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July 19, 1962

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JULY 19, 1962



The storm in the Capital (See page 14)

A suggestion

THERE was a time when all Baptist churches used the associational year for their fiscal year.

For the year 1961, about half of our churches used the calendar year January 1 to December 31 as their fiscal year.



DR. DOUGLAS

gest this as the best plan.

This is true because:

1. All organizational officers of the church are elected to take office at the beginning of the associational year. This means that the nominating committees and church organizations are busy getting this done.

2. The fall months are the best time to plan, promote, and subscribe the church budget. This is true because church members usually take their vacations in the summer time. School begins in September, and parents and children spend some time getting ready for that.

3. Individuals usually pay their income tax based on the calendar year (unless they get special permission from Washington). This helps the member to keep up with contributions.

At least half of our churches have changed to the calendar year for preparing and promoting the budget. More and more of them are changing. In the future, all will see the wisdom of it and change. Eventually the church where you have your membership will change, so why not help make that change.

(Continued on page 18)

Cooperative Program gifts increase over last year

GIFTS to world missions through the Southern Baptist Cooperative Program for the first six months of 1962 increased by \$630,172 over receipts for the same period last year, Treasurer Porter Routh has announced.

Southern Baptists gave \$9,276,539 to the Cooperative Program during the first half of 1962, an increase of 7.29 per cent over gifts for the same period last year.

June gifts alone totaled \$1,526,449, an increase of 3.89 per cent or \$57,228 over receipts for June in 1961, said Treasurer Routh.

Designated receipts for June, 1962, totaled \$677,032 compared to \$557,228 for June, 1961, an increase of \$119,804 or 21.50 per cent.

Biggest increase in giving during the first six months of the year was in designated gifts to specific mission causes.

Southern Baptists tagged \$12,

549,953 for special causes during the six-month period, an increase of 11.55 per cent or \$1,200,790 over the designated gifts of the same period in 1961, \$11,250,163.

Gifts to the Lottie Moon special offering for foreign missions totaled \$9,180,247 to date, compared to \$8,130,709 for the same period last year. Gifts to Lottie Moon offerings increased 12.91 per cent or \$1,049,538 over last year.

Gifts to home missions through the annual Annie Armstrong special offering totaled \$2,528,248 during the six-month period, an increase of \$295,929 or 13.26 per cent over last year's gifts.

Undesignated Cooperative Program gifts for the six-month period have already been distributed, with allocations of \$4,254,211 going to the Southern Baptist Foreign Mission Board, and \$1,496,306 going to the Southern Baptist Home Mission Board. (BP)

Baptists back freedom from government prayer

A DENOMINATIONAL leader has predicted broad Baptist support of the Supreme Court decision banning "official" prayers from the Nation's public schools.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, observed that many Baptist ministers probably criticized the Supreme Court from their pulpits following its decision on the Regents' Prayer in New York. Most of these sermons were based upon an inaccurate understanding of the decision, he said.

"The decision involved prayer and freedom," Carlson pointed out "and Baptists believe in both.

"Where the mass media interpreted the case as a decision violating the freedom to pray," he continued, "Baptists will react against it. They will rise in defense of prayer.

"As soon as they find out this is not the Court's decision and that it does not exercise a restraint on prayer but a restraint on government involvement in prayer," Carlson predicted, "the ministers

will turn around and recognize this as a defense of freedom."

The Baptist executive said that he was pleased with the decision and he is amazed "that some who are ordinarily in favor of less government are in this case asking for government influence on the inner man."

However, there was a clear warning in Carlson's observations. He pointed out that the Court's clarification of the "no establishment" clause of the First Amendment "must not be taken to imply a restriction on people's religious freedom, even while they are on public property.

"The practice of one's religion on one's own volition is something altogether different from the use of official powers to advance the acceptance of a religious idea or practice," he continued. "Alongside of the 'no establishment clause is the provision for 'no restraint on the free exercise' of one's religion.

"If aggressive opposition to this right arises, the Supreme Court will need to make additional and perhaps more difficult decisions," Carlson concluded. (BP)

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

JULY 19, 1962 VOLUME 61, NUMBER 28

'Of moral import'

I JUST sat down to read my *Arkansas Baptist* and I found under the heading, "Office seekers give views on issues of moral import," that I did not reply to or answer the questions listed therein. This letter is to advise that inadvertently I did not receive a copy of this questionnaire. I have checked with my family and none was delivered to my home.

I would like to go on record as answering "YES" to all the questions listed in the *Arkansas Baptist* as any Christian should.

I do not believe in using the church as an avenue in securing votes but I would like to have my friends and fellow Christians know my views if it is possible for you to bring this to your readers attention.

Donald J. Brown

1310 W. Faulkner, El Dorado

Candidate for Representative,

Position No. 2, Union County

The Cover



Arkansas Baptist Newsmagazine Photo

64th anniversary

PASTOR Walter Yeldell, of Second Church, Hot Springs, congratulates Dr. and Mrs. W. J. Hinsley on the occasion of Dr. Hinsley's 64th anniversary as a Baptist preacher, July 8. Dr. Hinsley, a former president of the Arkansas Baptist State Convention, served the Hot Springs church for 17 years and 7 months as pastor prior to his retirement Jan. 1, 1947.

(See story in this issue.)

Out of the furor

"GOVERNMENT IN this country, be it State or Federal, is without power to prescribe by law any particular form of prayer which is to be used as an official prayer in carrying on any program of governmentally sponsored religious activity."

So stated the United States Supreme Court in its June 25 decision handed down in connection with the prayer required by the Board of Regents to be said in every public school in the State of New York as an opening exercise. The Court, in a 6 to 1 decision, thus barred "official" prayers in public schools. The Court has not barred voluntary prayers on the part of teachers or pupils in the school rooms but it has simply stated that prayers required by any branch of the government are unconstitutional.

Justice Black, in delivering the majority opinion of the Court, said, "It is neither sacrilegious nor anti-religious to say that each separate government in this country should stay out of the business of writing or sanctioning official prayers and leave that purely religious function to the people themselves and to those the people choose to look to for religious guidance." The exercise of religion thus should be kept in the area of the voluntary and not be a part nor parcel of any activity required by the government.

The real benefits of prayer are not to be found in reciting or reading some prayer prescribed by the government, however good the prayer may be within itself. Prayer, to be worth very much, should be voluntary, sincere, and prompted from within.

James, the disciple of our Lord, may have pointed to the prime defect in prayer in the lives of many of us when he said, "Ye have not, because ye ask not . . ."

It would be wonderful if this furor over the Supreme Court's decision should lead us to better understanding of the genuine essence of prayer, and then to practice it.—S. A. Whitlow, Executive Secretary, Arkansas Baptist State Convention.

Deaths

C. A. Riley

C. A. RILEY, 74, a trustee of Arkansas Baptist Hospital and a deacon of First Church, Little Rock, for more than 40 years, died July 7.

A few hours before his death he had lost control of his automobile and crashed into a building and signal pole at a Little Rock intersection. Immediately after the accident he did not appear seriously hurt and was able to tell police officers that the accident happened because he inadvertently stepped on the accelerator instead of the brake of the car which he was driving for the first time.

He was a Mason and a member of Scimitar Shrine Temple and the Bendemeer Grotto. Survivors include his wife, Mrs. Winnie Mae Craig Riley; two sons, Dr. Bob Riley, Arkadelphia, and Jack Riley, Knoxville, Tenn., and four brothers, J. P. Riley, Eudora; H. P. Riley, Pine Bluff; Dr. J. D. Riley, Booneville, and David C. Riley, Ratcliff.

Wallace A. Jeffries

WALLACE A. JEFFRIES, 76, a retired foreman for the Rock Island Lines, died July 14 at a Little Rock hospital. He was a deacon of Pulaski Heights Church, Little Rock, and a member of the Conway Masonic Lodge. Survivors include his wife, Mrs. Georgia Vanderburg Jeffries; two sons, Wilbur D. Jeffries, Los Angeles, and Wallace F. Jeffries, Little Rock; a daughter, Mrs. Hubert Gill, Little Rock; a brother, H. H. Jeffries, Hot Springs; two sisters, Mrs. Floyd Chivers, Lonoke, and Mrs. Pat Nunnan, North Little Rock, and four grandchildren.

William S. McCrary, Sr.

WILLIAM Shelby McCrary Sr., 59, master mechanic chief clerk for the Rock Island Lines, died July 14 at a Little Rock hospital. He was a member of the Brotherhood of Railroad Clerks and the El Dorado Masonic Lodge 13 at El Dorado and was a deacon of Second Church, Little Rock.

Right of the ballot

IN A predominantly Democratic state in which nearly half the voters voted for one or more non-Democrats in the last general election, the recent action of the State Democratic Executive Committee calling for a purge in the coming primary election is ridiculous. But this is reasonable by comparison with the committee's proposal that election officials be instructed to interrogate voters at the polls and require affidavits from them to the effect that they voted the straight Democratic ticket in the last general election. This has the appearance of tactics borrowed from Russia or some other totalitarian state.

As others have suggested, there is a legal and reasonable way to go about keeping the lines straight according to party affiliation, as far as the primaries are concerned. But that is the way of advance registration by voters according to their party affiliation, not by gestapo methods at the polling places.

How anybody votes in a general election is nobody's business. And election officials have no right to demand to know how you voted. We predict they will be far too wise to carry it this far. Certainly no candidate for office can dare come out for such stiff-armed tactics, if he expects to be nominated. There are some things the people will not stand for. This is one of them.—ELM

Posies for the living

FEW men have been privileged to have so great a part in the growth of the Arkansas Baptist State Convention as Dr. W. J. Hinsley, for the past 33 years a resident of Hot Springs.

Three times in succession, Baptists of the state honored him with the highest office they can confer—the presidency of their state convention. For six terms, he served as a convention vice president. He was pastor in several of the state's strategic churches, including Second Church, Hot Springs, where he climaxed his pastoral career with a tenure of more than 17 years. For several years he was a fund raiser for Ouachita College, back when a few thousand dollars meant the difference between accreditation and non-accreditation.

Small in stature—he has weighed around 130 pounds the most of his life—he has been and continues to be a giant in the pulpit. Those who heard

him preach at the morning service of Second Church on July 8, the 64th anniversary of the preaching of his first sermon as a Baptist preacher, were deeply impressed with his Christian faith, conviction, and his continuing deep insight into the problems of the hour. As a Bible teacher and supply preacher, he continues to speak with a fearlessness in inverse proportion to his physical stature.

Standing with him across the years has been Mrs. Hinsley, whom he describes as “an ideal pastor's wife, if God ever made one.”

We thank the Lord for what the Hinsleys have meant to Baptists and the cause of the Lord across the years, and for their continued dedication and devotion to holy pursuits.—ELM

Down in Arkansas

FUNNIEST thing happened the other day. A friend and I had just had lunch together, “on” him, and as he paid for the meal with a ten spot, he absentmindedly started to walk away without waiting for his change.

“Here's your change!” hollered the cashier, just as my friend was about to go out the door.

How absent-minded can a fellow get! Imagine the stupidity of going off and leaving your change! A fellow like that needs to have his head examined.

The scene now shifts. It is a few hours later, at the Baptist Building. It is time to “close shop” and go home. I start looking for my \$10 straw katy I bought on sale for \$3.98. What practical joker is revealing his warped sense of humor by hiding my hat, I wonder?

Well, it is just as well that I laughed up my sleeve at my forgetful friend when I did. I have not been able to laugh at his predicament for days. In fact, I haven't laughed since walking back to the scene of that noon meal to retrieve my hat!

SEE where a psychologist says you can put a bullfrog on the stove in a bucket of cold water and, by gradually turning on the heat, boil him alive without his ever feeling uncomfortable. Don't know where the professor gets his frogs, but I believe he'd find our Arkansas frogs are far more sensitive than that to “the changing environment.” But here's a good illustration of how we human beings, being thrown in contact too often with evil: “. . . first endure, then pity, then embrace.”

IF you vent your spleen
Every time somebody vents his,
You're liable to be seen
With ulcers bad as his is.—ELM

Personally speaking

The birds and the bugs

THOUGHTS while watering the lawn: The best way to water the lawn is to use one of these whirl-around thing-amagigs that can be turned on and left running for twenty to thirty minutes while you keep an eye on your timepiece and go on doing whatever you want to do. Like lying down in an air-conditioned house.



ERWIN L.

There is one tremendous drawback to this method, though. Your wife is liable to run you ragged asking you to do things she wants done around the house—jobs you may not be hankering to do.

For husbands with wives like this—and that takes in just about all of you within hollerin' distance of your spouses—the safest device is the old-time nozzle that has to be held and directed by hand throughout the watering process. Then you can't do anything but water the lawn for as long as it takes. But I have found it is awfully hard to water the grass this way, sitting down. And lying down is out of the question.

Whichever way you get the water supply out to the wilted roots, the drama the watering precipitates between the birds and the bugs is an education in itself. The water brings the bugs and worms up from the dusty earth and the food supply they constitute, with the refreshing spray of the water hose, draws the birds from the tree tops.

Somehow the bugs and the worms need for their own good to learn the difference between a lawn watering and a general rain. And it would greatly increase their life expectancy if somebody would tell them what it is the early bird gets.

The yard spraying is a welcome respite in any blistering day for the birds. Sometimes they will stand in the edge of the shower, taking a bath and preening themselves. And the big attraction is the food supply attracted to the surface, in bugs and worms.

Few creatures are so furtive as birds. They certainly live under a blanket of fear. Whether it's a cocky jay with his raucous squawks or a gentle robin that dines in silence, the feathered friends will scarcely take two pecks without looking hurriedly in all directions to be sure something is not slipping up on their blind side.

In this election year, we voters might learn a lot by watching the birds and the bugs. You don't have to be a bird or a bug to get "took" these days.

Erwin L. McDonald

Letters to the Editor

THE PEOPLE SPEAK

'Millennium is now'

AFTER careful reading of Dr. Herschel H. Hobbs' article, "The Millennium Is Now," in the June 14 issue, I would appreciate the privilege of making a layman's comment. While realizing that the Millennium is a controversial subject, on which many able, conservative Bible scholars disagree, yet I would like to put in a plug for the literal interpretation. An important principle of Bible interpretation is at issue here. I have often heard that the safest rule is to take the Bible as meaning literally what it says wherever possible, unless there is a clear indication to the contrary, either in the context or from a symbolic meaning given elsewhere in the Bible.

According to Dr. Hobbs' article, the expression "a thousand years" is equated with "the first resurrection," which in turn is considered to mean eternal life, or "the reign of God in the human heart." It is considered that since there are figurative meanings for the words "Lamb" (Revelation 5:6), "Lion" (Revelation 5:5), and "three frogs" (Revelation 16:13), that the same could well be true of the expression "a thousand years" in Revelation 20. However, the Bible usage leaves no doubt that the words "Lion" and "Lamb" in the verses cited refer to Christ, and the context in Revelation 16 certainly explains the meaning of the "three frogs."

But let us consider the context in the passage dealing with "a thousand years." Revelation 20:2 states that Satan is bound for a thousand years. Therefore, if "a thousand years" refers to the possession of eternal life, then after a person becomes a Christian it appears that Satan, being bound, cannot trouble him any more! Again, verse 7 states that the thousand years have an end. Then must we conclude that eternal life is not eternal?

The passage makes good sense if the expression "a thousand years" is taken literally. Why try to explain it away? Should we not be very cautious in denying the plain, literal meaning of a Bible passage that makes good sense, unless there is definite Bible evidence to the contrary?

Without a literal millennium, prophecy dealing with events following the return of Christ becomes a confusing puzzle. With a literal Millennium, and assuming that the prophetic events in the last four chapters of Revelation are given in chronological order, these events fall into an orderly pattern that reveals much of the wisdom and greatness of God. The tremendous plans of God overwhelm the imagination and bring conviction to the heart.

I am very thankful for the good old Baptist principle that each one has the privilege of interpreting the Word of God for himself, under the guidance of the Holy Spirit.—William P. Snyder, Rogers

REPLY: The writer of the article, "The Millennium Is Now," was not Dr. H. H. Hobbs, as you indicate, but Dr. V. Wayne Barton, New Orleans Seminary, as indicated at the end of the article. I heartily concur with your statement in your concluding paragraph. And I am grateful that you not only say you believe this historic Baptist principle, but practice it. You take issue with a viewpoint expressed by a fellow Baptist without demanding that he be fired.—ELM

Ledfords to Peru

ON page 11 of June 28 issue of the Arkansas Baptist I see a notice stating that Rev. and Mrs. Lowell E. Ledford, Southern Baptist missionaries on furlough from Peru, have moved to Little Rock, Ark. (address 5131 Cantrell Rd) from Ft. Worth, Texas.

This is to advise that the Ledfords are now enroute to Peru. They left Little Rock on June 19 via plane for New York and left New York on the Grace Lines steamship "The Santa Louisa" on June 22 for Lima, Peru. Their address is Apartado 3177, Lima, Peru. Their stateside address will continue to be 5131 Cantrell Rd., Little Rock, Ark.

Lowell completed a study of Religious Education in Southwestern Seminary this year, receiving a Master's Degree.

The Ledfords spent a few days with us (Shirley's parents), in Little Rock, before returning to Peru.—Mr. & Mrs. H. C. Stephan, 5131 Cantrell Road, Little Rock

From Daretta's mother

I WAS so happy to receive the news-magazine of your state, in which my little daughter's picture was shown with Mr. Hurley Kaylor of Nevada, Mo.

Because I was working at the time of the Convention, I was not privileged to attend any of the sessions. But I am happy that Daretta and her sister Darinda, who is 3 years old, were able to go with their grandparents, Rev. and Mrs. Wiley Brannan.

I not only enjoyed the picture of Daretta, but all of your paper was very interesting and I enjoyed it so very much.

I thank God for people like you and your workers who are spreading the news of his work all over the world.—Mrs. Barbara Kennedy, 101 W. Main, Morgan Hill, Calif.

(Continued on page 16)

Overcoming racial prejudice

By MRS. J. H. STREET

"We cannot live abundantly if we are hide-bound; and color prejudice is just that—bound by hide."

"Christ is the great believer in man—not in some men, but in all men."
—E. Stanley Jones

QUESTION: "What can we do to help others and ourselves get rid of racial prejudice? That is a problem in my life and in the lives of many of my friends."

(This was one of the discussion requests placed in the question box provided for a group of young people attending the first week, Family Assembly at Siloam Springs. Other questions from the same source will be answered in the weeks immediately ahead.)

ANSWER: Looking at your attitudes objectively and facing your prejudices as such is a most commendable step toward getting rid of this unwanted trait.

The trouble-makers are those who refuse to recognize the element of prejudice in their feelings and who obstinately close their minds and hearts to any teaching or truth that cuts across their mixed opinions.

Webster's New World Dictionary lists as one definition of prejudice, *unreasonable bias*, and *bias* as a mental leaning in favor of or against someone or something, an attitude marked by suspicion, fear, intolerance or hatred.

Open-minded reflection upon certain facts should help to condition one's heart for growth in grace such as will push out un-Christian thinking toward others as surely as developing youth discards outgrown, childish ways.

Right now spend some moments reflecting upon the fact that it is not to your credit that you were born with white skin nor to the discredit of Negro young people that they were born with black skins.

Indeed, no person has anything to do with choice of the race into which he is born. Does not such realization generate within your Christian heart the desire to have Negro young people accorded the same treatment you would desire, had your lots in life been reversed?

There is but one basis of procedure concerning any question or decision a Christian must face. It is comprehended in two inquiries: What would Jesus do? And what does the Bible teach?

Right concepts of Christian inter-racial dealings begin to take shape after one has saturated the heart with Jesus' dealing with the Samaritan woman as told in the fourth chapter of John; the story of Philip's ministry to the man of Ethiopia, in the eighth chapter of Acts; and the exciting account of the transformation in Peter's relationship with other races given in the tenth and eleventh chapters of Acts.

Another antidote for prejudice is to consciously practice evaluating individual persons for *what* they are rather than *who* they are. "For man looketh on the outward appearance, but the Lord looketh on the heart." (I Samuel 16:7d)

Are there not certain young people of *your own race* with whom you have little in common because of the differences between your background and theirs? Between your degree of refinement and culture, and theirs?

But are you not careful to be kind and friendly toward all? Do you not put forth even extra effort to speak to those less fortunate than you? Do you not insist that they be given breaks and the op-

portunity to *be somebody*, to express themselves, and to develop their maximum potential?

Christian counselors advise strongly *against* marriage across race lines, against marriage even within race with one whose opportunities, ideals and pattern of life are so widely different that adjustments and blending of the lives into oneness would bring insurmountable difficulties and experiences that would involve one or both in much suffering and would perhaps frustrate or curtail realization of the maximum self.

But those same counselors would commend friendliness to all associates and acquaintances, and recognition of feelings, capacities and worth of fellow citizens, regardless of race, color, or background.

Overcoming race prejudice, learning to accept people for what they are and can become, instead of the class or color into which they are born, is definitely one of the perplexing, unsolved problems bequeathed to your generation. But this mountain, like all other difficult peaks, must be climbed a step at a time.

Pray at the beginning of each day that God will give you grace and Christ-like attitudes for that day. Talk with your Heavenly Father specifically about your prejudices—with as frank and unpretentious earnestness as you asked me the question. Pray for your friends, too, that they, with you, may be fair and Christian to *all* persons—"red and yellow, black and white" for "all *are* precious in His sight."

When your day's activities bring you into contact with a person of another race, just react in that moment with considerateness and kindness. Don't try to shoulder the whole race problem in every incident of association. Do only what you think Christ would want you to do in that experience.

"Take it by the day."

Rosalind Street

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

VICARIOUS DEATH

By HERSCHEL H. HOBBS

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

THIS simply means that the death of Jesus was not for Himself but for others. It is the idea of substitution. Thus Jesus did not die for any wrong that He had done or as a martyr to a cause. His death accomplished for man what he could not do for himself.



DR. HOBBS

As a sinner, man is under the condemnation of God's law. Within himself he is incapable of satisfying the demands of that law. So by God's grace His Son satisfied the demands for him.

This thought is present in the Old Testament. The sacrifice on the Day of Atonement clearly set forth the substitution of animals for the expiation of sin (cf. Lev. 16:1-34; note the scapegoat). Isaiah 53 pictures a man, not an animal, as the substitute ("for our transgressions . . . for our iniquities").

In the New Testament, two Greek prepositions clearly teach the idea of substitution. *Anti* means one set over against another or in place of another. "The Son of man came . . . to give his life a ransom for [anti] many" (Matt. 20:28; cf. Mk. 10:45). *Huper* means over, on behalf of, for or as a substitute for. It sometimes carries the idea of one standing over another to take the blows meant for him. "For he hath made him to be sin for [huper] us . . . that we might be made the righteousness of God in him" (II Cor. 5:21; cf. John 11:50). Jesus used this word when He described Himself as the good Shepherd who gives His life for the sheep (John 10:11, 15). Paul used it when he said, "Christ hath redeemed us from the curse of the law, being

made a curse for us" (Gal. 3:13).

Substitution is seen in John 1:29, "Behold the Lamb of God,

which taketh away the sin of the world." "Taketh away" renders the verb, *airo*, to take up that of another and bear it as one's own (cf. Matt. 27:32). Thus Jesus took our sin and bore it on the cross as though it were His own.

The vicarious death of Jesus does not leave us without obligation. For we must in faith receive that which Christ has done in our stead. Else His substitution cannot avail for us.



Worship and otherwise

EVERYBODY worships somebody—or something. Life is like that. Everybody has his own sense of values. He worships what is worthwhile to him.

That's what worship is: the demonstration of one's sense of values. If something is worthwhile to you, you will show it. So, there is a sense in which you worship anything that is of value to you. This is true whether the object of value be a person or a thing. You may worship your husband, or wife, or parent, or child. You may worship your automobile, or house, or farm, or bank account, or French poodle.

Don't be ashamed of such worship, unless your worship is extended to an item that has questionable value. Of course, you will also want to be careful not to ascribe to an item of lesser value a worth that belongs properly only to an item of higher value. Especially should you avoid ascribing to an object of lesser value a worth that belongs only to God.

Largely speaking, we have limited the use of our English word "worship" to this latter dimension of worth. For worship in its highest and best sense is demonstrating the worth of God. Worship in

this Christian sense demonstrates that, of all the people and things that are worthwhile, there is one that transcends in value all the others put together, and that is God.

The same word in the New Testament which describes worship of God describes also the worship of lesser objects of worth than God. The Greek word *proskuneo* describes the deplorable "worship" of the dragon, symbol of the Roman state, in Revelation 13:4. The same word describes Cornelius' "worship" of Peter (Acts 10:25), which should be understood simply as a show of respect. *Proskuneo* likewise describes the selfish "worship" of Jesus by the wife of Zeb-edee (Mt. 20:20). Yet the same word describes the valid worship of Jesus by the man born blind (John 9:38).

So, the point is not that we should "worship" only God. Rather is it that we should order our pyramid of values in such a way that God is at the apex, the very top. We may worship other values that are "worshipful," but the highest worship should be reserved for God.

Copyright 1962, by V. Wayne Barton,
New Orleans Seminary

'Mr. Baptist Orthodoxy' a minister 64 years

By ERWIN L. McDONALD

HOT SPRINGS—Dr. W. J. Hinsley, known among Arkansas Baptists as "Mr. Baptist Orthodoxy," observed his 64th anniversary in the Baptist ministry July 8 by preaching to one of his former congregations, Second Church here.

Dr. Hinsley, who has been retired from the pastorate for more than 15 years, was pastor of the Hot Springs Second Church at the time of his retirement, and was just completing a third consecutive term as president of the Arkansas Baptist State Convention.

Now in his 87th year, he continues to teach a men's Bible class and to do supply preaching.

His first sermon was preached at Little Mount Pleasant Church, in Dallas County, the second Sunday in July, 1898. At that time J. P. Eagle, a former governor of Arkansas, was president of the Arkansas Baptist State Convention.

Dr. Hinsley has seen Arkansas Baptists grow from 69,338 members, the total reported in 1898, to the 309,931 reported at the 1961 annual convention. Total gifts of churches affiliated within the Arkansas Baptist State Convention have increased from \$72,021.52 for his first year in the ministry, to \$15,438,527 reported last year.

A Baptist from early childhood, Dr. Hinsley was born and reared in Willow community, near Tulip, where the Arkansas Baptist State Convention was organized in 1848. The convention observed its 50th anniversary his first year in the ministry.

Educated at Ouachita College, Dr. Hinsley served for four years as financial agent for the college, raising the last \$5,000 required to meet the requirements of the North Central Association of Colleges and Secondary Schools for the accreditation of the college.

His pastorates included First Church, Dardanelle, where he led

in the erection of the auditorium still used by the church; First Church, Booneville, where he served for 14 years and where, again, he led in the building of a new auditorium. His longest pastorate, for 17 years and 7 months, was with Second Church, Hot Springs.

"No other Baptist preacher has ever served a Hot Springs church as long as that," he reminded this reporter, with a twinkle in his eye. He and Mrs. Hinsley, the former

Miss Mattie Langley, whom he married in 1907, now live at 902 Garland Ave. in Hot Springs, and have been Hot Springs residents for more than 33 years.

Something of a record

Dr. Hinsley with six terms as vice president of the Arkansas Baptist State Convention. He preached the State Convention sermon one year and the sermon was the first to be published in pamphlet form by vote of the convention. He has an honorary doctor-of-divinity degree conferred upon him by Ouachita College for meritorious service.

Dr. and Mrs. Hinsley regard as one of their greatest achievements educating their three children, all of whom are graduates of Ouachita College: J. Carroll Hinsley, an Austin, Tex., attorney; Mrs. Herb



Arkansas Baptist Newsmagazine Photo

*RETIRE*D pastor W. J. Hinsley and Pastor Walter Yeldell, of Second Church, Hot Springs, take a look at the Sunday School statistics for July 8, Dr. Hinsley's 64th anniversary as a Baptist preacher. The 752 in Sunday school July 8 compared with the 123 for Dr. Hinsley's first Sunday as pastor of the church.

Brenner, Hot Springs; and Mrs. Aubrey Halsell, Memphis, Tenn.

"One of the good things about being a retired preacher," the 130-pound minister told the Second Church congregation, "is that you can say what you please and no one can cut your salary." This brought a hearty laugh from the congregation, many of whom could remember him as a pastor who "pulled no punches."

The most important question of today is the question Jesus asked his disciples 2,000 years ago: "Whom do ye say that I am?" Dr. Hinsley said.

The greatest need today, he declared, is for men to recognize Christ as the Son of the living God, "with power to save and keep and to give you victory in the battle of life.

"How many of you talk like a Christian?" he asked. "How many of you live like a Christian? Do you know of anybody today who is really sacrificing to serve God?"

"What do church members think of Jesus? The saddest thing in Southern Baptist churches today is the large number of members who have turned their backs on God and the church. A church with 10,000 members will do well to have 3,000 to 4,000 in Sunday School.

"Church members ought to serve God. The church houses should be full for every service—even for the Sunday night and the Wednesday night services. Yet, a lot of church members will stay away from church to watch their favorite television shows. Such church members are no good!

"In God's name," Dr. Hinsley appealed, "live for him in a way that people will know that you are his."

New pastor at Diaz

REV. James A. Kent assumed the pastorate at Diaz Church July 1, coming there from First Church, Mountainburg.

During the 15 months he served as pastor of the Mountainburg church there were 41 additions, with 19 coming for baptism since last Oct. 1.

PASTOR-LED S.S. ENLARGEMENT CAMPAIGN



TWO preparation meetings were scheduled for the pastor-led campaign to be held in Houston, Sept. 16-21.

At the first Troy Campbell (left), education director, Union Baptist Association, Houston, shows Dr. Edgar Williamson (center) and Roy Scoggins, Union Association Sunday School superintendent, the pictures of the pastors who have already agreed to cooperate and have a part in it.

To date pastors of 128 churches are pictured on the board.

Retired but not tired

SINCE concluding his work as State Sunday School Secretary for Arkansas Baptists, Edgar Williamson has really become an "Arkansas Traveler." His activities have included organizing, directing, teaching, preaching, leading conferences, counselling and speaking in practically every state in the convention.

In 1960, among other things he was church consultant for several months for First Church, New Orleans, La.; Calvary Church, Little Rock, and Lincoya Hills Church, Nashville, Tenn.

At the beginning of 1961 he was called to the Sunday School Board at Nashville, Tenn., as special consultant for enlargement in the Sunday School Department.

The goal of this program is to reach every association in the convention with a pastor-led enlargement campaign by 1964.

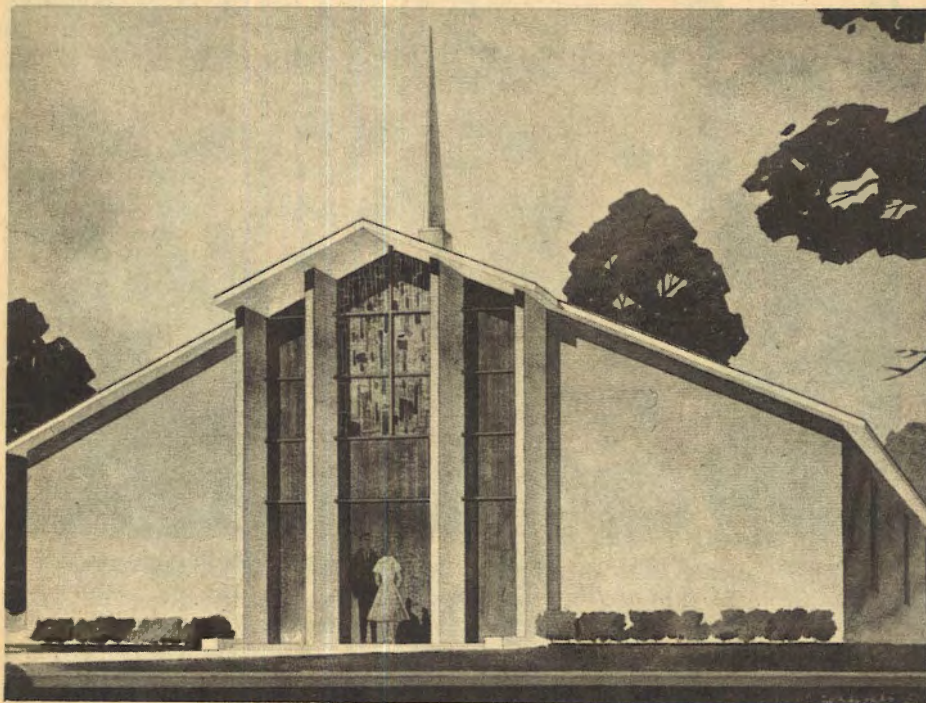
The February, 1962, issue of the Associational Bulletin stated: "From February to April, 1961, Dr. Williamson conducted several strategically located enlargement campaigns. The campaign was designed to provide clinical training for 175 selected trainees, representing every state in the convention. The purpose of this program was to provide experienced directors for subsequent associational pastor-led enlargement campaigns. The initial response and results have been remarkable indeed.

"During the year 175 associational pastor-led campaigns were conducted. Three hundred associations scheduled a campaign for 1962 and 130 or more are set for 1963."

Dr. Williamson is now back in Little Rock spending much of his time conducting pastor-led enlargement campaigns, leading conferences and speaking in various states of the convention.

His future engagements for the next few months include Houston, Texas; Shelby, N.C.; Jackson, Miss; Suffolk, Va.; and Anniston, Ala.

One of his happiest experiences is teaching the adult teachers of the adult departments in his own church, Immanuel, Little Rock, the adult lessons on Wednesday nights, when he is in town.



ARCHITECT's drawing shows the new sanctuary planned for Lee Memorial Church in Whitehall Community near Pine Bluff.

New plant for Lee Memorial

LEE Memorial Church, in the Whitehall Community near Pine Bluff, has completed plans for the construction of a new sanctuary and educational unit. Construction, which began July 16, will cost approximately \$72,000 including furnishings.

The new building will include a sanctuary with a seating capacity of 432. The educational unit will have six class rooms, two offices and an equipment room. The building will include brick and wall paneling on interior walls, stained glass windows, laminated arches and beams. The entrance will be emphasized by a combination of brick columns, redwood siding and stained glass. The building also will feature a stainless steel spire of contemporary design. The architect is George Tschiemer of Pine Bluff. Joe Ralph Thompson of Pine Bluff is the contractor.

The church is now engaged in its final campaign to raise \$6,100 for furniture. The church completed a \$14,000 building fund campaign in April of this year. Tom Ashcraft is chairman of the Finance Committee; Joe Carter is

chairman of the Building Committee, and James Gartman is chairman of the Furniture Committee.

Lee Memorial Church was organized in 1924 as a mission of First Church, Pine Bluff. It was named in memory of J. L. Lee, a member of First Church, who served as a lay-pastor of the newly organized church.

Rev. Gerald M. Taylor has been pastor of Lee Memorial since May, 1961. He came to the church from Missouri where he completed his seminary work at Midwestern Seminary, Kansas City. He is also a graduate of Ouachita College. Rev. and Mrs. Taylor are both natives of Arkansas, from El Dorado.

Reports progress

PLEASANT Grove Church, Allen Chenault, pastor, has purchased adjoining property and plans to construct a parsonage. The church has voted to increase Cooperative Program and associational gifts by two per cent to a total of 12 per cent.

Delta Association

Noel Barlow, Missionary

MISS Martha Bell, Southern Baptist missionary nurse, who has been the director of a clinic in Indonesia, will be missionary speaker at Wolf Creek Camp at Collins, for two weeks. She will serve during both Intermediate Girls Week, July 23-27, and Junior Boys Week, July 30-August 3.

Miss Bell was born on a farm near Crystal Springs, Miss., is a graduate of Mississippi College Clinton Miss.; Baptist Memorial Hospital, Memphis, and has attended New Orleans Seminary.

REV. John L. Bice, of Long View, Tex. who has served 33 years as a foreign missionary to Brazil, will speak during Intermediate Boys Week, Aug. 6-10. While in Brazil, Rev. Bice taught in Baptist schools in Recife and Maceio. Later he gave his full time to evangelism. Mr. Bice served as speaker in this camp several years ago.

The following men will serve as camp pastors: Rev. J. P. Cheatham, Jr., Monticello, for Junior and Intermediate girls; Rev. Reese Howard, Arkansas City, for Junior boys and Rev. R. C. Creed, Kelso, for Intermediate boys.

Camp directors will be as follows: Mrs. L. J. Ready, Tillar, for both girls' weeks; Rev. Roy D. Bunch, Eudora, Junior boys; and Charles Butler, McGehee, Intermediate boys. Rev. Noel Barlow, Dermott, associational missions superintendent for Delta Association, will serve as general manager.

In addition to the youth encampments, there will be a one-day Southeast Arkansas District Brotherhood encampment at the Wolf Creek Camp.

DR. ANDREW M. Hall, pastor of First Church, Fayetteville, has been appointed Chairman of the Finance and Personnel Committee of the Southern Baptist Radio and Television Commission located at Ft. Worth. The appointment was announced last week by Commission Chairman, Dr. Brooks Wester, of Houston. Dr. Hall is the Arkansas representative on the commission.

Begins third year

EVANGELIST Bill H. Lewis, Paragould, began his third year in full-time evangelism on July 8.

During his two-year ministry, there have been more than 1,200 conversions, with more than 1,500 additions to the churches he has served. He has preached in revivals in 10 states.

Before entering the field of full-time evangelism he was for 12 years a pastor and served on the executive boards of the Arkansas and Michigan state conventions. He has been speaker in three state evangelistic conferences in Arkansas, Michigan, and Ohio.

Mr. Lewis is the author of a book of seven sermons, "How Can These Things Be," published by Zondervan in 1961. More than 3,000 copies have been sold.

He reports he has two open dates for the remainder of 1962, Oct. 14 and Dec. 9.



NEW auditorium of First Church, Kensett, was dedicated at special services Sunday, June 3.

First, Kensett, dedication

THE new auditorium of First Church, Kensett, crowning achievement of a building program which earlier saw completion of a new educational building, was dedicated at special services Sunday afternoon, June 3.

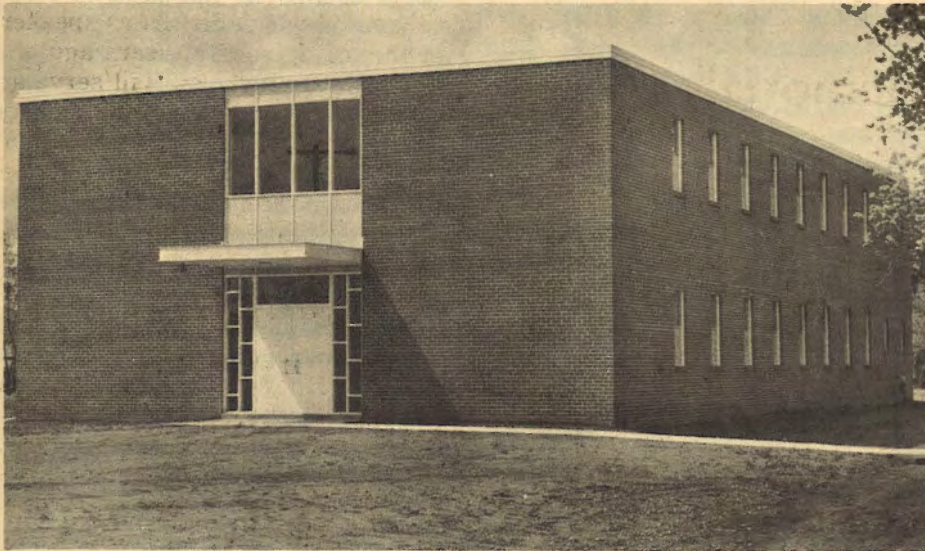
Rev. Tommie Hinson, pastor of First Church, Memphis, who was pastor of Kensett First when the church voted to build, brought the dedicatory message. L. C. Langley gave the dedicatory prayer. Another former pastor, Rev. Glen Giles, now at Immanuel Church, Forrest City, was an honored guest and brought the message at the evening service.

The new auditorium was completed in May. Of Madite block and brick veneer construction, it is valued at \$50,000. With the two story brick educational unit, completed in 1959, the total value of the church plant is estimated at \$100,000.

The entire building program was financed with a \$40,000 bond issue plus special Building Fund offerings.

The new auditorium, seating 450, is completely furnished with oak pews, pulpit and Lord's table.

Members of the Building Committee were Chris Gray, Perry Palmer and Oris Thornton. Rev. Curtis Bryant is pastor.



NEW building for Trinity Church, Blytheville, was dedicated June 3.

Trinity Church, Blytheville, builds

TRINITY Church, Blytheville, has just completed a new two-story structure with interim sanctuary on the ground floor. The capacity of the building is 400. It is centrally heated and air-conditioned. The building was built by the Winrock Enterprises at a cost, including architect fees, of \$75,000. Herman Turner was the Building Committee Chairman.

deducted Sunday, June 3. Raymond Zachry, a member of First Church, Blytheville, and at one time superintendent of the mission which later was organized into Trinity Church gave a brief history of the church. The musical program was in charge of Joe Gallahar and Miss Barbara Nicholas. The dedicatory message was brought by Dr. H. E. Williams, president of Southern Baptist College, Walnut Ridge. Rev. Henry Applegate is pastor.

Dedication services were con-

Others sign for Holy Land tour

REGISTRATIONS for the 1963 Arkansas Tour to the Baptist Youth World Conference and for a tour of the Holy Land and Europe now total six, the tour directors, Dr. Tom Logue and Dr. Erwin L. McDonald, have announced.



MR. BARNETT

In addition to the Arkansas Baptist Hospital nurses whose reservations were announced in a recent issue of the *Arkansas Baptist*, reservation fees have been received for the following:

Mrs. Charles O'Rear, housewife, member of First Church, Warren;

Dale Barnett, missionary, White River Association, Flippin;

Robert Rose, senior ministerial student at Ouachita College, from Val-Hi Acres Farm, Route 4, Paragould, who is pastor of West Side



MR. ROSE



MR. RYAN

Chapel, a mission of Immanuel Church, Warren; and

Rev. Eugene Ryan, pastor of Lonoke Church.

The executive board of the White River Association recently voted a six-weeks leave of absence for Missionary Barnett to make it possible for him to make the trip.

Total cost for the trip, including hotels, two meals a day, and sightseeing, for 37 days, from New York City back to New York City, is \$1,480.

rial for his father and mother, is being used to cover the liability, Chaffin said.

He added that it is to the pastor's benefit to join the Southern Baptist Protection Plan, the only plan affected by the waiver, before the Jan. 1 deadline, to get full widow and disability protection.

"After that date, the penalty will be resumed and will never be waived again," Chaffin added.

Tri-County youth attend retreat

TRI-County Association held its first Youth Retreat July 9-13 at at the new associational camp grounds near Wynne. Young people from churches in Cross, Crittenden and St. Francis counties attended the retreat, which was conducted on a daily basis since sufficient dormitory facilities are not yet available at the camp.

Speakers included Rev. Bill Derbyberry, 19-year-old pastor-evangelist from Owensboro, Ky., and Sam Whitlow, youth director at Wynne Church. The daily programs included Bible study, panel discussions, vespers by the lake, inspirational services and a fellowship period concluding each day's activities.

Fred Sudduth is associational missionary of Tri-County Association.

Nursing school graduates

TWO Arkansas residents are among the candidates for graduation at the 50th Anniversary graduation of Baptist Memorial Hospital School of Nursing, Sept. 7, at First Baptist Church of Memphis.

They are Miss Judith Paulette Threckeld, daughter of Mr. and Mrs. D. B. Threckeld, Newport, and Miss Catherine Gale Weaver, daughter of Mr. and Mrs. B. S. Weaver, Paragould.

Diplomas, signifying the successful completion of the three-year professional training program, will be presented to the 49 professional nursing students by Dr. Robert L. Orr, Dyersburg, Tenn., minister and president of the Baptist Memorial Hospital Board of Trustees.

Direct mail to inform pastors about waiver

THE Annuity Board is conducting a direct mail campaign to inform Arkansas Baptist ministers about the waiving of the delayed participation penalty in the Southern Baptist Protection Plan.

Floyd B. Chaffin, associate secretary of the Annuity Board, said some 615 ministers in Arkansas have been mailed the first of three direct mail pieces which tell about the delayed participation waiver and how it affects the minister.

The mailings are going to pastors not in the Southern Baptist Protection Plan at present.

Chaffin said the Annuity Board recently waived the delayed participation penalty until Jan. 1, 1963. The waiver affects only the Southern Baptist Protection Plan.

The penalty, defined under paragraph 18 of the Protection Plan certificate, states that to receive full widow and disability protection, a person must join the Plan

within a year after he becomes eligible or after his 25th birthday, whichever is later. For each year he delays joining the Protection Plan, he penalizes himself of the full coverage by having his widow and disability benefits reduced proportionately to the length of time he delayed. Retirement benefits were never affected by the penalty, Chaffin added.

Waiving of the penalty was to have been done by each state as it enlisted a minimum of 67 per cent of its cooperating churches into the Plan.

When the average participation over the Convention reached 67 per cent, the Annuity Board made a study to determine the cost of waiving the penalty up to Jan. 1, 1963, in all states. The Board found the liability to be \$53,000.

A legacy received from the estate of George Whitfield Pope of Washington, D. C., left as a memo-

LATE in the summer or early in the fall, revival posters will cover the walls of countless country stores. These hand-printed posters usually have about the same message:

REVIVAL!

Old-Fashioned Preaching!

Good Gospel Singing!

**EVERYBODY
WELCOME**

Beginning August 20 at 8 P. M.

Going For Two Weeks

TURKEY TROT Schoolhouse

Evangelist: John Doe

Set some balmy evening aside to go. Never worry about being late, because people will wander in until well after the song service has been concluded. Almost everyone in the community will certainly attend the meetings, but not until after the chores at home are done.

From the moment you step inside the door you will know that God really exists not just in Heaven but in this time-honored country meeting-place and in the hearts of these country people.

More than likely, a hymn book will be on the seat beside you. If not, someone will hand you one in short order. Everyone sings. Persons who murder good music will be singing just as noisily as they can. Visitors from "town" churches will find themselves singing lustily and liking it.

Almost every community has a group of four persons who call themselves a quartet. Every community that has one contends that theirs is the best in the land. Maybe the tenor sings lower than the bass; maybe the alto is off key and the soprano has stage fright; but however they may sound, your attention will be held by their sincerity.

Many people say that if they couldn't beat that singing, they wouldn't sing at all. But you never

The Country Revival Meeting

By J. A. HUDDLESTON, Batesville

find anyone with such an attitude who is willing to sing in a quartet. Being willing is much more important than being able.

Either just before or just after the quartet has sung, two gray-haired gentlemen who can hardly struggle under the weight of years will charge into the congregation with pie-pans having some cotton cloth glued to the bottom to "take up an offer'n' for th' preacher." Everything from buttons to green-backs is given.

Most country preachers are astonishingly well versed in the scriptures and make remarkably few grammatical errors. They are very eloquent, and whether you believe what they say or not, you will know that they believe it.

Visitors are always impressed by the warm, friendly, Christian spirit that is apparently shared by everyone present. Soreheads do not remain sore in such an atmosphere. The entire service is informal. Everyone calls everyone else by his first name. People stay sometimes for hours after the benediction and talk.

For young people, the revival is an ideal place to take a date. Usually many other young people are there, and it is a relatively inexpensive place to go.

Older persons can go simply to enjoy the warmth and friendliness. Many oldsters say, "People just ain't friendly like this in town."

As far as spiritual values are concerned, attending a "revival meetin'" is a spiritual experience that will remain indelibly marked on your soul.

The storm in the Capital

By W. BARRY GARRETT

Associate Director, Baptist Joint Committee on Public Affairs, Washington, D. C.

THE lid blew off when the Supreme Court announced its decision, June 25, that official government prayers in the public schools are unconstitutional. Clergymen, legislators and parents throughout the country have poured rivers of venom on the Supreme Court for its decision. Not since the 1954 decision on school desegregation has there been such a public reaction to the Nation's high court. . . .

Fortunately, however, emotions are beginning to subside and the public is beginning to ask, "What happened? What was the actual decision? Is there really any cause for alarm?" Common sense is beginning to return. Reason must take over before the Congress or the public does something which would be regrettable.

The storm explained

PENT-UP Anger: For the past decade feeling against the Supreme Court has been rising. This is natural and in line with the history of the Supreme Court. Major court decisions have always resulted in: (1) moves to limit the terms and powers of the Court members; and (2) efforts to amend the Constitution to reverse the Court's decision. So far neither has been done.

A large part of the explosion against the Court comes from sectional and political differences. Much of the Nation views this reaction as a carry-over from earlier historic divisions. Time heals most wounds, but some are slow to heal.

Furthermore, in the system of checks and balances of the American Government there is a built-in tension between the legislative, executive and judicial branches. It is normal to expect each branch to be jealous of its own powers and prerogatives. Much of the fury of members of Congress can be inter-

preted in this light.

Johnny Didn't Read: Much of the reaction to the Supreme Court decision is irrelevant to what the Court did and said. Plainly, many clergymen and members of Congress have not read the decision. Some have obviously relied on the less competent newspaper reports. They heard a rustle in the bushes and shot before they looked.

When people take time to read the full text with care, most Americans will agree that the Court's decision and the accompanying opinions constitute one of the finest documents in the history of church-state relations in the United States. . . .

There is no excuse for a member of Congress or for a clergyman to express uninformed and unintelligent opinions in a case as important as this decision on "official" religion in public schools. All have a right to disagree, but they have a responsibility to be informed if they are to be respected leaders.

Aid to Parochial Schools: The Roman Catholic hierarchy has been bitter in criticism of the Court's decision. This is to be expected. The Cardinals see their campaign for federal aid to parochial schools disappearing as vapor on a hot summer day. This decision makes the Catholic Church's chances for aid from the federal government for its parochial schools almost nil.

Already it has affected the bills on higher education that are tied up in Conference Committee between the House and Senate. A scheduled meeting of the Committee was postponed a week in order for the Court's decision to be studied. Even spokesmen in the House for federal grants to church-related colleges are pessimistic about their chances. The Court's decision will affect elementary and secondary parochial schools even more directly.

It is no wonder that the Roman Catholic clergy is attacking the decision.

Politics: Congress is tense and nervous. Frustrations over inability to enact a far-reaching legislative program and jumpiness over approaching elections this fall lead Congressmen to grasp at any diverting issue. The Regents' Prayer case is made to order. They are taking full advantage of it.

The play to the grandstand is in full swing. Like love for mother, Congressmen cannot appear to be against God. Little children need religious education, and legislators cannot be against this. Votes are too important for them to take any chance on losing them by agreeing with the Supreme Court.

Prejudice: Nobody will admit it but resentment against Jews, freethinkers, Unitarians and atheists goes a long way to explain the negative reaction to many people against the Supreme Court. While it is true, and perhaps unfortunate, that many of the cases involving religious liberty have been initiated by minority and unpopular groups, it is not true that these groups are imposing their views on the majority of the American people.

Basic policies of American life should be decided on principle. Reactions to decisions should be made on the basis of right or wrong rather than on prejudice.

Get the facts about the court decision on prayer

MUCH misinterpretation and misinformation has been published about the recent Supreme Court decision on "official" prayer in public schools. As a service to the Baptist people and to the general public the Baptist Joint Committee on Public Affairs is making available mimeographed copies of the complete text of the decision, including the one dissenting opinion. Cost is 25c per copy. Ask for "Supreme Court Decision" and send 25c in coin to:

Baptist Joint Committee on Public Affairs
1628 - 16th Street, N. W.
Washington 9, D. C.

What was not decided

THE Court did not say that children cannot pray in the public schools. It did not even say that classes cannot have prayer nor that teachers must not refer to God.

The Court did not say that Bible reading in the public school is unconstitutional. This problem will come up in the next session of the Court.

The Court did not eliminate "God" from our public life and did not rule out references to Deity in national ceremonies and observances. Prayers on public occasions are unaffected.

The Court did not limit the free exercise of religion, and it did not say that people could not practice their religion in public places and on public occasions.

The Court specifically said, "There is of course nothing in the decision reached here that is inconsistent with the fact that school children and others are officially encouraged to express love for our country by reciting historical documents such as the Declaration of Independence which contain references to the Deity or by singing officially espoused anthems which include the composer's professions of faith in a Supreme Being, or with the fact that there are many manifestations in our public life of belief in God. Such patriotic or ceremonial occasions bear no true resemblance to the unquestioned religious exercise that the State of New York has sponsored in this instance."

What was decided

THE Supreme Court said that prayer "composed by governmental officials as a part of a governmental program to further religious beliefs" is unconstitutional.

The point of the decision is that the Court said that the Regent's Prayer in New York State was an "official" prayer and thus it violates the rights of the citizens of New York and of the United States

under the provisions of the First and Fourteenth Amendments.

The Court said that such an "official" prayer constitutes an establishment of religion, thus violating the Establishment Clause of the First Amendment. Justice Douglas dissented from this reasoning, although he agreed that the Regent's Prayer is unconstitutional.

The Court said that the establishment of religion has a tendency to destroy government and to degrade religion. Furthermore, the Court opined, governmentally established religions and religious persecution go hand in hand.

Rather than its decision being an attack on religion or a furtherance of the secularization of American society, it was the opinion of the Court that it was rendering a service to religion.

Proposals for action

THE customary types for handling this kind of crisis are now prevalent. Among the current proposals the following are most prominent.

1. Either impeach the Supreme Court justices, or limit their term of office. At present their appointments are for life.

2. Amend the constitution to state specifically that in spite of the First Amendment it is not unconstitutional to have prayer and Bible reading in the public schools. This proposal ignores the fact that such practices have not been ruled out by the Court's decision.

3. President Kennedy said that some will agree with the Court and others will disagree. But as believers in constitutional government we must abide by the decision. Respect for the orderly processes of government must prevail.

4. Teach the true meaning of prayer to our children at home and be faithful to the churches. President Kennedy said that this simple remedy is open to every American. He urged the Nation to avail itself of this opportunity.

Named instructor

FORT WORTH, Tex.—James D. Williams has been elected instructor in adult education in the School of Religious Education at Southwestern Seminary, Ft Worth, Tex., President Robert E. Naylor has announced. He will assume his work on August 1.



MR. WILLIAMS

A graduate of Southern Illinois University, Williams received the master-of-religious education degree from the seminary here in January, 1959, and is currently working on the doctor's degree in the same field.

"Gateway to the Holy Land"

a 20-minute film about the

6th Baptist Youth World Conference

July 15-21, 1963 — in Beirut, Lebanon

is available free for showing in

Arkansas Churches and Assemblies.

Call or Write Dr. Tom J. Logue

Baptist Building, 401 W. Capitol, Little Rock

(Continued from page 5)

Crouch to graduate

WE have a very fine young man from Lexa in our Association who is finishing Southwestern Seminary, Ft. Worth, in July. I can recommend this young man and his family very highly. He is David D. Crouch, 1804 West Seminary, Ft. Worth 15, Texas, or his home address is Lexa, Ark.

His wife is the former Blanche Turner of Barton. They have a daughter, Janet, 5. His wife is a registered nurse and a very fine lady. I recommend her as highly as I do him.

Education: B. A. Hendrix College, Conway; B. D. Southwestern Seminary, Ft. Worth, Texas.

He is now 32 years of age. He does a good job of preaching. I think he has what it takes to make a good pastor and preacher. — H. S. Coleman, Missionary, Arkansas Valley Association, West Helena

We are 'downtown'

YOUR paper looks great. Your new Goss Suburban Press may be "suburban" but your paper looks real "downtown" to me.

I delight in this new equipment and what it will mean for your paper.—Howard B. Foshee, Editor, Church Administration, Nashville, Tenn.

Liquor on planes

IF ALL of the Baptists who ride planes would take advantage of the invitation to write the airlines their constructive suggestions for better service such might lead to the discontinuance of liquor serving on planes.

Recently I took advantage of this opportunity in a message to a major airline, and gave it to the stewardess to mail after I had read her my suggestion. I first told her I thought she was too fine a young lady to have to serve as a bar maid, and she asked me to write that to the airlines saying that she did not want to have to serve liquor on the plane.

I wrote something like this to the airlines: "You have exercised good judgment and discrimination in selecting your hostesses. You have evidently set up high standards in making your choice of hostesses who are young, attractive, ambitious, alert and wholesome. I am sure that you did not go to the bar room to find these young ladies either among the patrons or the bar maids. Since this is true why would you take these fine young girls, allure them with attractive opportunities for service, and then compel them to become bar maids?" — J. Harold Stephens, Pastor, Inglewood Baptist Church, Nashville, Tenn.

TV & Liquor

EVERY day I am becoming more and more disturbed, disgusted, alarmed, or what have you, at the number of TV shows that are advocating the use of liquor for young and old for any and every occasion and especially when there is a problem to be solved or a crisis to be endured. Oh, they don't say it openly, but all the actors, from Matt Dillon on, have to "go get a drink" every time they turn around.

Who is trying so deliberately to convince Americans that drinking is the thing? Liquor concerns are not allowed to show a person drinking liquor in an advertisement but the actors in all of the stories do it so consistently that the Liquor Industry is getting all the free publicity they need. That is, I suppose it is free, or could it be that they have a hand in this? . . .

Because I believe that many people in this wonderful country of ours think as I do I want to make an appeal to them to talk and write and do everything that a good, conscientious, God-fearing person can do to put an end to this subtle, vicious, free advertisement of liquor on television. If Matt Dillon and Chester need to settle a problem let them discuss it with Kitty over a cup of coffee or a steak. A nice gal like Kitty should be working in a restaurant or a grocery store anyway. It's about time she got converted and went to church and did some work toward lifting the morals of the country instead of helping to get it ready for the wolves, or more likely the Bear.

Come on Americans! Let's clean up the liquor on TV and then we'll begin on low-cut dresses and dance routines that would only have been seen in a burlesque five years ago and could but have originated in the mind of the Devil himself.

Let the missile men work on missiles but let the Minute Men (Mr. and Mrs. America) work on morals. We won't need the missiles if our morals meet God's standards. Why wait for God's avenging hand? — Dorothy May Morgan, 105 East Blvd., Jacksonville

Sixty-cent shine

I NOTED the article in the personal column and want you to know that we always appreciate anything that any one says about Hawaii. Our folks are very anxious to be a part of the Southern Baptist Convention fellowship and we appreciate your kindness. By the way, I got a 60 cent "wax job" at the airport. The porter said that new shoes should always have it. I noticed the next man came up with old shoes and he told him that it was a must for old shoes, so I am going to get sixty days wear out of my shine.

Aloha!—Stanton H. Nash, 1801 S. Beretania Street, Honolulu 14, Hawaii

The Bookshelf

Complete Secretary's Handbook, by Lillian Doris and Besse May Miller, Prentice-Hall, 1960, \$5.95

Featured in this book, which recently went into its fourth printing, are "101 model letters the secretary must write." There are letters of congratulation and appreciation, brief notes of condolence and sympathy, letters asking for travel and hotel reservations, letters of introduction and invitation, letters for accepting and refusing invitations, letters of apology and letters granting requests.

Included are tips on saving time on routine secretarial duties, on handling material for printers, preparing reports, writing minutes, reporting corporate meetings. Also there are basic facts concerning stocks and bonds, federal income tax deductions, banking, and sections on vocabulary and grammar, punctuation, abbreviations, etc.

AMERICA and Russia are surprisingly alike in that "there is little care for the comfort and convenience of ordinary people," says British journalist Mervyn Jones, in an article in the July issue of *Horizon* magazine just off the press. "What is equally saddening in both countries," he continues, "is the apparent rarity of complaint. It may be that in any very large country, the remoteness of authority promotes resignation. In any case, it is amazing what people will put up with."

Among the new *Horizon's* 18 articles are a look at "new" American paintings; a visit to the Algonquin Round Table; and a trip along the meandering Seine, including 13 Cartier-Bresson photographs and nine full color reproductions of Impressionist paintings. The book-magazine, published bi-monthly, is \$4.50 per copy or \$21 per year by subscription. The address is 551 Fifth Avenue, New York 17, N. Y.

The New Bible Dictionary, edited by J. D. Douglas, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962, \$12.95

HERE is one of the most welcome "tools" for the Bible reader we have seen in a long time. In one volume, of more than 1,375 pages, in alphabetical arrangement, is a mine of information on the geography and history of Palestine and surrounding nations in Biblical times. Included is a full account of the evidence provided by most recent archaeological research.

Valuable bibliographies are carried at the end of many of the 2,300 articles, for the direction of students who wish to do detailed study of particular subjects.

The publishers have certainly seemed to have achieved their objective of making the Dictionary "the most comprehensive and helpful one-volume Bible Dictionary available."

Destination: Mexico

I PREACHED my first sermon in Spanish Jan. 28 at one of our missions from First Baptist Church. I worked harder on that sermon than any I have ever preached...

We had our revival last week at First Baptist Church with 45 accepting Christ as their Saviour. Our evangelist was Bro. Augutin Ruiz from Nicaragua. We had him and the pastor in our home for lunch and believe it or not, we spoke all Spanish while they were here! Catherine played for the special music and filled in when either the pianist or the organist was absent. Our pastor, Bro. Gonzales, and I, sang a duet together one night.

Along with grinding away at the language we have had many opportunities of service. Catherine sang on T.V. last Saturday night in a quartet. She is teaching music one afternoon a week at the Institute.

We also had a very good revival at our mission. We had 10 to accept Christ as their Saviour. On Tuesday night just before our quartet was to sing we had a few rocks thrown at us, as we were having our open-air meeting. The pastor of First Church went out and the disturbance soon stopped. The next day the priest went up and down the street telling the people not to attend the service. Generally, we have very little of this kind of disturbance in Costa Rica and the people are usually very friendly.

We are all getting along fine. The children have all grown a lot and they are all well adjusted to Costa Rica and love it, but the talk around the table now is when we get back to Arkansas, and what we will do when we get to Mexico. We are now in our last term of school and will leave here August 10 and hope to arrive home August 11.

Will you join us in prayer that we will soon be able to enter Mexico? We have four couples in the States now awaiting entrance. One couple has been waiting over a year, but the way now seems cleared for entrance. We are grateful to have the privilege of serving as your missionaries and we continually thank God for all of you and pray His blessing upon you.—J. T. and Catherine Harvill and children, Apartado 4035, San Jose, Costa Rica

New Arkansas Baptist subscribers

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Acts of the Apostles

Arkansan writes from Africa

Dar es Salaam, Tanganyika
Box 2731
May 21, 1962

Dear Friends,

OUR work is with the Baptist Center, located in the section of Dar es Salaam called Magomeni. There are about 30,000 people in this area, and 70 percent to 80 percent of them are Muslim. However, there are a number of Christians who have come into the city from their villages upcountry, but they are a small minority here.

We conduct Adult Education classes in English and Swahili, and Domestic Science classes. Alta tries to oversee the Domestic Science work, and she has two African women to do the teaching. She really doesn't have time to do it, but it must be done. She also is trying to develop the WMU of the Church, which involves quite a bit of planning and work.

I am called the superintendent, but mostly I'm the general flunky. I spend a great deal of time taking care of the paper work and running errands. We have a very good staff who do the teaching. They take a lot of supervisory work off me by being very dependable and capable.

Miss Mary Lou Hobart works here with us. She is running a day nursery for African children. She has 16 enrolled now and is doing a very fine job with them. They are all accepted into the schools a year ahead of others because they are able to do the work. She will be going on furlough in August. She will be replaced by Miss Joan Carter, who is now in Language School here in Dar.

By the way, Miss Hobart is a native of Greenville, Miss. Some of you may meet her while she is home.

Of course all of us are involved in working with the Church which meets at the Center. Mary Lou does the work with the children and youth, Alta works with the WMU and Sunday School and I am now having to do most of the pastoral work. Our pastor has gone to

the Seminary and the church has not yet called a successor. I hope they will be able to do so soon. I'm about to scrape the bottom with my poor Swahili.

We took a week of vacation at Christmas time, driving to Mbeya, which is about 600 miles southwest of Dar. It is high up in the mountains and has a very pleasant climate. The heat here in Dar wears one down and a trip to the mountains is a welcome change. We thoroughly enjoyed having a fire in the fireplace every day for a change.

Those of you who are my Amateur Radio Buddies, keep listening! I may finally be issued a license. I have been told so often enough. I have been told this week that a decision should be reached in the next two or three weeks. I've got everything ready except a beam, which is ready to rig up. I'm also getting a sideband rig in the next few weeks. If the ticket comes through, I'm all set.

I've been doing a lot of work on Swahili lately because of having most of the preaching to do. It is rather difficult to prepare a sermon every week in a language which one is just beginning to understand. I do what many of you wish you could do. I ask some of the members of the church to preach too. They do it and do a good job. We hope that we shall be able to find a pastor soon.

I started this letter some time ago and have had an interruption. Our second child was born on May 8. Her name is Sharon Kay, and she is a beautiful little girl. She and Alta are both doing fine. They have had no difficulty at all and Sharon is gaining weight just like she is supposed to. She eats like a pig, in amount I mean.

Well, we've been here in East Africa for 19 months. In a way the time has passed quickly, and yet, it has dragged. It seems a long time since we saw any of you and it will be another year before we see any of you again, but it is downhill all the way now.

We haven't changed much in these months, except that Alta has got meaner, Mark has got bigger, and I have lost weight and got grayer. Also, I think the weight has all come from the top of my hair. I'll be as bald as Bill Hickem by the time furlough gets here. (Editor's Note: Don't be so pessimistic!)

The work of our mission continues to grow. In two or three areas there is significant growth in the churches. Recently we have completed arrangements to send missionaries to Uganda, which will be a new country on our list. But, we are feeling a pinch out here. We will have a short situation for two or three years it seems but there are two or three families coming out this fall which will help. We need your prayers. —Clarence Allison

Training Union

Down to 125!

ONLY 125 churches out of 1,164 in Arkansas do not have Training Unions. That means there are 1,139 churches with Training Union work. The question comes: Will all of these 1,139 churches fill out the Training Union page in the church letter that will be sent to the annual meeting of the association this fall? Among other items of information each church should list the enrollment by unions and departments and the name and address of the Training Union director for 1963.



MR. DAVIS

Important Dates in 1963

March 11-15—Eight district elimination tournaments (Tracts for drills and tournaments are now available.)

March 17-24—Youth Week

April 12—State Youth Convention, First Church, Little Rock, Chester Swor speaker

April 22-26—World Missions Week

June 6-12; 18-19—Training Union Leadership Weeks—Glorieta

June 13-19—Youth Conference—Ridgecrest

July 4-10; 11-17; 18-24—Training Union Leadership Assemblies—Ridgecrest

October 28, 1963—State Training Union Leadership Workshop—Ralph W. Davis, Secretary

Missionary Union

'Hobo Kid' at GA Pow-Wow

MRS. BILLIE Davis, known in the United States as the "Hobo Kid" and made famous by the film, "A Desk for Billie," will be a member of the staff of the GA Pow-Wow, July 30-Aug. 4 in Siloam Springs.

Also attending will be Mrs. Marvin Sorrels, missionary to the Indians in Oklahoma; Miss Esperanza Ramirez, missionary to Spanish-speaking in Texas; Miss Ruth Vanderburg, missionary nurse on furlough from Indonesia; Mrs. Hudson Favell on furlough from Ghana; Mrs. Russell Locke, missionary to Nigeria; Mrs. Haskell Aycox, a Japanese Christian from Oklahoma; and Miss Zilda Silva, principal of a school in Brazil and at present a student at Southwestern Seminary.

Directing each of the age group camps are Mrs. Lyle Hayden, Little Rock, 9 year olds; Mrs. J. H. Brandt, Carlisle, 10 year olds; Mrs. Jack King, Arkadelphia, 11 year olds; Mrs. Buford Bracy,

Little Rock, 12 year olds; Mrs. S. A. Whitlow, Little Rock, 13 year olds; Mrs. Raymond Coppenger, Arkadelphia, 14 year olds; and Miss Sandy Pierce, Clarksville, 15 and 16 year olds.

Approximately 600 girls are expected to participate in this 50th Anniversary celebration.

Bus To WMU Conference

CHARTERED bus will leave Little Rock Aug. 7 for the WMU Conference at Ridgecrest, Aug. 9-15. Among the points of interest to be visited en route will be the WMU, SBC, headquarters building in Birmingham.

Reservations at Ridgecrest include two types of accommodations—two in room with private bath or four in room with bath on hall. Space is still available and information may be secured from the state WMU office, 310 Baptist Building, Little Rock. A \$15 deposit should accompany all registrations.—Nancy Cooper, Executive Secretary and Treasurer

Executive Board

(Continued from page 2)

This is our suggestion. It may sound presumptuous, but remember, it is only a suggestion—but all who have tried both plans agree that January 1 to December 31 is the best plan for a church fiscal year.—Ralph Douglas, Associate Executive Secretary



Arkansas Delegation — YWA Conference, Ridgecrest, 1962

FIFTY-TWO YWA girls from Arkansas attended the YWA Conference at Ridgecrest, North Carolina, June 14-20. Mrs. J. S. Rogers, Jr., of Conway served as director for the group which represented 24 churches from our state. Two of the "Arkansas

Travelers," Mrs. H. B. Smith of Little Rock and Miss Elizabeth Yun of Korea and Russellville, served on the program staff for the Conference. Miss Nona Boudra from the Gaines Street Baptist Church in Little Rock was elected Delegation Chairman by the group.

Churches out west

(Continued from last week)

FROM Wyoming we turned down through Colorado. In Boulder we found A. B. Pierce, former pastor of First Church, Pine Bluff, serving First Southern Church in that city. The church was organized in February 1961, with 11 families and 34 members. Today they have 40 families and 106 members. Forty Mississippi laymen have largely assumed the financial sponsorship of this church by agreeing to make the building payments for two years at \$575 per month and by purchasing \$35,000 of a \$65,000 church bond sale.

The Home Mission Board gave pastoral supplement for a year and already the church is paying an average of \$250 per month through the Cooperative Program and gave \$550 to Lottie Moon Christmas offering and \$259 to Annie Armstrong offering, for Home Missions.

It was my privilege to preach in Central Church, Aurora, Colo. Aurora is now part of Denver. Central Church was organized in 1954 and for about 6 years met in a garage. They now have a choice location which cost them \$20,000 and \$57,000 has been spent on buildings. Their present membership is 307 and on the day of our visit there were 267 in Sunday School and 4 additions to the church. It has become necessary to have two morning preaching services.

Three Texas churches underwrote \$32,000 of the church's bond program. This is just an example of the way churches in Denver have grown. Ten years ago there was no Southern Baptist church in the city, but today there are 33 in the Denver association, with nearly 9,000 members. Last year they baptized 799.

One reason for the tremendous growth of Southern Baptist churches in the Denver area is the influx of military and other governmental interests. Denver is second to Washington D. C. in government offices and is one of the fastest growing cities in the nation. It is encouraging to know that Southern Baptists who have moved to Denver had a part in establishing some good churches. The pastors, however, get discouraged at the rapid "turn-over" in membership. The pastor of Central Church told me that he had been there 15 months and he doubted if there were 20 people in the 267 present who were there at the time he became pastor. We should be grateful however that while there they have had a Southern Baptist church in which to worship.

While in Denver, we were privileged to be over-night guests in the home of Dr. and Mrs. O. L. Bayless, formerly of

Hot Springs. Dr. Bayless is happy in his work as Secretary of Evangelism for the Colorado Baptist Convention. (To be continued next week.)—C. W. Caldwell, Superintendent of Missions

'By all means win some'

A great discovery

SEVERAL years ago, when I was a younger preacher, I thought I was the only one preaching "the true gospel."

I felt that I was going to win the world. I had the idea that if the other fellows in the work, who were not in my estimation, preaching the gospel, would just move over and give me room I would show them how it was to be done. The way I saw it, the others didn't know what was going on. I was really "important."

Then one day I discovered that there were many others called to preach the gospel and who were doing a good job of it. I looked around and found others building great Sunday Schools and other necessary organizations to promote the work of Christ. In fact, I found some doing a better job than I was doing.

Those were the men I was critical toward. It is usually the fellow just ahead of you doing the things you would like to do, of which we are jealous or critical. When God whittled me down to size, I saw that "we are all laborers together with God." It was then that I began to appreciate my preacher Brethren. Then, I felt so little and insignificant, limited, inadequate, void, vacant and very incapable. In fact, I got discouraged.

One day a great preacher friend said, "Jesse, there may be many who can outreach you but there is not anyone that can preach a greater gospel than you can preach." This helped me very much. I have learned that we must have faith in ourselves in spite of how much we may know on ourselves. We must have faith in our fellowmen in spite of how much we may know on our fellowmen. We must have faith in God regardless of how little we may know of Him. If we do not have faith in ourselves to believe that we can do the work that God wants done, then no one else will have faith in us.

When we discover the fact that God has called many of us into a field, some to teach, some to sing, some to be pastors, some to be evangelists, some to write, etc., we begin to see we are all on a team for the Lord. There is a place for each one of us in the work of the kingdom. The older I get the more fine work I see my brethren doing and the greater the appreciation I have for them. I have learned that I cannot regulate the lives of all my brethren.

Jesus says, "Be ye therefore perfect."

I am to strive for perfection in my own life but leave room for imperfection in your life. If you do the same for me there is room for us to make mistakes and still be brothers in Christ. I love and appreciate my brothers and sisters in Christ.

I need your prayers as I attempt to promote evangelism. I know something good about all the preacher brethren I know. I have discovered we have some great men in the work. Have you made the discovery?—Jesse S. Reed, Director of Evangelism

Sunday School

Order it

THIS YEAR the Sunday School program filmstrip for 1962-63, Spearhead for Missions, will be available to those churches who place an advance order for it. If you would like to have it to use in your church, mail the form below.

This color filmstrip is mailed (free) to each association for use on Action Night, or a Fall associational Sunday School meeting. Action Night on the denominational calendar is Sept. 11, 1962. Following Action Night in most of the associations the filmstrip is available to the churches through the associational Sunday School superintendent or missionary. Many churches, however, desire to have their own copy of the filmstrip to use in Preparation Week, teachers and officers' meetings and other local church programs. For those churches the filmstrip is made available through the Baptist Book Store for approximately five dollars. Clip and use this order blank—Lawson Hatfield, Secretary

Sunday School Department,
Baptist Sunday School Board,
127 Ninth Avenue, North,
Nashville 3, Tennessee

Please see that an advance order for the filmstrip, Spearhead for Missions, is placed for me. I understand it will be shipped from the nearest Baptist Book Store immediately after Action Night, September 11.

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Antimissionism

THE growth of Baptists early in the 19th century brought opposition.



DR. SELPH

Antagonism towards organized efforts in missions, benevolence, and educational work sprang up almost from their beginnings. This grew in strength until about 1840.

Those strongly opposed to missions and education called themselves "Old Side" or "Primitive" Baptists, feeling that they best represented what Baptists had believed.

Chief leaders in opposition appeared on the frontier, especially the Ohio Valley. They were Daniel Parker, William Thompson, and John Taylor—men of strong character and native ability but with little formal training.

Every effort of progress in the Kingdom of God was opposed. Their resolutions in associational meetings spelled out their opposition to conventions, Bible Societies, Sunday Schools, Tract Societies, theological seminaries, and all other institutions fostering missions.

How did such strange ideas find ready acceptance? Well, ignorance on the part of many led to suspicion and distrust of education and educated men. This, in turn, led to jealousy on the part of the uneducated ministry toward the educated ministry.

The opponents to missions hammered away on the fear of centralization of authority. They made much of the point that these new ideas were unscriptural, since they weren't mentioned in the Bible.

Basically this attitude grew out of a theological concept. The leaders did not believe that God's electing grace required human means in spreading the gospel. All

human effort as illustrated in missionary, educational, and benevolent work was unnecessary.

This "anti" spirit all but paralyzed Baptist work for a long time, and its effects are still felt.

Keep in touch this Summer!

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The perfect way to express your interest and concern for class prospects, absentees, and the sick. Each card is designed in beautiful full-color and carries an appropriate message for the purpose you desire. Space is provided on the back for your personal message and the receiver's address. There's a Broadman post card for every age group. Order your choice from the cards listed below. (26b)

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Little Rock, Arkansas

New friends for David

By ETTA F. GILBERT

DAVID was unhappy and lonesome. He wished he were back in Stanford. He had lived in his new home only a short time. Now he was beginning to know some of the boys, but it wasn't the same.

"I just don't belong," he said to himself, "especially today."

The boys in his Sunday School class were planning a party.

"Let's divide up," the teacher had said. "There are ten of you boys. The five on this side," he pointed to his right, "may choose the other five as partners to plan games."

David sat back in his chair. Probably he would be chosen last because he was new. To his surprise the third boy, Tim, said, "I'll take David. He's new and maybe knows some new things we don't know about."

The two boys smiled at each other. "I'd like to be your partner," said David happily. "Can we meet tonight to plan? Come to my house if you want to."

"I'll be over at seven," said Tim. "All right?"

"All right," said David, and they smiled again.

That night as they sat on the steps, the boys talked over the party.

"We've played all the old games so many times. Do you know anything different?" asked Tim.

David thought a moment. "Well, I know some games the Eskimo boys play in Alaska. My uncle told me about them last year when he was home. He was a flyer up there. I tried these games on some of my friends before I moved here. They liked them."

"Sounds good. What are they?" said Tim.

"Well, one is called 'hagoo' and the other is 'oomingmuk.'"

Tim was excited. "Quick, tell me. What are they?"

"Well," said David, "hagoo means 'come on' in Eskimo. You have two teams with a leader for each. As they stand facing each other, the leader on one side waves a flag, which can be just a bright cloth on a stick, and he calls, 'Hagoo.' A player comes from the opposite side and goes slowly down the line. Everyone tries to make him laugh, and if he even smiles, he's out of the game. But if he keeps a straight face, he can take the flag to his side. The game goes on until there is only one left and, of course, that side wins."

"Hurrah!" said Tim. "Perfect; now how about the other one with the long name?"

"That's 'oomingmuk.' It means musk ox in Eskimo. The players pull the skin of a musk ox over their heads for a blindfold, but we can use a handker-



chief. In the Eskimo game the blindfolded boy stands in the center of a circle made by the others. Then someone tries to hit him with a blunt arrow. We can use a soft ball, but when anyone throws it he must call, 'Oomingmuk,' as the Eskimos do. You see, when the

blindfolded boy hears the call, he knows the direction the ball or arrow is coming from, and he ducks if he can. If it hits him, the boy who throws it is now 'It.' The game is lots of fun."

"'Hagoo' and 'oomingmuk' both sound like good games, and they'll be new to everybody. I'm glad I picked you as my partner."

"I'm glad, too," said David. "I have just the right soft ball for 'oomingmuk.'"

"I'll bring along some kind of flag. I must get along now. See you tomorrow at school," and Tim hurried down the street.

The night of the party Tim and David's games were third on the list. Everyone had such a good time they didn't want to stop playing them.

When they did stop, the boys crowded around David to hear more about all the things his uncle had told him about the far north and the Eskimo people. In fact, they were having such a good time that they almost forgot there were to be refreshments. That had never happened before.

Later when David started home, some of the boys went with him. They were still asking questions. As he came to his own house and the boys waved good-by, he had the happiest sort of feeling.

I'm friends with all of them, he thought. We're all friends. I really feel I belong. Guess it's like Mom said. If you want to make friends you must be friendly. I'm glad I had the chance with the games and all. It's going to be good to live here.

David ran into the house to tell his mother.

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God's Wondrous World

The big spotted cat

By THELMA C. CARTER

AMONG the many strong wild animals of our wondrous world, few are as swift and deadly as the jaguar.

The jaguar is known in parts of North America as the wildcat. In the United States it is found mainly in parts of Texas. Jaguars are found in great numbers from South America to New Mexico. Central America is a favorite home of these wildcats.

Bible history tells that animals similar to the jaguar were found in hilly ranges of Lebanon and in the mountain areas of the Holy Land.

The jaguar is the largest member of the cat family. This includes lions, tigers, leopards, cheetahs, pumas, and other wildcats.

The jaguar is yellowish-brown in color with black spots in rosette patterns. Its strong, powerful tail is marked with black rings. The animal is usually

about four feet in length from nose to root of its tail. It is heavily built, yet agile as a pet house cat.

Jaguars are predatory animals, stalking their prey under cover of darkness. Their eyes are set squarely in the front of the head and directed straight forward.

A baby jaguar is cute and playful, but by the time it is grown, the mother jaguar has trained the cub to be swift and deadly in pursuit of other animals.

All the members of the great cat family have similar habits. Distinctive features are their arched backs, long tails, glistening teeth, and the cat habit of keeping their fur clean. Like kittens we enjoy as pets, jaguars crawl snake-like, make surprising leaps from rocks and tall grass, then climb trees with ability and swiftness that are unbelievable.

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Jeremiah discourages false hope

By JOSEPH A. HOGAN

Pastor, Pine Grove Baptist Church, Sweet Home

July 22, 1962

Devotional Reading: Psalm 33:8-12

Scriptural Background: Jeremiah 27-28; 37; 38:1-6

Printed Lesson Text: Jeremiah 27:12-17; Jeremiah 37:6-10

GOLDEN TEXT: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matthew 22:21)

WHEN a group of men, all of the same occupation, get together, problems are often the discussion. When pastors are together this is often the subject. One will say that his problem is that of promoting the organizations of his church, another will have financial troubles, another has trouble with sensitive church members, another will have deacon trouble, but finally one will ring the bell when he says, "My trouble is getting people to listen to the truth when they hear everything else." We are reminded of a life example a few years ago. I met an auctioneer on the street and talked with him a while and this was his comment, "Preacher, you can tell the people the truth and they will not believe a word of it. I can tell them a lie and they will believe everything I say." Really it matters not what the auctioneer says for no one can understand him anyway.



MR. HOGAN

This was much the case in the days of Jeremiah. The false prophets were talking so fast and smooth that the people were believing them and even Zedekiah couldn't determine who was really telling the truth. This is also the situation today, and because this situation exists, some who would be God's spokesman are giving up under the strain and pressure. Does the true prophet ever give up? If he continues to walk with God there is no place to give over and be a crowd-pleaser.

the bell when he says, "My trouble is getting people to listen to the truth when they hear everything else." We are reminded of a life example a few years ago. I met an auctioneer on the street and talked with him a while and this was his comment, "Preacher, you can tell the people the truth and they will not believe a word of it. I can tell them a lie and they will believe everything I say." Really it matters not what the auctioneer says for no one can understand him anyway.

I. The unusual situation

AT THIS point Judah was already a conquered people. We are now under the reign of Zedekiah. Nebuchadnezzar had conquered Judah in the reign of Jehoiachin. He had taken Jehoiachin, the king's wives, 7,000 men of valor, 1,000 smiths and craftsmen, and many golden vessels back to Babylon. He had made Mattaniah, Jehoiachin's uncle, king in his place and had changed his name

to Zedekiah. He was 21 years of age when he began to reign and in the ninth year of his reign he rebelled. It is against this rebellion that Jeremiah is speaking in today's passages. In the first passage he refers to a group that have gone to Jerusalem to plan the rebellion with Zedekiah. In the first printed passage he speaks directly to Zedekiah.

In the second passage the rebellion has begun and the Armies of Babylon are making their attacks on the city. The army of Egypt enters in and the Babylonians turn to face the Egyptians. The people, the leaders and the false prophets are saying that the Babylonians will not return.

In both of these cases Jeremiah is called a traitor by the false prophets and the government. He was cast into prison and it was only by the hand of God that he escaped death. He was speaking the Word of God and no one seemed to believe it, but God was there to watch over him.

Zedekiah was confused and didn't know who to believe. Jeremiah was telling the truth of God, but the false prophets were saying that they represented God too. These false prophets and the priests were the rulers of the organized and accepted religion of Judah. There stands Zedekiah hearing two things primarily, false prophets saying "Resist!" and Jeremiah saying "Give up!" What would you do in a case such as this? The people were divided but mainly with the false prophets.

II. Patriotism — true and false

HOW can we tell the difference between true and false patriotism? Is true patriotism what we want to hear or what we need to hear? Both areas of speech were being presented.

1. What is false patriotism? Jeremiah was saying that it was God's will on their part to submit to Babylon. He was actually saying whatever is against God's will is false patriotism, but we must determine the will of God.

2. What is true patriotism? Again Jeremiah would say that God's will is true patriotism and again we must determine the will of God.

3. How can we know the difference? Zedekiah could not tell the difference

between true patriotism and false patriotism. We have to admit that it is quite difficult for us at times. We have to come to the question, "What would Jesus do in this case?"

Sincerity is not enough. The false prophets seemed to be sincere. Paul was sincere in his persecution of the church but he was sincerely wrong. In the case of the false prophets, they were confusing the national power with the voice of God. They believed that Israel was God's people and what was good for Israel was within God's will. The result was that most of the prophets were for the political and military expansion of Israel. The true prophet is the man who can hear the voice of God in the midst of all the uproar and disturbances, along with the popular demands of the people.

One clue could well be that the most unpopular voice may be the voice of the true prophet.

Another clue is that if the "prophet" does not take God into consideration he is not for true patriotism.

A third clue may be, Does the message carry conviction with it, or does it just soothe a guilty conscience? The life of the speaker must bring to light the Word of God. The true patriot is more interested in God than in himself.

The final clue for the test of the true patriot is that he will not tell us just what we want to hear. His message will not be an echo of the people, neither will he be a parrot, speaking the things he hears repeated many times. When God says a thing once it makes it true. At times He must say it many times before we are willing to listen to Him. God has said that if we want wisdom we should ask Him. Another way is to listen to someone who is closer to God than we are. When we hear this message it stirs our hearts. This is why the message of Jeremiah was so unpopular, the people did not want to be disturbed.

III. Our situation today

I THINK you will agree that today is a day when we need to listen to the warnings from God whether they be from the most famous among our preachers or from the smallest churches in our land. Years ago an aged preacher in our state was preaching the judgment of God and a young member of his church was laughing and very critical of the pastor. I was quick to ask the young lady to consider the wisdom of that man of God who still lives in Northeast Arkansas. This is a clear picture of Jeremiah's day and the finish has not faded a lot.

1. Get our country right with God. The first step is to be sure we are right with Him. When we win the battle with self we are on the road to victory. We must repent of sin individually. We must lead our home in full submission

to God and be in His house of worship; then go out to give service to Him.

2. We can talk with God. Isn't it wonderful to go to God with our troubles and feel confident that He will answer our prayer if we ask in the right manner? When we commit ourselves to God it must be a daily trust, a continuous trust in Him asking His guidance for our lives.

Make the covenant with Him that you will be one American who will submit to Him. "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." (Psalm 33:12).

Attendance Report

| July 8, 1962 | | | |
|-----------------------------|---------------|----------------|-----------|
| | Sunday School | Training Union | Additions |
| Alma, Kibler | 114 | 80 | |
| Berryville, Freeman Heights | 167 | 89 | |
| Camden | | | |
| Cullendale | 470 | 190 | 3 |
| First | 528 | 167 | |
| Crossett, First | 555 | 179 | 5 |
| El Dorado | | | |
| East Main | 287 | 146 | 2 |
| First | 861 | 210 | |
| Northside Chapel | 51 | | |
| Fayetteville, Providence | 94 | 45 | |
| Fisher, First | 118 | 42 | |
| Fordey, First | 388 | 123 | |
| Fort Smith | | | |
| Calvary | 383 | 138 | ? |
| East Side | 75 | 57 | 1 |
| First | 1069 | 314 | 3 |
| Missions | 406 | 149 | |
| Grand Avenue | 585 | 239 | 2 |
| Mission | 22 | | |
| Temple | 224 | 133 | |
| Trinity | 275 | 110 | 5 |
| Gentry, First | 204 | 75 | 2 |
| Gravel Ridge, First | 163 | 92 | 2 |
| Gurdon, Beech Street | 187 | 90 | |
| Harrison, Eagle Heights | 244 | 78 | 2 |
| Heber Springs, First | 197 | 87 | |
| Mission | 31 | | |
| Hot Springs, Park Plaza | 469 | 158 | 1 |
| Huntsville, First | 100 | 42 | |
| Combs Mission | 24 | 35 | |
| Kingston Mission | 16 | 15 | |
| Jacksonville, First | 645 | 278 | 3 |
| Jonesboro, Central | 424 | 171 | 1 |
| Little Rock | | | |
| First | 871 | 344 | 11 |
| Berea Chapel | 104 | 74 | |
| White Rock | 36 | 16 | |
| Immanuel | 1145 | 417 | 2 |
| Forest Tower | 28 | 30 | 2 |
| Pleasant Grove | 45 | 29 | |
| Marked Tree, First | 151 | 63 | 1 |
| McGehee, First | 418 | 169 | 2 |
| Chapel | 60 | 40 | |
| North Little Rock | | | |
| Baring Cross | 701 | 209 | 1 |
| Camp Robinson | 85 | 57 | |
| South Side | 38 | 20 | |
| Calvary | 400 | 120 | 2 |
| Levy | 554 | 228 | 3 |
| Park Hill | 664 | 197 | 6 |
| Prairie Grove, First | 94 | 20 | 3 |
| Smackover, First | 306 | 110 | |
| Mission | 29 | 13 | |
| Springdale, Caudle Ave. | 151 | 78 | 2 |
| Tyronza, First | 166 | 52 | |
| Van Buren, First | 416 | 157 | |
| Waldron, First | 255 | 78 | |

Missionary's father dies

EARL W. Kerr, father of Katharine Kerr (Mrs. Douglas E.) Kendall, Southern Baptist missionary to Central Africa, died June 25 in Dallas, Tex. Mrs. Kendall may be addressed at Box 1928, Lusaka, Northern Rhodesia, Central Africa. A native of Batesville, Ark., she grew up in Dallas.

July 19, 1962

A Smile or Two

Experienced

"NO, no!" exclaimed the mother hastily as her daughter, a new bride, started to cover her pantry shelves with newspapers. "Use leftover wall-paper, brown paper, paper bags, if you like—anything but newspapers!"

"But why?" asked the bewildered bride.

"Do you want everybody to know when you cleaned your shelves the last time?" inquired the experienced housewife.

TV-itis

TELEVISION—Radio with eyestrain. One of the disturbing things about world news is that we know we're going to have to read it in the newspaper after we hear it over the radio before we see it on television.—First Church, Booneville, Beacon.

Morning meditation

IN his prayer at breakfast, John, a junior, thanked the Lord for "the rest of the night."

"Why didn't you thank the Lord for the first part of the night?" asked little Fred.—Submitted by Mrs. Eunice Savage, Ward 74, Benton State Hospital

Turn-about

AT the check-out counter in a New England supermarket an elderly gentleman unfolded, endorsed and handed to the clerk a crumpled government check on which was plainly printed: "Do not fold, spindle or mutilate."

The clerk looked at it, frowned and said, "You shouldn't do that, Henry. The government doesn't like it."

The old man looked her straight in the eye and replied with emphasis, "Hazel, the government does some things I don't like, too."—Cappers Weekly.

Too much TV

THE police of Pacoima, Calif., picked up a petite blonde they found wandering down the street. The two-and-a-half-year old stroller charmed the officers, but she either could not or would not tell them her name or where she lived.

Finally, the baffled officers began going through her pockets in hope of finding some clue to her identity. The little miss made no protest but remarked innocently, "I don't have a gun."—Catholic Digest.

Biggest part

A SHREWD gunman, who suddenly appeared at the paymaster's window of a large plant, demanded: "Never mind the payroll, Bud, just hand over the welfare fund, the group insurance premiums, the pension fund, and the withholding taxes."—Sheer News, Burlington, N. C.

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Dahlberg to retire

ST. LOUIS, Mo. (EP)—Dr. Edwin T. Dahlberg, for 12 years pastor of Delmar Baptist Church here and a former president of the National Council of Churches, has announced his intention to retire on Nov. 18.

Before becoming pastor of the Delmar church, Dr. Dahlberg was minister of First Baptist Church, Syracuse, N.Y. The Delmar church is affiliated with both the American and Southern Baptist Conventions.

Now 68 years of age, Dr. Dahlberg has been a minister for nearly 45 years.

'Heretic' to University

JOHANNESBURG, So. Africa (EP)—Professor Albert S. Geysler, recently expelled for heresy by the Dutch Reformed Church of Africa, has been named to the newly-created chair of divinity at the University of Witwatersrand here.

Prof. Geysler was relieved of a position at Pretoria University and defrocked by his denomination because of his outspoken policies against the Church's barring of non-whites from membership. He told the officials of Witwatersrand: "I am extremely thankful. I consider this a liberation and one of the greatest moments of my life."

Facts of interest

.... Mrs. Fred J. Tooze, president of the National Women's Christian Temperance Union, has said that the current annual bill for drink in this country is \$11.5 billion. This amounts to a cost of almost \$1,300,000 per hour; and its "effect on our people is reflected by more than 1,125,000 arrests for drunkenness and drunken driving annually, with drink a factor in 30 per cent. of all highway fatalities and injuries.

.... According to Harry J. Anslinger, United States Narcotics Commissioner, illegal shipments of cocaine from Cuba into Florida are reviving the cocaine-addiction problem in the United States for the first time in more than twenty years. In return, Cuba gets needed United States dollars. Shipments of opium and heroin out of Red China have increased "in a very big way," and China is trying to flood the world with the drugs, he further said.

.... Census Bureau figures show that 8,300,000 Americans over 25—one-twelfth of the adult population—have completed less than five years of schooling. New York has 800,000 persons in this group; California, 505,000; and Illinois, 365,000.

.... Reliable sources have reported that West Germany has agreed to pay \$75 million to the United States for military arms and equipment delivered under the Mutual Defense Assistance Agreement of 1955. Bonn will make the payment June 30, 1963.

—THE SURVEY BULLETIN

Duke to admit Negroes

DURHAM, N. C. (EP)—Trustees of Methodist Duke University voted here to remove the last remaining barrier to Negro students.

They endorsed a change in the admissions policy "to admit qualified applicants to degree programs in the undergraduate colleges without regard to race, creed, or national origin."

Thus for the first time Negroes will be admitted to Duke's undergraduate schools. Fifteen months ago the university opened its graduate and professional schools to Negro students.

Carpenter's prayer

NEW YORK (EP)—Astronaut Scott Carpenter was busy up there.

Preoccupied with his work, awe-struck with the beauty of the heavens, he recalls that "it was a tight situation and I was very alert."

But once safely down out of space and aboard a raft in the Atlantic, he switched on a radio beacon which would guide aircraft to him, and then leaned back to say:

"Thank you, Lord."

Read Elmer Gantry

PHILADELPHIA (EP)—A New York psychologist told students of a school for Urban Pastors here that ministers should reread the novel *Elmer Gantry*.

Dr. John P. Kildahl, clinical psychologist at the Lutheran Medical Center, Brooklyn, said the book would serve as a reminder of some of the pitfalls and errors that threaten clergymen.

"There are some real Elmer Ganttrys in our profession," Dr. Kildahl said. He referred to Sinclair Lewis' best-selling satirical novel about a glib salesman who became a hypocritical evangelist.

'Support to Crime'

WASHINGTON — Well-meaning citizens lend support to organized crime when they condone minor illegalities, according to FBI Director J. Edgar Hoover.

Although illegal gambling may seem relatively harmless, he says, it provides the capital by means of which vice, crime and corruption spread in ever-widening circles.

"A vast percentage of the money placed daily with illegal gamblers flows into the hands of the criminal overlords," Hoover declares.

"The overlords of crime do not look the part. To the uninitiated, many of the leading racketeers appear to lead lives above reproach. Some take part in community projects, help in charity drives, and even may play a role in religious activities."

The FBI director made these observations in a recent article in the Protestant journal, *Christianity Today*.

"I do not believe," he states, "that we can begin too early to instill in America's children a dedication to the morality and decency which derive from sound Christian training."

He says he believes such training "is a very real antidote to the spiritual indifference which so often results in youthful crime."

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