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8-9-1962

### August 9, 1962

Arkansas Baptist State Convention

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# Arkansas Baptist

newsmagazine



AUGUST 9, 1962

**'Captains of finance' (See page 4)**

# Arkansas Baptist history

FOR THE past months we have been reading the history of Arkansas Baptists. (During our spare time). Not a book written by some historian, but simply the happenings day by day as recorded in the Baptist papers.



At the turn of the century there was a great controversy raging about our gospel work. Some great Baptist leaders were opposed to any organized or planned effort of getting the gospel out to a lost world. One brother wrote, "I knew that when the State Convention was organized 54 years ago that our dear Baptists acted unwisely. It was the beginning of the 'bossism' of our leaders."

The editors of some of the Baptist papers were against the organized plan, so they opposed the work of an executive secretary. The editor of the Arkansas Baptist opposed the Convention plan of doing missions.

There came a division that was deep and irreparable. Good men on both sides made mistakes. They said things and wrote things in a spirit unbecoming to a politician, much less Christian leaders. Many seemingly forgot that they were stewards of the gospel and went out to grind axes or win the masses to themselves and their ideas.

The Missionary Baptists divided and only eternity will reveal the souls that are in hell who went there while Baptists fought, fussed, and fumed over ideas, plans, organizations, and personalities.

Anyone can get the old Baptist papers and see that the most of the predictions and prophecies were wrong and have not

come to pass.

Some of our brethren quarrelled over money and refused to preach tithing. Anyone who became a full-time employee of some Convention organization and received a salary was charged with being interested only in money. The associational missionaries who received some of their salaries from the Convention were charged with selling out to the money crowd. One Baptist editor wrote in order to prove that church clerks were scriptural, but another editor wrote showing that it was not scriptural to have a church clerk.

We mention these things to remind us that we have a stewardship. Our job is to preach the gospel to a lost world, make disciples, baptize them, and teach them. We are not good stewards when we tie up time, talents, energy, money, and organizations in the do-nothingism of fighting and bickering over position and popularity, because this was in reality the main issue.

Finally, a large segment pulled out or quit cooperating with the Convention and then when the leaders of the "pull-out crowd" started doing some of the things that the Convention was doing a group pulled out of the "pull-out" crowd and they are now divided.

The devil must laugh when God's people forget that they are the stewards of the mysteries of God.—Ralph Douglas, Associate Executive Secretary

## Sunday blue laws

MANY U. S. communities are applying a firmer hand in restricting business on Sundays.

This was the picture gleaned from a nationwide Associated Press survey, seeking to gauge the aftermath of the U. S. Supreme Court decision a year ago upholding a number of state Sunday closing laws.

The situation still forms a crazy-quilt pattern of irregular enforcement practices and varying statutes, some so obscure that they perplex the local courts.

For example, in Kansas and Missouri, with almost identical prohibitions against all but "essential" Sunday sales, Missouri's Supreme Court has held the law valid, but Kansas' Supreme Court ruled it too vague to enforce.

Over-all, in varying ways and degrees, recent developments appear to have brought tighter surveillance in many areas, including Texas, Virginia, Louisiana, New York, Maryland, Pennsylvania, Kentucky and Nebraska. (EP)

## Beacon Lights of Baptist History

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

## Association 'messengers'

EXCHANGE of messengers and letters between associations did much to foster unity and doctrinal coherence among Baptists in Arkansas.



It was customary to appoint "associational messengers" from one association to another. Two or three brethren would be selected to sit in with a sister association. They took their responsibility seriously.

Generally, these brethren were given special recognition, seated, and called upon to address the assembly. They told of the work in their home association and discussed plans and needs. They told of their love and prayers for Baptists everywhere.

Letters between associations served the same purpose as messengers, though not as effective. Sometimes a committee would be appointed a year ahead to draft the letter. The visiting messengers often carried the letter with them. Frequently, the letter would be printed in both associational minutes. The same letter might be sent to more than one association.

Dardanelle association corresponded with five associations, and the following letter from this association illustrates the contents of such letters.

"Dear Brethren of the bodies with which we correspond: We have just closed a session of much peace and harmony. We met some of our brethren from your Association who cheered us. We wish to continue our Christian correspondence with you. Brethren, try to meet us at each session and aid us with your good and kind counsel. Brethren, pray for us that the Lord may strengthen our hands for the work of our kind Master.

J. R. G. W. N. Adams, Clerk.  
(History of Arkansas Baptists, J. S. Rogers, P. 429).

**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

ARKANSAS'S  
LARGEST  
RELIGIOUS  
WEEKLY

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

AUGUST 9, 1962 VOLUME 61, NUMBER 31



*'... be my witness...'*

*"HE said to them . . . But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." — Acts 1:7-8 (RSV)*

### **Dr. Whitlow recuperating**

DR. S. A. Whitlow underwent major surgery July 31 at Arkansas Baptist Hospital. At the time of this writing, Aug. 6, he was showing steady improvement. He was expected to be able to leave the hospital by mid-week, after which he will be at his home, 56 Flag Rd., Little Rock, for another week or two before returning to his office.

The Whitlows have asked that the *Arkansas Baptist Newsmagazine* express their deep appreciation for the calls, letters and cards that have come to them from friends across the state.

### **New Ouachita teacher**

JERRY Upton of Columbia, Miss., has been named assistant professor of business administration at Ouachita College, Dr. Ralph A. Phelps, Jr., president, has announced.

Upton has been teaching at Nicholls State College, Thibodaux, La. He was a graduate assistant in the business division of Mississippi State University, where he received his B.S. in 1958 and his M.B.A. in January, 1960.

Upton is 30 years of age, married, and has one child. The Uptons will move to Arkadelphia about Aug. 20.

## **Midwestern trustees to meet**

MIDWESTERN Seminary trustees will be called into a special session at Kansas City, Mo., "as early in the fall as possible to give consideration to the action of the (1962 Southern Baptist) Convention regarding theological education."

This was announced following a meeting of the trustee executive committee in Kansas City.

Malcolm B. Knight, Jacksonville, Fla., president of trustees, said the executive committee discussed the action taken in June at the San Francisco Convention. (BP)

### **Mrs. Louise B. Sugg dies**

MRS. Louise B. Sugg, well known Helena teacher, died at her home recently after an illness of several weeks. She was 55.

Mrs. Sugg was born in Judsonia, but had lived in Helena most of her life. She was active in both civic and church work in the community. A member of First Church, Helena, she had served as Sunday School teacher, organist and choir director.

She was in charge of the Special Education Classes in the Helena-West Helena School System and was past president of Delta Kappa Gamma, past president of the Association of Childhood Education, past president of the Classroom Teachers Association and a member of the National Education Association and the Arkansas Education Association.

Mrs. Sugg attended Ouachita College, completing work on her B.A. degree in 1960.

Survivors include her husband, B. A. Sugg, county superintendent of education; three sons, Lt. Barney A. Sugg, Jr., Germany; Cadet Joseph P. Sugg at the Air Force Academy in Colorado Springs, Colo., and James Robert Sugg, Helena; one daughter, Mrs. Don Stone, Pine Bluff; her father, A. L. Best, Helena; two brothers, Philip Best, Lafayette, Ind., and Garland Best, Memphis, and three grandchildren.

### **Dr. Hinsley to preach**

DR. W. J. Hinsley, Hot Springs, who recently observed his 64th anniversary as a Baptist preacher, has been invited to supply the pulpit next Sunday (Aug. 12) at First Church, Booneville, for morning and evening services. Dr. Hinsley was pastor of this church from 1911 to 1925.

### **July report shows no summer slump**

THUS far, Southern Baptists apparently have heeded pleas not to let summer vacations interfere with their church contributions. Cooperative Program gifts reported by the Convention treasurer show \$1,548,418 for worldwide work came in during July.

This figure does not include an even larger share of the Cooperative Program kept by state Baptist conventions, nor does it show the full offering plate receipts of the churches.

Treasurer Porter Routh of Nashville said the \$1.5 million-plus brings the seven-month total for 1962 to \$10,824,957 compared with \$10,108,746 on July 31, 1961. This is an increase of 7.09 per cent.

Designations — for which the givers have named a certain agency or cause exclusively—also continued strong. The \$342,973 received in July carries the total for the year to \$12,892,926 compared with \$11,520,028 one year ago. This is up 11.92 per cent.

The total for the two types of receipts comes to \$23,717,883 for the year to date, up 9.66 per cent over the \$21,628,775 at this point in 1961.

The SBC Foreign Mission Board, with just under \$15 million in Cooperative Program receipts and special offerings, leads the list of agencies in funds disbursed by the treasurer during 1962.

The Home Mission Board, with just over \$4.5 million, follows. Southwestern Baptist Theological Seminary in Fort Worth holds third place with disbursements to it of \$731,789 so far this year. (BP)

## 'Captains of finance'

**B**APTIST preachers are seldom thought of as being "big businessmen." Comparatively few of them have significant business enterprises of their own. Few of them own the homes they live in or any other real estate. But no group of Baptists have more control over the purse strings of the local churches than do the pastors. For in church finance, as in every other aspect of the church program, "as go the pastors, so go the people." To be sure, there are notable exceptions. Sometimes "tight-fisted" or "long-horn" deacons enter into the picture changing the image in local situations. But the deacons are far more likely to be found among those of the church who honor and respect the pastor's leadership and back him all of the way, even in stewardship campaigns and the detailing of the church budget.

It is a sobering thought that Southern Baptists collectively give, and expend, half a billion dollars each year. That makes our pastors somewhat the "captains of finance" of a composite, huge "corporation." And, for Southern Baptists as a whole, 90% of the 500 million is expended on the local church fields, much of it for new and expanded local church plants. It's a lot easier to get the people to fork over their tithes and offerings for a local building project—something material that they can see and use every week, something that will be widely accepted as a success symbol for people and pastor—than to help build a substantial endowment fund for a Baptist college, equip a new hospital unit, or even send out and support missionaries to work in destitute places around the globe.

But far more is involved in the expansion of the home base than the temptation to cater to self-interests and to build up the success image. Much of the expenditure can be justified by the fact that it is through a bigger and more adequate plant that a church can reach and enlist more people for Christ. While the main objective is implanting Christ in the lives of people, one of the side results is always more lives, including more dollars, invested in the church program. But will we, pastors and people, dare ask if in the light of our responsibility for winning the world to Christ we are being fair and realistic in the tipping of our budgets so strong-handedly to the local, home fields?

The preacher's first call is, in the words of Paul, to "preach the word, in season and out. . . ." When this is done, and the people respond with prayerful attendance and support of the pulpit

ministry, just about everything else will fall into place, including wisdom in making the church budget. But when all of this is acknowledged it still remains true and irrefutable that our pastors are the key to the financial situation of our churches. Even when the spiritual life of a church is at high tide, the pastor, as no other, must lead the people to bring their tithes and offerings into the storehouse. But the pastor's responsibility does not end here. He is also the leader of the people in distribution of the tithes and offerings. And, according to the Scriptures, distribution is not to be merely on the basis of local church needs, but on the basis of a needy, lost world.

As we face "budget time" again in our churches, let us pray for our pastors, not only that they may be God's men in the worship services, but also in the business sessions. For it is here we must decide how sacrificial we will be and how seriously we will take our marching orders to go to all the world with our Christian witness.

## A 'hungry child'

**O**NE of the needy members of the Baptist family of institutions and agencies is our hospitals. You do not realize this could be true when you have to pay a hospital bill. For hospital bills are "high" by the layman's measure. It is only when you get on the inside of a meeting of hospital administrators and trustees, such as I attended last week in Jacksonville, Fla., or as you are taken on a tour of a hospital and have pointed out to you the sizeable staff of workers and the tremendous layout of buildings and equipment that you can realize the real plight of hospital operation.

For example, the most of us do not know that 70 cents out of every dollar falling into the hands of the hospital administrators must go for salaries. And few can realize how fast medical science and the field of health-care are expanding and how much this costs the hospitals and, eventually, the patients and the financial backers of the hospitals. For example, facilities which were "modern" 10 years ago are painfully out-of-date today. And the first to call this to the attention of a hospital is the patient, who often does not realize how much it costs to keep abreast.

Dr. T. Sloane Guy, Jr., of the Southern Baptist Convention's Hospital Board, has said that Baptists must either get into the healing ministry in a bigger way or get out. (See special article in this issue.) How can we get out when we face the fact that the three-fold ministry of Christ, and of his disciples, is "preaching, teaching, healing"? Somehow we must provide for this "hungry child."

*The seeing eye*

FOR a long time now I have been high-hatting some of my closest friends on the street. Time after time, one of them has slapped me on the back or hollered at me to let me know I had stared unseeingly in his direction.



ERWIN L. McDonald that proved to be the case.

Nobody likes to be high-hatted. And not many would want to be a high-hatter. But you can't respond to friends and situations you do not know are there.

There are many dangers to your physical wellbeing when you can't see—especially in this age of the over-stuffed traffic lanes. But there's something far worse than physical blindness. Yes, spiritual blindness.

Jesus referred to a people whose "heart is waxed gross, and their ears are dull of hearing, and their eyes have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

To those who came to him desiring to be made spiritually whole, Jesus said: "...blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Do you remember the sad story that broke in the newspapers a few months ago, about the disillusioned, 19-year-old girl who willed her eyes to a sightless person in a suicide note, saying: "I hope you'll be able to see more through them than I could"?

Regardless of the state of our physical eyes, there is much that is marvelous to be seen in this life, for those whose hearts "hunger and thirst after righteousness."

If we could only have our spiritual insight sharpened as simply as getting a new pair of bi-focals for our physical sight! Or can we not?

*Erwin L. McDonald*

# Why I spoke against the resolution

By WALLACE BASSETT

(Pastor, Cliff Temple Church, Dallas, Tex.)

SINCE returning from the Southern Baptist Convention in San Francisco, I have received a flood of letters. With the exception of three letters, they all commend me for my opposition to the resolution voted by the mass meeting in Convention Hall in San Francisco.

In a recent copy of *The Baptist Standard*, an honored brother speaks of Dr. K. O. White as "a Christian gentleman who does not wish to divide the Convention, and one who has no ambition for denominational office." I agree with his statement with reference to Dr. White; I am his friend, and I hope he is mine. He insists that Dr. White is not in sympathy with the Fundamentalist movement. Dr. White was not in Texas when the Fundamentalists were fighting such men as Mullins, Scarborough, Truett, Brooks, C. E. Matthews, Conner, and others. While I was president of the Texas Convention, I had one of them carried bodily out of the hall when he tried to keep the president of the Southern Baptist Convention from speaking. When I said I had no political ambition, I made no reference to anyone else. I meant exactly what I said. I have already been honored by the Southern Baptist Convention and the Texas Baptist Convention far beyond my deserts. Had I been permitted to make my address, they would have heard this: "Now I know that these brothers are not of the same ilk as those who troubled us in years gone by, but 'the evil that men do, lives after them; the good is oft interred with their bones.' I know that these good men would not intentionally injure our cause, but some of the things they say sound very much to me like the things I used to hear from the Fundamentalists."

This was dictated to my secretary before I left Dallas for the Convention:

I showed it to several supporters of the resolution in San Francisco, who asked why I opposed the resolution when I knew it would carry. I did it, and I am glad I did, for the following reasons:

1. It goes much further than any statement ever made at a Southern Baptist Convention. In 1925, a committee, composed of such men as Dr. Mullins, was appointed, and this is what they said, "The sole authority for faith and practice among Baptists, is the scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience; they are statements of religious convictions drawn from the scriptures, and are not to be used to hamper freedom of thought, or investigation in other realms of life." This is the strongest statement ever issued by

the Southern Baptist Convention; I accept it.

2. The resolution, as worded by Dr. White and others who worked with him, is pure Fundamentalism, whether it is spelled with a capital F or not. Any careful student of the Bible knows it is not true. Anybody acquainted with the Southern Baptist Convention knows that it does not represent the best thinking of Southern Baptists. Many who voted for it had never read the book under fire or the 1925 resolution.

3. When the Convention appointed a committee to bring in a statement at Kansas City next year that would be sufficiently all-inclusive to represent Southern Baptists, why was this resolution voted, which will make their work much more difficult; and why were the teachers of Systematic Theology, and the presidents of our Seminaries not included on the committee? Are not these dedicated and scholarly men better qualified to speak for our Convention than a mass meeting so hysterical as to refuse to let one of its loyal members deliver an address in opposition?

4. I oppose the resolution because it conflicts with the great principle of the priesthood of the believer. What right have I, or any other person, to tell another what he must believe in order to be orthodox? This resolution claims more for the Bible than the Bible claims for itself, and more than our Lord claimed for it.

5. I oppose the resolution because it tags the Southern Baptist Convention before the world as a Fundamentalist body which it is not, never has been, and never will be. This vote at San Francisco does a positive disservice to our Seminaries where our young men are supposed to do post-graduate work with open minds and an open Bible and the best tools available. There was a man in the Old Testament, Uzza by name, who tried to steady the ark as it was being drawn on a cart. You know what happened to him. "The Bible does not need defense; it needs preaching"... this is the language of Charles H. Spurgeon.

6. I understand that I have been tagged a Modernist by some. This is really funny. How can any man be a Modernist who believes in the virgin birth of our Lord, and His vicarious death on the cross? Personally, I refuse to be tagged as either a Modernist or a Fundamentalist. I know Whom I believe, What I believe, Why I believe it, and no mass meeting is going to tag me. From my mail I find there are many others who feel as I feel. Creed-making

(Continued on page 11)

## Reader hints for happy living

By MRS. J. H. STREET

*"Mother, may I bake a cake?"*

*"Yes, my darling daughter.*

*Take the package from the shelf*

*And add a little water."*

—Copied

EVER so often we have a turn-about column, when *you* answer the questions. Here are some reader responses in helpful hints for happy family living.

One mother gives another suggestion toward solving the backyard swimming pool dilemma (*Arkansas Baptist*, June 7). She hit upon the plan of inviting high school young people in her neighborhood to come over and swim with the children. She asks them to come, two a morning, or two an afternoon. She invites specific ones for specific times.

The plan has worked beautifully for her. She finds that, in addition to the fun of the swim, the young people appreciate the something-to-do and the neighborly-helpfulness angles. At the same time she is free to go about her duties. There is no worry about the safety of the children in the pool while the high school "lifeguards" are on duty.

Another mother has a suggestion toward smooth family readiness for Sunday church activities. Her household voted to leave the Sunday paper placed in a certain spot on a closet shelf, without unfolding it, until after they return from church. Nobody reads it—not even the funnies—until they return at noon. The adults as well as the children abide by the rule.

She says they further worked out in family council a plan for taking turns as to who will help get lunch on the table, after they come in, and who will have first chance at the paper. She reports

that they get off earlier, with less prodding, and in better mood for worship since they started the plan.

Definite assignments of Sunday morning duties have helped another family. Sometimes they make assignments for a month in advance. At other times they write the tasks on slips of paper, fold the slips, put them in a box, and draw for chores, weekly.

A large chalkboard in the kitchen sparks activities for one household. They not only list work-assignments; they also get things off their chests by writing notes to each other. Example: the teen-age son was eating rather greedily, and rapidly becoming overweight and soft. Soon he and his dad were engaged in spicy communications by way of the kitchen bulletin board, to the amusement of all the family.

Here are clippings from their originality.

*"Look in the mirror—do it tonight;*

*Note you're becoming more breadth than height.*

*Eating less calories, and mowing the lawn*

*Will balance your figure and develop more brawn."*

\* \* \*

*"We're having pie—Dad, you eat mine.*

*But there's a catch—I want the car!*

*I promise not to travel far, And to have it safely home by nine."*

Notes attached here and there about the house get things across to members of a family in another part of the state. The junior-high daughter may find this note pinned to her pillow: "Don't forget to hang your clothes. Finding them in the middle of the floor after you have gone to school gets my day off to a bad start. Mother"

A week later she will probably find this one on her mirror: "Thank you for cooperating in the hang-clothes campaign. I'm so glad you are my daughter! M."

This mother says that even her husband responds more happily to a note. Apparently the written suggestion carries less overtone of "nagging" than spoken requests.

What works in one household may fail in another. But one idea may stimulate another. Reaction of mind upon mind is productive.

Dugald Stewart says the faculty of imagination is the great spring of human activity and the principle source of human improvement. And Barthold G. Niebuhr believes, "It is better to create than to be learned; creating is the true essence of life."

Ingenuity is really just putting one's head, heart and hand to a task. Originality, you know, is nine-tenths hard work and persistent effort.

One valuable outgrowth of sharing is the building of good fellowship among our readers who are reaching for the maximum in Christian homemaking.

The more you share, the better our column!

*Isn't it strange that princes and kings,  
And clowns that caper in sawdust rings,  
And common folks like you and me  
Are builders of eternity?*

—R. L. Sharpe

Build well!

*Rosalind Street*

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

## REVELATION

By HERSCHEL H. HOBBS

President, Southern Baptist Convention  
First Baptist Church, Oklahoma City, Oklahoma

THE word "revelation" means that which is uncovered. In Luke 2:26 "revealed" means to utter an oracle. The English word "revelation" (*apocalypse*) appears only in the New Testament (Rom. 2:5; 16:25; I Cor. 14:6, 26; II Cor. 12:1, 7; Gal. 1:12; 2:2; Eph. 1:17; 3:3; I Pet. 1:13; Rev. 1:1). The verb "reveal" appears in both Testaments (O.T., *galah*, to be uncovered, cf. I Sam. 3:21; Dan. 10:1; N.T., *apokalupto*, to uncover or unveil, cf. Lk. 2:35; Rom. 1:17-18; Eph. 3:5).

In the Biblical religious sense "revelation" means the self-disclosure of God whereby He makes Himself known to men. In one sense God reveals Himself to all men through nature (Ps. 19:1; Rom. 1:19ff.) and conscience (Rom. 2:14f.). The former is in respect to His power; the latter regards His moral and spiritual will. Man may receive or reject this revelation or that in the Bible. But he is responsible for the revelation which he has (Rom. 1:19-3:19).

The usual sense of revelation is that which comes through personal instruments (Isa. 22:14). It may be to and through patriarchs (Gen. 6:14ff.; 12:1ff.); prophets (Ex. 3:1ff.; II Sam. 12:1ff.; Isa. 1:1ff.); judges (Judges 6:11); kings (Ps. 23); and apostles (I Cor. 14:6; Gal. 2:2). Revelation is usually thought to be progressive. This does not refer to God's ability to reveal, but to man's ability to receive. Thus there is a higher concept of God in John than in Genesis. But the God of the one is the God of the other.

The supreme and complete revelation of God is in Jesus Christ (Heb. 1:1ff.). Jesus is the revelation of the eternal God in Christ in bodily form (John 1:1-14; 14:9; Col. 2:9).

God's revelation in Jesus Christ is primarily that of Redeemer (Matt. 1:21; but see John 1:3; Col. 1:16-17; Heb. 1:2). This is foreseen in the Old Testament (cf. Gen. 3:15; Psalm 22; Isaiah 7:14; 53). But it is complete in the life of Jesus Christ. It is climaxed in His death and resurrection (Lk. 24:46). It will reach its final goal in eternity (I Cor. 15:24-28).

The revelation of the mystery of God's eternal redemptive purpose in Christ Jesus is clearly seen in Ephesians 3:1-11. This does not mean additional revelation beyond Christ. It is God's revelation to His apostle to the understanding of the meaning of the revelation in Christ.

The record of God's full revelation is found in the Old and New Testaments. Beyond them there is no further revelation in the personal sense as is presented in the Holy Scriptures. For a full understanding of revelation one must also consider inspiration and illumination (see next two weeks).

### Gleanings from the Greek New Testament

## The possession of glory

By V. WAYNE BARTON

ACCORDING to Jesus life consisteth not in the abundance of things possessed. This is not to say, however, that possessions have nothing to do with the matter. For there are *possessions* other than *things*.

Paul speaks of such a possession in II Thess. 2:14: "He called you . . . to the obtaining (possession) of the *glory* of our Lord Jesus Christ." The word translated "obtaining" means literally "to make a circle around."

When the possession is real estate, we encircle it with a fence; when valuables, with a vault; when a loved one, with protective arms.

Presumably the possession of the glory of God requires that we "encircle" it with all our soul or self. This, of course, is personal commitment, which is another name for faith. As Paul put it in our text, we were called of God for this very purpose: to possess His glory.

## Joy and Sorrow

By MRS. MAXWELL D. SLEDD  
Missionary to Nigeria

A FEW months ago the First Baptist Church in Port Harcourt, Nigeria — our home church — had a farewell gathering for its pastor and his wife, Rev. and Mrs. Harrison Igwe, who were going as the Nigerian Baptist Convention's first home missionaries to the southern Ijaw tribe. As the Igwes expressed their joy in the work ahead and their sorrow at leaving their loved ones, my husband and I were reminded that we, too, had had those mixed feelings as we left America for Nigeria less than a year before.

Sometime during the conversation it was mentioned that a person doesn't know what sacrifices he may be called upon to make in the days ahead. Two months later came the tragic word that Mrs. Igwe had died shortly after childbirth. (The baby is reported to be doing well.)

This lovely Christian wife and mother had only two months in which to witness to the people in her portion of the mission field, but we are sure her radiant faith endeared her to them. All who knew her loved her, and her gain of glory will long be felt as a personal loss to those of us who remain behind.



# Arkansas All Over

## Bible course instituted at AM&N

A CHAIR of Bible and Baptist Student Union program will be established at A. M. & N. College, Pine Bluff, by the Arkansas Baptist State Convention, with the opening of the fall semester, Sept. 10, Dr. Clyde Hart, director of the convention's Race Relations department, has announced.

One of the prime purposes of the chair will be to make Bible courses available to Baptist students attending the college, Dr. Hart said. Rev. Lacy K. Solomon, Ft. Worth, Tex., has been employed as Bible teacher and Baptist Student Union director, to direct the new program. Courses will be offered in

Old Testament and New Testament History, Church Administration, and Theology.

The classes will be taught by Mr. Solomon in a new, \$30,000 Baptist Student Center now under construction on property acquired by the Arkansas Baptist State Convention just across the street from the A. M. & N. dormitories. The courses will be fully accredited by the college as elective courses.

Dr. George T. Blackmon, of the Bible department of Ouachita College, and Dr. Tom Logue, secretary of the Baptist Student Union Department of the Arkansas Baptist State Convention, with Dr. Law-

rence Davis, president of A. M. & N., and the college deans, worked out the course of study, in line with requirements of the North Central Association of Schools and Colleges.

Mr. Solomon received the B.A. degree from Butler College, Tyler, Tex., and the B.D. degree from Southwestern Seminary, Ft. Worth. His wife, who has taught in the Ft. Worth public school system for the past three years, is also a graduate of Butler College.

Normally, more than half of the nearly 2,000 students enrolled at the Pine Bluff college are Baptists. This represents 90 percent of all Negro Baptists attending college in Arkansas, Dr. Hart said.

"One of the greatest needs of Negro Baptists of the state is for an educated ministry and trained leadership. The Chair of Bible will be the first opportunity the A. M. & N. students have had to study Bible courses," Dr. Hart said.

### Bradley to DeWitt

REV. Homer A. Bradley, for the past two years pastor at Earle Church, has accepted a call from First Church, DeWitt. He moved on the field July 17. During his pastorate at Earle there were 69 additions to the church.

Mr. and Mrs. Bradley both are natives of Jonesboro and Ouachita College graduates. Mr. Bradley was also graduated from New Orleans Seminary. They have a daughter, Robin, and a son, Dale.

JOHN Hurd, Little Rock, has been called as pastor of Shannon Road Chapel of South Side Church, Pine Bluff. He is a native of Russellville and a graduate of Ouachita College.

SECOND Church, Hot Springs, has announced in its church bulletin that Bill Oaks, minister of education for Second Church, Little Rock, has accepted its call as minister of education.



Arkansas Baptist Newsmagazine Photo

*LEADERS in setting up a Baptist Chair of Bible and Baptist Student Union program at A. M. & N. College, Pine Bluff (l. to r.): Dr. George T. Blackmon, of the Bible Department of Ouachita Baptist College; Dr. Lawrence Davis, president of A. M. & N.; Dr. Clyde Hart, director of Race Relations department, Arkansas Baptist State Convention; Rev. Lacy K. Solomon, head of the Bible Chair-Student Union program; and Dr. D. Arlington Talbot, A. M. & N. dean of students.*

## **New pastor at Goodwin**

REV. Don Reed is the new pastor of Goodwin Church, having moved on the field June 24 after 12 years as pastor of Lakeview Church, Tupelo, Miss.

The 39-year-old minister is a graduate of the University of Mississippi and New Orleans Seminary. During his Mississippi ministry more than 1,000 were saved and two missions that are now churches were begun.

Mr. and Mrs. Reed have six daughters, all talented musically. Miss Brenda Reed additionally is able to interpret to the deaf and, in the Mississippi church, regularly interpreted the service for 30 deaf members of the congregation. At Goodwin her first Sunday School class was attended by seven deaf pupils.

A week-long revival conducted by Mr. Reed recently at Goodwin resulted in 14 additions to the church.

## **To assist pioneer churches**

SECOND Church, El Dorado, Lehman F. Webb, pastor, recently voted to contribute \$100 monthly to pioneer Southern Baptist work, the church bulletin reports. The church will assist the New Castle Baptist Church of New Castle, Wyoming, and Twelfth Street Baptist Church in Emporia, Kansas, each with \$50 a month. The pastor of New Castle Church is R. M. Blackwood, brother of Dewey Blackwood, a Second Church deacon. One of the charter members and leaders of the Twelfth Street Church is Dr. Henry Lindsey, son of Second Church member Mrs. B. D. Lindsey.

LIFE Line Church, Little Rock, Larry Foster, pastor, reports in its July 26 bulletin that with the completion of an \$18,000 bond issue their auditorium remodeling will soon be underway. A central heat and air conditioning unit, new ceiling, new lighting and an elevated choir loft will be installed.

## **Ft. Smith church calls Alton Cross**

REV. Alton B. Cross, Jr., formerly pastor of Grace Baptist Church in Tahlequah, Okla., has accepted the pastorate of Towson



MR. CROSS

Avenue Church, Ft. Smith, Jay W. C. Moore, superintendent of missions for Concord Association, has announced. He has moved to Ft. Smith and resides at 1910 South Independence.

The minister was reared in El Paso, Texas. Before entering the ministry, Mr. Cross was a railroader and a professional soldier.

Cross spent 23 years in the Army, and held the rank of captain. He is a graduate of high school in El Paso and has a B.A. degree from California Baptist Theological Seminary, Covina, Calif., and two years of graduate work in the same school.

While a seminary student he started a church in a morgue in Glendora, Calif. He served this church for five years. When he left the church they had an annual budget of \$33,000 and had \$100,000 in church property and assets. There were 255 additions to the Glendora church during the five years.

During the two and a half years as pastor of Grace Church, there were 270 additions, 73 of these for baptism, and the Sunday School enrollment increased from 232 to 355. He served as Baptist Student Union Chairman for the BSU at Northeastern State College in Tahlequah and started two student centers, one in Tahlequah and one in Warner for Connors College.

Rev. and Mrs. Cross have four children, Alta Jane, 17; James H., 16; Jans Victor, 13; and Ava Bernice, age 11.

DALE Keeton, music director for First Church, Stuttgart, for the past two and one-half years, has resigned and plans to enter Southwestern Seminary this fall.

## **'Fundamentals of Faith'**

"FUNDAMENTALS of the Faith Week" was observed at West View Church, Paragould, Guy Whitney, pastor, July 22-27, with Ralph W. Davis, state Training Union secretary, teaching the Great Doctrines of the Bible for six nights.

Mr. Davis has prepared seven theological studies, six of which were brought at the West View Church. They are: 1. What is God Like?; 2. What is Wrong with Man?; 3. Salvation: Past, Present, Future; 4. Security or Apostasy; 5. The Church; 6. The Person of Christ; and 7. The Person and Work of the Holy Spirit. Pastor Whitney recommends Mr. Davis and this type of theological study to any church that wants to enrich and deepen the spiritual life of the members individually and collectively.

## **Ft. Smith man a chaplain in Thailand**

U. S. ARMY Chaplain Jack W. Cutbirth, Ouachita College graduate, is finding life very different in some respects in Thailand where he has been stationed since the last of May with the 31st Hospital Field Unit.

In recent letters to his mother, Mrs. L. R. Cutbirth, Ft. Smith, he mentions a dinner of "sliced cucumber, two dishes of squid, and two dishes of shrimp cooked in tomato sauce, onion and rice," and, again, a visit to a whole town which makes its living weaving silk in home "factories." The houses are built six feet off the ground and the home weavers work underneath them.

Chaplain Cutbirth has met many of the missionaries on the field in Thailand, he writes, and planned to meet members of a world tour conducted by a Ouachita College professor when the tour visited Bangkok in July.

Besides Ouachita, he attended Southern Seminary, Louisville, Ky., and Southwestern Seminary, Ft. Worth, Tex. He entered into the chaplain service in 1952.

## About missionaries

DR. and Mrs. Loyce N. Nelson, Southern Baptist missionaries on medical leave from Japan, will be at 1903 Seminary Drive, Fort Worth 15, Tex., until late in August. Both are natives of Arkansas, he of Gurdon and she, the former Gladys Mosley, of Texarkana.

MISS Josephine Scaggs, Fayetteville, Southern Baptist missionary to Nigeria who recently underwent surgery at Baylor University Medical Center, Dallas, Tex., will be at 4512 Robin, N.E., Albuquerque, N. M., until the end of August. She is a native of Stigler, Okla.

REV. and Mrs. Russell L. Locke, Southern Baptist missionaries on furlough from Nigeria, have moved to Bolivar, Mo. (address: 626 E. Locust St.), from Half Way, Mo. He is a native of San Diego, Calif.; she is the former Veda Williams, of Shirley, Ark.

PENELOPE Bonham, fourth child of Dr. and Mrs. Orville W. Taylor, Southern Baptist missionaries to Nigeria, was born July 7. The Taylors, now in the States on furlough, may be addressed at 1517 Center Street, Little Rock, Ark. Dr. Taylor is a native of El Dorado, Ark.; Mrs. Taylor is the former Evelyn Bonham, native of Memphis, Tenn.

## Scores the highest

EUGENE (Kayo) Harris, Pine Bluff, recently made the highest score on the Arkansas bar examinations. Of the 45 who took the tests, 24 passed.

Harris is the son of Chief Justice Carleton Harris, of the Arkansas Supreme Court, and Mrs. Harris. All three are members of South Side Church, Pine Bluff.

The young lawyer attended Duke University on a naval scholarship, receiving his A.B. in 1957. After serving three years as an officer in the U. S. Navy, he enrolled in the University of Arkansas Law School, from which he received his L.L.B. in June of this year. He plans to practice law in Pine Bluff.

## Wendell Welch leaves Sheridan pastorate

REV. Wendell Welch, pastor of First Church, Sheridan, since April, 1956, has resigned, effective Aug. 15. He plans to enter Washington University, St. Louis, to work towards a doctor's degree. He was awarded a master's degree in 1957 at Columbia University, New York.



MR. WELCH

During his ministry in Sheridan 189 have been added to the church rolls, the budget has more than doubled and the sanctuary has been remodeled extensively. New stained glass windows will be dedicated Aug. 12.

First, Sheridan, which celebrated its 100th anniversary in 1958, sponsored Mr. Welch's participation in the Scotland Evangelistic Crusade in 1961.

The son of Rev. and Mrs. Jack A. Welch, Dallas, Tex., Mr. Welch is married to the former Miss Virginia Urrey of Texarkana.

## Youth retreat held on Mount Petit Jean

"HIS Way, Mine" was the theme around which a two-day retreat atop Mount Petit Jean was centered. Dr. G. T. Blackmon, Bible professor at Ouachita College, provided a series of morning and evening Bible study periods for the retreat which climaxed Youth Week at First Church, Little Rock.

Dr. Paul Roberts, pastor, was the featured speaker for each morning and evening session. The inspirational highlight of the retreat was the personal testimony of Frank Coon, head football coach at Arkansas State Teachers College.

In further keeping with the theme, various conferences were conducted, including such topics as "What Shall I Do with My Life?" and moral issues which confront the young people of our country today.

Horseback riding, swimming,

boating, bicycle riding and various athletic tournaments provided recreation.

Dan Dipert, youth director for First Church, planned the retreat.

Dr. Roberts summed it up: "If you want to feel young, be around young people, but if you want to grow old fast, try to keep up with them."

There were 69 in attendance at the retreat which was concluded July 28.

## Revivals

PICKLES Gap, Conway, will be in revival Aug. 19-26 with Lonnis Lasater, pastor of Temple Church, Camden, evangelist. Jimmy Rose, pastor of New Bethel Church, Faulkner Association, will lead the music.

FIRST Church, Okla, Marvin Keenen, pastor; July 15-22 with Bill Lewis, evangelist, and "Red" Johnson, music. There were 39 for baptism, two by letter, one by statement, three for special service, 25 rededications and 10 other professions of faith.

SOUTHWEST Oklahoma Crusade for Christ was held July 1-15, in Lawton, Okla., with Baptist churches in Commanche-Cotton Association participating. Dr. C. E. Autrey, of the Home Mission Board, was evangelist, Paul McCray was associate evangelist, and Mrs. Paul McCray was pianist.

Crowds averaged 3,500, with a closing night attendance of 8,000. There were 1,300 decisions, 258 professions of faith, and 25 for special service.

FIRST Church, DeQueen, Dr. E. Butler Abington, pastor; with Freddie Gage, Houston, Tex., and Jimmy Snellen, Dallas, Tex.; 35 additions, 19 for baptism, 16 by letter. Dr. Abington reports all attendance records were broken with over 600 present one night and 411 in Sunday School the last day of the revival.

(Continued from page 5)

periods in church history have not been soul-saving periods.

7. Why did I oppose the resolution read by my friend, Dr. K. O. White, when I knew it would carry? Because I thought someone should do it, and because of my long denominational experience, I felt I was that one. Feeling as I then felt and now feel, I could not do otherwise. I would have been a coward had I remained silent. With malice toward none, and charity toward all, if this be heresy... make the most of it.

[This statement by Dr. Bassett, who was jeered as he tried to speak against the K. Owen White resolution at the Southern Baptist Convention in San Francisco, is carried as a personal privilege to this veteran convention leader and is not meant to re-open debate on the Elliott book.—ELM]

### 'Pastorate-less preachers'

THE greatest problem, churchwise, is financial. Consider my former pastorate as part of the problem. A pastor is paid \$60 a month, there is no parsonage, the membership has been through the years sold on the idea that the six-point record system won't work, a brotherhood won't work, WMU won't work, Youth programs won't work.

The result is that many times the monthly income won't cover expenses.

This is just one example. In our association I can name 15 churches that are all part of the problem. We need desperately to find financial means to bring these young men in contact with these dead and dying churches, that a full program may be instituted, the people encouraged to visit, to work with the youth of the community. We have 77 young people.

An untrained man like me and many other pastors in Arkansas cannot cope with the problem because of age or disability. The young man, because of his youth and stamina, could wonders do for these churches, but \$60 a month is not enough for a man and his wife to live on. Not even a single pastor can exist on that...

If the young preacher could enlist the youth and backsliders into the church, train the older members to be second-mile Christians, to be good stewards in their time, talents, and tithes and offerings, the church could probably become self-supporting within a year.

Our community has over a hundred families. Fifty of these are members of our church. At least 25 more could be brought into the church under a trained pastor. There soon would be an increase in gifts to the State, the Home Mission Board, Foreign Mission Board and all other phases of the Convention. I'd be willing to work at 2nd or 3rd place to the best of my health and ability to help a young pastor get started in the work here.—Signed, but name withheld

### Solving our problems?

THANK you for inviting me to give some pertinent suggestions as to possible solutions to the PROBLEM OF PASTORATE - LESS PREACHERS. Since I must confess that I am one of those who are... "not eloquent, perhaps, or young or beaming in their personalities..." it is my conviction that my suggestions will carry some weight.

The solution to the problem is contained in this summary:

1. Require all churches with over 1,000 members to hire two preachers. One can take the day shift and the other the night shift. This would lessen the work load of the preacher and give the congregation a variety of preaching.

2. Retire all preachers at age 55. This would automatically call up many of the small church preachers who have not been 'discovered' or who are holding down a secular job. This would help the national economy and national unemployment problem as well as employers who could hire better trained personnel in their place.

3. Establish a Southern Baptist Preacher's Employment Bureau (SBPEB) through which all preachers would be hired. Only retired preachers could serve on this Bureau. Laws governing this body and its choices would be very strict including restriction of membership to those without relatives in the ministry, proportionate representation by association, strong fines for unfairness, denying the privilege to purchase a pulpit etc.

4. Give every preacher a leave of absence every five years and require him to attend Seminary for one year. In his stead hire a newly graduated seminary student. This would give him experience and adjust him to the Pastorate and provide 20 percent more new positions.

5. Have all Seminary students to serve a three year apprenticeship before pastoring a Church. This would give him time to decide if he really was suitable for the pastorate or for related phases of denominational work.

6. Lengthen the seminary course from three to four years for a B.D. This would discourage a lot of preachers to leave the ministry and at the same time it would take about 10 percent of our preachers out of active service.

7. Give rigid tests for Scholarship, Personality, Appearance, Pulpit Mastery, Aptitude, Sociability, as well as their wives. This would further reduce the number in the Pastorate and in fact would create a demand rather than an over-supply, thereby alleviating any stress and strain on our leadership brought about because of this weighty problem.

Now, you will please not publish the name of the writer, since he is barely hanging on to a part-time pastorate now and if he were fired because of this then his eight years of college and Seminary and struggle would be in vain.—Signed, but name withheld

## The Bookshelf

Holman Study Bible (Revised Standard Version), A. J. Holman Company, Philadelphia, 1962, \$8.95, cloth with jacket; \$16, black Persian grain leather gift boxed

This new Bible, to be off the press Oct. 1, is a boon to serious Bible readers. Designed for easy reading, it is printed two columns to the page in large, legible type.

Special helps to Bible students include the tracing of the history of the English Bible from the days of Tyndale to the present; a complete concordance; and the following timely articles:

"New Light from the Dead Sea Scrolls," by F. F. Bruce, Rylands professor of Biblical Criticism and Exegesis, University of Manchester (England);

"The Bible and Modern Science," by Carl F. H. Henry, editor, Christianity Today;

"The Archaeology of the Bible," by James L. Kelso, professor of Semitics and Biblical Archaeology, Pittsburgh Theological Seminary;

"Between the Testaments," by David H. Wallace, associate professor of Biblical Theology, California Baptist Theological Seminary;

"The Chronology of the Bible," by Donald J. Wiseman, professor of Assyriology, University of London, and formerly assistant keeper, Department of Western Asiatic Antiquities, British Museum.

Archaeology and the New Testament, by Merrill F. Unger, Zondervan, 1962, \$4.95

Unlike Old Testament archaeological research, New Testament archaeology concerns itself with a much shorter period of time—one century instead of several centuries—and with small groups of individuals, rather than a whole nation (Israel).

Dr. Unger bases his study on the premise that the New Testament is the capstone and consummation of Old Testament revelation and is inseparably connected with the Old Testament, recording God's full and final message for sinful men.

The Theology of Jehovah's Witnesses, by George D. McKinney, Zondervan, 1962, \$2.50

The author was born in Arkansas. He is an ordained minister and is assistant pastor of the Greater Jackson Memorial Church of God in Christ, San Diego, Calif. A graduate of Arkansas State A. M. and N. College, Pine Bluff, he received the M.A. degree from the Graduate School of Theology, Oberlin College, Oberlin, Ohio.

The major portion of this study is devoted to a description of the doctrines of the Jehovah's Witnesses, as compared and contrasted to fundamental Christian beliefs, with attention to the historical development and to the persons and influences that have directed the movement.

# AMA official addresses Baptist institute

By ERWIN L. McDONALD

JACKSONVILLE, Fla., Aug. 2—Supporters of the Kennedy administration's medicare bill were accused of showing "total disregard for the health of the American people in an effort to win votes," by Dr. Edward R. Annis, of Miami, president-elect of the American Medical Association, in an address delivered here last night at the second annual Institute for Trustees of Baptist hospitals. The institute, sponsored by the Baptist Hospital Association, closed today.

One of the great weaknesses of the medicare program, as represented in the King-Anderson bill recently defeated by the U. S. Senate, is its provision for "free" medical care for all people 65 or older regardless of their ability to pay their own way, Dr. Annis said.

"There are now 17,000,000 Americans who are 65 or older, but not more than three to five million of these need health care for which they are not able to pay," Dr. Annis said. Pointing out that it is as illogical to provide free health care for those who do not need help as to provide free food for those able to pay for their own food needs, Dr. Annis said tax money and government help should be provided only on a need basis.

## Sees freedom threat

**W**ARNING that the proposed medicare program is a step toward national socialization of medicine, Dr. Annis pointed to the loss of freedom that has come with socialized medicine in Great Britain and Canada, "where government support has come to mean government control." Such a system undermines not only the basic rights of individual citizens but also the efficiency of the health-care program, he charged.

Taking exception to reports that the AMA used extreme political action to bring about the defeat of the King-Anderson bill, Dr. Annis said this was one of many untruths being circulated by vote-getters, some of whom have said that "180,000 doctors are trying to thwart the will of 180,000,000 Americans."

Physicians are waking up to the dire threat to the nation's health-care program and will take their case to the people ahead of the November election, Dr. Annis said.

More than 30 radio stations in many parts of the country carried the hour-long address, or had scheduled it for later broadcast, according to Dr. T. Sloane Guy, Jr., executive secretary of the Hospital Board of the Southern Baptist Convention, who was among the 114 hospital administrators, associate administrators and trustees registered for the institute.

According to Dr. Guy, Southern Baptists now operate 46 hospitals, two of which are institutions of the Southern Baptist Convention, and will soon open their 47th, in Montgomery, Ala.

The hospitals range in size from the 25-bed, 10-bassinets hospital at Cordell, Okla., to Baptist Memorial Hospital, Memphis, which has 920 beds and 73 bassinets.

## 10,700 hospital beds

**T**HE hospitals have a total capacity of 10,700 beds and admit more than 500,000 patients a year, Dr. Guy reported. Last year, 66,247 babies were born in these hospitals.

One of the outstanding features of the Baptist hospitals is the large amount of charity work they do each year, Guy said. Although the hospitals receive a total of only \$1,029,000 from Baptist conventions for operation costs, they provide "free" services of more than \$7,000,000 a year for charity patients, he said. In addition, physicians on the staffs of these hospitals give millions of dollars in free services each year to patients not able financially to pay, he said.

Expressing the feeling that Southern Baptists stand at the crossroads of their hospital and health-care ministry, Dr. Guy said: "We cannot go on much longer as we have been going. Either we must get more into the hospital business or get out."

The hospitals are now operating at full capacity, with the most of the buildings and facilities many

years out of date, he said. Only 20 of the hospitals have major buildings less than 12 years old, and in the hospital field, a building is obsolete at 10 years, he said.

## Florida Baptist progress

**D**R. John Maguire, executive secretary-treasurer of the Florida Baptist Convention for the past 17 years, traced the growth of Southern Baptist work in the state, in an address of welcome to the institute.

Since 1945, the state's population has doubled, from 2 1-2 million to 5 million. During the same time, the number of Southern Baptist churches has grown from 800 to nearly 1,400 and the church memberships from 164,000 to more than 500,000.

"We are finding it difficult to establish churches fast enough to keep up with the demand," Dr. Maguire said. A total of 300 new churches and missions have been established by Florida Baptists so far this year to lead the state conventions affiliated with the Southern Baptist Convention, and at least 100 additional churches and missions will be organized by the end of the year, he said.

## Program personalities

**P**RINCIPAL addresses during the institute, all sessions of which were held at the Robert Meyer Hotel, included: "Responsibilities of the Administrator," by Dr. Henry C. Ashmore, president of Pensacola (Fla.) Junior College; "Responsibilities of the Trustee," by Hardy Harrell, president of the Hospital Board of the Southern Baptist Convention;

"Trustees and Administrators Sharing Responsibilities," by Dr. T. Sloane Guy, Jr.; "Trends in Services and Facilities," by Gordon A. Friesen, president of Gordon A. Friesen Associates, Hospital Consultants, Washington, D. C.; "Financing Capital Improvements," by John Gilbreath, administrator of Arkansas Baptist Hospital, Little Rock, and William Richardson, chairman of the Board of Trustees of Baptist Hospital of Miami; "Third-Party Factors—Who and What 'Control' Hospitals," by Robert Scates, assistant administrator, Baptist Memorial Hospital, Memphis, Tenn.; and "Southern Baptists Evaluate Their Hospitals," by Dr. James Basden, secretary, Human Welfare Commission, Baptist General Convention of Texas.



Arkansas Baptist Newsmagazine Photos

*TOP: Administrator and Mrs. John Gilbreath, of Arkansas Baptist Hospital, visit with Dr. Edward Annis, of Miami, president-elect of the American Medical Association.*

*Bottom: Arkansans attending the Trustee Institute included, from left to right: Administrator Gilbreath, of Arkansas Baptist Hospital; Norman Roberts, administrator of Memorial Hospital, North Little Rock; W. H. Patterson, assistant administrator of Arkansas Baptist Hospital; Kenneth Price, trustee, Arkansas Baptist Hospital; and Erwin L. McDonald, editor of ARKANSAS BAPTIST NEWSMAGAZINE.*

## Gordon Kingsley moves

NEW ORLEANS—J. Gordon Kingsley, Jr., assistant professor of English and associate in the public relations office of William Jewell College for the past two years, has been named assistant to the president at New Orleans Seminary. He succeeds William C. Bolton, who was appointed director of development for Northrop Institute of Technology, Inglewood, Calif.

With the coming of Kingsley the area of institutional development will be expanded, according to an announcement from Seminary President H. Leo Eddleman. In this position he will coordinate and direct the plans adopted by the Seminary's board of development and board of trustees.

Recently the trustees approved an expansion of library facilities and a doubling of the number of volumes. Also under consideration in the area of development is the construction of a theology building and the completion of the spire for the Roland Q. Leavell Chapel.

Kingsley is a bachelor-of-arts graduate of Mississippi College and holds the master-of-arts degree in English from the University of Missouri. In addition he received his bachelor-of-divinity degree from New Orleans Seminary.

During his tenure at the Seminary, Bolton saw many changes in the responsibilities of public relations. The president promoted him from publicity director to assistant to the president. In the latter capacity, publications, alumni affairs, student enlistment, news services and fund raising came under his direction.

In California he will be responsible for securing corporate support for Northrop's \$10 million expansion campaign. The institution has secured 125 acres in the Conejo Valley near Los Angeles and plans an entirely new campus.

## 'Sorry, we cannot consider more work'

SIX strangers appeared at the weekly conference of Baptist pastors for the area around Kisumu, Kenya. Each had come from a different place, traveling by foot or bicycle at least 15 miles, to seek help in starting a Baptist church in his community.

"Grave of countenance, humble yet upright in bearing, they appeared to be men of character, commanding respect and devotion among their own people," says Rev. Eric H. Clark, Southern Baptist missionary in Kisumu.

"As I looked into their eyes I felt a heart-rooted disappointment; for I had to say to them what I have had to say to others: 'I am very sorry, but we cannot consider any more work at the moment. We are hardly able to maintain successfully that which we already have.'"

Daily, at Kisumu and other stations, missionaries have to turn down requests from communities and individuals because there is a limit to what one couple can do, Mr. Clark adds. "In East Africa alone we are hundreds of missionaries behind our opportunities," he says. "Yet, probably one of the richest territories for Baptist mission work today is the newly independent or emergent nations of Africa. Because of our democratic church government and our emphasis upon the value of the individual to God, we have a particularly strong appeal for the African."

Mr. and Mrs. Clark, the only Southern Baptist missionaries in the Kisumu area, are due to leave their work this month for a year's furlough in the States.

## New church libraries

NASHVILLE—Among 31 new church libraries begun during June was one reported in Anaco, Venezuela, Wayne Todd, secretary of the church library service, Baptist Sunday School Board, reported recently.

Texas and North Carolina tied during June for the largest number of new church libraries started. Texas reported eight, while North Carolina reported six new libraries and two revitalizations. Alabama was third with three new libraries begun.

Arkansas reported one new church library during June: First Church, Eureka Springs, Gerald Jackson, pastor, and Mrs. Dan Terrell, librarian.

## Assists Japan laymen

JAMES M. Sapp, of the Brotherhood Commission of the Southern Baptist Convention, will participate in a layman's conference being sponsored by the Japan Baptist Convention in preparation for its 1963 nation-wide evangelistic crusade, called the "Baptist New Life Movement." To be held July 24-26 at Amagi Sanso, Baptist assembly on the Izu Peninsula of Japan, the conference will emphasize lay witnessing.

## History workshops for 1963 announced

WORKSHOPS TO study the Baptist heritage and religious liberty will be held in the summer of 1963 at two Baptist assemblies.

This was announced following the annual meeting here of the Historical Commission of the Southern Baptist Convention. The workshops will take place at Ridgecrest, N. C., and at Glorieta, N. M.

"The program will be designed to train specialists in these fields," according to Davis C. Woolley of Nashville, commission executive secretary. They will conduct programs on this theme during the Baptist third jubilee celebration ending in 1964, he continued.

## Stewardship agency asks 1964 allocation

THE Stewardship Commission of the Southern Baptist Convention has reported it wants to receive Convention funds for its operations beginning in 1964.

It also will ask the Convention's Executive Committee to allocate certain funds for operating expenses in 1962 and 1963, Chairman Robert L. Lee of Alexandria, La., said.

The Stewardship Commission, created by the 1959 Convention, does not now receive direct support from the Convention. It gets no Cooperative Program distribution, as do all other Convention agencies except the Sunday School Board.

The commission started off with a \$75,000 allotment from Convention reserves and has operated with that and with income from the sales of stewardship materials it produces. This includes Forward Program of Church Finance materials.

Executive Director Merrill D. Moore of Nashville said action of the 1959 Convention setting up the agency provides:

"This agency will be able to develop program plans and request operating funds on the same basis as other Convention agencies." The commission interprets this as the Convention's willingness to disburse funds to the stewardship agency when it becomes necessary, Moore said.

"The Convention assigned the commission three programs—stewardship development, Cooperative Program promotion and endowment and capital giving," according to Moore. "The publishing and sale of stewardship materials is a subsidiary operation."

In 1962, the agency expected \$265,000 income from all sources, including the sale of literature. It is expected to take \$174,000 to produce and handle the literature, leaving insufficient money to operate the three programs assigned by the Convention, Moore reported.

"The Convention never said Stewardship Commission funds must come from the operation of its stewardship services (literature sales)," the executive director said.

If the commission is included in the distribution of Convention funds, it expects to rely on this source for half its financial needs and on the income from sales of literature for the other half, Moore said.

In other action, the Stewardship Commission developed further plans for making October "Cooperative Program Month" in the Southern Baptist Convention.

It has suggested a four-week,

Wednesday night prayer meeting study of the Cooperative Program during the month. On the first night, churches would study state uses of Cooperative Program money.

On the second night, they would consider agencies of the Southern Baptist Convention. On the third and fourth nights, they would give emphasis to the SBC Home Mission and Foreign Mission Boards respectively.

## Research center to tackle issues

WHEN more and more Americans are joining churches, why is there less active participation in the churches?

A new seminary research and education project will study this dilemma as one of its first undertakings. The four-pronged program has been set up as a foundation project for Southern Seminary, Louisville, Ky.

It will involve both ministers and laymen. Seminary officials say the center will be a first-time combined layman's and minister's program for a Southern Baptist seminary.

"A permanent Southern Seminary Conference and Research Center has been established to schedule programs beginning this fall with a year of experimental studies," Clarence Manning, Richmond, chairman of the Southern Seminary Foundation, said.

The center, he added, will have district programs of research, layman's spiritual development conferences, continuing theological studies for ministers, and institutes and workshops for teachers, denominational workers and others.

Two other studies will greet the new project:

What are the feelings of laymen toward ministers and the feelings of ministers toward laymen?

How can a church best organize to meet spiritual needs in the space age?

Five small groups of laymen will be invited here for spiritual development studies and discussions during the experimental years. They will attend seminars on theology and doctrine. They will also consider how to apply Christian ethics to situations in their business and professional life.

Pastors will join laymen in some conferences.

Four renewal and refresher courses for ordained ministers will be held for one-week and two-week periods during the year. Approximately 10 institutes and workshops are scheduled for denominational workers and church staffers. Some will be co-sponsored by other Southern Baptist Convention agencies.

Most of the teaching will be done by seminary professors. Professors and graduate students will undertake the research. Leonard L. Holloway, Louisville, executive assistant to the seminary president, will direct the center.

Four members of the seminary faculty will serve as programmers for the new experiment—C. Penrose St. Amant, dean of theology; Allen W. Graves, dean of religious education; Wayne E. Oates, professor of psychology of religion, and Ernest J. Loessner, professor of religious education.



# Hospital expansion program

ARKANSAS Baptist Hospital has a problem.

The Hospital has only 140 beds in the new section, built in 1955. Yet its requests for the attractive, luxury accommodations would fill twice that many rooms.

What has caused this run on the best rooms in the house? Administrator J. A. Gilbreath has some of the answers. More and more people are becoming accustomed to such conveniences as extra bathrooms and built-in vanities in their homes. When they travel they get plush motel accommodations. So it is only natural for them to expect the best when they come to the Hospital.

Where cost would have been a deterring factor at one time, hospitalization insurance and better salaries have made people willing to pay the extra cost to obtain first-class facilities, Gilbreath said. He is convinced, as is the ABH Board of Trustees, that Baptist Hospital has no choice but to provide them.

"When an institution is serving the public, it has to provide what the public wants," points out Gilbreath. For this reason, he and the Board are moving out into the third major building program of the past 10 years.

"A hospital more than any other kind of institution has to keep pace with the times and with the community's needs," says Gilbreath. He also likes to stress the fact that in spite of the building which the Hospital has done, the cost has been far less than what it would have been to have abandoned the original Hospital and to have started from scratch.

## Started in 1924

THE original building was erected in 1924, but Gilbreath maintains that it is basically too sound a structure not to continue to be utilized. He points out that

it can be remodeled, section by section, completely gutting out the exterior for complete rebuilding, for only a third of what new construction would cost.

There is not enough space, however, in the original building to house the newer and more spacious suites which patients are demanding and still cover the rapidly growing ancillary services which are necessary for present-day hospital care.

The Hospital first began to do something about this problem in 1955, when the 140 beds were added in the new wing on the south side of the Hospital. Then in 1958, a new two-story surgical wing was built to the north of the original

building, connected with it by a corridor across Twelfth Street.

These two building programs gave the Hospital surgical facilities as fine as any in the area and completely modern rooms in the new wing. The growing demand for private rooms, however, again has the Hospital bursting at the seams.

That is why plans are being laid to move this year into the third building program, which will entail both utilizing space in the original building and building new space.

## New floors planned

THE present surgical building, now only two stories, but built with a foundation adequate for five, will get an additional two stories for 136 new private and semi-private patient rooms.



THIS is a picture of remodeling activities on one of the halls of the original building at Arkansas Baptist Hospital.

The Hospital laboratory, cramped for space and outmoded by present-day standards, will be moved into more spacious and modern quarters in a remodeled area of second floor. A new laundry, needed to keep up with the growing Hospital's daily supply of clean linens, will be built to the north of the surgical building.

With the new patient section completed, the Hospital could then close down section by section the old part of the Hospital, rip out walls, wiring and plumbing and make it over into modern and attractive rooms. In this way, every inch of space in the original building would still be utilized while the much needed additional space would be furnished in the addition to the surgical pavilion.

### Board sees need

THE ABH Board of Trustees decided the shortage of private rooms was acute enough to justify declaring the situation an emergency. They voted to proceed immediately on plans for the new building project. They were backed up by the Executive Board of the Baptist State Convention and the building program now needs only the approval of the Baptist State Convention to be official.

With the urgency of the situation established, the Board was confronted with the biggest problem of all: What would it cost and how could it be financed?

Estimates on construction costs for the two floors of patient rooms were \$800,000. The laboratory was scheduled to occupy part of the second floor of the present building but the area would have to be completely remodeled and the cost would run \$200,000. The new laundry would cost another \$100,000. Total construction costs would run \$1,100,000. Equipping the patient rooms, the laundry and the new laboratory would run another \$264,351. The total cost of the project: \$1,364,351.

When other hospitals move into projects of this scope, they look to Federal funds under the Hill-Burton Act to see them through. Arkansas Baptist Hospital has to

compete with hospitals which can get almost unlimited resources to match local funds through this means to finance building projects. Baptist hospitals cannot accept Federal funds because of a traditional and honored Baptist concept of separation of church and state. The Board of Trustees, however, believes that Baptist Hospital should not be allowed to become obsolete while other hospitals keep their facilities up-to-date. That is the reason they had to turn to other sources for funds to modernize the facilities here.

### Loan funds available

THE Board went to the Equitable Life Assurance Society, where money had been borrowed for previous building work at the Hospi-

tal, to ask for an additional loan of \$1,200,000. The Executive Committee of the Convention has already approved the borrowing of the money, but now the Baptist State Convention must also give its approval.

The Hospital has \$200,000 already in its building fund which, with the \$1,200,000, would be enough for building and equipping the new areas. The Hospital will receive enough additional income from the new section to amortize the additional loan, Mr. Gilbreath states.

Administrator Gilbreath and the Board firmly believe that the Hospital has no choice: this is the direction it must move if it is to continue to compete with newer hospitals and to serve the community as it should.

# Middle of the Road

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

Arkansas Baptist Newsmagazine



MR. COSSEY

**THE BUSYBODY.** The busybody is one who is forever nosing into the affairs of others. A reporter must have a nose for news, good or bad. The busybody often has a good nose for news. The busybody is likely to poke, or pry, or meddle into the affairs of others. 1 Peter 4:15: "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody on other men's matters."

South said, "Nobody ever pries into another man's concerns, but with a design to do, or to be able to do him a mischief."

Swift said, "There are few wild beasts more to be dreaded than a talking man having nothing to say."

Juvenal said, "The tongue is the worst part of a bad servant."

Steele said, "Fire and sword are but slow engines of destruction in comparison with the babbler."

A. Warwick said, "I may hear a tale with delight, and perhaps smile at an innocent jest, but I will not jest, nor joy at a tale disgracing an innocent person."

"I hold it to be a fact if all persons knew what each said of the other, there would not be four friends in the world."—Pascal.

"Gossip is the henchman of rumor and scandal."—Feuillet.

"Tale hearers are just as bad as tale makers."—Sheridan.

Esar's Joke Dictionary says: Two gossips were talking about some recent marital strife. "And what do they say is the reason that the Browns separated?"

"Nobody knows," replied the other.

"Oh, how terrible," cried the first.

## Six steps in building a Training Union

### I. Make a Survey

THIS SURVEY should include your Training Union enrollment by ages as of Oct. 1. It should also include your prospects by ages as of Oct. 1. From your Sunday School and church membership rolls you can provide each union and department of your Training Union with a list of prospects. This survey should be made NOW. Order survey charts from your state Training Union Department.



MR. DAVIS

### II. Organize Unions and Departments

After studying the survey chart, decide which unions and departments should be organized. The ideal enrollment for Junior unions is 10 to 12 boys and girls; for Intermediate unions, 12 to 14 boys and girls; for young people or adults, 15 to 20. New unions and departments should be set up to begin the first Sunday in October.

### III. Enlist and Instruct Leaders and Officers

As you plan for new unions and departments you will need leaders—key people to start them. Now is the time to personally enlist them. Put in their

hands the methods books, quarterlies and the Training Union Magazine. Plan a study course or at least a one-night clinic to train all leaders and officers.

### IV. Provide Space, Materials, Equipment

Secure in advance sufficient quarterlies, record forms, plan books, free materials, etc. See that each union has an organization chart to fill out immediately after the new church year begins.

### V. Visit and Enlist the People

Visit every absentee every week. Visit the prospects weekly.

### VI. Plan Programs and Activities

Good programs must be planned. Use the six steps in program planning. If you do not know about these six steps which will revolutionize a Training Union that will use them, write to your Training Union Department for a copy.

These are six good steps! Do all of them before or very soon after Oct. 1. Have a "Join the Training Union Day" soon. Increase your enrollment. Let the Training Union page in your annual church letter reveal that your Training Union is growing.—Ralph W. Davis, Secretary

## Sunday School

### Two workshops

ARKANSAS Sunday School workers will have the opportunity of attending one of two identical Sunday School workshops in October.



MR. HATFIELD

Workshop No. 1 will meet at First Church, Jonesboro, on Oct. 8-9. The workshop leaders will travel on Wednesday and be ready to participate in Workshop No. 2 at Second Church, Hot Springs, on Oct. 11-12.

Note this change of dates from Oct. 1-5 (publicized earlier) to the above dates for these meetings. There will be four one-hour age-group or department conferences for Sunday School workers in each workshop. Visiting, out-of-state conference leaders will include: Howard Halsell of Kansas; Mr. and Mrs. George Stuart, Miss Helen Young, and Sibley Burnett of Tennessee; and E. F. Hallock of Oklahoma.

Arkansas conference leaders will include Earl Bailey, Claude Anthony, J. T. Elliff, Ernie Adams, Ben Haney, Mrs. George Hink, Curtis McClain, Mrs. J. E. Humphrey, Mrs. Ralph Bowen, Mrs. A. C. Kolb, and Bob Hall.

In each city a Recognition Banquet will be featured. Recognized and hon-

ored guests for this Recognition Banquet will be pastors, Sunday School superintendents, ministers of education, Vacation Bible School superintendents, and appropriate associational Sunday School leaders for Standard and Advanced Standard Sunday Schools, Standard Vacation Bible Schools, the top seventy churches in training in Sunday School principles and methods, and the top five associations (percentage) in training.

See the report from the Baptist Sunday School Board to be published in the September issue of The Religious Education News. These will include awards posted through Aug. 25, 1962. Let's give this workshop our best in attendance and study.—Lawson Hatfield, Secretary

## Religious Education

### How to get workers

CHURCH bulletins from everywhere indicate that nominating committees are being chosen and beginning their important business. There is no way to properly state the importance of their work.



MR. ELLIFF

The ministry of every New Testament church will advance or suffer lack according to the leadership soon to be chosen.

Is there a way to be sure of getting all the workers needed and the right one for each task? There is! If that sounds dogmatic, let me explain.

The Lord says, "Pray ye therefore the Lord of the harvest, that he thrust forth laborers into the harvest." This is the definite command of the One Who is more concerned than any other about the harvest. God will honor this procedure when a committee and church will use it.

Some committees have gone at it this way: First, they agree to their role of waiting before God in prayer and faith. Second, they let the church know that they purpose to find God's choice for every position, so far as is humanly possible. They engage the church in prayer that God will honor His promise. Next, they ask all present workers if they will answer these questions after earnest personal prayer: "Have you prayed about your present position? Do you believe the Lord wants you to continue where you are, another year? If so, are you willing to do it?" If a negative answer is given they can indicate where they would be willing to serve should a vacancy occur.

This will honor God by leading every person to take a fresh look at God will in his service. Some may not where God wants them. I firmly believe we can leave this in God's hand.

What about vacancies? Do not be surprised with this procedure and in

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## Churches out west

(Continued from last week)

OUR tour of pioneer missions in the west took us through Southern Idaho where Southern Baptists got their first "foot-hold" in the state in 1950.



DR. CALDWELL

The state has had a population increase of 13.4 percent since 1950. It is 52.5 percent rural. Mormonism is the predominant religion; Roman Catholic second, Methodist third, Christian Church fourth, Presbyterian fifth and Episcopal Church sixth. There are only 36 American (Northern) Baptist Churches in Idaho.

It was in Kimberly that a Southern Baptist Church was first organized in 1950 with 21 members. Services were conducted in the homes of the members. A loan from the Home Mission Board made a building possible. Sometime ago the church became pastorless and considered giving up altogether. The Home Board area missionary has been serving as interim pastor, and now the attendance is above normal.

A few of the Kimberly members organized the First Southern Baptist Church of Twin Falls. Later some of the First Church members organized the Trinity Church of Twin Falls. I was honored to preach in both of these churches on Wednesday evening. Both congregations are small but determined groups. First Southern has 108 members and Trinity 48.

Before we left Little Rock, on our tour, Mrs. Caldwell sent a copy of our planned itinerary to her sister in Cleburne, Tex. Well, when we arrived at the Twin Falls Church for the service the pastor's wife handed Mrs. Caldwell a letter from her sister. This sister wrote that the WMU of which she was a member was giving about \$50 per month to the First Southern Church in Twin Falls. She told how interested they were in the church and stated that a Dallas, Tex., church was also helping.

I read part of the letter to the congregation. At the close of the service the members began to tell Mrs. Caldwell to please express to her sister their deep gratitude for financial help. Three people in the congregation said they lived 14 miles away in another town where there was no Baptist church.

There are now three associations in Idaho. Two of them are affiliated with the Arizona Convention 1,000 miles away and one with the Washington-Oregon Convention. There are 14 churches and 10 missions in the three associations.

During 1960 four of the churches built new units and two new sites were purchased. They baptized 136 people and report 1,515 present members. They list the present needs of 50 more churches and 43 new missions. (To be continued next week)—C. W. Caldwell, Superintendent of Missions

*'By all means win some'*

## Preparation for 1963

CHURCHES that are evangelistic grow. If a church is worthy of its mission and message it will be evangelistic.



MR. REED

If a church does what it should in evangelism it must plan its work and then work the plans. The Church Council of Evangelism is essential for planning a year-round program of evangelism. The council is composed of the pastor, as chairman, Sunday School superintendent, Training Union director, Women's Missionary Union president, Brotherhood president, chairman of deacons, church treasurer, church clerk, educational director, music director.

Soon after the church officers have been elected for the new associational year this council should meet and make plans for the next year. These plans should be completed and presented to the church not later than the first week of November. Revival dates and evangelistic help should be included.

When these plans have been approved by the church, the council should meet once a month to check on plans for the next month. Each organization in the church should understand its responsibility in carrying out those plans. Plan, pray, then carry those plans through to completion. When this is done no doubt you should see more people won to Christ. Usually we do not do any more in the way of evangelism than we plan to do.

The secretary of the church council, the church clerk or the church secretary should keep an up-to-date prospect file. We must keep our program of evangelism constantly before our people.

If you need a tract on "You and Your Church Council" please let me know. Every pastor in planning his program of evangelism should have The Evangelism Plan Book by Dr. Vernon Yearby. If you don't have a copy, please write me. How long has it been since you have won a soul to Christ? — Jesse S. Reed, Director of Evangelism.

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atmosphere if there are numerous people who come to the pastor or the committee and volunteer to serve where needed. The committee should wait upon the Lord until one person seems to be God's choice for a particular job. This person should be approached and asked to seek God's will as seriously as has the committee.

This plan takes time — time to wait patiently on the Lord and on people to find God's will. Thus, we should begin early. It is, however, most rewarding. Some will find God's will for a whole lifetime of service. — J. T. Elliff, Director.

## Missionary Union

### Conferences scheduled

BOTH associational and local WMU officers for 1962-63 will have opportunities for special instruction before assuming their duties Oct. 1.



MISS COOPER

Conferences scheduled for Aug. 27-29 and 28-29 will be preceded by a Prayer Retreat to be attended by members of the state WMU executive board, presidents and prayer directors from associations, on the afternoon of the 27th at Berry Memorial Chapel, Ouachita College, Arkadelphia. That evening they will be joined by the following 1962-63 associational WMU officers for consideration of plans for the new year and for individual conferences under direction of state WMU officers and leaders: directors of Young Woman's Auxiliary, Girls' Auxiliary, Sunbeam Band, Mission Study, Community Missions, Stewardship, Enlistment and Jubilee.

The second annual WMU Houseparty for local church WMU officers will open at 1:30 o'clock Aug. 28 at Mitchell Hall, Ouachita College. Plans for observance of the 75th Anniversary of Woman's Missionary Union will be featured. Special instruction will be offered individual groups by state WMU officers assisted by several out-of-state and state leaders. The following are invited: local presidents, directors, counselors and leaders of all WMU youth organizations; chairmen of Mission Study, Prayer, Community Missions, Stewardship, Enlistment, Jubilee, Program, Circles.

In addition to instruction in organizational plans, Dr. Carl Goodson, teacher of Bible at Ouachita College, will lead in periods of Bible study. Dr. Margaret Pierson of Oklahoma will discuss guidance and counseling.

Both groups will be entertained at Ouachita College, however, ALL reservations must be sent to Miss Nancy Cooper, 310 Baptist Bldg., Little Rock, by August 16. Detailed information has been mailed to both local and associational presidents.—Nancy Cooper, Executive Secretary and Treasurer

# Departments

## Race Relations

### Our purpose

THIS department is a joint project of the Home Mission Board of the Southern Baptist Convention and the Arkansas Baptist State Convention.



DR. HART

The purpose of the Department of Race Relations is to help our Negro Baptist friends develop better churches and better church leadership. This can best be done by helping them help themselves by working with them in the training and development of leadership. This we are doing through extension classes for in-service preachers and lay-leaders, leadership conferences, Sunday School, WMU and VBS clinics; children camps, college student summer mission program, church financing, evangelism and a chaplain at the Tuberculosis Hospital, etc.

Our Budget for 1962 comes from the following sources:

1. Home Mission Board .....\$14,326.73
2. Cooperative Program ..... 10,000.00
3. Dixie Jackson, State Mission Offering ..... 5,427.45

The Woman's Missionary Union also gives valuable financial assistance to special projects. Two examples for 1962 are: (1) \$750 to purchase classroom chairs and other equipment for three extension classes, (2) \$400 to help on the expense of our two camps for Negro children. You can see that our work would be greatly handicapped without the generous assistance of Woman's Missionary Union.

The needs are great and many. About 75 percent of their churches are part-time. Only about 25 percent of the pastors live on the church field. The average educational level of the Negro Baptist pastor in Arkansas is about the fourth grade. Very few young Negro men and women are surrendering to God's call to be preachers or missionaries. This is perhaps the No. 1 problem of Negro Baptists on a nation-wide basis.

In our effort to try to help, in the spirit of Christ, our Negro Baptist brethren meet these needs our major emphasis will be in about four areas. First, we will continue to help the older men and women who are carrying the burden and responsibility of leadership today. Many of them, due to no fault of their own, have had very little formal education or training, yet they have great natural ability and are eager to learn. An example is one of the five extension classes we have in different towns in the state—the one at Camden.

This class was started in 1945 with about 12 Negro Baptist pastors and Dr. Thomas L. Harris, pastor of the First Baptist Church (white) as teacher.

When Dr. Harris retired in 1961 there were 59 enrolled in this class, many driving from 20 to 40 miles to attend. There were many laymen and women church leaders who wanted to attend this class but there was no room. After Dr. Harris retired we bought a building with three large rooms, and now have three classes for adult leaders: (1) pastors (2) laymen (3) women, with a total enrollment of 102.

We started a new class for pastors and adult church workers this year (1962) at Lewisville and have an enrollment of 46. (To be continued next week).—Dr. Clyde Hart, Director

### 1300 make decisions

MORE than 1,300 decisions, including 253 on profession of faith in Christ, were reported following a 15-day evangelistic crusade at Lawton, Okla., led by evangelist C. E. Autrey of Dallas.

A peak attendance of 8,000 was reached on the closing night, despite threatening rain. "It was the largest group ever to gather for a religious service in southwestern Oklahoma," observers reported.

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# A squirrel swims

By MARY RUSSELL

DID you ever see a squirrel swimming? Maybe you think squirrels can't swim. That was what Bob thought until he saw one swimming in a New England lake one summer afternoon.

Not all squirrels swim, but one kind can and does. It is the common little red squirrel of the Northern states. He is found in all the Northern states from Maine to Oregon and in Canada, too. These red squirrels are strong swimmers. They can swim long distances in lake or stream. Yet they seldom go into water unless driven by danger or hunger.

The one Bob saw was probably going in search of food, for he was headed toward the mainland. Bob and his father were paddling across an arm of the lake. Bob was in the bow. Suddenly he said, "Look over to the right, Dad. There's a little animal swimming in toward shore."

"Probably a muskrat," said his father as he sent the canoe nearer the animal.

"No, it's a squirrel," said Bob. "I can see his head, the tip of his tail, and some of his furry back. I didn't know squirrels could swim, but this one can."

He watched the squirrel as it swam steadily toward the shore. It did not seem to notice the canoe.

"It must have come from that little island back there," said Bob as he kept on watching. "It had to come from some land somewhere."

When the squirrel neared the shore, it gave a quick leap and landed on the ground. It shook off the water, darted over the open space, and ran up a tree. There it sat chattering and scolding. Apparently it had seen the canoe and didn't like it.

The red squirrel is smaller than the gray squirrel. It has a slender body, reddish-brown on top, white underneath, a black stripe on each side. It has a long furry tail and tiny tufts of fur on his ears.

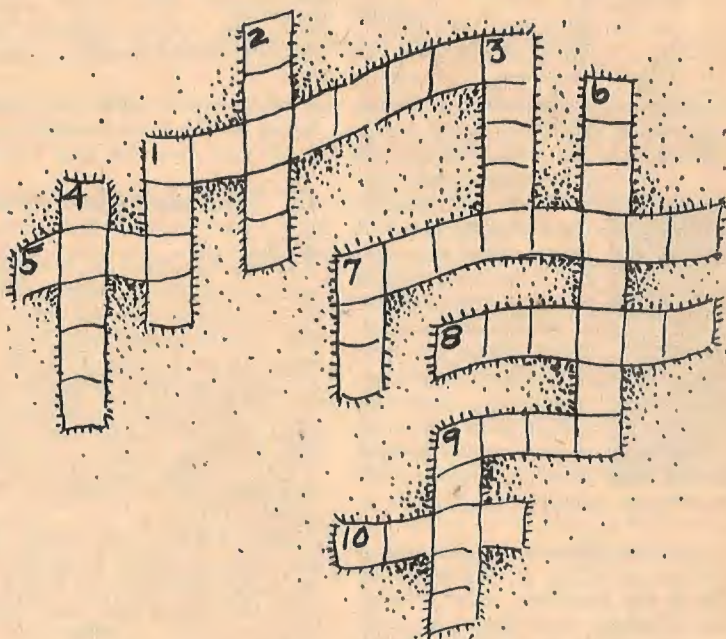
He has two ways of storing nuts. One is to hide them in the branches near his nest in a hollow tree. If he lives among the pine trees in a forest, he has another method. He gathers quantities of pine cones and makes them into piles. A pile may contain three or four bushels of cones. When the supply in the tree is exhausted, the squirrel goes to his cone piles to shell nuts as he needs them.

Sometimes a squirrel does not return for the cones he has stored. In the spring the little brown seeds fall out of the cones. They sprout and start to grow. In time they become pine trees and take the places of some destroyed by fire and flood. These red squirrels are really helping in reforestation though they may not know it. The men who work to protect our forests are always glad to see the little pine trees appear.

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# THE SOWER

By AGNES CHOATE WONSON  
(Based on Matthew 13:1-10)



Across

1. Stories Jesus told
5. Ship
7. Dried by the sun
8. Prickers
9. Opposite of bad
10. To listen

Down

1. Narrow road
2. Flying creatures
3. One who sows seed

4. Stony
6. Faded
7. Daytime light
9. What some seed bear

ANSWERS

Across: 1. parables, 5. boat, 7. sower, 8. thorns, 9. good, 10. hear  
Down: 1. path, 2. birds, 3. sowers, 4. rocky, 6. withered, 7. sun, 9. grain

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## God's Wondrous World

### Rivers without sunlight

By THELMA C. CARTER

SUPPOSE we had radar eyes to look into the depths of the earth. We would be amazed at the hidden rivers flowing in secret passageways to the seas. Seldom do these rivers receive the tiniest ray of sunlight. Some of the rivers are short, while others are long and winding.

Sunless rivers travel hard, dizzy routes. Some go through mountain passes deep in the earth. Others go through jungle forests and icebound land areas around the world.

The Creator knows all about these strange rivers. He planned them. "He cutteth out rivers among the rocks; and his eye seeth every precious thing" (Job 28:10).

A famous underground river flows in deep channels of limestone caves in the mountain areas of Central America. It is called the tipitapa, an Indian name.

The tipitapa is a short river, never flowing in sunlight. Yet it is very important in that it connects two of the largest lakes in Central America.

Dense jungle and forest lands in Central America, South America, and in Africa have rivers so covered with strong tangled jungle vines and plants that they look like moving green rivers. The waters of these jungle rivers never feel the warm sunlight until they reach the oceans.

Some surface rivers (not underground), such as those connected with the great Nile River in Africa, have a thick carpet of plants so dense that at times the water scarcely moves. Sunlight seldom falls on the water. These plant-carpeted rivers are dangerous and tricky. Men and animals fear them for they cannot tell where the river flows and where the land lies.

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# A call to repentance

By GEORGE L. BALENTINE  
Pastor, First Church, Hope

August 12, 1962

Bible Material: Ezekiel 1:1-3; 2:1-7; 18

**T**HE Babylonian conquest of Judah was a total calamity. The painful words of the prophets were now reality. The nation was destroyed; its population dispersed. The crisis, however, was far from being purely physical or political. It was a severe spiritual crisis as well. With the fall of such seemingly invincible institutions as the state and the temple, Israel's faith was forced to adjust or perish.



MR. BALENTINE

The exile left the way open for a wholesale loss of faith. It was primarily the work of the prophets, notably Jeremiah and Ezekiel, that kept the exile from becoming the graveyard of Israel's faith.

## I. The prophet Ezekiel

**W**HILE Jeremiah labored in Jerusalem, his younger contemporary Ezekiel shared the burden of a prophetic ministry with the captive people by the river Chebar in Babylon (Ezek. 1:1). Psalm 137 well describes the sorrow of the exiles and their longing for home.

Of Ezekiel's life very little is known. He was priest (1:3) and almost certainly one of the temple clergy carried away to Babylon in 597 B.C. No doubt, before the deportation he was greatly influenced by Jeremiah's preaching in Jerusalem. His call to the prophetic office came while in exile in the year 593 B.C. through a strange and awe-inspiring vision of the glory of God (ch. 1).

He continued to preach among the exiles for some twenty years (29:17; 40:1), thus some fifteen years after the fall of Jerusalem. Before that event his message, like Jeremiah's, was filled with the burden of doom (2:9-10). Neither did he hesitate to point to the persistent idolatry of his people and their stubborn rebellion as the cause of God's wrath upon them (ch. 8). They were dross to be hurled bodily into the furnace of God's wrath (22:17-22). Furthermore, Ezekiel declared that the very presence of God had departed from his temple and consequently from his people (9:8; 10:15-19; 11:22-23). He had canceled his choice of Zion and was no longer in his house! Jerusalem is an illegitimate offspring whose sin exceeded that of Samaria—and Sodom (ch. 16)! Not even if the most righteous men—

Noah, Daniel, and Job—lived in her midst would it be enough to offset the guilt and save the city (14:12-20).

## II. The popular proverb

**E**ZEKIEL, quite obviously, offered no easy comfort or false assurances. He laid his finger directly upon the problem: the people themselves had sinned and were directly responsible for their fate. To expound this principle of personal responsibility, he takes issue with a popular proverb derived from Exodus 20:5: "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezek. 18:2).

This saying was being repeated by the exiles in Babylon as the explanation for their suffering. In this Ezekiel could see that the people were blind to their own sin and to their own individual responsibility in their misfortune. The proverb had become a convenient excuse, shifting all the blame away from themselves and laying it upon the sins of their fathers, particularly those during the days of Manasseh (2 Kings 24:3-4).

In Jerusalem, Jeremiah was encountering the same irresponsible attitude. He likewise refuted the proverb by reminding the people that "every one shall die for his own sin; each man who eats sour grapes, his teeth shall be set on edge" (Jer. 31:29-30). Both prophets, Jeremiah and Ezekiel, were declaring the "sour-grapes-teeth-on-edge" saying to be a complete fallacy, a denial of the truth that God judges with discretion. At the same time, it resigns man to a fatalistic view of life which renders him powerless to transcend and rise above his heritage to the new heritage that God will give. It chains him to the past and makes him the prisoner of his heritage or his surroundings. He does not and will not change because he thinks he need not or cannot.

Ezekiel, therefore, invokes the statute of limitations against the outworn proverb: "This proverb shall no more be used by you in Israel" (18:3, R.S.V.). It is never to be quoted again; it is to be buried.

These words suggest a high and difficult function of the prophet, both ancient and modern, the function of clearing away pretentious and moth-eaten lies which have gained the prestige of wisdom—and right just because they have never undergone the scrutiny of critical examination. In every generation there are many such outworn and erroneous assumptions that need to be exposed in the field of economics, social behavior, politics, business, and religion.

## III. The plea for repentance

**W**ITH Ezekiel's emphasis upon the principle of personal responsibility, his plea for repentance takes on new significance. Everyone will be judged according to his own ways; no one is condemned for the sins of another. Through repentance one can find forgiveness for his sins and access to the new heritage which God will give. Therefore, God through the prophet calls on the people to "repent and turn from all your transgressions, lest iniquity be your ruin" (18:30).

Ezekiel is here underscoring the truth which is later given expression by Paul, "The wages of sin is death" (Rom. 6:23). Repentance is the only way whereby one can alter the tragic end of sin and discover the mercy of God.

The people are then advised to get for themselves "a new heart and a new spirit" (18:31). This is no contradiction to the prophet's earlier statement of God's promise, to give the preserved remnant a new heart and a new spirit (11:19-20). God's grace has always included man's freedom. Through repentance his attitude is changed toward God and the channels are opened whereby God can bestow the gift of a new heart and a new spirit.

It is well to remember that throughout the Bible God's act cannot be separated from man's response to it. The gospel declares God's act and calls for man's response. As Paul says, "God was in Christ reconciling the world to himself . . . (Therefore) we beseech you on behalf of Christ, be reconciled to God" (2 Cor. 5:19, 20).

Ezekiel continues his plea for repentance in the alarming and sobering question, "Why will you die, O house of Israel?" (18:31). It is the people who determine their destiny and are alone responsible. But the intention of God is plain: "For I have no pleasure in the death of any one, says the Lord God; so turn, and live" (v. 32). These words of compassion and mercy ring throughout the scriptures.

One need only to think of John 3:16 or to recall the familiar words of 2 Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

God is not some capricious deity, delighting in the affliction of his creatures. The same grace and love have characterized him throughout the ages. His intention has ever been the same, the salvation of all men. The burdened question of his divine love has always been, "Why will you die?" And his unchanging compassion has always added, "For I have no pleasure in the death of any one; . . . so turn and live."

July 29, 1962

Church	Sunday School	Training Union	Additions
Aims, Kibler	131	103	
Alpena, First	76	40	
Osage Mission	47		
Berryville, Freeman Heights	167	82	
Camden			
First	471	181	
Cullendale	471	220	
Cove, First	78	26	
Crossett, First	548	161	4
El Dorado			
East Main	297	148	
First	792	221	
Northside Chapel	88	43	
Fayetteville, Providence	122		
Mission	22		11
Fordyce, First	396	151	5
Forrest City, First	550	163	
Midway Mission	62	48	
Fort Smith			
Calvary	313	121	2
East Side	82	61	
First	1073	312	6
Missions	421	168	
Grand Avenue	590	208	2
Moffett Mission	38		
Temple	265	116	
Trinity	286	99	
Gentry, First	224	75	2
Gravel Ridge, First	159	85	
Gurdon, Beech Street	179	94	
Harrison, Eagle Heights	238	107	
Heber Springs, First	199	94	8
Mission	29		
Hot Springs, Park Place	423	128	
Huntsville, First	112	55	5
Combs	21	18	
Kingston	19	13	
Jacksonville			
First	575	221	1
Marshall Road	88	44	
Jonesboro, Central	345	161	2
Little Rock			
First	965	878	4
Berea	102	69	1
White Rock	44	27	
Gaines Street	351	204	
Immanuel	1125	442	2
Forest Tower	43	18	
Kerr	36	24	
Pleasant Grove	43	38	
Rosedale	187	94	
Marked Tree, First	169	74	
McGehee, First	434	188	
Chapel	59	31	
North Little Rock			
Baring Cross	692	222	4
Camp Robinson	54	23	
Southside	31		
Calvary	366	121	
Levy	543	213	
Park Hill	674	218	
Pine Bluff, Lee Memorial	181	78	
Prairie Grove, First	95	21	5
Smackover, First	319	109	
Mission	40	14	
Springdale, First	444	163	1
Tyrone, First	156	55	
Van Buren			
First	435	159	7
Oak Grove	174	89	

## Graham Fresno crusade

FRESNO, Calif. (EP) — God's final judgment was the topic of Evangelist Billy Graham's closing sermon here July 22, of an eight-day Central California Crusade.

Capacity crowds of some 28,000 at Fresno State College's Ratcliffe Stadium set records for the college football park during the area-wide crusade.

The evangelist's messages were much like those in other crusades. He began by telling a crowd of 23,000 persons that they could be the spark to start a "fire across the spiritual barrenness of the nation."

"You here in California might lead the nation back to God," Graham said.

## Knows the answer

THE newly-married husband trudged home exhausted from a gruelling day at the office. His bride sympathized. "Dear," she said, "you look so tired and hungry. How would you like a nice steak with baked potatoes and sour cream, a superb salad and some delicious pie?"

"Not tonight, dear. I'm too tired to go out."

## The proof

IF you think old soldiers fade away, try getting into your old army uniform. —The Record

## Bright future

THIS is an absolutely true story. It concerns a girl who married one of those fellows who can't seem to make a go of anything, always jumping from one job to another, and getting marvelous ideas in between that never work out. Her friends pity her endlessly, and are always giving her advice. And she is forever defending her husband. Just the other day a former sorority sister dropped in from out of town for a visit.

"Well," said the wife happily, "Dick's finally settled down."

"Wonderful!" gushed her friend. "What's he doing?"

"Digging for gold."—Jerome Beatty, Jr, Saturday Review.

## Retirement ages

WILLY was sobbing bitterly. Between sobs he told the teacher: "I don't like school, and I have to stay here until I am 16." "Don't let that worry you," consoled the teacher. "I have to stay here until I am 65."—Balance Sheet.

## Last to know

The young man approached his lady love's kid brother in a dither of excitement.

"Guess what, Jimmy," he exclaimed, "your sister and I are going to be married!"

"Huh!" said the youngster, unimpressed. "You just finding that out?" —Quote

## Out of date

JOE, the ineffectual but talkative worker, spent most of his time complaining that fortune seemed to smile at everyone else, but merely sneered at him. Another employee with less seniority was promoted. He headed for the boss' office.

"It's the same old story," he moaned. "Other guys get all the breaks, but how come my ship never comes in?"

The boss looked up at Joe and said, "Maybe you haven't discovered that steam has replaced wind."—Rotarian

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

## Opera star sings on 'Baptist Hour'

DR. HERSCHEL H. Hobbs, president of the Southern Baptist Convention and preacher on "The Baptist Hour," will have Metropolitan opera star Jerome Hines as guest soloist on the "Baptist Hour" program the last Sunday this month. Hines will sing "What a Friend We Have in Jesus."

Announcement of Hines' appearance on "The Baptist Hour" was made by Dr. Paul M. Stevens, director of Southern Baptists' Radio-TV Commission, which produces the weekly radio program.





## Mormon temple taxed

LONDON (EP)—Three appeal court judges ruled that Great Britain's only Mormon temple is a private sanctuary, not a public place of religious worship. They subsequently barred it from receiving tax exemption.

Mormon officials were granted permission to appeal against the decision in a petition to the House of Lords, England's highest court.

The presiding judge of the appeals court said the temple seemed to be "a sanctuary, a holy place where only Mormons of good standing were admissible." Another judge pointed out that members of the general public were not admitted even as sightseers.

## Korean religious disputes

SEOUL, Korea (EP)—Disputes among various religious organizations in Korea will be determinedly put down by a committee of 11 men appointed by the government.

There is only one Christian member of the committee, chaired by Korea's President Park Chung Hee. A statement from the president said "internal feuds of the religious circles are to blame for the inertia of religious activities and the prevailing distrust of religion."

"Long-standing factional feuds among Buddhists, Confucians and Christians," he added, "ridicule the holy ideals of the religions themselves." He called on religious leaders to purify themselves so that a revival of true religion can pave the way for other advances.

Most concerned are South Korea's warring 11,000 Buddhist priests—the married and celibate divided into two factions. They were told to "reconcile or else." After several months' negotiations between the two factions they merged under a single banner.

## 'Imprisoned' in Embassy

BUDAPEST (EP) — Roman Catholic primate of Hungary Cardinal Mindszenty, who sought refuge in the U. S. Embassy here five and a half years ago, is still unable to step outside the grounds.

Observers say one reason for the day and night vigilance by police outside the legation is that Mindszenty's voluntary confinement is a blessing in disguise. It means the government does not have to try the religious leader and sentence him in a country still ardently Catholic.

## Indian churches merge

BANGALORE, India (EP) — Representatives of the six Protestant bodies involved in a merger for the proposed United Church of South India have approved a statement of faith to be part of the constitution for the merging congregations.

The Inter-Church Commission also approved a litany for immediate use by members of the uniting denominations, and received a preliminary draft of a common catechism for further study.

Involved in the merger are the Church of South India and five Lutheran groups: Tamil Evangelical Lutheran Church; Arcot Lutheran Church; South Andhra Lutheran Church; Andhra Evangelical Lutheran Church and the Indian Evangelical Lutheran Church.

## Vatican on gambling

VATICAN CITY (EP)—Gambling is not immoral in itself, says the Vatican Weekly. Immorality develops when the gambler risks sums beyond his means or uses money needed for some important things, such as the support of his family, continues this viewpoint, in *L'Osservatore della Domenica* Vatican City weekly. The newspaper stated that the Roman Catholic Church forbids gambling only to the clergy, adding: "It is very rare for a person to become poor through the lottery or the football pools. On the other hand, it is less rare for a person suddenly to get rich. This is not unlawful in itself."

## Chaplain in Moscow

MOSCOW (EP) — The Rev. Donald V. Roberts, pastor of First Presbyterian Church, Tonawanda, N. Y., has been appointed by the National Council of Churches to serve as chaplain to U. S. diplomatic and press personnel and their families residing here.

Roberts is the first minister to serve in this capacity. Previous Protestant services in English have been held at the British Embassy once a month by a visiting Anglican priest who commutes from Helsinki, Finland, and on other Sundays by a lay leader.

The American colony in Moscow now numbers approximately 280, of whom 235 are attached to the U. S. Embassy.

## Nazarenes first

KANSAS CITY, Mo. (EP)—The Church of the Nazarene continues to rank first in per capita giving in the U. S. among Protestant denominations with 100,000 members or more.

Most recent study is printed in the current booklet, *Stewardship Facts*, published in New York.

The next four denominations in order of giving are: Church of God (Andersen, Ind.); Reformed Church in America; Presbyterian U. S.; and Lutheran Missouri Synod.

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