:



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In fact, if you're a typical Arkansas family, you work Reddy Kilowatt much harder in summer than at any other time of the year. To prove it, check your latest bill against last February or March, for example. Yes, your bill goes up in summer, but not nearly as much as your use! That's because today Reddy is working for **LESS THAN HALF** what you paid him in the '30's.

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HELPING BUILD ARKANSAS

## COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

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

### Teaching and doing

**QUESTION:** The Sunday School class of which I am a member voted that the women of our class age who are teaching in other departments of our Sunday School should be "honorary" members of our class and attend class meetings. We have 16 former



**DR. HUDSON** members who teach from the nursery through the intermediate departments. Our teacher refused to let them participate, and said they would try to run our class. Our hearts are broken. The teacher says that she is just being a Southern Baptist. What do we do?

**ANSWER:** There are legalists in most churches who try to turn good methods into ironclad laws. If this is all that is wrong with your teacher I would mend my heart right quickly and get down to work.

Baptists, Southern or any other, try to set forth methods that work best in various types of situations. If they have a rule about this I am sure that it will change when they find a better one.

The test of good teaching is not in the number who sit-and-listen merely but in the number who become "doers of the word and not hearers only." Your teacher should honor and praise those of your age group who forego listening and begin teaching.

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

# Departments

## Race Relations

### Our purpose

(Continued from last week)

A SECOND emphasis will be with children through our summer camps. We are hoping and praying that our Convention will give us the campgrounds now being used by our RA boys, when our new campgrounds are completed. If we had a camp we could use all summer, we could have separate camps for junior and intermediate boys and girls. We could also use the camp for an assembly program for adults, as well as young people.

We now rent Aldersgate Camp from the Methodists and pay \$12 per week per camper. This camp can accommodate only 96 (far too small for our needs). This summer we had 112 girls and 118 boys. These two small camps are the only ones for Negro children sponsored by any church group in the State of Arkansas. Already 18 boys and three girls have surrendered to God's call for full time Christian work.

These children are tomorrow's leaders. Our white Baptist churches, organizations and individuals paid the way for 18 of these children to attend last year.



DR. HART

A third emphasis is with college student summer mission volunteers. Last summer, for the first time, we had six Negro Baptist college students from Arkansas, appointed by our Home Mission Board as summer field workers. We used these student mission volunteers in 27 Vacation Bible Schools; 1,881 children were enrolled; 124 made professions of faith and joined the churches. This year we have seven appointed by the Home Mission Board for the same type of work for ten weeks this summer.

A fourth major emphasis will be through our Baptist Student Center Building Project at A.M.&N. College, Pine Bluff. An ideal site has already been purchased and the building will be completed by September 1st. The college is a four-year fully accredited state college for Negroes. The present enrollment is between 1,900 and 2,000 of which 1,012 are Baptists. Here is the college-trained Baptist leadership of tomorrow.

Our plan is to provide not only a BSU Program, but also a Department of Bible. We will have a seminary trained teacher-BSU director. Courses in Bible and Religious Education will be offered. We will meet all necessary requirements, so that a student taking these courses can get credit, as in any other department of the college. In this project, the summer mission volunteer work and the children youth camps, we are trying to look ahead and think in terms of Negro Baptist leadership—five, ten, twenty years hence.—Dr. Clyde Hart, Director

## Sunday School

### Action night

IT IS suggested that September 11 be observed as Sunday School Action Night. A more convenient date may be scheduled by the associations, of course.



MR. HATFIELD

At this meeting the 1962-63 Sunday School Program is surveyed. Goals are adopted, a program of work is launched.

General or total goals are usually adopted at this meeting. Specific goals and planning is done at the One-Night Training-Planning Meeting, a meeting for new associational officers, during September also.

To help in planning Action Night programs our department is answering many requests in the form of two mail-outs to the associations.

One is a letter with suggestions about the program materials and theme. This letter will go to all associational missionaries, moderators, and current associational Sunday School superintendents.

A second mail-out will include the 1962-63 Program filmstrip and recording. This will be a free copy for each association. After Action Night this filmstrip should be made available to the churches for use in teachers and officers meeting and other planning meetings this fall.

Churches which desire to have their own copy of the filmstrip, may secure it from the Baptist Book Store.

Have you written for your local church copy of the Preparation Week Packet? —Lawson Hatfield, Secretary

## Executive Board

(Continued from page 2)

give for a church not going all the way in its commission of "teaching them to observe all things whatsoever I have commanded you." It is almost orthodox in some churches to not only refuse to mention finances but to boast that "our pastor never says a word about money." That attitude is certainly "hardshell" and not biblical.

The Wynne situation could be repeated many times over if more of our churches would use The Forward Program of Church Finance in its entirety.

We thank God for churches that are willing to go all out in enlisting and training their members in stewardship. But, most of all we are grateful to God for leaders like Pastor R. B. Crotts.—Ralph Douglas, Associate Executive Secretary

## Concert Stops for State BSU Choir

Baring Cross Baptist Church, N.L.R.,  
Sunday Morning, August 19.

West Side Baptist Church, El Dorado,  
Sunday Evening, August 19.

Southwayside Baptist Church, Ft. Worth,  
Monday Evening, August 20.

Trinity Baptist Church, Lubbock,  
Tuesday Evening, August 21.

Mt. View Baptist Church, El Paso,  
Wednesday Evening, August 22.

Glorieta Baptist Assembly Program,  
August 23-29.

South Side Baptist Church, Ft. Smith,  
Friday Evening, August 31.

Ron Kelly, Choir Director

Tom J. Logue, Student Director

### Guide for efficiency

WE CANNOT imagine a football game without those white lines which mark out the playing field, both its outside boundaries and its inner areas of play. The same may be said of a game of tennis, or a game of baseball, or a basketball game, or a track meet, or of most any other athletic contest. Guide lines are a necessity.



MR. TULL

Guide lines are necessary in making a garden, or sowing a field, or laying out a street, or building a house, or taking a trip. We cannot get along without guide lines.

Some guide lines are financial. Others have to do with limits of activity, determining extent of movement. Some have to do with behavior, and with treatment of our fellow man; and others have to do with integrity of character, and honesty and sincerity. Some are concerned with the effectiveness of the work that we do.

There are guide lines for efficiency in Brotherhood. Some of these lines may be regarded as Brotherhood boundary lines; and within these boundaries certain areas are definitely marked out.

Brotherhood is concerned with Baptist men, and the Brotherhood program is designed to lead them into effective Christian living and into productive Christian service to their Lord through their church and denomination. Thus the guide lines of Brotherhood shut out those activities which are not Christ centered and church and denomination centered.

Marked out within the Brotherhood boundary lines are four areas of definite service: Work with boys (Royal Ambassadors); work in Christian witnessing; work in stewardship (personal); and work in world missions. Other Brotherhood guide lines mark out the Brotherhood organization, with its officers, leaders, and committees. Still others have to do with planning, with Brotherhood meetings, and with liaison with other church organizations.

Follow the Brotherhood guide lines, and your Brotherhood will be effective in helping to strengthen and set forward all that your church is doing and endeavoring to do.

Give heed to the Brotherhood guide lines!—Nelson Tull, Secretary



### Arkansans at Ridgecrest

ARKANSANS at the Student Retreat at Ridgecrest June 7-13 were (left to right, bottom row) Janet Smith, Martha Boyd, Ruth Dunnaway and Betty Daniels; (top row) Jamie Jones, Winnie Wing, Mary Pritchard, Sybil Johnston, Louise Treet and Dr. John McClanahan.

### Training Union

#### Extra help in 1963

REV. GILBERT Nichols, Southern Baptist missionary to Paraguay, will assist the Arkansas Training Union Department while he is on furlough during 1963. He will serve as an additional associate during the year and will assist the department in pastor - led enlargement campaigns, leadership schools, two-night clinics, district tournaments and the youth convention.



MR. NICHOLS

He will also serve on the faculty at the assemblies at Siloam Springs.

This practical experience will be of help to Mr. Nichols as he promotes the work in Paraguay. His assistance will be of great help to the Training Union work of Arkansas. During his college days he served as a Training Union summer field worker, and he has also served as an associational Training Union director. We shall look forward to working with him during 1963.

#### Changes in 1963 Dates

Please correct your Baptist Diary for 1963. Some changes have been made since Aug. 1. There will be one Southern Baptist Training Union Youth Conference, to be held at Glorieta, June 6-12, 1963. All Southern Baptist sword drills and speakers' tournaments will be held during that week. There will be a Southern Baptist Youth Conference for all departments at Ridgecrest, June 13-19, but there will be no Southern Baptist

drill or speakers' tournament at this conference.

There will be two Training Union Leadership Conferences at Glorieta, June 13-19 and June 20-26. There will be two Training Union Leadership Conferences at Ridgecrest, July 4-10 and July 11-17, at the State Youth Convention in Little Rock, April 12, 1963. Only one sword driller and one speaker will be selected to represent Arkansas at Glorieta, June 6-12. — Ralph W. Davis, Secretary

"Go ye... and teach all nations."

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# Departments

## Missions-Evangelism

### Churches out west

(Continued from last week)

WHEN the state of Nevada is mentioned one is apt to think of gambling and divorces. In our traveling across the state the gambling houses could be seen in every town and community, but Baptist churches were scarce indeed. Our first introduction to the state was on the border near Idaho. The state of Idaho forbids gambling. So Nevada gamblers have set up their big casinos next to the state line, which is about 40 miles from Twin Falls, Idaho. It is called Jackpot. There are supposed to be 500 people there, most of whom live in trailer houses, with no religious services of any kind.



DR. CALDWELL

In Wennemucca, a town of 3,800 we found a young man, who claims El Dorado as his home, pastoring First Baptist Church. He is LaVern A. Inzer, brother-in-law of Dr. Fred Savage, pastor at Marion. The Vacation Bible School was in full swing with 90 in attendance. The church membership is 38.

This church got its start through the

interest and efforts of a layman from Oklahoma. He had moved there on a construction job. He contacted an area missionary of Home Mission Board and arranged for service Jan. 1, 1955. Twenty-three showed up for the first service in the theater. In May of that year a church was organized. The nearest Southern Baptist church is 135 miles away. The church field covers a territory of 40,000 square miles.

This church, young in years and small in membership, has six mission stations. A strange thing about these missions is that they have Sunday School on some week night when the Wennemucca pastor can be present. One mission is 108 miles away, another is 72 miles and three are 40 miles, while one is 35 miles. How is that for a mission field?

One family which attends faithfully lives 40 miles from the church. The woman of the family helped in V.B.S., driving 40 miles each morning to direct the primaries.

This pastor could not do this work on the salary the church is able to pay. He did work as a bookkeeper to supplement his salary, but was discharged when he spoke out against gambling. The Home Mission Board is supplementing his salary \$200 per month.

We have three Southern Baptist Churches in the famous city of Reno, but they too are small. Their greatest need is suitable property on which to

build. It is estimated that a city church should have about two acres, but in and around Reno an acre will cost \$20,000. How can a little, new church secure such costly property and finance a building besides? It could not be done if it were not for help often secured through the Home Mission Board.—C. W. Caldwell, Superintendent of Missions

'By all means win some'

### Revivals in 1963

LAST WEEK'S article was on preparation for evangelism in 1963. It is more important to prepare for revivals today than anytime since I have been in the ministry. The Gospel is still the same but it is not easy to get people to come to hear it. Years ago many people went to church as the community gathering place. Many of those that went were unchurched. This is far from true today; therefore, much preparation must precede the revival services.

We must do a better job of publicizing our revivals. (Pastors will get more on this later) Many times the revival is almost over before even some of the church members know it is in progress.

The revival should be preached and permeated with prayer. Are our prayer services really that or are they being used as socials? A prayer meeting can be sung or talked to death. This is not a time for giving devotionals, Bible studies or for serving refreshments, but a time to pray. Try an all-night prayer service on Saturday night before the revival.

Visitation is a must. A revival cannot be the success it should be without visitation on the part of the members and also the evangelistic team. People march for the Heart Fund, the March of Dimes, etc., why not march for lost souls? Every church shows its concern or lack of concern by the way the membership goes afield to witness and win.

Preaching is the heart core of revivals. Rom. 10:14: "How then shall they call on Him on whom they have not believed and how shall they believe in Him, whom they have not heard and how shall they hear without a preacher?"

All of the above must be done under the leadership and power of the Holy Spirit. Pentecost was the result of the combination of the plan of God, the planning and praying of people, the preaching of the Word and the power of the Holy Spirit.

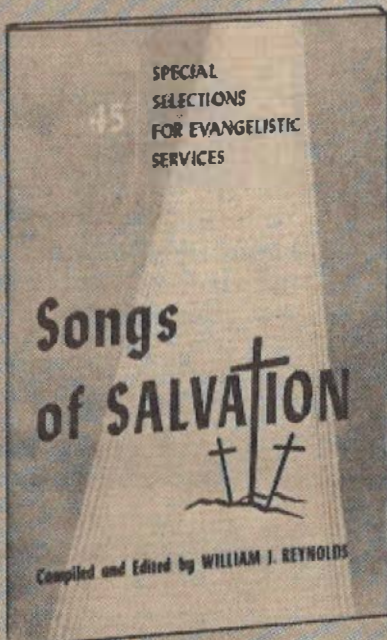
True revivals will come when the people of God are concerned, penitent, compassionate and faithful.

Do you, have your evangelist and singer engaged for your revivals in 1963?—Jesse S. Reed, Director of Evangelism



MR. REED

## EVANGELISTIC SONGS FOR FALL--Revival Meetings, Missions, Street Services and Tent Meetings



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# The talking books

By ESTHER MILLER PAYLER

TAMUL was driving the water buffalo from the field. His sister Mada stirred mush, which steamed over the cooking fire. It made Tamul's mouth water.

"It seems so long since the missionary was in our village," said Mada.

"He has many places to go. He cannot come here often. We must keep in our hearts what he says when he is here," said Tamul.

"If only we could read so that books could talk to us," said Mara.

"I burn deep inside." Tamul tapped his thin chest. "I want to read and learn more about Jesus. The very thought of his loving me makes me happy."

"The missionary promised to pray for us. He said he would try to get some of his friends across the sea to come or send teachers so that we may learn to read," reminded Mada.

"I get tired of waiting," said Tamul, wrinkling his dark forehead. "But even if books can't talk to me, I can talk to

others about Jesus."

"Yes, and we can both sing 'Jesus Loves Me' and the other songs the missionary taught us."

As they worked, both children were singing. The women, walking down the path to fill their water jars, started to sing. The children's little brothers stopped fighting in the dust, and they sang, too.

Mada stopped singing. "Look, a stranger comes. He has a white face and many native helpers with much baggage."

The man spoke to the children in words Tamul understood. "Please, will you show me the house of the headman of your village?"

"Follow me," said Tamul. "Are you a missionary?" asked Tamul as they walked.

"No, but I love God. I am here to get plants to take back to my country to make sick people better. I want to work from a camp around here. I need

people to help me gather and prepare plants for taking them to my home. I will pay well."

"Let me work," said Tamul. He thought this was his chance to earn so that he could go to school and learn to read.

"I am sorry, but only grown men can do this. The work is hard and dangerous."

Tamul was sad. Next day he saw men from the village go with the stranger. He was so sad that he did not sing. He followed the men to the edge of the jungle and listened to the stranger telling them what to do.

Plants, leaves, and roots he wants, thought Tamul. I'll pick some of that tiger-plant which drives the fever away from Grandfather.

Tamul picked up his knife, but his father called him back to help carry grain to the cart. At last the boy had finished. He ran down the path to the jungle. Soon he had to cut his way through, for the path was overgrown. Tamul stood still for he thought he heard some animal moving near him. When he saw nothing, he went on again, but he did not see the tiger plant.

"I must find it," he told himself, thinking of the talking books.

He wiped the sweat from his forehead and kept on. He had no breath left for singing, but he did pray silently.

At last Tamul saw the striped leaves of tiger plants. The boy shouted with happiness as he dug some of them from the clump.

"Now I must find the stranger," said Tamul.

He ran down the path to the camp. No one was there, and he sat in the shade to wait. Soon the men returned and started to sort what they had found. The stranger smiled at Tamul.

How little the men found and how slowly they work, thought Tamul.

He began to sing fast. Soon the men were singing or humming with him, and they worked faster.

Tamul handed his plants to the stranger. "This helps Grandfather lose fever. Maybe it will help your people."

The stranger looked long at the roots and leaves but said nothing. Tamul walked away sadly. When would he ever get books to talk to him?

Then the stranger called. "Work here. Sing and help the men work faster. Find plants like this for me."

Tamul's teeth flashed in a grin. "Thank you. Then I can learn from talking books and teach others. Then we won't have to wait for the missionary to read about Jesus."

"That is so," said the stranger. "Please sing."

Tamul was glad to sing, for soon he knew he would learn from the talking books about Jesus. He would teach his sister and others in the village so that books would talk to them, too.

## God's Wondrous World

### Measuring guides

By THELMA C. CARTER

ISN'T it wonderful how scientists measure the distance to the moon, stars, and sun? Men measure great buildings and erect them with amazing precision and sureness.

History tells of cave men measuring the poles and animal skins used in building their simple homes. Yet they had no measuring guides such as we have today.

Have you wondered how the measuring words, "inch," "foot," "yard," and "mile" began? Ancient history tells us that parts of the body once served as measuring guides. Kings and rulers were forced to find a way to measure their land, rivers, and trees and to judge their games and contests.

A "foot" became a measure by actually using the length of a man's foot. Sometimes a pattern of the foot of the leader of a work party was used as a rule for building dwellings, castles, and great walls.

The "yard," which measures three feet, came into being, according to an ancient legend, by measuring the distance from the point of the nose to the end of the thumb with the arm outstretched. The "mile," meaning thousand, became a measure when a Roman soldier ran one thousand double steps. In our country a legal mile is 1,760 yards.

The "inch" in ancient times was equal to three dry, round barleycorns laid end

to end. This measurement was decreed by a king of England. However, as grains of wheat, oats, or barley are sel-



dom the same in length, this measurement was not dependable. It took thousands of years to arrive at accurate ways of measurement such as we use today.

Our Christian life also has its measurements. "Till we all come . . . unto the measure of the stature of the fullness of Christ" (Ephesians 4:13).

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# God's love proclaimed

By GEORGE L. BALENTINE  
Pastor, First Church, Hope

August 19, 1962

Bible Material: Ezekiel 33:1-20; 34

**T**HE Bible material from which this lesson is derived is a part of a larger unit in Ezekiel (33:1; 39:29) in which the prophet no longer speaks as a disciple of despair and doom but as a herald of hope. In the wounded heart of God there is still compassion and concern for his people. They have been brought face to face with their own sinful condition and its tragic end. Nevertheless, they are not left hopeless.



DR. BALENTINE

Both Jeremiah and Ezekiel demolished the false hope of the people but offered in its place a positive hope from God. They proclaimed that beyond the exile is God's future for his people and heartened the people to wait through the darkness for this bright day to dawn. The awful chasm between the demands of God's covenant, by which the nation had been judged, and his sure promises, which faith could not surrender, will be bridged from the side of divine grace. God's love is constant and so are his promises!

## I. The shepherds of Israel Ezekiel 34:1-10

**G**OD'S love is revealed in his concern for his people. Chapter 33 introduces this idea and forms the bridge between chapters 1-24 and 34-39. God has set in the midst of his people the prophet to serve as a watchman for the land. His responsibility is to announce the word of the Lord; the wicked are to listen and obey. The watchman who does not announce the word of the Lord is accountable for the death of the wicked (33:1-9). God's love is seen in his provision of these watchman.

In chapter 34 the watchman motif is exchanged for the shepherd figure. While in a very real sense the prophets were shepherds, or pastors, of the people, it is not the prophet but the king that Ezekiel is representing by the shepherd imagery. The shepherd figure was dominant in the life and thought of the Hebrew people, for they were essentially a shepherd people. David was a shepherd king, drawn from tending the flock

to be king (note also the call of Moses in Exodus 3).

Frequently, the king was described as the shepherd of his people. Likewise, God was pictured in this manner on certain occasions (for example, Psalms 23, 77:20, 80:1). In time the shepherd figure became a standard description of the Messiah himself. Significantly, all three identifications appear in Ezekiel 34.

The chapter opens with a condemnation of the shepherds of Israel, the kings who have been set over the flock by the direction of God. Their indictment is severe. They fed themselves, not the sheep. These kings whom God had anointed for the service of his people lived in luxury but cared nothing for their subjects. They had eaten the fat and had clothed themselves in wool but had left the sheep untended.

The weak were not strengthened, the sick were not healed, the crippled were not bound up, the strayed were not brought back, the lost were not sought, and with force and harshness they were ruled. The end was they became scattered because they had no shepherd. They fell prey to the wild beasts of the nations which devoured them. And in their scattering there was none to seek them (vv. 1-6).

It is quite apparent that Jesus drew and developed much of his own messianic and shepherd consciousness in his ministry from this chapter. He spoke of himself as the "good shepherd" who places the need of the sheep above his own life (John 10). He looked with compassion upon the multitudes "because they were like sheep without a shepherd" (Mark 6:34; cf. Num. 27:17; Ezek. 34:4). As the good shepherd, his character is like that of God. He is God's true Shepherd-King and Messiah of the people, the flock of God (cf. Heb. 13:20; 1 Pet. 5:4). In his shepherd heart there is concern for the one sheep that strayed away (Luke 15:4-7). No doubt, little did Ezekiel realize the magnitude and far-reaching influence of his words.

But for God's unfaithful shepherds indictment is followed by judgment. God is against the shepherds who have not cared for his people. They will no longer be shepherds, feeding themselves on the flock of God, for God will rescue his sheep out of their mouths (34:7-10).

## II. God as the Good Shepherd, Ezek. 34:11-16

**G**OD'S love is further proclaimed by the prophet to the exiles in the declaration that God himself will be the shepherd of his people who have been forsaken by their kings. He will rule over them in mercy. He will search for his sheep and will seek them out. He will gather them in from the far places and feed them by his hand, even as he had led his flock out of the bondage of Egypt in days of old (cf. Ps. 77:20). He declares, "I myself will be the shepherd of my sheep, . . . and I will make them lie down" (34:15).

He will give security to his uprooted people and will cause them once more to lie down in the pasture of their own land. His full ministry as shepherd is then described: "I will seek the lost, and I will bring back the strayed, and I will bind up the crippled, and I will strengthen the weak, and the fat and the strong I will watch over; I will feed them in justice" (34:16). The words find an echo in the ministry of Jesus, the Son of Man who came "to seek and to save that which was lost."

As shepherd of his flock, God will not only redeem them from external dangers but also from internal tensions. He will judge between his sheep and champion the cause of the exploited (34:17-22). The downtrodden and the poor he will place under his special protection. None will go in need.

## III. The messianic king as the new shepherd Ezekiel 34:23-31

**I**N these verses Ezekiel gives expression to the messianic hope of Israel, a hope centered in David, the shepherd king (cf. 2 Sam. 7:8-16).

The era of David was regarded as a golden age in Israel's history. David was looked upon as the ideal king, a man after God's own heart. While God had removed the king as shepherd of his people and had become himself their shepherd and king as in the days prior to Saul, he will not forget his promise to David to establish his house and throne forever. The throne of David will again be established, and a New David will be anointed as Israel's shepherd.

There is no contradiction in God's promise, for God will remain their God and ultimately their shepherd. His shepherding care will be exercised through the New David, his anointed, the Messiah (v. 24). This "David" will be a faithful shepherd; he will feed the flock of God (v. 23). He will discharge the duties of a good shepherd, to heal the sick, bind up the injured, seek out the lost, and lead the wanderers home (v. 4).

The love of God, however, will abound beyond the banishment of the bad kings and the raising up of the New David. God will also renew the basic covenant relationship with his people on a permanent basis. It will be "a covenant of peace," meaning both the absence of danger from marauding beasts and also security in a land of blessing and abundance (vv. 26-27). In this blessed state of renewal and restoration (cf. Acts 3:21; Rev. 21-22) the people will know that the Lord their God is with them (v. 30). The closing verse sums up the substance of the chapter: "And you are my sheep, the sheep of my pasture, and I am your God. . . ." The covenant relationship between God and his people will be firmly re-established; the result will be a transformed life and society. This is Ezekiel's message of hope and proclamation of the love of God, the great and good shepherd of his flock.

## Attendance Report

August 5, 1962

Church	Sunday School	Training Union	Additions
Alma, Kibler	84	60	
Berryville, Freeman Heights	160	72	
Camden			
Cullendale	448	197	1
First	535	172	
Crossett, First	523	166	
El Dorado			
East Main	289	140	2
First	782	199	
Northside Chapel	80		
Fayetteville, Providence	84	43	
Fisher, First	112	64	
Fordyce, First	392	177	
Fort Smith			
Calvary	329	122	
First	988	233	4
Missions	444	150	
Grand Avenue	548	225	
Mission	23		
Temple	245	125	
Gentry, First	226	70	2
Gurdon, Beech St.	167	82	
Harrison, Eagle Heights	244	104	
Heber Springs, First	174	86	2
Mission	24		
Hot Springs, Park Place	401	140	1
Huntsville, First	106	52	2
Combs Mission	35		
Kingston	17	15	
Jacksonville			
First	595	258	4
Marshall Road	101	60	
Jonesboro, Central	398	172	
Little Rock			
First	896	381	1
Berea Chapel	107	70	
White Rock	42	27	
Immanuel	1118	423	
Kerr	88	14	
Tyler Street	272	104	4
Marked Tree, First	170	69	5
McGehee, First	389	178	
Chapel	60	34	
North Little Rock			
Baring Cross	721	194	
Southside	44	24	
Camp Robinson	74	24	
Gravel Ridge	143	81	1
Levy	562	219	
Park Hill	654	214	4
Prairie Grove, First	79	20	
Smackover, First	293	113	4
Mission	27	16	
Springdale, Caudle Ave.	162	77	
Elmdale	131	60	1
First	485	158	
Tyronza, First	157	52	
Van Buren, First	417	121	2

August 16, 1962

# A Smile or Two

## No head for height

WHEN a sailor at a navy swimming class refused to dive from a 15 foot platform, the instructor asked: "What would you do if you were that high on a sinking ship?"

"Sir," said the student, "I'd wait for it to sink about 10 feet more."—Quote

## Doctor's orders

A LOCAL doctor became quite popular overnight when he was "written up" in a large city paper which told of his many years of service, achievements, etc. As he was approached one morning soon afterwards, by a middle-aged woman, she beamed at him and wanting to impress him as being an acquaintance, she gushed: "Oh, Doctor. I guess you don't remember me. Twenty years ago you came to see me at home and told me to stay in bed until you called back again. But you never came back!"

The doctor, being equal to the occasion, answered rather briskly. "Did I? Well then, what are you doing out of bed?"—Capper's Weekly

## Headed off at the pass

"WHAT a ranch you have here!" beamed the latest suitor of Old Jim's daughter. "Does it go all the way to that grove of trees over there where the cattle are resting?"

"Yup," said Old Jim, "and all the way to that corral on the next hill where you see all those horses running."

"It does?" asked the suitor, his eyes glazing.

"Correct," said Old Jim, "and it goes to those oil wells over to the east and that wheat field to the west. In fact, young feller, there's about only one place it don't go."

"Where is that, sir?" asked the suitor calculatingly.

"It don't," said Old Jim, "go to my daughter."—Quote

## Not guilty

WHILE removing finger smudges from the different doors in the house, mother asked, "Joan, are you the little girl who always puts your dirty fingers on the doors?"

"Oh, no, Mother," replied the little girl, "they can't be my fingerprints—I always kick the doors open!"

## Catch all

TOMMY rushed in from playing with the boy next door. He looked worried, and said, "I'm sure I'll catch it, an' be awful sick!"

"Catch what," asked his mother.

"I just heard Jimmy's mother tell his daddy that Jimmy had a crony. I'm sure I haven't been vaccinated for that, have I, Mother?"

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## Volunteer service

BERLIN (EP) — Over 5,000 young people from West Germany's evangelical churches have responded since 1958 to an appeal from various regional churches to spend a "Diaconal Year" serving as volunteers in hospital and charitable institutions run by the churches.

Approximately 40 percent of the volunteers want to remain in welfare and charitable work. They receive free board, pocket money and a clothing allowance during their year of service. Following their training they are assigned to hospitals, welfare centers, homes for the aged and orphanages.

## Hit Christian teaching

SYDNEY, Australia (EP)—A course in Christian teaching should be abolished from the state's public school system.

This is the appeal of Jewish leaders here to the Minister for Education of New South Wales. The Jews told the Minister they did not object to religious instruction in the schools, but felt it should be given by visiting ministers or rabbis.

## Prayers defy ban

ALBANY, Ga. (EP)—Despite a federal court order against resumption of demonstrations, several hundred Negroes here marched on City Hall for a prayer meeting. When police drove them back, nearly 100 of them went downtown in small groups where they fell on their knees in a line on the sidewalk and began praying.

The Rev. Samuel Wells prayed for nearly 10 minutes before the entire group, including desegregationist leader Dr. Martin Luther King, Jr., was marched off to city jail.

After serving two days of a 45-day jail sentence here, Dr. King was released. He was back in jail a little more than a week later, however, for disobeying a ban on prayer-in demonstrators. He said city officials must grant the minimum demands of Negroes or face renewed mass demonstrations.

Key issue in his demand is the city's refusal to drop charges against approximately 750 other persons arrested during anti-segregationist demonstrations in Albany.

## 'Captive nations'

MOSCOW (EP) — In response to U. S. Captive Nations Week observed by many church groups the second week in July, Moscow Radio charged that President Kennedy and "reactionary U. S. senators and church leaders" are trying to help capitalists and the "landed gentries" of Estonia, Latvia and Lithuania to re-establish capitalism in Baltic countries.

## Fight euthanasia bill

LONDON (EP) — A member of parliament here has allegedly asked the Minister of Health in the House of Commons whether in view of the number of deformed children now being born as a result of the prescribing of the drug distaval, he should introduce legislation whereby "in future cases of extreme deformity, medical practitioners may be authorized to apply euthanasia."

Lined up against the proposed measure are Anglican, Protestant and Roman Catholic leaders who are preparing a vigorous campaign against the legalized mercy-killing.

Author of the controversial measure is Commander J. S. Kerrans, holder of the Victoria cross for his exploits in the Yangtze River Battle.

Lady Summerskill, a doctor, has also reportedly asked the British government "whether it can become permissible for a doctor to terminate the pregnancy of a woman when it has been definitely established that distaval has been administered to her."

Reports show about 500 babies have been born deformed in Britain—some without extremities—to mothers who used distaval as a sedative during pregnancy.

## In the world of religion

.... Representatives of the Presbyterian Church in the United States (Southern) and the Reformed Church in America have explored "unity in faith and action" looking toward possible merger of the two denominations.

.... Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, has said that a high Soviet state official had told him that an estimated 65 per cent of the Russian people must be counted as having church affiliation. Niemoeller said this was proof that 40 years of atheistic propaganda had been unable to penetrate the Russian people. The principal credit, he said, should go to the Christian mothers of Russia.

.... Twenty-eight young men and women will leave this fall for 16 under-developed countries to participate as lay workers in The Methodist Church's special three-year-term missionary program. Since the program was begun in 1948, 825 persons have served in more than 30 countries.

.... The unique new Community church in Garden Grove, Calif., is designed to accommodate both a walk-in and a drive-in congregation. Sections of the wall of the contemporary sanctuary slide back electrically to allow the minister, Robert Schuller, to preach to a maximum of 1,000 worshipers in the pews and 1,500 in their cars outside.—THE SURVEY BULLETIN

ARKANSAS BAPTIST  
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Little Rock, Ark.