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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

FEBRUARY 11, 1965

On closing minds

THE North Little Rock City Council, my own city fathers, got a lot of publicity recently when they passed a resolution setting forth their opposition to consolidation of North Little Rock with Little Rock and decreeing that henceforth they would not permit their city to do business with any firms or individuals except those opposed to city merger. The vote for the resolution was unanimous.

Faced with carrying out the directive, Mayor Casey Laman got out a questionnaire to the 299 businessmen who have been doing business with our city, to see how many of them would sign statements of being opposed to city merging. Half of the businessmen signed and returned the forms, indicating they were against merging.

But among those who did not sign were several who eloquently stated their opposition to such a totalitarian approach to doing business in a democracy.

The most heartening thing about the whole deal is that the NLR Council, by almost unanimous vote (6 to 1), has voted to delete the offensive provision. Alderman Roy Draper stood tall in the most recent meeting of the Council as he said publicly that he had been wrong in voting for the ultimatum. "I let my zeal for the first part overshadow what was in the second part," he said. "It was a pretty bad mistake, and I admit it here tonight."

As commendable as it always is for anyone who has made a mistake to admit it publicly, it is what Alderman Draper said about trying to control people's thinking that got him this spot in our column:

"As long as I live I'll go down fighting for the right of people to express their opinion," he said. "That's what we tried to deny in this resolution. I don't believe the City Council has got any right to pass any law to tell people what to think."

Here is a battle we all better engage in, and on the side that Mr. Draper is now on. It is bad enough for one to close his own mind. But to try by force, intimidation or reprisal to close the minds of others or limit them to a particular viewpoint is surely a cardinal sin before God.

Culture and religion

A FRIEND of mine invited me the other day to an outstanding cultural event scheduled for a Sunday night. It was hard to turn the invitation down, for I could sure use a lot more culture. But I decided I need more religion even more than I need more culture. It was not that I am too good to miss church on Sunday night, but just the opposite. I'm not good enough to miss!

Erwin L. McDonald

THE time has come to take another look at our traditional views on separation of church and state. The Editor calls attention to an address delivered by Dr. Abner V. McCall at a recent Christian Life Workshop. We are re-printing the address, beginning on page 7. Read first "Church and State" on page 3, and we're sure you'll not miss a word of Dr. McCall's article.

* * *

THE unintentional listing of certain inappropriate books in the Training Union quarterly for Young People brings about a statement from the Sunday School board. You'll find it on page 21.

* * *

THAILAND Baptists are in the final phases of preparation for their 1965 evangelistic crusade. A plea for your prayers is in our "Letters to the Editor" column on page 5.

* * *

WORLD vision before beginning to meet world needs—this suggestion comes from Middle-of-the-Roader J. I. Cossey on page 6. How to avoid the attack of communism through practiced Christianity is his theme.

* * *

EVER wonder about the first bottle ever made by man? If you haven't, it may be that your child has. The story is in the "Children's Nook" on page 20. We find that the grown-ups who look over this page each week are some the wiser for it.

* * *

IT'S been a rugged history for Baptist journalism in Arkansas. Dr. B. K. Selph gives you an account of the trials and tribulations of denominational papers in "Beacon Lights of Baptist History," page 10.

* * *

SPEAKING of history, there's history depicted on our cover again this week. The story? Page 10.

Arkansas Baptist newsmagazine

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Guest Editorial

Seminary story

By C. R. Daley

—Editor, Western Recorder—

Church and state

PERHAPS this is as good a time as any for us to take another look at our traditional views on separation of church and state, as far as tax monies for church institutions is concerned.

IN our issue of Jan. 7, we carried a forceful article by Drs. James Leo Garrett and Wayne E. Ward of the faculty of Southern Seminary, Louisville, "Baptists at the Cross Roads," calling for the refusal of all Government moneys for Baptist institutions.

These professors made the point that there is no way the government can divide a church school's program so as to support part of it without also supporting the religious part. We agree with their argument that such would not be possible for the simple reason that religion can not "be isolated and confined to religion courses," but that religion permeates or ought to permeate the curriculum of a church school. Also to give government housing, or other so-called "non-religious" parts of the program would thus save the institution spending that much of its budget and free it to use such funds on the teaching of religion.

But keeping government funds out of church schools is not as simple as it was in the early days of our nation, as a writer with quite a different viewpoint, Dr. Abner V. McCall, president of Baylor University, points out in an article, "Another View of Tax Support," elsewhere in this issue. Dr. McCall shows that separation of church and state and religious liberty are not one and the same. It is possible, he says, to have an established church and yet still have freedom of religion, as in England; or to have no establishment and yet have no religious freedom, as in the U.S.S.R.

Dr. McCall makes a pretty good case for the argument that, as much as we might like it otherwise, absolute separation of church and state is not possible in the social welfare state in which we live today.

He also points out that our government has entered the fields of education and human welfare and established a policy that holds that these fields are so affected with the public interest that they must be regulated for the protection of the people. So, he contends, our institutions are going to be licensed and regulated by the government quite aside from whether or not we accept government loans or grants.

This should be enough to whet your appetite to read the whole McCall article. And it should be sufficient to show that there is no one, easy solution to the church-state problems that face us as 20th century Baptists.

THE announcement of the recent resignations of three Southeastern Seminary professors raises further questions about theological education among Southern Baptists. This is the third of our six Southern Baptist seminaries in which there have been serious controversies since 1958.

The story of the Southeastern resignations by Baptist Press was well done considering the facts in hand. The resigning professors gave their interpretation of the affair while the seminary administration declined to discuss the details. This was commendable restraint by President Olin T. Binkley and was in the best interests of everyone concerned.

As a Southeastern Seminary trustee for the 12 years ending in May, 1964, this writer has been the possessor of privileged information. It would not have been ethical nor helpful to report this information while sincere efforts to resolve the difficulties were going on. Now that the affair has come to a head it would appear that for the sake of fairness to the seminary administration, trustees and faculty and in keeping with responsibility for reporting the facts, something further should be said. The following review of the Southeastern story is an attempt to report the facts fairly along with some interpretation of these facts. No claim is made for the infallibility of this interpretation.

The Beginning of the Difficulties

For the first ten years of the life of Southeastern Seminary the spirit and atmosphere among the faculty members and students were all that could be asked. Attending trustee meetings was a most delightful experience. The relations between President S. L. Stealey and his faculty were well nigh perfect.

Then it happened. About 1960 a real difference of opinion developed among the faculty members as to teaching methods and New Testament interpretation. This difference became evident in faculty club discussions and elsewhere. Reports from classroom teaching in some instances were disturbing. Some faculty members thought there was evidence that far too liberal views were being advanced by some New Testament teachers. When approached to state further their views to fellow faculty members, the professors under question resisted saying it was not proper to be examined by fellow faculty members but only by the administration and trustees.

What was the doctrinal issue involved? As earlier indicated it had to do with New Testament interpretation and especially recent New Testament critical scholarship in Germany and elsewhere on

the Continent. The name of a German New Testament scholar, Rudolph Bultmann, has been heard frequently in connection with Southeastern Seminary. It ought to be said that there was no evidence found by the trustees or the administration that any Southeastern Seminary teacher accepted all of the conclusions of Bultmann. It was considered that some might have embraced too much that sounded like Bultmann.

The Bultmann era has been replaced by post-Bultmann thought, but he still stands for an approach to the New Testament which caused strong division among New Testament scholars. Some of the contributions of Bultmann are considered very worthy by many conservative scholars. Other Bultmann positions, especially those casting doubt upon the historical authenticity of the gospel accounts, are completely out of line with the historic New Testament interpretation embraced by most Baptists.

Faculty Divides

The faculty became almost evenly divided so far as sympathy for and against the professors in question, though personal relations for the most part remained on a high level. Communication, however, between the two groups broke down completely so far as theological conversation was concerned. This lack of communication became and remained to the end a very serious problem in any effort for solution.

The two groups held two opinions as to the basic problem. The professors under question and their supporters felt that it was basically personal resentment toward them due to such things as the amount of time spent by the president with some of these faculty members. The other group stoutly denied this. They considered the attitude of some teachers as intellectual arrogance and expressed concern for the growing image of the seminary for a brand of liberalism with which they did not want to be identified.

President Stealey tried valiantly to resolve the differences, but made little progress. In the spring of 1961, after warning the faculty he would do so, he called for help from the trustees.

The Instruction Committee of the trustees, of which this writer was a member, spent two days and a night on the campus hearing every faculty members' interpretation of the affair. This committee found no reason to charge any teacher with heresy but heard enough to be gravely concerned for overall faculty morale and the theological presuppositions apparently used by some teachers.

Trustees Called In

The concern of the Instruction Committee was communicated to the faculty and to the full board of trustees. A plea was made for the faculty to get together and resolve their own differences or trustees' action could be expected. This plea had little effect.

Upon further careful deliberation and consultation with the administration, the trustees in February 1962 warned and instructed three New Testament professors to re-examine their teaching meth-

ods and theological presuppositions in light of the Abstract of Principles, the doctrinal statement of the seminary. Provision was also made for a special committee of trustees and the administration to confer periodically for three years with these professors and report quarterly to the full board. This plan has been meticulously followed. The rest of the faculty was instructed to use officially approved channels to register any complaints against fellow teachers. Incidentally, all the faculty members said, on more than one occasion, they believed their teaching was in accordance with the Abstract of Principles.

Conditions apparently did not deteriorate further but improved little if any. In the meantime President Stealey retired and Dr. Olin T. Binkley, serving as dean at the time, became president. He was elected by unanimous vote of the trustees and with one-hundred per cent approval of the faculty so far as could be ascertained.

Binkley Takes Over

The trustees were still quite concerned for the difficulties and instructed President Binkley to take appropriate steps to correct any situation that would prevent the seminary from fulfilling her intended destiny. Dr. Binkley was the best informed person in the world on the situation and was qualified academically and otherwise to lead the seminary out of its difficulties. From the moment of his acceptance President Binkley has worked faithfully, fairly and forthrightly to resolve the difficulties. He has constantly kept in mind the welfare of the seminary, individual faculty members and Southern Baptists.

The recent resignations can mean but one thing. This appeared to be the only way out for all concerned. That such an end came to pass is indeed unfortunate but it could hardly be more unfortunate than what has existed for more than three years at Southeastern. Other resignations may come, but it is hoped not. There is good reason to believe Southeastern can recover any ground lost and can continue to offer theological education of the highest caliber for Southern Baptists.

Conclusions

Here are some conclusions of this writer for what they are worth.

1. The Southeastern difficulty was not basically more personal than doctrinal as claimed by some. The basic problem was disagreement over the proper interpretation of the New Testament. Personal problems were present but subordinate to doctrinal disagreements.

2. Objection to the teaching of certain professors by fellow professors was not a protest against the historical-critical method of New Testament study as claimed by Dr. Denton Coker, one of the professors who resigned. Some of those who objected have been through the same academic disciplines as those professors who were under question and made full use of the historical-critical method as a valid tool in New Testament study. It was not the methods but the conclusions that were questioned.

3. Some structure other than that presently in use for examining Southern Baptist teachers under

question should be devised. Many trustees have never been through the academic discipline basic for the theological conversation involved in such a doctrinal examination. Other trustees having once been through such discipline have not kept abreast of current theological scholarship. For the average seminary trustee to engage a razor-sharp seminary professor in doctrinal discussion is unfair to the trustee and to the teacher.

4. The Southeastern Seminary episode has been handled with unusual discretion and patience. The difficulties were not sensationally aired, and the battles fortunately were not fought in the secular nor denominational press.

5. The Southeastern seminary administration deserves the respect and gratitude of Southern Baptists for fair and forthright handling of a most difficult and delicate matter. Any charges of unfair use of authority or suppression of responsible academic freedom are unfounded. No one suffered more

soul-agony through the whole affair than Presidents Stealey and Binkley.

6. Southeastern trustees acted in keeping with the responsibility entrusted them by Southern Baptists. They kept faith with Southern Baptists without use of hurried judgment and premature discipline of seminary teachers. They acted promptly according to facts in hand and looked to the administration for guidance where trustees could not be expected to have the facts. In light of the Southeastern episode, some qualified Southern Baptist writer should give us a fair analysis of Bultmann suited for popular understanding.

7. The present outcome, however tragic, could be the least painful eventually. To have continued under the existing conditions to have resorted to dismissals would have been more tragic. Southeastern Seminary needs and deserves continued and increased support and prayers of all Southern Baptists.

LETTERS TO THE EDITOR

the people SPEAK

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

Prayer for Thailand

BAPTISTS of Thailand are in the final phases of preparation for the Thailand Evangelistic Campaign 1965. Extensive plans are laid and success can be expected, unless the empowering presence of the Holy Spirit is not admitted. Won't you pray that this effort will bring honor and glory to God and many souls to know the Saviour? Even at a time when the newspapers herald the fall of a neighboring government and announce a new drive to curb Communist weapons-training inside Thai borders we know that the real hope of this Southeast Asian country lies in obedience to Him who said "Come unto me . . . and I will give you rest."

Southern Baptists' 56 missionaries serving in Thailand are grateful for the generous support of the Cooperative Program and the Lottie Moon Christmas Offering and are as well dependent upon the prayer support of friends in the United States. God could work beyond our imaginations if thousands of Baptists were praying for the miracle of salvation to be wrought with power among thirty million complacent people.

The meetings of April will include messages by such people as Raymond Gary, Dr. Leo Eddleman, Dr. Claude Rhea, Dr. Akingbala, Carlos Gruber, and Gregory Walcott. Christians in Thailand will be encouraged to know you are praying for these meetings.

—Max Alexander, Box 832, 133/15, Rajadamri Road, Bangkok, Thailand

Child evangelism

IN the January 28 issue of Arkansas Baptist is a very good article "Ten Ways Women Kill Revivals" by Hal D. Bennett.

In this article he wisely stresses the need for what many call "Child Evangelism." Unfortunately so many folks do not approve of this.

The first recorded Child Evangelism effort is in Matthew 18:2, which reads "And Jesus called a little child unto Him, and set him in the midst of them." He used this "Little Child" as an example.

We find in church history that Ignatius claimed that he was that "Little Child." And that he was about six years of age. And that the experience resulted in his conversion. He later on was the Bishop of Antioch.

During the persecution of the church under Emperor Trajan Bishop Ignatius was sent to Rome and destroyed by the wild beasts in the Coliseum. His faith never wavered.

Truly children should be won to the Lord Jesus.—F. V. Holman, Fort Smith

Authorized dealer

A CAR salesman eased up to my side and almost whispered in my ear, "You know that we are the authorized dealer."

He answered the "so what" expression on my face with the following

arguments:

Their dealership was recognized by the company that made the cars. This meant the whole company was behind the local dealer. They would stand behind their product. When fly-by-night dealers left town this dealer would still be here.

This point wasn't necessary for they had been in business over thirty years. Should something go wrong with the auto they had factory trained mechanics to fix it as good as new. He believed I would find better all round service by dealing with an authorized dealer.

As pastor of a Southern Baptist church I discovered the same approach was being used in reaching people. The prospects were told that we were definitely a Southern Baptist church. We give more than twenty percent of our income to missions. We cooperate with the association and convention. Our organizations are those you find in most Southern Baptist churches. We use literature published by convention agencies. It seemed that I was telling the people, "We are the authorized dealers for the Southern Baptist interpretation of Christianity in our community."

People need to know the difference between a Southern Baptist church and the independent, fundamentalist, or missionary Baptist church that builds under our shadows. Many fail to identify themselves as such. One local Southern Baptist church cannot say another isn't the "authorized dealer" but it should be recognized that some churches making the claim, by their criticism and complete lack of cooperation, refuse to be true to the spirit of Southern Baptists.

There's one thing that bothers me with the above statement. History reminds us of a group which claimed to be the "authorized dealer" for religion. A German monk refused to accept this claim. Luther, enlightened by faith and the scripture, led the people to the proper authority. We Southern Baptists

(Continued on page 6)

THE DISTANT VIEW

BY J. I. COSSEY

THE light that shines the greatest distance shines brightest near-by. We must spotlight the remotest people in the world and try to help them to see the light. The church with the longest vision does the best work at home. Jesus spoke to his leaders in terms of "all the world" and "the uttermost parts of the earth." Long before William Carey became a pioneer missionary in India, he habitually kept a globe map of the world in his room. We must have a world vision before we can start out to meet the world's needs.

Medical Missionary Bill Wallace, who was killed by Chinese communists, gave his life for the people in that distant land. Three missionaries in Brazil were killed by the people they went out to serve. Recently two missionaries in Africa lost their lives at the hands of the people whom they were seeking to win to the Lord. It is indeed a blessed and often a very dangerous venture to do mission work in a distant land, but without this distant view no mission work would be done.

We need to learn anew the Foreign Mission song we used to teach our children, "Red and yellow, black and white, all are precious in his sight." The hope of the lost world is the "distant view" of the Christian world. We must renew our love for the people in distant Russia and China, even though they are communists. Christ has taught us to "love our enemies." We must pray daily for all the leaders of communism that they may learn the Christian way of life. The distant peoples will never be better until Christianity makes them better.

Some of the greatest statements in any language are "love your enemies," "do good to them that hate you," and "overcome evil with good." We Americans do not love the distant people who are enemies of our way of life, we hate them. In this hate, we place

How to Become a Bishop Without Being Religious, by Charles Merrill Smith, Doubleday, 1965, \$3.50

This book by the pastor of Wesley Methodist Church in Bloomington, Ill., will shock the sensibilities of many. At least, it seems from a casual look-see, that is what the author hopes will result.

A quote or two will give an idea of the tongue-in-cheek approach. In his chapter on "How to Be Impressive in the Pulpit," Pastor Smith writes: "The old pros of the pulpit know that they should always aim to do three things for and to the customers (congregation) in every sermon: make them laugh, make them cry, make them feel religious. . . . A preacher should not aim to be a belly-laugh comedian—but he should be a hearty-giggle humorist or he is unlikely to be called to a major league pastorate. This level of skill is attained by loading the sermon with funny stories. They don't need to illustrate anything. . . . they just need to be funny."

The Thickness of Glory, by John Killinger, Abingdon, 1965, \$2.75

Here are ten sermons dealing with the inadequacy of language to speak of God and of the human mind to comprehend him. The author, a Southern Baptist recently elected associate professor of Preaching at Vanderbilt Divinity School, contends that there is a kind of impenetrability about the mystery of God which most of us take too lightly. The infinitude of God is con-

ourselves in the same category as our faraway enemies.

Communism teaches its followers to hate their enemies, but Christianity teaches its followers to love their enemies. Our enemies hate us, we hate them. We have all to lose, they have nothing to lose. The people who are Christ-like enough to love their enemies will be the winners of this cold war. In the center of communism, hate is the theme, but in the center of Christianity, love is the theme.

When Christian America gets back on the "love your enemy" program, world conditions will get better and America will win the cold war. Instead of making ourselves so militarily strong that our distant enemies would not dare attack us, we should make ourselves so friendly, so neighborly, so loving, so forgiving, and so prayerful that communistic enemies will not want to attack us.

Among books recently received are five more (paperbacks, \$1 each) in Abingdon's Bible Guides series: **The World of St. John**, by E. Earle Ellis; **Epistle to the Hebrews**, by William Barclay; **The General Epistles**, by G. R. Beasley-Murray; **Tracts for the Times**, Ruth, Esther, Lamentations, Ecclesiastes, Song of Songs, by William McKane; and **Freedom of the Christian**, Epistles to the Galatians and Romans, by Brian S. Mackay.

Letters

(Continued from page 5)

must not make the claim with a blind dogmatism. We should not hang our signs affirming that we are the only ones authorized to deal in religious matters. In making our claims we must be certain that we have the authority of the Christ, the scripture, and the Spirit.—James A. Walker, Pastor, Memorial Baptist Church, Houston, Tex.

Remember God in '65

In this new year of 1965,
Have you thanked the Lord that you're
still alive?
For all the blessings on you He does
bestow,
For food, and shelter, and a million
things more.
Now you see all the things He has done
for you,
I wonder how many things you take
time for Him to do?
Do you keep His commandments as you
go about your way?
Do you try to do some good deed each
day?
Do you tell some soul that is lost in
sin,
That Jesus Christ is the Saviour of
men?
Do you read your Bible with your fam-
ily each day?
And before you go to bed, do you think
to pray?
Do you ask him to help you to do the
things that are right?
And keep and protect you through-out
the night?

—Oliver Durham, Bayou Mason Baptist Church, Lake Village

Hinson in charge

LOUISVILLE — G. Maurice Hinson, professor in the school of church music, will assume administrative responsibility for the school next semester at Southern Seminary here. Hinson has been on the faculty since 1957 and will serve in the place of Dean Forrest H. Heeren. Heeren will be on sabbatical leave at the University of Indiana.

Another View of Tax Support

By Dr. Abner V. McCall

(Address delivered by the President of Baylor University at the Christian Life Workshop at Southwestern Seminary, March 10, 1964)

THE American principle of absolute freedom of conscience for every person was formulated in England and America in the sixteenth and seventeenth centuries. Baptists of today proudly boast that the early Baptists of those days were the first to advocate absolute freedom of conscience for all persons of all beliefs or no belief. Those were the days when the power of the government of England was absolute. There was an established church with an established doctrine and dissenters were prosecuted and punished by the government. In England and the rest of Europe a church established by law meant there was no freedom to reject the church or its doctrine. In those centuries establishment also meant the absence of religious liberty.

As Baptists we like to recount how Roger Williams, Isaac Backus, John Leland and many other early Baptists in colonial times suffered persecution in their long struggle for disestablishment and religious liberty. This struggle culminated in the First Amendment which, as has often been observed, has two provisions. The first prohibits any governmental establishment of religion. The second provision of the First Amendment is broader. It proscribes any law which prohibits the free exercise of religion. This put in the Constitution the Baptist principle of absolute freedom of conscience of every individual.

As Stephen R. Mitchell pointed out in an article entitled "Church and State in the United States" in the Winter 1964 issue of the *Journal of Church and State*, it is possible to have an established church and yet still have fundamental freedom of religion. This he observes as the situation in England today. The same could also be said about other European countries such as Norway, Sweden, and Denmark. It is also possible to have no establishment and yet have no religious freedom. This is the situation in the Soviet Union today. So there may be religious liberty without organizational separation of church and state, and there may be separation of church and state without religious liberty.

I emphasize these distinctions because I believe that the principle of religious liberty is primary and of supreme importance, while the policy against an establishment is secondary and subsidiary, a political device calculated to support the principle of religious liberty but not indispensable to religious liberty. I emphasize this distinction also because I

believe that in the thinking of many Baptists today the relative importance of the two principles are reversed. They magnify the prohibition against any governmental establishment of religion and are greatly concerned with current breaches of the wall of separation of church and state. In my opinion at the same time they show less understanding and concern of the primary principle of religious liberty. The wall of separation may be breached and we may still have freedom of religion; but if freedom of religion is lost, it makes little difference if there is no establishment of religion.

In the day when the First Amendment was adopted the government had very little to do with the every day life of the average American. We were primarily a nation of farmers and small business men thinly scattered along the eastern edge of the vast American wilderness. Memories of English oppression and the spirit of the Revolution made our citizens distrust government. The prevailing philosophy was that government was a necessary evil, and that the best government was the one which governed least. The government concerned itself only with the primary functions of maintaining domestic peace and order and defending the new nation from attack by European nations on one hand and the Indians on the other. Practically no services were provided to the citizenry by the government on any level — local, state or national. The government had not undertaken the task of providing education on any level for the people. Neither was the government involved in a program of social welfare for the people. There were no tax supported schools, colleges, hospitals, homes for children, and other such governmental institutions which fill our land today.

When the First Amendment was adopted and for many years thereafter the burden of operating schools, colleges, hospitals and orphanages was almost exclusively left to the people without governmental regulation or aid of any type. Most of these educational and charitable institutions were church related. Under these circumstances there was little difficulty in applying the principles of the First Amendment to the national government and the same principles as implied is the Fourteenth Amendment to the state and local governments. In those days there were laws which many now claim were infringements upon religious liberty, for example, the multitude of "Sunday laws" which deprived the Jews, Seventh Day Adventists, Seventh Day Baptists, and non-believers of their freedom; but there certainly was very little or no governmental financial aid to any church or to any church-related school, hospital, orphanage or other such institution.

Since those days there have been revolutionary changes in the relationship between the government and the people and a vast expansion in the operations of the government. The rural Baptist church once sat at a cross road village and neither the church nor the farmers and villagers who were its members received any aid from the government. Now that little church sits on a fine Farm-to-Market road paid for by state and federal funds, is lighted by REA electricity subsidized by the federal government, probably also has a telephone service similarly subsidized by the federal government, and depends for its support upon the tax-exempt tithe which the farmers derive from the government crop supports and subsidies. About the only thing not in the government soil bank is the little graveyard by the church. The members of the church have an intimate and complicated relationship with the government. They are regulated as to what, where and how much they will plant and when and for how much they can sell their crops. The government directly or indirectly gives financial aid and regulates everyone.

In the great commercial and industrial cities the relationship between the government and the church member and the church is even more complicated and the regulations and subsidies are more varied.

The various governments have assumed the burdens of education and social welfare. These have become primary functions of government today. There are now more governmental schools, colleges, hospitals, and orphanages than like private institutions. Moreover, in these fields to provide adequate services for the people, the governments license and regulate all private institutions whether the government furnishes financial aid or not.

There have been no attempts to regulate the churches themselves but all the auxiliary church-owned and operated institutions are today licensed and regulated by some government. We talk of the danger of governmental regulation of our institutions if they accept governmental financial tax aid. We declare that first comes the financial aid and later the governmental regulation. I have news for many among you. Our institutions are already licensed and regulated by the governments. For example, our Baptist hospitals must be approved by a state agency and conform to state regulations. If these regulations are not met, the state will close the hospital. Our children's homes are licensed and regulated by the state both for child care and child placement. All our Baptist homes are licensed for child care, but I am advised that some cannot meet the strict and expensive child placement regulations and are prohibited from operating this service. All our schools from the first grade to the professional schools in the university are licensed and regulated by the various state agencies. For example, the Texas Education Agency issues a booklet of fifty-one pages of standards for any college or university in Texas which wishes to train public school teachers. There are standards for the college faculty, their degrees, the number of hours they can teach, the curriculum, the library, student admission

procedures, student counseling services, and every phase of the preparation of teachers. If a college does not comply with these regulations it is not approved to train school teachers. These standards are enforced by periodic routine inspections. A substantial percentage of the Baylor students are now training to be public school teachers. In every Texas Baptist college a substantial percentage of the students are training to be teachers. If the Texas Education Agency withdrew its approval for any Baptist or other church related college to train teachers, such college could, only with great difficulty, continue to operate.

I am trustee of a small Negro denominational college in Texas. Over eighty percent of its students are training to be teachers. It was recently inspected by the Texas Education Agency. It has various problems and inadequacies. If the Texas Education Agency withdraws its accreditation, this little Negro denominational college is out of business.

Those who speak of the threat of governmental regulation of church schools, colleges and universities are inadequately informed. These institutions are already regulated. What is more this regulation will not diminish. With the efforts being made in Texas to improve our total program of education on all levels, this regulation will certainly continue and in all probability become stricter. The same prediction can be made for denominational hospitals, homes for children, homes for aged, homes for unwed mothers, and any other such denominational welfare institutions. The governments have entered the fields of education and human welfare and established a policy that holds that these fields are so affected with the public interest that they must be regulated for the protection of the people. It is clearly evident to all except the blindest among us that if the churches plan to operate educational and welfare institutions, they will have to submit to governmental licensing and regulation of these educational and welfare institutions. They will be regulated increasingly whether they take a penny of financial aid or not. I may not like such regulation and you may not like such regulation, but in our modern social welfare state such regulation is and will continue to be a fact in the absence of a revolutionary reversal of all governmental trends for the past sixty years. If the Baptists or any other denomination wish to avoid governmental regulation of their educational and welfare institutions, they will just have to get out of these fields. Then they will have the churches left alone without outreach, poor caricatures of the institution the Lord left to carry out his program on earth. Denominations able to adjust to the conditions will carry on and surpass those unable or unwilling to adjust.

I am a political conservative and have lamented and worked against this trend of increased governmental regulation of all phases of our individual and institutional activities as a lessening of our individual liberty, including liberty of conscience. I know that with the increased complexity of our urban technological age some increase in governmental regulation was necessary for liberty

under law, but have been of the opinion that much governmental involvement and regulation could have been avoided by relying more on independent free enterprise by private groups and institutions. But I must confess that I have been out of step with the majority. I know many Baptists who have been loud in their demands that the church and the state remain separate and that there be no regulation of church institutions, who at the same time in a curious political schizophrenia have supported political candidates and movements calling for ever increasing governmental powers, regulations and subsidies of the lives and actions of private citizens and private institutions. While they were greatly concerned with the subsidiary policy against an establishment of religion, religious liberty and all liberty has been diminished. For liberty is not divisible and religious liberty will stand or fall with all liberty. While some of us have been closely watching one tree, half the forest has been cut down around us.

Strangely the most vocal among us on these issues have been almost wholly concerned with the federal government while it has been the state government which has moved in and regulated the institutions. It is strange also that the state has regulated without offering financial aid of any kind. The federal government has offered financial aid and subsidies of various sorts but has generally avoided any attempt to regulate. When one considers these facts and reflects upon the present policy of the Baptist General Convention of Texas as embodied in the Basden Report, one is tempted to declare that we have ignored the basic problems and occupied ourselves with curious quibbles and contradictions.

For example, only federal financial aid to the church-related institutions is proscribed in the Basden Report. All instances of direct or indirect governmental subsidies to the churches themselves are sanctioned or approved. The greatest subsidy of all, tax exemptions for churches and church institutions and tax deductions for tithes, gifts and bequest thereto, is passed off with a play on words. These are interpreted "privileges rather than support." Tax exemption is traditional and existed when the First Amendment was enacted and has never seriously been questioned, but the reason and philosophy justifying an exemption from taxes, or getting someone else's tax by way of deduction for a gift or a bequest is exactly the same as the reason for the direct tax support of an institution. There is no difference. The difference is one of practice and expediency and not of principle. Incidentally, the state and federal governments have found that tax exemptions and deductions are as effective devices for control and regulation as direct subsidies. There is the same danger of governmental control in the taking of a tax exemption or deduction as there is in the taking of a subsidy.

Other problems such as social security and special tax housing allowances for ministers were completely ignored in the Basden Report.

There was a great deal of argument and investigation about the government loans to the hospitals and the colleges. It was at first claimed that there was a governmental subsidy, but finally it was established that the federal government was charging the hospitals and colleges one-fourth of one percent more interest than the government was paying on the money which was borrowed from the people. However, it was also found that the use of governmental credit enabled the hospitals and colleges to borrow money at lower rates than such money could be obtained from private sources. This was labeled as an "altar of easy money" upon which religious liberty should not be sacrificed and proscribed.

It was also found that the churches, the denominational offices and agencies, and the institutions were by the use of Non-Profit Second Class Mailing Permits accepting a governmental postal subsidy because the government lost money on every piece of such mail sent out. Under these permits only ten percent of the first class rate is paid. But the Basden Committee was advised that the government could not tell the exact amount of such loss on a piece of mail. The Report then concluded: "Even if our churches, agencies, and institutions were to mail all of their material at first class postal rates, we still could not say that some part or portion of the services rendered were not at the expense of the government."

The above is undoubtedly the most ridiculous reason ever given for violating a principle, if such is the case. We know that by using the second class nonprofit permit we are costing the government millions of dollars per year. If we sent all mail first class there might or might not still be a government subsidy. Certainly it would be much less and, at the most, insignificant. On the third of a million copies of the *Baptist Standard* mailed out each week the difference amounts to a subsidy of over \$15,000 per week. This subsidy for the *Baptist Standard* totals over three quarters of a million dollars annually and is by far the largest governmental subsidy taken by a Southern Baptist Agency. The churches and colleges also take substantial postal subsidies in the mailing of bulletins and catalogues. Compare this conclusion of the Basden Committee with that reached as to governmental loans which cost the government nothing. This is a curious inconsistency. I suggest the report was based more on Baptist intra-denominational politics than on principle.

Some of us have done a great deal of boasting of our denominational position on these issues. I submit that we have little justification therefore. We are caught in a rapidly changing order involving complex new conditions. We have approached the problem emotionally in the light of tradition and produced a curious conglomeration of expedient compromises bearing little relation to basic problems of preserving the maximum of individual freedom of conscience in this modern welfare state. We need to be honest with ourselves, restudy our

situation and attempt to establish a consistent and realistic policy with the recognition that in the changing world of today, such policy will have to be continuously adjusted to best preserve religious liberty. I do not have any pat solutions, but I do not believe any individual or any institution in our social welfare state of today can live wholly apart from the multitude of governmental agencies. Let us by all means take a broad and careful look at our national trends and try to determine whether and how the Christian church and its institutions can find a significant function, and whether and how freedom of conscience can survive in a society in which the state becomes more and more powerful and the people more and more dependent upon the state.

We Baptists need to reexamine carefully all relationships between our Baptist churches and church-related institutions and the many activities and agencies of our modern welfare governments. We must recognize that the rather ideal conditions for church and state separation of the eighteenth and nineteenth centuries no longer exist and will not likely return. Whether we like it or not we must make realistic compromises and adjustments, particularly as to our institutions operating in the fields of education and welfare. We must try to formulate a broad general policy encompassing a much broader field of interest in governmental policies if we are to preserve effective liberty in the field of religion and religious action.

Beacon Lights of Baptist History

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

State Baptist papers

THE mortality rate of denominational papers among Arkansas Baptists has been high.

The first convention action concerning a state paper was a resolution offered at the 1856 session, held in the New Hope church, Dallas county. The agents of the Executive Committee were instructed to solicit subscriptions to be paid upon the first issue of the paper.

The next step toward the establishment of a paper was at Charleston, 1858. Dr. P. S. G. Watson was named editor. The first issue came off the press in January 1859. The Civil War flattened this effort. The owners lost \$3,000 in this venture.

An *Arkansas Baptist* was founded in Little Rock, 1868 by N. P. Moore. It lived 10 weeks.

Rev. T. B. Espy and Rev. T. P. Boone launched the *Western Baptist* at Searcy in 1873. The editors were highly esteemed, good writers, and in accord with the purposes of the state work.

But the brethren were skeptical of the permanency of the paper. *The Baptist*, published in Tennessee by J. R. Graves, was the official organ of the Arkansas work. To leave it and subscribe to the untried, unproven *Western Baptist* was asking too much. What if the *Western Baptist* failed? So the Committee on Publications

failed to agree in its report.

The committee did highly recommend that the brethren read the *Western Baptist* along with *The Baptist*. Added to these was the *Christian Repository*, published by S. H. Ford, St. Louis, Mo.

The *Western Baptist* ceased publication in 1874. When it failed, Rev. Boone lost \$1,000 in the venture.

The *Baptist Index* was founded at Texarkana in 1880 by Rev. J. F. Shaw. But since the paper was published for three states it was never strictly an Arkansas paper.

Joshua Hill started another *Arkansas Baptist* at Beebe in 1879. After a few months he sold it to Rev. J. H. Ruberson who changed the name to *Arkansas Baptist Banner* and moved it to Judsonia. Rev. Ruberson sold it to James P. Green who was still operating it in 1881.

At the 1880 convention, provision was made for a permanent state paper, *The Arkansas Baptist Evangel*. To secure such, a printing company was organized largely through the efforts of Rev. T. B. Espy who was to be one of the editors. But he died and the first issue carried his obituary. Dr. J. B. Searcy and Dr. B. R. Womack of Tennessee became the editors.

Two years later the paper was reported doing well but more Baptists needed to subscribe to it.

The paper was first published at Dardanelle. *The Evangel* was moved to Little Rock in 1885. The State Convention changed the name in 1887 to *Arkansas Baptist*.

The State Convention lost this

paper in the Landmark Controversy in 1901, but started another paper immediately. It was known as the *Baptist Advance* until 1933 when it was changed back to *Arkansas Baptist*. The name was enlarged to *Arkansas Baptist Newsmagazine* in 1960.

The Cover



Copyright, 1964, Historical Commission, SBC.
Erwin M. Hearne, Jr., Artist

KING & Queen County, Va., Oct. 30, 1830—Luther Rice visits in the home of John R. Bagby at Bunker's Hill near Sevensville, Va. He delights the entire family by playing on his flute and telling them of his travels. Wherever Rice visited he held family worship, remembering by name every person with whom he had conversed during the day. This was one of many homes which extended a cordial welcome to Mr. Rice, who traveled across the County promoting foreign missions and Christian education, and distributing religious literature.

Arkansas All Over

Golden anniversary



MR. AND MRS. DOUGLAS

REV. and Mrs. T. D. Douglas were honored at a reception Feb. 7 at the home of Mr. and Mrs. Lawrence Lee, Montrose, in observance of their fiftieth wedding anniversary.

Mr. Douglas is interim pastor of Prairie Grove Church, between Monticello and Hamburg.

He has held pastorates at Montrose, Arkansas City, Urbana, Kilbourne, La., Snyder, Atkins and West Memphis. He formerly was associational missionary for the Dardanelle-Russellville and Woodruff County Associations. Since retiring from full-time pastoral work in 1959 he has served as supply and interim pastor.

Mr. and Mrs. Douglas have five children: T-Sgt. Turner Douglas, Ellsworth Air Force Base, S. D.; Jack Douglas, Hamburg; Mrs. Earl Teague, Dermott; Mrs. Lawrence Lee, Montrose; and Mrs. Willard Augspurger, Montrose, La.

ASHLEY County Association has recently opened an office at 109 West Adams Street, Hamburg. Moderator Raymond Carpenter has announced. While the office is being set up on a trial basis, Moderator Carpenter writes: "Our association feels that this type of office is needed and that it will be helpful to the individual churches as well as the association."

FEBRUARY 11, 1965

LR memorial service

IN a memorial service at National Cemetery, Little Rock, Feb. 3, on the 22nd anniversary of the deaths of four U. S. Army chaplains, who went down with the army transport *Dorchester*, Dr. Erwin L. McDonald, editor of *Arkansas Baptist Newsmagazine* and president of the Greater Little Rock Ministerial Association, said:

"One of the lessons of the four chaplains is that Protestants, Catholics and Jews, as widely as we differ in our religious beliefs, serve the one true God, each in his own way.

"Surely the example of the four chaplains continues to bear powerful witness against anything like bigotry or prejudice, which would set those of us of the different faiths at war against one another."

Allison in state



CLARENCE A. ALLISON

CLARENCE A. Allison and his wife, Alta, have resigned as missionaries after three years service in Tanganyika, now Tanzania. Mr. Allison has accepted the pastorate of Park Hill Church, Arkadelphia.

The Allisons, who returned to the states in December, 1963, had spent two years in Dar es Salaam, the capitol, and the remainder in Mbeya, Tanganyika, as advisors to the churches of that area.

EWELL Wright has accepted the pastorate of Sulphur City Church. Mr. Wright has served as pastor of Black Oak Church for 10 years. He is a member of Washington-Madison Association.



DR. RHEUBIN L. SOUTH

Starts 14th year

DR. RHEUBIN L. South recently began his 14th year as pastor of Park Hill Church, North Little Rock. Dr. South came to the Park Hill pastorate in January, 1952, from the pastorate of Fairview Church, Grand Prairie, Tex.

At the start of his ministry at Park Hill there were 409 church members, a Sunday School enrollment of 449 with an average attendance of 260. Today the church membership stands at 1337. In December the Sunday School enrollment reached 1400 with an average of 845.

Dr. South is currently serving as chairman of the Executive Board of the Arkansas Baptist State Convention. He formerly served for two terms as a member of the Executive Committee of the Southern Baptist Convention.

Trinity Ass'n. news

VALLEY View Baptist Church, Trinity Association, recently honored several members of its Sunday School for outstanding perfect attendance records.

Ervin Catlett, 17, received a seven year award. Receiving five year awards were Judy Smith, 15; Tina Smith, 7; Carol Holt, 16; and Rick Faulkner, 14. Diane Faulkner, 16, received a four year award.

NEW from GOLD STAR— SPECIAL, LOW-COST PROTECTION YOURS for only \$1 for the First Month!

OFFER GOOD FOR A LIMITED TIME ONLY...

Your Application Must be Mailed by Midnight Sat., Feb. 27



That's right—because you've been helping safeguard your health all along by not drinking, you get this protection—that can pay you up to \$1,320.00 in sickness and accident benefits—for only pennies a day! You can apply for this protection regardless of your age—there is *no* age limit! And it pays in addition to any other coverage you may have, including Workmen's Compensation!

OUTSTANDING FEATURES OF THIS PLAN

This new Gold Star Plan NLLC-41064 pays you up to \$1000.00 for a registered nurse! That's right, after you have been in the hospital just 5 days or more, you are entitled to receive \$10.00 a day for a registered nurse *full time*—while convalescing at home—for up to 100 days! You also get up to \$300.00 for surgery, regardless of whether it is performed in or out of the hospital; or you get up to \$320.00 for your doctor's visits—while in the hospital, if surgery is not performed—payable at the rate of \$4.00 a day!

MOST PEOPLE SELDOM HAVE ENOUGH PROTECTION. DO YOU?

The chances are one in seven that *you* will get sick or have an accident this year. A fall on the stairs, in the bathtub, or on the sidewalk—a sudden illness or operation—could lay you up for weeks, months, possibly even years!

Are you protected against the soaring costs of surgery, doctor's visits, home nursing care? Even though you probably have some sickness protection now—*will it be enough?* Sicknesses and accidents cost many people their savings, their cars, even their homes. Don't take chances with *your* financial security. Now you can enjoy the added protection,

the peace of mind, the freedom from worry this new GOLD STAR MEDICAL-SURGICAL-NURSE Plan offers.

ONLY REQUIREMENTS. To qualify for this special policy, you must not drink alcoholic beverages; you must have no previous applications for health, hospital or life insurance rejected; you must not have been advised to have an operation which has not yet been performed. If you meet these requirements, be sure to take advantage of this unusual opportunity now, while this enrollment period is still open!

MAIL APPLICATION-COUPON TODAY—"LATER" MAY BE TOO LATE!

Once you get sick or have an accident, it's too late to buy protection *at any cost*. That's why we urge you to act today—before anything unexpected happens. Remember, this enrollment closes Saturday, February 27, 1965.

Just fill out the brief application-coupon and mail it with only \$1.00 for your first month's coverage. Your protection will begin at noon of the day we receive your application, and your policy will be mailed to you immediately. Examine it, and if you wish, have it checked by your doctor, your lawyer, or other trusted advisor. If you are not 100% satisfied, let us know in 10 days and the money you paid will be promptly refunded in full!

If you decide to *continue* this coverage *after* the first month, this protection and security can be yours for just:

\$1.97 per month if your age at renewal is 0-39

\$3.89 per month if your age at renewal is 40-59

\$6.68 per month if your age at renewal is 60 or over

And you can get a big two months' saving by paying yearly!

TIME IS PRECIOUS! MAIL YOUR COUPON TODAY!

LEADING AMERICANS SAY:



UPTON SINCLAIR

Pulitzer Prize author: "I think your idea of giving people the insurance discount which they earn by not shortening their lives with alcohol is a brilliant one, and I am glad to be counted in on it."

S. S. KRESGE

Founder of the S. S. Kresge Co.: "I'm delighted that non-drinkers are now rewarded by insuring with the Gold Star Plan at substantial savings."



GRATEFUL POLICYHOLDERS WRITE:

MRS. CHRISTINE WATSON

Santa Ana, California: "You are to be commended for the excellent way you handled my claim. Your promptness in paying is greatly appreciated as I am a widow and living on a limited income. I would recommend your plan to anyone."

JAMES G. LANDIS

Fort Wayne, Indiana: "Without delay Gold Star mailed me a check for the proper amount to pay my claim. The immediate and courteous attention given me is appreciated very much. There seems to be a 'personal' interest by Gold Star beyond just a 'business' transaction. A hearty THANKS."

MRS. LUISE GURTEL

Yonkers, New York: "Thank you for your check which I received this morning. I was embarrassed to present a claim after signing for the policy such a short time ago. I can certainly recommend this company without reservation. I truly appreciate your prompt service."



JEROME HINES

Leading bass with the Metropolitan Opera Company: "The non-drinker is a better risk and should be entitled to a better insurance rate. There has long been a need for a special plan for total abstainers. I am most happy to recommend this low-cost Gold Star Policy."



MEDICAL • SURGICAL • NURSE PLAN

FOR FOLKS WHO DON'T DRINK

No Age Limit!

YOUR MONEY BACK IN FULL IF YOU ARE NOT 100% SATISFIED

COMPARE THESE GUARANTEED BENEFITS

YOU GET UP TO \$1,000.00 for home nursing care! That's right, after you have been in the hospital just 5 days or more, you are entitled to receive \$10.00 a day for a registered nurse *full time*, while convalescing at home, for up to 100 days!

YOU GET UP TO \$300.00 for surgery, whether performed in or out of the hospital, according to a schedule printed right in your policy!

YOU GET UP TO \$320.00 for your doctor's visits—while in the hospital, if surgery is not performed—payable at the rate of \$4.00 a day!

NO AGE LIMIT! Same benefits whether you are 1 or 101!

NO SALESMAN WILL VISIT YOU. Your policy will be mailed to your home. All claim checks are sent via air mail!

SPECIAL RENEWAL WARRANTY. Gold Star guarantees never to cancel your protection because you grow older or because you have too many claims and guarantees never to refuse to renew your policy unless renewal is declined on all policies of this type in your entire state! (Of course, if deception is used in making application, the policy may be ineffective.) This is another way GOLD STAR protects honest folks who don't drink!

COVERAGE FOR PRE-EXISTING CONDITIONS. That's right, you are even covered for pre-existing conditions (which are usually not covered at all) after your policy has been in effect for just two years! What a boon for you if you have chronic, recurring health problems!

ALL CONDITIONS ARE COVERED EXCEPT: those caused by the use of alcoholic beverages or narcotics; mental or nervous disorders; pregnancy; or any act of war. Everything else is covered!

The GOLD STAR Plan policies, available, effective and paying claims in all 50 states, are underwritten by the

**NATIONAL LIBERTY LIFE INSURANCE CO.
VALLEY FORGE, PENNSYLVANIA**

which is licensed solely under the laws of the Commonwealth of Pennsylvania, and which carries full legal reserves for the protection of all policy holders.

Time is Precious—If You Don't Drink, Act Quickly!

MAIL TODAY—YOUR MONEY BACK IF YOU ARE NOT 100% SATISFIED

APPLICATION TO NATIONAL LIBERTY LIFE INSURANCE COMPANY, VALLEY FORGE, PA.

NAME (Please Print) _____

ADDRESS _____

AGE _____ DATE OF BIRTH _____ SEX Male _____ Female _____

I also hereby apply for coverage for the members of my family listed below: (DO NOT include name that appears above).

NAME	RELATIONSHIP	AGE	DATE OF BIRTH

Neither I, nor any person(s) listed above use alcoholic beverages; have had no previous rejection of any application for health, hospital, or life insurance; and have not been advised to have an operation which has not yet been performed. I hereby apply for the GOLD STAR Medical-Surgical-Nurse Plan, Form #NLLE-4-10-64. I have enclosed \$1.00 for each person listed above for the first month's coverage. I understand the policy is not in force until actually issued. If, for any reason, I am not completely satisfied with this new protection — I may return my policy within ten (10) days for cancelling and my payment will be promptly refunded. If I decide to continue, I may do so at the special GOLD STAR rates for the attained age(s) at renewal date.

X _____ Date _____

0-0-1-0351-025 SIGNATURE

MAIL TODAY WITH \$1.00 TO: THE GOLD STAR PLAN, VALLEY FORGE, PA.

Hassell to pastorate



JERRE ROSE HASSELL

REV. JERRE Rose Hassell has resigned as assistant chaplain at Arkansas Baptist Hospital, Little Rock, to become pastor of Central Church, North Little Rock, effective March 1.

Mr. Hassell is a native of Dallas, Tex., and calls First Church, Dallas, his home church. He is a graduate of Baylor University and has the B. D. degree from Southern Seminary, Louisville, Ky. He is a former pastor of Providence (Ky.) Church and of First Church, Geyer Springs. He has been on the chaplain's staff at Arkansas Baptist Hospital since April 1, 1961.

Mrs. Hassell is the former Miss Barbara Ann Dabney, also a native of Dallas and a graduate of Baylor University. The Hassells have two daughters, Patricia Lynn, 6; and Nancy Carol, 3.

IMMANUEL Church, Little Rock, ordained five deacons recently: Jim Bolton, Dr. Glenn Burton, J. D. McGee, Richard Peters and Louis Strickland.

MEMBERS OF First Church, Green Forest, entertained with a surprise reception recently honoring Rev. Sardis Bever and Mrs. Bever on their 25th wedding anniversary. Mr. Bever is a native of Arkansas.

Join OBU faculty

TWO faculty members and two teaching fellows have been added for the spring semester at Ouachita University, Dr. Ralph Phelps, president, has announced.

They include James L. Ranchino, assistant professor of history and political science; Mrs. Helen Fisher, part-time instructor in home economics; Mrs. Gladys Peterson, teaching fellow in English; and Clarence Allison, teaching fellow in religion.

A graduate of Texas Christian University, Ranchino was a teaching fellow and assistant at the University of Wisconsin while working on a Ph.D. during 1963-65. Mrs. Fisher is a graduate of Ouachita and did substitute teaching at Blytheville and Arkadelphia.



FORMOSA PASTOR — Gordon Atherton Hiatt, ordained Nov. 15 at First Church, Leachville, his home church, is the pastor of Formosa Church. The son of Mr. and Mrs. Atherton Hiatt, Leachville, he is a junior at Ouachita College.

Revival

BAYOU METO Church, Jacksonville, Feb. 14-21; youth emphasis revival; Jerry Don Abernathy, evangelist; Hoyt Mulkey, song director; Mrs. Annie Mary Wilson, pianist; Howard Porter, pastor.

King to Hardin

HARDIN Church, six miles west of Pine Bluff on Highway 270, has called Rev. R. B. King as pastor.

Mr. King is a native of Annona, Tex., and a graduate of Southern College, Walnut Ridge. He received his B.S. degree from East Texas (Baptist) College. He has attended the Memphis Seminary.

Mr. King comes to the Hardin Church from First Church of Dell, where he has served about three years.

Mrs. King is the former Sue Harvey of Paragould.

The Kings have two children, Jeanne Sue, five, and Barry, three months.

Hardin Church is building a new pastorium.

Cartwright to Yorktown

FIRST Church, Yorktown, near Star City, has called Rev. Billy L. Cartwright as pastor.

Mr. Cartwright is a native of Scott County, a graduate of Southern College, and received his B.A. degree from Arkansas State College, Jonesboro. He comes to Yorktown from First Church, Viola. Some of his former pastorates are: First Church, Mammoth Springs, and Alexander Chapel, near Paragould.

Mrs. Cartwright is the former Mary Sullivan of Washington, D. C. The Cartwrights have three children, Michael, seven, Annette, four, and Paul, one.

N. O. alumnus honored

NEW ORLEANS — A \$5,500 mobile home has been given to New Orleans Seminary here as a memorial to Doyle William Vickery, a minister and recent alumnus.

The Ponderosa Co. gave the home to the seminary. Harley R. Barnes, a Baptist layman and member of First Baptist Church, Spartanburg, S. C., is president of the company.

Mrs. Vickery was present when the home was presented. A South Carolina couple will be the first occupants of the new mobile home.

Executive Board

Forward program cost?

BETHESDA Church, Durham, N. C., believes in the Forward Program of Christian Stewardship. Their pastor, Russell Barbee, has convincing figures to prove it.

"Seven years ago some folks thought our church made a terrible mistake when it voted to borrow \$2,500 to put on the Forward Program and make some repairs to the building," Mr. Barbee says. "Perhaps the most shocking part of the transaction was that \$600 of the borrowed money was to pay for the 'Loyalty Dinner.' Some felt that we could not afford the Forward Program—that it cost too much. Some still feel that it costs the church too much to enter the Forward Program. The records speak for themselves.

"In 1956, the church budget was \$38,132, but was not met. In 1957, it was \$37,940 and was not met. The income was \$5,000 short of the budget both years.

"In 1958, we entered the Forward Program for the first time. The budget was established for that year and the following at \$46,800 and was met both years. Increased income alone for those two years was \$29,000.

"In 1960, we did not use the Forward Program and the budget dropped to \$44,437. In 1961, we chose not to use the Forward Program and again the budget dropped to \$41,362. In 1962, we used a modified version and the budget climbed back to \$46,392.

"Then in 1963, 1964, and again in 1965, we used the full Forward Program. Budget climbed steadily, being \$47,614, \$54,184, and now \$57,240, respectively.

"It is clear now that had we consistently used the Forward Program every year since 1958, we would be giving \$65,000 to \$70,000 in 1965. In view of these facts, we conclude that the Forward Program costs the church only when it doesn't use it. When a church uses the program, it doesn't cost, it pays."

The Bethesda pastor says that this definitely is a teaching pro-

Brotherhood

Needed: 200 men

THE present capacity of the facilities at the New Arkansas Baptist Campground is about 200. This is the bed capacity. Many more than that number can be fed at the camp cafeteria. The seating capacity of the Activities Building being used for group meetings until the camp auditorium can be built is 250-300.

The State Brotherhood Convention will be held at the New Campground on Friday and Saturday, March 5 and 6. There will be beds for 200 men for the night of March 5. We are endeavoring to work on a package deal which will include registration, supper, bed, and breakfast, and offer the whole package to Arkansas Baptist men at a nominal cost — we hope in the \$5 range. Separate items in the package will be available to any man who cannot attend the whole convention.

There will be three sessions of the Convention: Friday afternoon at 2:30; Friday evening at 7; and Saturday morning at 8. The convention will adjourn at about 11 on Saturday morning.

A great program is being planned, one worth the time and the trip to everyone who attends. Most of the former state Brotherhood presidents will be present and on the program. The "wrap-up" messages will be brought by Wilbur Herring, pastor of the North Jacksonville Church, Jacksonville, Fla.

Plan to come to the season of fellowship, inspiration, and instruction which is offered you at your State Brotherhood Convention.—Nelson Tull, Secretary

gram—that it leads people to pay not only for building programs but to put more in the worldwide efforts of Baptists and, he adds parenthetically, "the treasurer does not have to worry about how he is going to pay the next bill." —Ralph Douglas, Associate Secretary

'Going to Louisiana'

ELEVEN Arkansas BSU Directors are in Louisiana on the first "traveling workshop" in the



DR. LOGUE

history of Arkansas Baptist student work and probably the first in the history of Southern Baptist student work. Arranged by Paul Larsen, Baptist Student director at Arkansas State Teachers College and president of Arkansas Student Directors' Association, the directors met at Magnolia last Sunday afternoon and worshipped at Central Church Sunday evening. Traveling in two cars, the directors did committee work on such subjects as "Campus Infiltration," "Summer Programs," etc.

The directors have spent this week visiting three of the strongest Baptist Student Union organizations in the nation: Louisiana Tech, Northeast Louisiana State College, and Northwestern State College. George Haile, Jerry Johnston, and Myra Gullede are Baptist Student directors at these three institutions. The Louisiana directors arranged their work so that the visiting Arkansas directors could attend a council meeting, a daily devotional service, a Bible discussion group, and a question-and-answer period with the director at each school.

The Arkansas directors heard committee reports, elected new officers, reviewed their year's work, and projected future plans at the motels at night—all on the foreign soil of Louisiana.—Tom J. Logue, Director

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Salute Miss YWA!

FEB. 14-20 is YWA FOCUS WEEK! The theme, "To Tell the World," reminds every Baptist young woman of her responsibility to tell the whole world the good news of salvation. The suggested plans in the February issue of *The Window* center in the theme.

In tribute to and in recognition of this important age group, WMS members should read "Girls in Gray Flannel" in February *Royal Service* and "Who Is She?" in *The Window*. Then they should be sure to make YWA Focus Week a significant time.

HOLD UP, PLEASE!

Don't stop! Just hold up! please! That is on sending bandages to Mrs. Hudson Favell in Ghana.

The response to her great need for bandages has been wonderful, and the immediate need has been met. (Storage room is their problem.) So please just postpone

sending additional ones for three or four months. Mrs. Favell also wrote,

"Wherever you go, tell everybody how much I love them and appreciate their coming to our rescue as they did. . . you might mention that we never have as many Bible pictures, story books, leaflets, etc., as we need—also old Christmas cards." (The address is Mrs. C. Hudson Favell, Baptist Medical Centre, Nalerigu via Cambaga, Ghana, West Africa. Be sure to mark packages "Printed Matter." It goes cheaper.)

WE WOULD WORSHIP!

The new GA worship service entitled "We Would Worship" is now available at the Baptist Book Store for 15c. This service is designed for associational gatherings, prayer meetings, WMS and other church functions where a worship service with a missions emphasis is needed.

TWO GREAT DATES

Mar. 7-14 WEEK OF PRAYER FOR HOME MISSIONS

Apr. 5-7 Annual Meeting, Arkansas WMU, Texarkana—Nancy Cooper, Ex. Secy. & Treas.

Training Union

College leaflets

TWELVE four-page loose-leaf folders provide the young person with help in making decisions about college: whether he will go, how to get ready for college, what Baptist colleges have to offer.

The folders are designed for use as undated units which may be studied in February, 1965, when the Intermediate quarterlies discuss "How will learning to make decisions help me in vocational and educational planning?" Leaders and union members use the same folders.

Using the project method approach, learners could use the folders as starters for a compilation of materials and information to be used now and in the future in making decisions about college. They deal with such significant problems as these, Where Are You Going? Who Pays? How Do I Get In? What Part Do My Parents Play? and Why Go To College? Twelve folders in an envelope, 30c.

REMEMBER—these materials will appear on the church literature order form for January-March.

Church Membership Study Week

1. Suggested date—April 19-22.
2. Study course credit will be given. New books on worship will be used.
3. Write to your Training Union Department for the tract, "A Study in Worshiping."
4. Since one of our greatest needs is to lead our people to worship, let us plan well for this all-church study on worship.—Ralph W. Davis, Secretary

WANTED—House parents
Contact J. R. Price,
Superintendent
Arkansas Baptist Home
for Children
Monticello, Ark.

"Build a Religious Music Library—Inexpensively"



If you are one of these persons who has always dreamed of having a record library of hymns, anthems, and gospel songs—only to have that dream shattered by the cost of such a library—try dreaming about it and making it come true the **Church Musician Recording** way.

There are three **Church Musician Recordings** for each quarter (the same music that is in the **Church Musician** magazine) and all three cost only **\$2.55!**

And to balance your children's collection of popular records, there is the **Junior Musician Recording** for only **85 cents**.

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Build up your Religious Music Library—the inexpensive **Church** and **Junior Musician Recording** way. Order from the address below (include payment) or ask your church to order them for you. Specify October-December or January-March recordings or both.

The Sunday School Board **▲** Southern Baptist Convention
CHURCH LITERATURE DEPARTMENT
127 Ninth Ave., North • Nashville, Tennessee 37203

THE TITLE ON THE CROSS

BY HERSCHEL H. HOBBS

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

John 19:19

"And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS."

In recent months the guilt for the death of Jesus has been a topic prominent in the news. And the "title" on the cross throws much light on the subject.

Under Roman law the crime for which one was crucified must be nailed to the cross above the victim's head. In Jesus' case His only crime was that He was JESUS OF NAZARETH THE KING OF THE JEWS. Jesus died as a King. And a King represented his people. Thus Jesus died as a substitute for His people. He was THE KING OF THE JEWS. But is this the end of the matter?

John notes also that this title was written in Hebrew, Greek, and Latin. Why these three languages? On the surface it could mean that these languages were used to enable all who passed by to read it. Hebrew was the language of the Jews (Aramaic, a form of Hebrew, was currently spoken) Greek was the universal language for those who could not read Hebrew; Latin was the official language of the Roman Empire.

But John was a mystic. And often one must look beneath the surface to discover his true meaning. It would appear that this is the case here.

These three languages represent the three great streams of life in that day. Hebrew was the language of religion; Greek was the language of pagan culture. Latin was the language of constituted government. So, in effect, John is saying that the religion of the day rejected Jesus. The pagan culture of the age ignored Him. And the constituted government of the time crucified Him. Thus John reminds us that the sum-total of life in the first century came together to nail Jesus to His cross. This same truth is applicable to any age.

So every man stands convicted as he joins with those of an ancient day to cry, "Crucify him." As we read this title on the cross of Jesus we are reminded that "all have sinned, and come short of the glory of God" (Rom. 3:23). But it suggests an even greater truth. "God was in Christ, reconciling the world unto himself. . . for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:19, 21).

NASHVILLE — The Sunday school general officers' workshops scheduled for March 15-29 and May 17-21 at the Sunday School Board have been canceled. They are to be re-scheduled for next fall Harold C. Marsh has announced.

ATTENTION

The Training Union Department will send FREE a copy of the "New Member Orientation Manual" to the first 100 pastors who request the book and agree to read it. The book should be off the press by June, 1965.

—Ralph Davis, Secretary, Baptist Building

Negro church rebuilt

JACKSON, Miss. — The new building of the Christian Union Baptist Church in Jackson has been dedicated. It replaces one destroyed by fire last July.

The brick building, nearing completion, overflowed with Negroes and whites.

Reporters from newspapers, television and radio, including the major television networks, were present to record the historic service.

This church is one of the 13 Negro churches in the state being assisted by the inter-faith Committee of Concern and was the first to be dedicated.

William P. Davis, Jackson, chairman of the committee, presided over the service at the request of E. D. Hogan, pastor. Davis is secretary of Negro work for the Mississippi Baptist Convention.

"Let the word go forth to the world that anarchy, demagogery and violence cannot exist in this state of ours," Davis said.

New wall hit

FORT WORTH — Gusting winds blew down the 130-foot long concrete block east wall of the new building now under construction here for the Southern Baptist Convention Radio and Television Commission. Two workmen were injured slightly in the freak accident. They were bracing the wall when it tumbled.

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Our rates are based on your superior health

The new American Temperance Hospitalization Plan is not offered to drinkers and smokers, because of the high rates they cause. We can bring you a whole new set of rates that are unbelievably low because they're based on your good health as a non-drinker and non-smoker. Also, your American Temperance premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates! And only you can cancel your policy. We cannot.

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Your policy covers you for every conceivable kind of accident and sickness—except pregnancy; any act of war or military service; pre-existing conditions; or hospitalization caused by use of liquor or narcotics. Everything else that could possibly happen to you is covered. You'll be protected as never before—at amazingly low rates!

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We pay \$2,000 cash for accidental death. We pay \$2,000 cash for loss of one hand, one foot, or sight of one eye. We pay \$6,000 cash for loss of both eyes, both hands, or both feet.

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There really is no other plan like ours. But compare our rates with others for similar coverage. Discover for yourself what you save. And remember, there is *no limit* on how long you stay in the hospital, no limit on age, no limit on the number of times you can collect!

Here's all you do.

Fill out the application at the right. Notice the amazingly low rates! Enclose it in an envelope and mail to American Temperance Associates, Box 131, Libertyville, Illinois. Upon approval, you will get your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost 50,000 people enter hospitals. Any day, one of them could be you. Protect yourself before it's too late!

MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars... you risk nothing.

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Occupation _____ Month _____ Day _____ Year _____

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I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes No
 To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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THE FIRST GLASS BOTTLE



By Thelma C. Carter

INSIDE the cave it was dark and chilly, a bit too cold for sleeping. Hosi sat up on the bed he had made from seaweed.

I shall build a fire, he thought, to warm the place.

Because of the fire Hosi started, one of the world's great discoveries came into being.

As the young man stood up, he unknowingly dropped a bag filled with saltpeter which he had been carrying. When he set a torch to his seaweed bed, a great fire arose within seconds. Hosi's dark face brightened. His eyes looked like saucers under the glare.

Soon the heat grew much greater. High above Hosi, in the roof of the cave, was an opening that let in fresh air. The hole, acting as a chimney, was fanning his fire. He had never before seen such a hot blaze.

Hosi ran down to the beach where his fellow sailors were lying on the sand. They had stopped at this island to rest before going on to their home in ancient Phoenicia.

"Come up to the cave," he cried as he shook each man. "It is like the great eternal fire."

Grumpily the others arose and went to the cave. By now, something strange had happened. A clear liquid had covered the burning mass of seaweed.

Hosi, a little frightened, backed away. He could not know that he had made accidentally a mixture of liquid glass.

How did this happen? By a twist of fate, Hosi had joined three materials together: seaweed, the saltpeter from his bag, and white sand from the beach where he had picked up the seaweed.

The wet glass lay there, hot, bubbling, ready to be formed. What could the Phoenicians do but stare at this odd sight?

Suddenly Hosi remembered his bag. "My saltpeter—I left it on the seaweed. It must be in there someplace."

He did not want to lose this item, which he had obtained when the ship had visited Egypt. Using a long, hollow tube, borrowed from one of his friends, he dug into the liquid, searching for the saltpeter.

"Gone but not forgotten," said his friend. "All you'll get now is a bunch of that hot glue on the tube."

Hosi grinned sheepishly and blew some air through his lips into the tube's open end.

"Maybe I can get the liquid off in this manner," he said.

As he pumped air into the clogged end, his eyes bulged in awe. The liquid glass was getting larger. It was blowing up like a balloon. Soon, as he stopped to rest, he looked at the round bubble of glass.

"It's like a water jug," he finally cried.

"Don't be silly," a sailor scoffed. "You can't make a jug from sand and weeds."

"Just watch," Hosi replied.

The liquid grew hard as cooler air reached it. With a knife Hosi cut the hardening glass free from the tube. Through an accident, he had created the first glass bottle.

"It will hold any liquid you want," he said proudly.

All went back to the beach and watched Hosi pour some water into his new container. The water did not leak out. Then his shipmates began to realize he had made a great discovery.

Quickly they set sail for home. Hosi's method of making glass would make Phoenicia famous. First, he had to convince the people of Tyre that his bottle would not poison any liquid it held.

As the weeks went by, Hosi made many bottles and trinkets of every description. He became the original bottlemaker, all because he had been cold one afternoon in a drafty island cave.

(Sunday School Board Syndicate, all rights reserved)

SUNDAY SCHOOL BOARD STATEMENT

NASHVILLE — The members of the elected Sunday School Board of the Southern Baptist Convention, meeting in Nashville Jan. 25-26, have been fully advised by the administration of the agency regarding the unintentional error listing certain inappropriate books in the Training Union quarterly for Young People 17 through 24 years of age in the third quarter of 1964.

This elected Board has also been fully advised regarding the steps taken concerning involved personnel and procedures responsible for permitting such a situation to arise. We have been further fully advised concerning the information that has been made public by the administration in response to inquiries. In addition, we have been shown that every individual letter written on the subject in earnest inquiry has had a reply. The situation was previously reviewed with us in our July, 1964, meeting, and in subsequent Executive Committee meetings.

This Board joins with Dr. James L. Sullivan of the administration and with involved personnel of the agency in expressing deepest regret over the occurrence, recognition that the error was unintentional, satisfaction that appropriate steps have been taken to prevent a recurrence, and understanding that the books at issue have never been stocked in Baptist Book Stores.

We also reaffirm our confidence in the administration and in the personnel of the Sunday School Board as to their dedication to God's task and to the objectives of the agency as stated by the Southern Baptist Convention. We appreciate the magnitude of possibilities for misunderstanding or mistake. Through the years, there have been remarkably few significant errors. For this we are thankful to God and grateful to careful and proficient personnel. It is our prayer that future publications and educational pro-

grams will continue inasmuch as is humanly possible with the help of the Holy Spirit to be free from human flaws, to be biblically based, doctrinally sound, and always honoring God.

Negro enters Furman

GREENVILLE, S. C., Jan. 29 — Joseph Allen Vaughn, 1521 West Washington Rd., Greenville, Friday became the first Negro undergraduate student to enroll at Furman University. Mr. Vaughn, 18, is a transfer student from Johnson C. Smith University, Charlotte. He registered for late enrollment at Furman, since he only completed mid-year examinations Thursday at Johnson C. Smith. He will be a dormitory student at Furman.

Endorse Retirement Home

THE Catalina Baptist Association of Arizona has announced that its endorsement of a \$100,000,000 retirement community near Tucson called Tucson Green Valley.

The endorsement came after several years of studying housing facilities for retired persons and those with health problems, according to William L. Stone, Tucson, chairman of the Association's executive board, and the Rev. Irvin Childress, Tucson, director of metropolitan missions for the Association.

The Catalina Association includes all Southern Baptist churches in Pima and Santa Cruz counties, and is a part of the Arizona Southern Baptist Convention and the National Southern Baptist Convention.

Church libraries

NASHVILLE—Fifty church libraries were registered with the Sunday School Board's church library department in December, bringing the total at the year's end to 11,699.

'Abolish' associate

CARBONDALE, Ill. — In a close, two-vote majority, directors of the Illinois Baptist State Association here sustained the education committee decision to abolish the position of associate secretary in the student ministries department. The decision releases V. W. (Bob) Entrekin of Carbondale from responsibilities of the associate's office. It ends his employment with the state association as of Sept. 15. The education committee voted Entrekin a leave of absence effective Jan. 15, with full salary and all fringe benefits through Sept. 15.

Brandon to S. C.

COLUMBIA, S. C. (EP)—The general board of South Carolina Baptist Convention has elected Thomas J. Brannon as director of public relations, effective March 1. For several years, Brannon has been associated with the South Carolina Area Trade School where he directed public relations.

The board will ask the convention to appoint a committee of seven at its next session to make recommendations for celebrating the 150th anniversary of the convention in 1971.

James A. Howard, retired secretary of evangelism of the South Carolina convention, was elected president of the general board.

North Carolina study

RALEIGH, N. C.—The general board of the Baptist State Convention of North Carolina has authorized the appointment of a 28-member advisory group to study capital needs in the convention's seven colleges.

W. Perry Crouch, Raleigh, general secretary-treasurer, has said the advisory committee would not be pushed for a report or for recommendations. "I do not foresee any recommendations from this committee to our convention next November, but perhaps something will be ready by the spring of 1966. If so, a special convention can be called."

Tradition and Christian duty

By C. W. BROCKWELL, JR.
 PASTOR, COLE RIDGE BAPTIST CHURCH
 BLYTHEVILLE

TEXT: MATTHEW 15: 1-20
 FEBRUARY 14, 1965

TRADITION refers to that which is given over or handed down by a predecessor. It consists of customs and beliefs established through years of usage. The Old Testament abounds with illustrations of the Jews handing down orally the practices of their fathers. However, they were instructed to do more than pass them on, they were to explain and interpret the traditions to the family.



MR. BROCKWELL

Baptists are almost as traditionalistic as any other group. In fact, some churches are scared to death of change. A few change too rapidly and without much serious thought. E. C. Routh, writing in the *Encyclopedia of Southern Baptists*, lists some Baptist traditions which were long in being broken:

1. Women were not admitted as messengers to the Southern Baptist Convention until 1918, 73 years after the Convention organized.
2. Organized Baptist work among laymen was not reported until 25 years after the women had organized in 1888.
3. Young people were not given places of leadership until after the turn of the century.
4. It was 70 years after the 1845 Convention before the aged and disabled preachers were seriously cared for.

Other instances of more recent origin could be cited but these are sufficient to show that Baptists are not exempt from ignoring the written Word to cling to the oral word.

Jesus challenged

WHEN Jesus was challenged in

Galilee by some scribes and Pharisees from Jerusalem, he apparently decided to clear the air of any false notion some might have of his obedience to the laws of God. He immediately launched a three-pronged attack upon their practices. First, he put them on the defensive. They could see the disciples' transgression but they had overlooked their own. Jesus accused them of evading the written law by their oral law. Second, he hammered home the point by quoting one of their foremost prophets. In essence he said Isaiah had written about them a long time ago. Third, he taught them the real meaning of defilement. They were merely toying with cleanness; Jesus showed them what it meant to be clean. Basically, he dealt with three traditions: cleanness, care of parents, and ritual worship.

1. Cleanness — 2, 11-20. The scribes and Pharisees believed certain things were ceremonially unclean. A person became unclean by touching or eating these things. He could not, according to their belief, be clean again until he had ceremonially washed himself in a prescribed way (See *The Life and Times of Jesus the Messiah*, by Edersheim). Jesus denied that things could make a person religiously unclean. It was not what a man touched but what he thought which made him unclean. The heart, when controlled by the devil, poisons the entire life with "murders, adulteries, fornications, thefts, false witness, blasphemies." More consideration must be given to what comes out of the mouth than to what goes in. However, this in no way justifies some of the things put into the mouth these days.

2. Care of parents—3-6. The practice of dedicating all to God and leaving nothing with which to help the parent was a way

often used by those desiring to escape their responsibility. Jesus struck a death blow to this irresponsible interpretation of the law by pointing out how it contradicted the larger commandment. Some scribes even forbade a man to go back on such an oath after he had repented. Jesus made it clear that real religion is to enrich life and make our relationships to one another more meaningful. Beware of that brand of religion which would call you to escape or ignore the basic responsibilities of life. Christianity is a way of life, not a way to escape life.

3. Ritual worship—7-9. Nearly every church has some ritual in its worship services. Most of us (and a lot do!) could stay home and still know what is taking place every minute in our own church. A pattern is established and woe be the preacher who changes it too hastily. But form is not the same as the ritual to which Jesus referred. He quoted God's word to Isaiah concerning the empty ritual the people observed in their worship. Such form, devoid of righteous living and conscious thought, is mockery.

Genuine worship is far more than prescribed prayers, hollow hymns, and secularized sermons. One's heart must be near to God before an experience of worship can take place. "To worship is to

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quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God" (William Temple as quoted by William Barclay).

Conclusion

CHRISTIAN duty must always take precedence over man's traditions. There must be no sacred cows in Baptist practice. "Be-ware lest any may spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). On the other hand, that tradition which is grounded in the Word of God should be practiced at all costs. Paul's admonition to the Thessalonians to withdraw "from every brother that walketh disorderly and not after the tradition which he received from us" (2 Thess. 3:6b) should be heeded lest we too become one of those hypocrites to which Isaiah referred.

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Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (PS) Personally Speaking; (SS) Sunday School lesson; (TR) Middle of the Road.

Oldie

A PASSENGER paced up and down the railway station platform one early morning and exclaimed to a station official: "Isn't this exhilarating?"

"Naw, this is New Brunswick!" replied the native.

A Smile or Two

Looking glass

HE: "Did anyone ever tell you how wonderful you are?"

She: "I don't believe they ever did."

He: "Then where'd you ever get the idea?"

Advertising pays

A FARMER, tired and discouraged, made up his mind to sell his farm. He called a real estate man out to look it over and had him put an ad in the local paper.

The morning the ad appeared the farmer came rushing into the real estate office clutching the paper. "I ain't gonna sell my place," he shouted, "Why, that's the kind of a farm I've always wanted."

Ornithology?

A DEAR young thing did not know just what to take along in the way of fiction on her vacation.

"Here's something worth while — 'The Kentucky Cardinal,'" the saleswoman ventured.

"No, I am not interested in religious subjects," the maiden replied.

"But this 'Kentucky Cardinal' is a bird," the clerk explained.

"I don't care anything about his private life, either!" snapped the customer.

He's fired

OFFICE boy (nervously): I think you're wanted on the phone, Sir."

Employer: "You think! What's the good of thinking?"

Office boy: "Well, the man at the other end just said, 'Hello, is that you, you old idiot?!'"

THE hardest thing about climbing that success ladder is getting through the crowd at the bottom.

SCIENTISTS tell us we're taller in the morning than in the evening. We've also noticed we're shorter around the end of the month.

Attendance Report

January 31, 1965

Church	Sunday School	Training Union	Admissions
Berryville			
Freeman Heights	142	67	
Blytheville, Gosnell	262	110	3
Camden			
Cullendale First	450	195	
First	507	157	
Clinton First	125	31	
Conway Pickles Gap	67	50	2
Crossett			
First	525	185	1
Mt. Olive	194	88	
Dumas First	329	87	
El Dorado			
East Main	299	95	
First	388	620	1
Parkview	224	75	
Trinity	204	102	2
Forrest City First	516	172	
Fouke First	84	35	1
Greenwood First	268	108	
Gurdon Beech St.	173	70	
Harrison Eagle Heights	230	106	1
Hope First	469	186	
Huntsville Calvary	53	34	
Jacksonville			
First	420	142	2
Marshall Road	131	85	
Jonesboro Nettleton	212	74	
Lavaca	246	115	1
Little Rock			
Forest Highlands	205	101	
Immanuel	1,150	414	5
Rosedale	266	107	
McGehee First	416	157	
Chapel	70	37	
Magnolia Central	710	265	
Monticello Second	304	157	1
North Little Rock			
Baring Cross	851	183	3
Southside	48	22	
Camp Robinson	22		
Bethany	151	80	3
Calvary	378	99	2
Central	274	101	
Gravel Ridge First	183	87	2
Runyan	67	40	
Forty-Seventh Street	196	91	6
Grace	101	55	
Levy	543	183	2
Park Hill	746	192	4
Sylvan Hills First	286	110	
Pine Bluff			
Centennial	197	111	
Matthews Memorial	252	107	
Second	200	94	1
South Side	703	278	
Tucker Chapel	17	15	
Watson Chapel	183	90	
Siloam Springs First	274	589	7
Springdale			
Elmdale	261	86	5
First	476	154	2
Star City First	268	101	1
Van Buren			
First	432	174	3
Second	66	38	
Vandervoort First	50	23	
Ward Cocklebur	36	41	
Warren Immanuel	289	84	
Westside	73	40	
West Memphis			
Ingram Blvd.	243	109	

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Religious News Digest

By Evangelical Press

'Sunday Law' arrests

CINCINNATI (EP)—Although Ohio's Supreme Court has upheld the validity of the state ban on Sunday merchandizing, Cincinnati's police will not act against Sunday business operations unless the public itself files the complaints.

This decision was reached here at a meeting of Cincinnati officials. According to City Solicitor William McCain, the police no longer will wage a Sunday Law drive on the basis of "selective enforcement."

He said local judges felt it was unfair to arrest a few when many are breaking the law. Arrests will be made only if individuals or groups come forward with evidence of violations, he said.

A prime reason is said to be lack of police manpower.

American evangelicals

ST. PAUL, Minn. (EP) — The editor of CHRISTIANITY TODAY had both praise and criticism here for America's evangelical Protestants.

Dr. Carl F. H. Henry, Washington, D.C., praised them for having resisted the temptation to reduce the Christian Gospel to a social ideology, but criticized them for having failed "miserably" in applying the Christian message to man's social problems.

He spoke on "Creative Christian Involvement," at a midwest regional convention of the American Association of Evangelical Students, at Bethel College and Seminary.

It was to the credit of evangelical Christianity in America, he said, that it has "kept alive a burden of evangelism and missions that Protestant Christianity around the world holds in high esteem."

But he said the failure to apply

God's revelation to all realms of human existence and energy has had "a repressive and retarding effect upon our evangelistic message and activity." As a result, the American evangelical community "tends to become isolated and ingrown in its associations, in its witness and in its institutions," he said.

Catholic rights

LONDON (EP) — Roman Catholics have been told here by a top Bible authority from Rome that they have now reached the stage when they can be critical of the church without being classed as "insubordinate."

The assurance came from Father R. A. E. Mackenzie, S. J., a Canadian, rector of Rome's Biblical Institute and a peritus at the Vatican Council. He spoke at a two-day meeting of more than 200 priests and laymen chaired by Archbishop John C. Heenan, primate of England and Wales, and Abbot Basil Butler of Downside Abbey.

Longs for Congo

ST. LOUIS (EP) — A mission nurse, forced out of the Congo by pro-Communist rebels, vows she will return "no matter what happens" to assist in bringing the Gospel to her African friends hiding deep in the rain forests of Kivu province.

She is Mrs. Elizabeth Lindquist, a missionary nurse for Berean Mission, Inc., of St. Louis, an independent Protestant missionary organization.

Mrs. Lindquist, who has lived and worked in the Congo for the past 20 years, returned here recently with her two children, Judy 12, and Thomas, 16.

She served at five medical missions in Kivu province. All have been over-run by the Communist-backed rebels. Medical equipment was destroyed and missionaries' homes were damaged. Mrs. Lindquist lost her automobile and most of her personal possessions.

Most of the Balega tribesmen with whom Mrs. Lindquist has been working fled deep into the rain forests from the rebels. They are Christian and anti-Communist.

Quickie marriages
NORMAN PARK, Ga. (EP)—Baptist ministers unanimously proved here proposals to eliminate "quickie marriages" in this state.

At the quarterly meeting of the Southwest Georgia Baptist Pastors' Conference on the Norman College campus, the clergymen recommended:

1. A three-day waiting period for marriages, with no exceptions even for an emergency or "extraordinary circumstances."

2. Requirement or consent of both parents when either girl or boy is under 19.

3. A regulation that no license be issued on Sunday or at any place other than the official bureau.

The recommendations were outlined to 44 ministers by a Nahurta, Ga., physician, Dr. J. L. Walker.

He cited many abuses of the current marriage laws in Georgia. He lives in a county (Brantley) that has been cited as "having more than its normal share of marriages."

Dr. Walker said that the majority of young persons being married in Brantley are from states outside Georgia, who go there because of "relaxed regulations and a chance for quickie marriages." One pregnant girl, he said, came from Maine "because she had heard how easy it was to get married in Georgia."

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