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Arkansas Baptist State Convention

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Arkansas Baptist *Newsmagazine*

FEBRUARY 28, 1963



President's tax reform, page 4

THE HIGH COST OF LOVING

By Secretary Laton E. Holmgren
of American Bible Society

FOR nearly 150 years, the American Bible Society has endeavored, so far as its resources and energies allowed, to provide the Scriptures for the worship and witness of Christian Churches at home and abroad. In recent years, it has worked in close collaboration with several other Bible Societies overseas so that this "ministry of the Word" would be made as economical and effective as possible.

Specifically this meant that in 1961 the Bible Societies published and distributed throughout the world 3,498,585 Bibles (largely for public worship and private devotion), 3,726,499 New Testaments (primarily for Christian nurture and education) and 32,052,860 Scripture Portions and Selections (chiefly for witness and evangelism)—or a total of 39,277,944 copies of Holy Scripture. Of this total the American Bible Society accounted for 60 percent or 24,183,024 copies. As these lines are being written, figures for the third quarter of 1962 are coming in and they indicate that we are answering the call of the Churches for a staggering 51 percent more Scriptures for their work and witness than last year!

Impressive as this achievement appears, it is totally inadequate in the face of rapid population increases, rising literacy and learning and the steady growth of the Christian Church in all parts of the world. As long as there is one man on earth — and there are literally billions!—who has not heard the Gospel of Jesus Christ in his own tongue, we cannot be content with our present efforts.

It was in this mood of repentance and resolve that the officers of the American Bible Society this year committed themselves — and you — to underwrite half the costs (with the British and Foreign Bible Society) of Scripture production and distribution in 40 new countries. Where are these countries? Twenty-five are in Africa; six are in Asia and nine are in Latin America. Most of them have had a history of colonial dependency, of tribal rivalry. They have been characterized by retarded social and economic development. They consist of massive populations of high fertility and declining mortality. They are almost all suffering from increasing pressures on the means of livelihood with resultant paralyzing poverty. They are, however, undergoing rapid industrialization and development of natural resources. They are pursuing vigorous programs of literacy and learning. They are fiercely proud of their national traditions and languages.

They are all the object of Communist propaganda and pressure. Most important of all, they are as yet uncommitted in their spiritual loyalties and are still open to the Christian Gospel. If we love these people as our Lord loves them, we must double our efforts so that they may have the Gospel in their own tongues, receive it in their hearts and order their lives according to its redemptive teachings. To do this properly is going to cost a million dollars more over the next two years than we spent during the past two years. This is the high cost of loving.

Out of a population of something like 244 million people in Africa, there are as yet scarcely 20 million Protestant Christians. The widespread illiteracy limits the advance of our work in almost all these countries. The primitive living standards and low income levels prevailing in the "bush" require heavy subsidies for distribution of the Scriptures whether free or by sale. The successful thrust of Islam Southward is making our task more difficult (Muslims are sending 4,000 missionaries to Africa every year and currently converting the pagan at the rate of two for every one who is won for Christ). The confusion arising from political struggles and the cruel suffering resulting from intertribal warfare and famine open Africa to Communist propaganda (Russia is spending one and a half billion dollars annually for literature in Asia and Africa alone!). It is estimated that there are 700 languages spoken in Africa; yet the whole Bible has only been translated into 59. In eleven countries of Africa, there is as yet not a whole Bible available in any vernacular.

On the positive side there are many encouraging aspects in the African scene. There is a slow but steady increase in the standards of living right across the continent. The gradual increase of literacy and education provide us with a vast number of new and avid readers. The new zeal for social and political reform is often the result of convictions born of the Christian Gospel and there is generally throughout Equatorial Africa a sympathetic attitude toward the Protestant Church. Statistics for black Christians south of the Sahara show that the numbers have been doubling themselves about every 12 years since the beginning of the century.

Our Lord looked out upon multitudes such as these and was "moved with compassion."

We must do no less—no matter how high the cost of loving.

'The Miracle Worker'

THE Evangelical Film Guild of Germany, Frankfurt-Am-Main, has chosen the American film, "The Miracle Worker," depicting Helen Keller's life, as its best film of the month, because of the movie's "great ethical value." The guild's citation points out that the film demonstrates the Christian maxim "that there is no such thing as an unworthy life." Miss Keller, whose struggle against blindness and deafness is well known, lost her eyesight and hearing at the age of nine months. The guide noted the timeliness of the film in the wake of controversy over so-called mercy killings of deformed babies and the Liege trial involving the murder of a Thalidomide-deformed infant. — ELM

Higher authority

IT is obvious now, as many say it has been for years, that Governor Faubus cannot be expected to lend much if any support to any attempt to clean out the gambling dens of our state. As one of the well-known state legislators pointed out in the recent tussles over the Murphy bill to set up a part of the State Police for the enforcement of anti-gambling laws of the state, Mr. Faubus made it clear in campaign talks that he regards the breach of state laws on gambling as a local matter. And Arkansas has elected him these five times, haven't we? Therefore, in the cold, clear logic of said legislator, "The people of Arkansas

are on record as not wanting the gambling dens closed."

But we do not swallow this line. We believe the people of the state have shown in no uncertain terms that they do not want the open breach of our laws by the underworld and the 'upperworld' to go unchallenged. And many of us will go on working for a new day in Arkansas. There is One above the Governor that we can depend on.—ELM

'Danger of religion'

ONE of the best examples of propaganda in the unwholesome sense of the word is seen in a current attack against the Christian Church by pro-atheist Moscow Radio. Baptism is being castigated by the program as a "health menace" and "a senseless and dangerous rite." Thousands of babies have died of pneumonia following christening ceremonies, claims Moscow Radio's communist commentator. He also attributes "weak hearts" and "weak lungs" in adults to exposure in baptism in their early years. The all-out attack upon religious practices had as its theme, religion's "threat" to health. Life expectancy in the time of the Czars, it said, was only 32 years because religion was widespread and baptism was administered to almost all Russians. The communist broadcast, reported by Evangelical Press, gave the communist regime credit for a present life expectancy of 69 years, "largely because of government health services and the fact fewer baptisms take place." —ELM

The Cover

Arkansas Baptist *Newsmagazine*



"SUFFER little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18:16). Your gifts to the Annie Armstrong Offering for Home Missions provide missionaries, church buildings and equipment to bring them to Him.

Method of amending


NASHVILLE (BP)—The Executive Committee has placed its support behind a new method of amending the constitution of the Southern Baptist Convention.

The new way requires an amendment be voted on at two annual Conventions in a row before taking effect. Now, an amendment offered one year takes effect if it gets a favorable vote at the next Convention—but it does not have to have a vote when introduced.

The new proposed way to amend the constitution was discussed at the 1962 Convention in San Francisco.

The Executive Committee also proposed to rename one of the two recording secretaries now elected by the Convention. James W. Merritt, Gainesville, Ga., holds the office of "senior secretary." Joe W. Burton of Nashville holds the office of "secretary."

Under the amendment put forth by the Executive Committee, the office now held by Merritt would be called recording secretary. That by Burton would be called registration secretary.



ARKANSAS
Baptist
NEWSMAGAZINE

ARKANSAS
LARGEST
RELIGIOUS
WEEKLY

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

February 28, 1963 Vol. 62, Number 9

President's tax reform

ONE of Baptists' official observers in Washington, Dr. C. Emanuel Carlson, is far from alarmed at the possible effects of the proposed income tax structure. Dr. Carlson, executive director of the Baptist Joint Committee on Public Affairs, took a dim view of the fact that the first wave of protest against the proposed change came from church interests, "in this land of 'complete separation of church and state.' "

Refusing to go along with those who say that church members would give less to their churches if there should be a reduction in the proportionate exemption allowed, Dr. Carlson declared:

"To assume that the reduction in the tax rate would reduce people's motivation for giving to the churches would be to indict our people's religious commitment beyond evidence or reason." He continued: "Baptists have a long heritage of emphasis on free commitment to God, and on voluntary stewardship to God. These should relieve denominational apprehension regarding the quality of stewardship among us. It is the writer's opinion that if the Baptist people have more money they will also give more money, and that the most of them do not give for the sake of reducing their taxes."

Choosing to be optimistic, Carlson said that if the federal government refrains from collecting \$10.2 billion, one could presume that the people would have more money with which to contribute to the churches.

Church leaders should proceed with caution in their reaction to the Kennedy Administration's proposals for tax reduction and tax reforms, Carlson cautions. "If the churches go to the public saying that their programs cannot exist without the aid of a tax policy which encourages people 'to give,' the churches would be declaring their dependence rather than their independence of the government's powers," he said. The time of tax revision should be "a time of increased strength in the churches, rather than an increased subservience and dependence upon public policy," he said.

The reasoning of Dr. Carlson makes sense. If our giving for the support of our churches and our mission programs is motivated by a desire to spare ourselves and our purses, rather than out of

a compulsion of New Testament, compassionate stewardship, then we are on the wrong road and the sooner we find that out and head in the right direction, the better. Our first concern, as Dr. Carlson has reiterated, is primarily for people and for the advancement of the Christian message. And as Christians we are concerned for the relief of the poor, the care of the aged, and for the establishment of principles of justice and equity, all of which will be strengthened, administration spokesmen assert, if the proposed tax changes are put into effect.

Dr. Carlson reports that the proposed five per cent floor for deductions had been widely misunderstood and misinterpreted. The proposal would allow those deductions which are more than five per cent of adjusted gross incomes. This includes all deductions, not just church contributions.

The purpose given for the proposal is "to arrest the erosion of the tax base." The problem of deductions is seen in the figures since 1944. The itemized deductions listed by American taxpayers have increased from \$6 billion in 1944 to \$10 billion in 1950, to \$27.5 billion in 1958, and to about \$40 billion in 1962.

Carlson pointed out that under the new proposed five per cent floor on deductions, the five per cent would be reached in many cases by involuntary expenses such as taxes, interest and other items. This would place church and charity giving above the five per cent floor.

Another Administration proposal is that persons with high incomes who now can give up to 91 per cent of their incomes to charity tax-free will have the percentage reduced to 65 per cent. Many church institutions fear that this will cut heavily into their support from big gifts.

The reasoning of the Administration is that persons with high incomes should pay income taxes, that persons should not be allowed to avoid taxes simply by giving to charity.

Carlson predicts that the result of such a reduction in non-taxable percentage income of wealthy persons would be minimal as far as church institutions are concerned. He gave three reasons: 1. The number of such persons is very small; 2. Many of those that exist are in the habit of giving to foundations or projects which they and their families control; and 3. Often their giving consists of properties which are valued at high market value even though they were acquired at lower costs.

Word out of Africa

AN avalanche of mishaps and afflictions for the family of Mel and Lil Wasson, missionaries in Ogbomoso, Nigeria, which started in December, seemed to have its beginning with the family's kitten.



ERWIN L.

Write the Wassons, in a Christmas letter dated Jan. 1, which reached my desk Feb. 5:

"Weeks ago we began our Christmas letter with the usual 'we are fine . . .'"

In the meantime it looks like our family has been hit by a freight train, and our letter was pushed into the background . . .

"Our difficulties began with our kitten. She came limping in with a broken leg. Doug reached his first birthday trying hard to walk. He received a terrific fall and is still sporting a knot and a black eye.

"Then we discovered Tommy's slight limp and pain in one leg was Perthe's Disease. For treatment he is in a cast from hip to ankle and will be till at least March . . .

"The day before Tommy was scheduled to be put in his cast, Kenny fell while playing ball and broke his foot. He is in a cast from knee to toes.

"We were to spend New Year's with Amanda Tinkle in Shaki but received word that she had fallen on Christmas Day and broken her foot. At this point we feel like putting Ronny to bed to keep something from happening to him!"

Despite these misfortunes, the Wassons report they had a lovely Christmas, including a dinner for their Nigerian and missionary staff at their hospital.

It is hard to realize, on the African mission field, that this is a day of satellite orbiting, for ever near is the drumming and chanting that remind the missionaries they are living where people die daily without knowing the joys and rewards of Christian living, the Wassons report.

But not all of the African people are unlearned, for the Africans have their daily papers that tell of the racial crisis in America, in news and biting editorials. Being white and American is no longer an advantage in telling of the Savior of Love and the Prince of Peace, they continue.

The Wassons ask: "Can you blame us for getting a bit exasperated when we hear of all the emotional fervor spent

THE PEOPLE SPEAK

Statement or Creed?

BY now, the majority of Southern Baptists are probably aware that a committee, authorized by messengers at the San Francisco meeting of the Southern Baptist Convention in 1962, is engaged in the task of preparing a statement, or confession, of belief or faith, to be presented to the Southern Baptist Convention meeting in Kansas City in May of this year.

The quest for the rediscovery and clarification of the "historic Baptist position" is not new. It seems that Baptists have been perennially concerned with discerning traditional principles and particulars of belief and practice which have characterized our churches through the years. However, there is the possibility that the proposed new statement or confession, intending to preserve and clarify matters of historic importance, may, unwittingly, lend itself to the annulling of one vital aspect of the historic Baptist witness: the central place of authority accorded the Bible.

That Baptists have treasured the Bible as the primary authority in matters of "faith and practice," guarding tenaciously against the encroaching authority of traditionalism, is virtually unchallenged by church historians and others familiar with Baptist life. Significantly, the controversy provoking the authorization of the statement committee involves an interpretation of a specific portion of the Bible as well as an approach to the understanding of the Scriptures, which, purportedly, challenges the Bible's authority.

Confessions or statements of faith are not detrimental to, nor do they undermine, an insistence upon the supremacy of the Biblical revelation. To the contrary, seeking to publish expressions of their doctrinal beliefs, groups of Baptists at various points in history have formulated statements. As recently as 1925, Southern Baptists published a statement of belief. Ostensibly, these documents simply reflect the faith of the groups or churches composing and adopting them. This is the correct status for a confession or statement, "unoffi-

on problems involving Genesis when two-thirds of the world do not even know Jesus? How we do pray that some of this energy and concern might be directed toward the large portion of the world where time is running out."

Surely we can join in this prayer.

Erwin L. McDonald

cial" as a document, without intrinsic authority.

A creedal statement is vastly different. Literally, a creed is the officially adopted, authoritative document of a church or religious group, which affirms and concretizes the official teachings or beliefs of the church or group. Conformity is presupposed. Deviation from this norm, in belief or teaching, subjects the deviant to the possibility of censure ranging from public disapproval and warning, to excommunication or withdrawal of fellowship. By this usage, the creedal statement is conceived as either the primary authority relative to "belief and practice," or, at least, as an instrument which shares the place of authority reserved by Baptists for the Bible.

Obviously, Southern Baptists have no intention of developing a creed or creedal statement, the usage of which would compete with the Bible for the central place of authority in religious life. However, if this proposed report of Baptist beliefs is used as a norm for determining orthodoxy, or as a standard by which to adjudge the theological fitness of a deacon, pastor, denominational worker, or professor, regardless of the truth or accuracy of the statement, it has become something more, or less, than the stated intention of the convention authorizing its preparation, and of the committee composing and presenting it. In short, the moment that the statement becomes an instrument of testing, it is transformed into a creedal document, in which is vested authority which Baptists, heretofore, have dared give only to the Bible.

The intention and task is to draft a statement, clothed in the language of this generation, which will reflect and be in sympathy with the thinking and actions of past generations of Baptists, i.e., the "historic Baptist position." How ironic, if, in our haste to formulate and embrace a definitive statement of historic Baptist beliefs, we should create an "extra-Biblical" authority, and, thus, abandon one of the brightest facets of the Baptist witness in every era of its existence, the central and unchallenged place of the Bible in matters of doctrine and life.—L. Dudley Wilson, Pastor, First Baptist Church, Fairfield, Ala.

'Indirect approach'

YOUR gift of books arrived this morning and I wanted to sit down immediately and send my thanks for this welcomed addition to our new Library and Reading Room at Ngamiani. The Reading Room is proving to be very popular here in Tanga. We open each morning

(Continued on Page 13)

To make a house a home



"I know three things must always be

*To keep a nation strong and free.
One is a hearthstone bright and dear*

*With busy, happy loved ones near;
One is a ready heart and hand
To love and serve and keep the land;*

*One is a worn and beaten way
To where the people go to pray.
So long as these are kept alive
Nation and people will survive.
God keep them always, every where—*

The Hearth, the Flag, the Place of Prayer."

—Clarence E. Flynn

QUESTION: "Several weeks ago you mentioned a dedication service for a new house.

"Do you believe that such a dedication has any real value?"

"Will you give us on this page an example of what you mean?"

ANSWER: Such a service, entered into with sincerity, surely does have real value.

Just as remembering the wedding vows helps to lay a good foundation for marriage; as a remembrance of one's baptism helps to keep alive the reality of one's conversion experience; so, the memory of a home dedication helps to stabilize a family's purpose to build and keep a Christian home within the house.

Such a service shared with neighbors also serves as a witness to the family's faith in and dedication to the Christian way of life. These openly expressed resolves are a step toward founding the home "upon a rock" so that when the rains descend, and the floods come, and the winds blow and beat upon the house, it will

fall not, being "founded upon a rock."

The dedication should be adjusted to the personality and the means of the family.

Music adds beauty to the service, if instruments and talent are available. With a capable leader, a capella singing is most impressive.

Or, the words may be all read, with no music.

It is the genuineness of the service and the meaning to the hearts involved that make it worthwhile.

The program may be followed by refreshments, or not; it may be simple, or elaborate, according to your preference.

The book stores have available in pamphlet form plans for home dedication.

Many of the books on home and family life carry suggested home dedications. *Harmony in Marriage* by Wood has a very good plan, with candle lighting.

Look over some of these plans, and then be creative. Work out your own.

Here is an example, as you request. If only a few people will be involved, you may simply type carbon copies, or write them by hand.

If you will have a sizable crowd, have mimeographed copies for all present.

Pastor: Except the Lord build the house, they labour in vain that build it. (Psalm 128:1a)

All: There are three great things that last forever: faith, hope and love; but the greatest of them all is love.

Husband: Love is patient, love is kind, and envies no one.

Wife: Love is never boastful, not conceited nor rude; never selfish, not quick to take offense.

Husband: Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth.

Wife: There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance. (Above quotations taken from I Corinthians 13, NEB)

Husband and Wife: It is upon this kind of love that we would build our home, within this house.

All: "Every house where love abides

And friendship is a guest
Is surely home, and home sweet home;

For there the heart can rest."

—Henry Van Dyke

Husband and Wife: To Christ, whom we would have as head of our home—

All: We dedicate this house.

Husband and Wife: To the rearing of children in the nurture and admonition of the Lord—

All: We dedicate this house.

Husband and Wife: To friendliness, neighborliness, and Christian hospitality—

All: We dedicate this house.

Husband and Wife: To character-building and Christian living; to laughter and happiness —

All: We dedicate this house.

Husband and Wife: We shall seek to achieve these six things that have been listed as requisites to a happy home: integrity, tidiness, affection, cheerfulness, industry, and the blessings of God.

Special Music: "Bless This House" by Helen Taylor

Prayer of Dedication and Benediction led by the pastor

Rosalind Street

Mrs. J. H. Street


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

*Beacon Lights
of Baptist History*

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

A Church deed

DID you ever read a church deed? Some of them are more interesting than you might think, especially when they contain the church's abstract of faith.



John Poe and wife, Sally, of Alabama sold 17 acres to the Spring Hill Baptist church, Aug. 26, 1836, for twenty-two dollars and fifty cents. Made out to the deacons and trustees of the church it read:

"A certain tract or parcel of land being part of East half of the South West quarter Section Eight in Township eighteen in Range twelve in the district of lands offered for sale at Tuscaloosa, beginning at the Northwest Corner of said half quarter and run South in the same direction that land was run by the general surveyors of the above mentioned Range Eighty rod thence East fifty six rod and corners on two pines, thence north twenty rod to estate one Black Oak and two Mountain Oaks thence West fourteen rod to aforesaid history with two black oak thence north twenty two rod to a Spanish oak one White oak and two black oaks thence west twenty two rod to a state one poplar and two sour wood thence North thirty eight rod to a stage, with two black oak and one Sweetgum thence to the beginning."

The deed further stated, "to the sole use of Spring Hill church forever," then an abstract of faith followed.

In this the church sets forth its belief in God, the holy scriptures as a rule of faith and practice, election, justification by faith, sanctification, perseverance of the saints, baptism and the Lord's Supper as the ordinances, the resurrection, the judgment, heaven and hell.

It spelled out the requirements of those who administered and those

Baptist beliefs

CHRIST

By HERSCHEL H. HOBBS

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

THE GREEK word "Christ" is the equivalent of the Hebrew word "Messiah" (anointed), and is so used in the Septuagint to translate the Hebrew word. It is used of the King of Israel (I Sam. 2:10) and of Cyrus, king of Persia (Isa. 45:1). The proper name "Christ" (*ho Christos*) is not found in the Old Testament (Septuagint), but is first used in the apocryphal Book of Enoch 48, 10; 52, 4, (Thayer). However, the Messianic idea itself is present in the Old Testament (cf. Ps. 2:2, Thayer). In the New Testament the term "Christ" embodied all of the Jewish expectations of "the Coming One" (Luke 7:19).

It is significant that Jesus never used the term "Christ" to refer to Himself, due doubtless to the revolutionary, political connotation attached to the title by the Jews. But when the Samaritan woman spoke of "Messias," Jesus said, "I that speak unto thee am he" (John 4:25-26). He commended Peter for so declaring Him (Matt. 16:16-17), adding that upon Himself, the Christ, He would build His church (Matt. 16:18). At his trial under oath He admitted to being the Christ (Matt. 26:63-64). However, Jesus repeatedly referred to Himself as "the Son of Man" (cf. Matt. 8:20; 12:40; Mk. 10:45; Luke 19:10), a title which carried Messianic connotations (John 12:34). Jesus' followers definitely regarded Him as "the Christ" (Matt. 16:16; cf. Acts 2:36; 17:3).

who partook of the ordinances.

"We believe that no ministers of the gospel has any right to administer the ordinance of the Gospel but one that is regularly called and comes under the hands of a presbytery. We believe that none but regular baptized members have a right to communicate the Lord's table."

The New Testament presents a progression in the significance of the term "Christ." In the beginning it was an official title or the title of an office. Jesus was "the Christ" (Matt. 2:4; Luke 2:26). But it came to be used as a personal name "Christ" (cf. I Cor. 15:3ff.), yet still with the significance of "Messiah." In this sense it carried both the historical and eternal aspects of the Saviour's work. At times it was combined with the names "Jesus" and "Lord" (cf. Rom. 5:11; 6:23; 8:2). In such combinations were emphasized the eternal aspect or deity (Christ), the Saviourhood (Jesus), and the Lordship (Lord, Jehovah). The order in which these words were used varied the particular emphasis of the moment in a given combination.

"As His human name [Jesus] assures us that our God is our Saviour, so His divine name [Christ] declares that our Saviour is our God" (Herbert F. Stevenson, *Titles of the Triune God*, Revell, 1956, p. 116).

The preacher poet

Gods Patience

(II Peter 3:9)

Shall Patience wait at Mercy's gate
A rebel's turn? How long
E'er this, a fate, "Ye are too late,
Forever ye are wrong.

"Wrong now ye be, Ye must agree,
And, turning, must repent
To be made whole, a newborn soul,
Thus take God's blessing sent."

—W. B. O'Neal

Christ be praised

With heart and soul may Christ be
praised.

Salvation thro his name be raised;
Let nations bow and own him King
As they with angels' chorus sing,
"Peace on earth!"

—W. B. O'Neal

Arkansas All Over

Lee Dance resigns



MR. DANCE

LEE I. Dance, superintendent of missions, Pulaski County Association, since August, 1959, has resigned to accept the pastorate of Central Church, Mineral Springs.

Mr. Dance will complete his work for the association Feb. 28 but will remain in Little Rock until March 15 to conclude his activities as legislative secretary for the Christian Civic Foundation.

A native of Virginia, Mr. Dance is a graduate of Bluefield College, Bluefield, Va. He served for 22 years with the U.S. Army and retired with the rank of major.

Following his Army service, Mr. Dance was graduated from Southwestern Seminary. He previously held the pastorate at Mineral Springs before becoming associate pastor of First Church, Amarillo, Tex.

Mr. and Mrs. Dance have one son, Tom, a freshman at Ouachita College.

News about missionaries

REV. and Mrs. J. T. Harvill have begun their first term of service as Southern Baptist missionaries to Mexico. They will work with English-speaking people in Guadalajara, and in addition he will be chaplain at Baptist Hospital. They may be addressed at Sanatorio Mexico-Americanos, Colomos 1778, Guadalajara, Jalisco, Mexico. Both are natives of Arkansas, he of Humphrey and she, the former Catherine Crum, of Pine Bluff.

Coming revivals

South Highland Church, Little Rock, will hear Dr. Porter L. Barrington, veteran evangelist, during revival services which began Feb. 24 and conclude Mar. 3. John Webb will lead the music.—(CB)

General Compere dead

BRIG. Gen. E. L. Compere (Army ret.), 82, of El Dorado, for many years director of the state's Selective Service, died Feb. 14, at El Dorado.

General Compere was a member of First Church, El Dorado where he was a deacon. He taught in the Men's Bible Class.

He was born in Witcherville, Ark., and received his bachelor's degree from Ouachita College, where he was a major in the Cadet Corps. He received his doctor of laws degree from the University of Arkansas.

He became a colonel in 1917, and saw active duty during World War II. After the war he became commanding colonel of the Infantry of the Arkansas National Guard, a position he held until 1929, when he became adjutant general.

A few months after the Selective Service law was passed in 1940, he became Arkansas' director.

He began his legal practice at Hamburg and practiced at El Dorado, before 1940. He returned to practice in El Dorado after retiring from government service.

Survivors include his wife, Mrs. Emma Lucille Hawkins Compere; two sons, Dr. Edgar L. Compere of Knoxville, Tenn., and Lee H. Compere of Houston, Tex.

Ouachita scholarships

TWO science and one journalism scholarships are being offered for next year at Ouachita College.

Dr. Wilbur W. Everett, professor of chemistry, said the two science scholarships will pay \$250 a year each on tuition and fees and are renewable each year if the holder performs well academically. The holder must take a major in one of the fields of science or mathematics which will qualify the student for graduate work in that field, though he need not contemplate doing graduate work.

Deadline for application is Mar. 21. Scholarships will be awarded on the basis of high school grades, recommendations, and performance on Ouachita's entrance examinations, which will be given the applicants either on Tiger Day, Mar. 22, or Saturday, Mar. 23.

Those wishing to apply for the \$100 journalism scholarship should send samples of their work and recommendations from their high school publication's adviser to Claude Sumerlin, chairman of the journalism department, by Mar. 21. They may interview Sumerlin concerning the scholarship Tiger Day.

TOM LOGUE, State Student Director, spoke recently at the South Carolina Campus Pastors' and Student Directors' Workshop at Columbia, S.C.

Trinity Calls Moore



DR. MOORE

DR. Eugene T. Moore, former pastor of Cliffdale Church, Dallas, Tex., has become the new pastor of Trinity Church, Ft. Smith, and has begun his service with the church. He succeeds Rev. Ma son Bondurant, who served the church for 10 years and who resigned three months ago to accept the pastorate of First Church, Dumas.

Mr. Moore, a native of Arkansas, has been an active pastor for 32 years in Arkansas and Texas. He has served First Churches in Sheridan, Ark.; Carrollton, Pittsburg and Commerce, Tex. He also served East Temple Church in Dallas.

The 48-year-old minister is a graduate of the Texarkana public schools; Southern State College in Magnolia; Ouachita College, from which he holds a B.A. degree; and from Southwestern Seminary, from which he holds B.D. and Th. M. degrees. He also holds an honorary Doctor of Divinity degree from East Texas Baptist College, Marshall, Tex.

Dr. Moore has served as moderator of Pittsburg and Hunt Associations in Texas; as trustee of East Texas College for 11 years; business manager of Lakeview Baptist Summer Encampment; treasurer and executive board member of District 13 in Texas. He served as president of the Dallas County Baptist Pastors' Conference, which is made up of 200 pastors.

Mrs. Moore, the former Della Sandford of Hope, is a graduate of the seminary in Ft. Worth. They have one daughter, Annice, age 15.—Reporter

PASTOR Eugene Ryan, of Lonoke Church, reports that his church exceeded its goal for the Lottie Moon offering, raising a total of \$2,162.

Maddux commissioned

ATLANTA (BP)—An associational missionary working in Arizona and two area missionaries serving northern and western portions of Michigan were formally commissioned following an orientation period at the Home Mission Board of the Southern Baptist Convention recently.



MR. MADDUX

Those commissioned during the Board's February meeting included Lawrence B. Cobb, an associational missionary in Yuma, Ariz.; Austin Dale Maddux, working out of Flint, Mich.; and Claude Newton Roy, with home base in Battle Creek, Mich. Maddux is an area missionary serving the northern part of Michigan, while Roy is serving in the western part of the state.

Cobb, born in Fargo, Okla., has studied at Oklahoma University, Shawnee, and at New Orleans Seminary, where he received a doctor's degree in theology. He has served as pastor in Union, Miss., and Oklahoma City, Okla., and as a mission pastor in Phoenix, Ariz. He also worked as a state director for a mortgage and investment banking firm in Phoenix. He is married and has three sons and two daughters.

Maddux, who is a native of Laverne, Okla., has served as a student pastor in Avery, Tex., and as a regular pastor and mission pastor in Coffeyville, Kan. In addition, he has been a Baptist Student Union director at Kansas State College and an associational missionary in the counties of Cherokee, Crawford, and Burbon, Mich. His education includes degrees from Ouachita College, and from Southwestern Seminary. He is married and has two sons. He recently resigned as missionary for the Current River and Gainesville Associations in Arkansas.

Fowlkes leaves Hot Springs

BILL Fowlkes, minister of education at Park Place Church, Hot Springs, for three years, has resigned to assume a similar position at Central Church, Bryan, Tex. Rev. Andy Heskett is pastor of the Bryan Church. Mr. Fowlkes assumed his duties there Feb. 1.

Mr. Fowlkes also directed the Park Place adult choir. In Central Association he served, as Sunday School superintendent and chairman of the youth activities committee.

Mr. and Mrs. Fowlkes are graduates of Arkansas State Teachers College in Conway. Mr. Fowlkes is a graduate of Southwestern Seminary, Ft. Worth, Tex. They have two children, Lynn, 5, and Jan, 3.

Oppose tax deductions

STRONG opposition to the proposed income tax change withdrawing five percent deductions for contributions to churches and charitable institutions has been expressed to Arkansas lawmakers by the Fayetteville Ministerial Association.

In a letter dated Feb. 12, the ministers charged that the proposal would penalize churches and charitable institutions and would be against the purpose for which our nation was founded, that of worshipping and serving God in "the New World."

The association claims that such action would take money from churches to use on "questionable political ends which could better be omitted or cared for from other sources."

Refusal to give full credit for medical expenses and interest on home loans would "place an extra burden on those who suffer and on those trying to purchase their own homes," the letter states, adding that the end result would be a deterrent to better business in the nation.

The letter was sent to Senators J. W. Fulbright and John L. McClellan and to Representatives Wilbur D. Mills and Jess W. Trimble.

Centennial Association

By Mrs. L. E. Ross

EVERY church in our association now has a pastor. Rev. Donald Kimball has moved to St. Charles to make our roster complete.

Almyra Church and Gillett Church have reported successful revivals. Almyra had five professions of faith.

First Church, DeWitt, has two revivals planned in March: one at Northside Mission the first week, with Rev. Homer Bradley evangelist.; the second, the last week at First Church with Rev. W. E. Marcum, Miami, Okla., as evangelist.

Directs first play

ONE of Arkansas' young dramatists, Parker David Rushing, of Fayetteville, recently directed his first play in Chicago, where he is studying on a fellowship at Goodman Memorial Theatrical Drama School of the Art Institute of Chicago.

The play, "Between Two Thieves," deals with the guilt of those who crucified Christ.

In addition to directing the play, young Rushing also played the part of a lawyer, in the play.

Mr. Rushing is the son of Mr. and Mrs. Parker Rushing of Fayetteville. In 1950 he served as interim Baptist Student director at Conway. He is working for a master-of-fine arts degree.

Arkansas in Brief

REV. Guy R. Wade, assistant pastor of Suburban and Gentilly Churches in New Orleans and a recent graduate of New Orleans Seminary, has accepted the pastorate of Thomas Memorial Church in Quincy, Fla. Mrs. Wade, the former Miss Ruth Ann Thomas of Arkadelphia, is a 1960 graduate of Ouachita College, and won the senior Ouachitonian award.

DR. W. Maurice Hurley, dean of students at Ouachita College, has been notified that his name will appear in the "Dictionary of International Biography" of London, England. The Dictionary is a biographical record of contemporary achievement. Dr. Hurley's name is also listed in Marquis' "Who's Who in the South and Southwest."

DAVID Hanning has dedicated his life to full time music ministry publicly at Grand Avenue Church, Ft. Smith. Mr. and Mrs. Hanning plan to attend Southwestern Seminary. (CB)

JIM LIMBERT, father of Miss Rosemary Limbert, Southern Baptist missionary to Japan, died of a heart attack January 11 in Grubbs, Ark. Miss Limbert may be addressed at Seinan Jo Gakuin, Itozu, Kokura, Japan. She is a native of Grubbs.

New Arkansas Baptist subscribers

Church	Association	Pastor
New budget:		
Strawfloor	Mt. Zion	A. R. Watkins
New budget after free trial:		
Victory, El Dorado	Liberty	David Ray
West Point	Calvary	Leonard McDoughle
Three months free new church:		
Trinity, Magnolia	Hope	C. W. Nash
Temple, Waldron	Buckner	Spencer Lee House

A 'teacher at heart'

Editor's Note: Although February marks a special calendar emphasis on Baptist higher education, it's a year-round task for the Education Commission of the Southern Baptist Convention. This fourth SBC personality feature from Baptist Press presents Rabun L. Brantley, commission executive secretary.

By
LEONARD HALL

Baptist Press Staff Writer



SPACE RACE—"Piddling around the house is my hobby," says Rabun L. Brantley, Nashville, executive secretary of the Southern Baptist Convention Education Commission. Has he tried to enter the race for space? Not in actual rockets. But he is concerned with the race to provide space for students at Baptist colleges and their skyrocketing needs in money and faculty. (BP) Photo

No man was ever more self-conscious than Rabun Lee Brantley the autumn day he strode across the campus to teach his first college class. And he had reason to be. He was only 20 years old, unmarried, on an all-girl Baptist campus—Tift College in Forsyth, Ga.

It was slightly surprising he was teaching at all.

"I never planned to teach. I never decided to teach. I just taught!" Teaching he did, plus handling such extra-educational chores as business manager, publicity director, dean of men, dean and registrar. Later came top-level positions of college president and vice-president.

Today if the graying, 59-year-old educator chose to pose as an expert on Pink Teas, no one could question his credentials. "I've been to hundreds," he says, recalling one of the occupational hazards of 29 years spent at three Baptist girls' schools—Tift; Mary-Hardin Baylor, Belton, Tex., and Virginia Intermont, Bristol, Va. At Intermont he was president for 11 years.

"I must have visited in the homes of 10,000 girls, talking with parents and trying to recruit students," the soft-spoken Brantley reminisces. Wherever he travels he constantly meets former students.

This delights him—except when a woman deliberately tries to embarrass him with the question, "You don't know who I am, do you?"

"Keeping up with men as they grow older is bad enough," Brantley declares. "But when a former student is feminine she can change dress style, hair style, color of hair and even her name." Actually, associates claim Brantley has a good memory of names and faces.

One student he has kept up with is Elizabeth Estes, who attracted his attention soon after he began teaching at Tift. As soon as she graduated he married her! "You know, after we began dating, she would never take a class under me," Brantley recalls.

The couple borrowed money for an exciting honeymoon in Europe and then returned home to pay the debt on a salary suddenly reduced by the 1929 stock market crash.

Brantley believes every man should use his vocation to glorify God. He also believes that all his varied experience teaching and in administration was preparing him for his present job: He is executive secretary of the Southern Baptist Convention Education Commission.

"I know the viewpoint both of professor and president," he says, "I've been both." His wide acquaintance with leading figures in educational circles is also an asset as the Education Commission seeks to serve Southern Baptist schools and colleges.

The Southern Baptists: Need for Reformulation, Redirection

By SAMUEL S. HILL, JR.
in *The Christian Century*, Jan. 9, 1963
(Used by permission; italics ours)

IT IS UNLIKELY that any major religious group in America faces as critical an immediate future as does the Southern Baptist Convention. Here is an institution of over 10 million members, incredibly influential in its region, accorded high status by the society around it—but an institution which has within the past two or three years begun to find itself seriously troubled within and ineffective without.

Until recently the Southern Baptists have lived as part of, not apart from, the southern world. They have assumed progressive social responsibilities such as the support of colleges and seminaries. Many of them have been leaders in southern society, partly because regional circumstances have enabled them to have their way and qualify as one of the most pervasive of the regional institutions. *Although Southern Baptists outside the south are sect-type, radical in their isolation from or opposition to the prevailing culture, in the south they are church-type, accepted by and involved in the culture of the region.*

However, slowly but surely since the mid-1950s, social change has been effecting a milieu in which the Southern Baptist institution is gradually coming to be less at home. *The southern world is giving way to a different, larger world—and the people themselves are changing.* As a result, a relative decline in statistical progress has set in.

Meanwhile the image of the denomination worsens steadily. Severe inner discord threatens unity. Reactionary groups are gaining in strength. Large numbers of younger members defect each year. How this body can come to terms with the new culture and how it can hold that high percentage of younger members who regard the Southern Baptist outlook as an outdated vestige from a previous era are problematical questions. The gravity of the crisis is heightened by the paucity of leaders who are alert to the sociological factors at play and of thinkers who recognize the possibility of reformulating the changeless Christian message and their responsibility for such reformulation.

Were the institution and its people less a part of southern society, the emergence of the new situation would create only superficial difficulties. But so integrally related are the Southern Baptist people to the regional culture that the new south's arrival threatens the equilibrium of the institution (which will adjust more slowly than the people themselves) and the relevance of its ministry. The upshot may be that the Southern Baptist witness will be confined to members of the lower classes and to those persons who are unalterably oriented to the "old south" cultural traditions.

I

Many Southern Baptist leaders are aware that vexing problems abound. But few, it would seem, recognize either the crucial and persistent character or the true nature of those problems. Today it is fatally naive to suppose that the crisis will soon pass, that time will heal the wounds, that a more rigid enforcement of the old policies will answer the need, that stepped-up enthusiasm will combat the problems at hand. Southern Baptists have passed this way before, to be sure, but not under the conditions increasingly prevalent today.

Seminary professors were being fired long before the birth of Ralph Elliott, the Old Testament professor dismissed by

Southern Baptist Samuel S. Hill, Jr., is chairman of the Religious Department at the University of North Carolina.

Midwestern Theological Seminary last October. But in those cases the grounds for dismissal did not become general issues. When C. H. Toy (later to become a distinguished linguist at Harvard) was asked to resign from the faculty of the Louisville seminary in 1879 because he had accepted the documentary hypothesis of Pentateuchal authorship there was hardly a stir; Toy was so obviously "wrong" that his firing provoked no serious demurrers. Critical biblical scholarship was simply not a live option for the constituents of the convention in 1879. But this is 1962, and *a steadily growing minority of pastors, seminarians and young laymen regard the critical approach to the Bible not only as a live option but as the only approach which conveys the legitimacy, meaning and power of the biblical message.*

Two factors in particular contribute to the storm beginning to break with full fury upon the Southern Baptist Convention. The first is the rise of a new mentality among young southerners. *The different winds of thought now penetrating the Mason-Dixon screen have contributed to the development of that mentality, as has the provision of more and better education.* Of great significance is the new freedom to be avowedly secular which numbers of southerners in their 20s are experiencing. Whereas traditional Baptists vigorously withstand the incursions of biblical criticism and untraditional theological positions, a sizeable number of young laymen react with a sense of emancipation when they hear the Word credibly presented.

It should be noted that *while Elliott's dismissal was demanded and applauded by some Southern Baptists, it was lamented and scorned by others. What is not yet widely recognized is that these two attitudes do exist in the same Baptist body and that both will continue to exist, with the liberal element becoming more and more a force to be reckoned with.* In the past that element has been so sparse and so unvoiced that its presence has been largely ignored. But with the rise of the new mentality and the arrival of cosmopolitan currents of thought its presence has become real and strong, opening the way to a considerable clash. We may confidently predict that a growing number of southerners, especially laymen, will be neither swayed nor kept in check by the old orthodoxy.

"Sacrifice of intellect," a problem small indeed in the old culture, is what acceptance of the old orthodoxy requires of ever larger segments of southern society. One may be sure that most of those for whom secularism is now an option will reject the church's message and ministry before they will assent to what they cannot believe with integrity. In short, the south can no longer live unaffected by biblical criticism or by secular challenges to the Christian faith. Many Baptists will align themselves with the new (for the south) approach, even if they must leave the Baptist denomination to do so.

II

The second factor, rendered even more forceful by the thrust of the first, is the *trend toward greater centralization of power in the convention* as against local or regional units and societies—an almost inevitable trend in view of the body's fantastic growth in size and wealth. Skyrocketing expansion has produced an acute self-consciousness and a determination to maintain formal unity. The far-flung agencies would be all but wrecked were a rupture to occur. And schism would be regarded as unspeakable tragedy by hundreds of thousands of constituents who look on the denomination's ministry as very near the New Testament pattern. *In speeches across the "southland" one hears references to the Southern*

Baptists as the main — or even last — hope in God's redemptive program.

The fact is, however, that convention policy is altogether unsuited to a structure lately become enormous and complex. Unlike their northern Baptist brothers, Southern Baptists have in theory vested authority nowhere save in the local churches. This means that any grass-roots movement, or for that matter any single local church, can shape or upset the life of the entire convention. In practice "the" Southern Baptist position on most issues has lain midway between center and right, for that is where the general climate of opinion is located. However, with the reaction of the conservatives, principally in the southwest, to the "modernism" of the seminary professors, a new ultraconservative power bloc has developed. This force is striving to move group consensus still farther to the right. The convention's polity being as it is, wresting of control by the ultra-conservatives from the moderates is not impossible.

Enhancing the likelihood of an ultraconservative takeover is a potential merger of the two most conservative of the convention's four geographico-theological subdivisions. Religious climate grows more conservative as one moves westward from the "old south" (the upper Atlantic states) to the "deep south" (lower Atlantic states to Louisiana) to the "frontier states" (Kentucky, Tennessee, southern Illinois, Missouri) to the southwest. What appears to be forming is a coalescence of the southwest and frontier groups. The southwest bloc, characterized by self-assurance and a big-business temper, provides the drive; the frontier bloc embraces "Landmarkism," a theology which maintains that the only true church is the local Baptist church and that such a church stands in direct historical succession from Jesus Christ. Thus it is obvious that the character of a coalition party stemming from these two sources will be both exclusive and aggressive.

It remains to be seen how the middle-of-the-road segment which has generally been in power in the convention will respond to the pressures and ambitions of the ultraconservatives. Whatever ensues, one may be sure that the segment's leaders (themselves conservative by mainline Protestant standards) will try to let the will of the people in the local churches—in practice, the will of the pastors—determine the future course they chart. One wonders which people and pastors will prevail—the southwest-Landmark coalition, or the moderates scattered across convention territory who though not liberal do favor a free and progressive tone in denominational life. The conservative coalition has the better chance, if for no other reason than that it is more persuasive and emotionally effective. The liberals, few in number and largely concentrated in Virginia and North Carolina, cannot realistically be expected to win the day or even to influence the future course significantly.

The one realistic hope for preventing the transfer of Southern Baptist leadership to ultraconservative hands lies in the influence young ministers and laymen trained since the mid-1950s may be able to exert. Many liberated young minds are being turned out in some of the denominational colleges and seminaries, as well as in state and private colleges. If the conservative coming-to-power can be forestalled for 15 to 20 years, a new breed may assume leadership. Dimming this hope is the strong pressure felt by the more liberal clergy, once in the pastorate, to return to the orthodox ranks. Now, however, there is more obvious reason for resisting the pressure.

The next two decades will be decisive. Unless the conservative blocs can be withstood, the Southern Baptist Convention will find itself ultraconservative, sect-type, composed in the main of authentic conservatives and those who remain Southern Baptist essentially because of tradition. In one respect this prospect is not so serious, for after all a majority of southerners will continue to be fertile soil for the traditional Southern Baptist approach. But it is heartbreaking to contemplate the probability that this Christian body will have less and less and finally no effect on regional leaders at all levels in all areas of life. One is not cheered by the possible restriction of Baptist influence to the less well educated and more provincial in a new society whose leadership will be educated and cosmopolitan.

III

At least three concrete courses of action will be necessary if Southern Baptists are to reverse the reactionary direction in which they are now moving and prepare themselves for a significant ministry to the new south.

First, they must acknowledge that authority is vested, that an authorityless institution is an impossibility, and that even if the shift represents a compromise with theory the convention simply must decide to place authority in the hands of perceptive, skilled, knowledgeable persons. Today as noted above, any local church, any pastor, any group of churches and pastors can determine convention policy. The whole denomination is now potentially at the mercy of men who are at best naive and untrained, at worst arrogant and demagogic. Traditional Baptist polity is not worth maintaining if this is the best it can do. Some form of modified democracy, akin to that by which our nation operates, is infinitely preferable to rule by lowest common denominator.

Southern Baptists need not violate Baptist tradition to effect such a change, since the early English Baptists accorded considerable power to the association and contemporary American and British Baptists endow delegated commissions and boards with responsibility for decision making. The Southern Baptist *modus vivendi* would be substantially improved if: (1) its institutions of higher learning could be controlled by boards made up of men familiar with the nature of education; (2) it could set up and empower well chosen commissions to decide on matters such as social issues and relations with other Baptist bodies; (3) its Christian education literature could be produced by skilled persons not only aware of the present level of the people and their traditional belief but also possessed of the most perceptive insights of theology; (4) it could replace with commitment to a progressive, comprehensive, enlightened ministry the present tendency to conform to tradition and to appease potential troublemakers.

Second, Southern Baptists need to undertake self-study, to practice self-criticism, most of all to achieve perspective on themselves. Ears have yet to be attuned to voices both inside and outside the family which call into question the convention's beliefs and practices. At present an inherent defensiveness against criticism—or, more accurately, a kind ignoring of all criticism—prevails. Like all rapidly burgeoning institutions the Southern Baptist Convention, still *nouveau riche*, is somewhat insecure, loath to take a long look at itself. It would do well to use the period of relative numerical stability just commencing for examination and adjustment. Only so can it avoid having frustration added to frustration as the pace of its growth decreases and its influence weakens.

Several factors inhibit the free flow of self-examination and self-modification. Among them are certain regional characteristics—a nonreflective temper, a gentility of spirit, a disinclination to acknowledge the controversial or the undesirable. In addition, there is the pressure to be traditional in order to prevent the eruption of masses of pastors meagerly trained but militantly outspoken; always the leadership has to be on guard to keep in check the explosive untrained clergy. Another restraining factor is unawareness that examination of other Christian positions and methods might prove exceedingly helpful. Finally, overrating of the Southern Baptist access to divine truth and procedure and regarding of statistics as the ultimate index of divine favor play a powerful part in blocking serious efforts at self-modification.

A third course of action is the one most needed. Southern Baptists have so far not seen the relevance of relevance. As one pastor recently put it, "All this talk about relevance has some of us southern churchmen confused." This is true because Southern Baptists have recognized only one responsibility—faithfulness to the literal Word as they interpret it. They have not seen that the Christian message has many sides and many possible interpretations; they have failed to realize that many citizens of the new south will simply have no reason to embrace that message until it is related to their lives in intelligible ways. For example, when the Christian message bypasses the great personal and social ills of our day to concentrate wholly or primarily on one's status before a judgmental God in the life to come, it sounds hollow and harsh. Many would prefer hell to life in heaven with a

God who is made to appear unconcerned about persons in the here and now and exclusively concerned for the restoration of his own offended dignity. Many have come to feel that a God in whom belief is not comprehensive and emancipating and healing is hardly worthy of the devotion of one's life.

Southern Baptists do recognize the "there-ness" of the Christian message, and they intend to be loyal to it, though their fundamental orientation is subjective. This recognition is one of the contributions they could make to the whole church if they were more closely allied with it. On the other hand, they need to see that their emphasis on particular facets of the Christian message stems partly from the fact that those facets were relevant to the outlook, needs and fears of the frontier-rural "old south." Reformulation of the message would not be a tampering with the eternal gospel, as they are likely to see it, but actually a step required by the nature of the gospel itself. And besides, such reformation has good Southern Baptist precedent.

At present the most educated guess would be that during

the next two decades the Southern Baptists will be moving in a reactionary direction theologically, becoming more doctrinaire in temper. But what will happen once the new breed of laymen and pastors enters many key leadership positions defies prediction. The outlook and tone may change under the influence of progressive leadership; on the other hand, the liberal spirits, unable to remain and retain their integrity, may eventually affiliate with another Baptist body or another denomination.

Perhaps the Southern Baptist vocation in this age, so free to discard traditional outlooks, is to be reactionary. In such an age a reactionary agency can serve provisionally. As I noted above, Southern Baptists might serve the universal church well by overemphasizing the objectivism, the givenness of the gospel at a time when relevance is claiming wide attention. But I cannot believe that a reactionary course is what the Lord of the church would enjoin the Southern Baptists to follow.

Letters

(Continued from Page 5)

at 10:00 and stay open until 11:30 and then in the evenings from 4:00 until 7:30. We can seat comfortably about 30 at our reading tables and they are full most all the time. We now have reading materials and tracts in English, Swahili (the local language), Arabic and Gujarati (one of the Indian languages used along the coast.

You might say our Reading Room is an indirect approach to evangelism here in Tanga. As I stated in my first letter to you last November, it is very difficult to find anything that appeals to the Moslem masses. However, thus far, they seem to have no fear at all in coming to our place to read. I have seen many of them pick up the various tracts, booklets, etc. and sit down to read. One popular book which we have is entitled, "Explaining the Gospel to Moslems." Other Arabs have asked for the arabic gospel tracts which we have from time to time displayed in the show window.

Two copies of the November issue of the Arkansas Baptist arrived also today. When they arrive I can hardly wait to sit down and read them through. I have just gotten from the printers a bound volume of my 1961 Arkansas Baptists. This ought to give you some indication of how much I value your paper. I still consider it the best in the SBC.—James E. Hampton, Baptist Mission, Box 185, Tanga, Tanganyika.

For House Bill 116

THE First Baptist Church of Marshall, Ark., wishes to go on record in the urging that House Bill No. 116 be passed. We also wish that nothing be done which will jeopardize dry counties. What we have in mind here is that nothing be done which will allow Local Option Liquor or Beer elections to be held in dry counties or townships.—Klois L. Hargis, Pastor, First Church, Marshall

Middle of the Road

What next?

By J. I. Cossey

WHAT to do next is very important. Do you have plans for a lifetime or just for one day? Do you have any ambition? How long will it take you to reach your life goal, a lifetime or a day? Does your ambition call for becoming a Christian, getting an education, and giving God a lifetime of service?



MR. COSSEY

How many rungs in your life-ladder? Is there any danger of your running out of ladder before you succeed in life? Do you see any difficulties in reaching your life-goal?

God wants us to be bigger than anything that can happen to us.

When I was a boy I could see more limitations than bright outlooks. I was sluggish, mentally and physically, but I knew God had his hand on me. I listened to Him and he has guided me all along the way. He has never led me off on the wrong road. I have always felt that I was short on ability, but never short on ambition. God has always been my Senior Partner. What to do next or where to go from here is the Lord's business, not mine.

How long have you been where you are? Long enough to discover more problems than you want to solve in one place? What next? Do you plan to move on to where there

are no problems? When you get there, there will be thousands of people who will want to be your neighbor.

How long have you been pastor right where you are today? Do you want to move? Where to? I suggest that you get your church roll and walk out to the edge of your community and look back and see if you think all your work is done.

My ambition has never let me stop. I believe it would take me a hundred years to reach all the rungs on my ambition ladder.

I have observed many people who have so little ambition that their ladder runs out too quickly. They arrive too soon, their ambition is too close to where they started.

Someone asked a little girl why she fell off the bed. She said, "I don't know unless I went to sleep too close to where I got in."

Being like Christ is our goal. We will never reach His perfection and be left without a goal. If we should gain a rung on the ladder each day of our lives, Christ would still be higher on the perfection ladder. We are not called upon to reach perfection in this life, we are called upon to render service. One cannot reach a worthy ambition by sitting around. He must get up to be active.

If your ambition ladder is too short, you will reach the top too soon and be left without a ladder to climb.

May the Lord give us ambition that will take a lifetime to reach. It is too bad when one runs out of ladder before he arrives anywhere.

Race bias: 'sickness of soul'

NASHVILLE — "Race prejudice is a sickness of the soul," the Advisory Council of Southern Baptists for Work with Negroes was told in its 1963 meeting here.

"The tragedy of our situation in the South is that for the most part our people do not realize that they are the victims of spiritual sickness in accepting and perpetuating unChristian racial patterns," a professor at Southeastern Baptist Theological Seminary stated.

Edward A. McDowell, of Wake Forest, N.C., said, "Who better than the Christian minister is equipped for this service? As a physician who can diagnose the illness and prescribe the cure?"

He said the sickness damages "the souls of white and black alike."

"It is difficult to see how the minister can escape accepting some responsibility for the racial situation in his community," McDowell continued.

Urges open door

He said the church should not close its doors to a Negro worshipper. "Even when Negroes come to a church to worship as a test, the white congregation should receive them in Christian love and seat them with the congregation," he added.

Earlier, Victor T. Glass of Atlanta spoke optimistically of race relations today.

"There are fewer secrets and there is less hush-hush about race relations today," he claimed. "Contrary to some observers, communication has increased among Negroes and whites.

"There is more good will in race relations now than at any time in American life," according to Glass, associate secretary for work with National Baptists, Southern Baptist Convention Home Mission Board.

Good will "is on a different basis. It is between persons rather than races," he declared.

'Climate changing'

"The climate is changing for the better in housing. The law is on the side of the Negro . . . not only in the courts, but law enforcement personnel have begun to protect the Negro to some extent even in the South," Glass went on.

"The Negro's voting power is increasing. The Negro vote is credited with giving Kennedy (the President) the margin he needed to be elected. For sure, the Negro vote elected the mayor of Atlanta," Glass said.

"World opinion is on his (the Negro's) side. Race-baiting is losing its political appeal," he reported. "The Negro is less afraid; he is willing to risk trouble. He now has the tools of protest."

Glass spoke of the racial issue as "theological."

"We have not made it clear that the race issue is a theological problem," he said. "It has been thought of as a social and economic issue."

Porter Routh of Nashville told the advisory council of continuing efforts of Southern Baptists to work with the National Baptist Convention, U.S.A., Inc. (the largest Negro Baptist body).

Routh is executive secretary, SBC Executive Committee.

'Business' leads way

Erwin L. McDonald, Little Rock, described how business—to keep attracting new industry—works to create a good racial climate in certain Southern cities. He cited on the other hand a Baptist church which queried a prospective new minister on his racial beliefs.

The preacher suggested the pulpit committee turn to see what the Bible said. "We didn't ask what the Bible said about it; we want to know what you think about it," the committee replied.

The committee then made it plain it was seeking a pastor who would defend segregation.

McDonald, editor of the weekly *Arkansas Baptist*, said a prominent Little Rock Baptist layman deplored the silence of the pulpit on the race issue—the most talked about subject among church members. Laymen who spoke out for human rights for Negroes found themselves without any support from their pastor, the man lamented.

T. B. Maston, Southwestern Seminary professor, said God may not be the father of all men but he has a fatherly attitude, toward all men. He said Christians should have a brotherly attitude, because all men are potentially their Christian brothers.

LOUISVILLE — A student group at Southern Baptist Theological Seminary here has said "thank you" to the denomination for Cooperative Program support of the seminaries. The 11-member Student Executive Committee, in its resolution, said: "We are also grateful to Southern Baptist leaders who realized the need for an educated ministry and established this seminary 103 years ago."

SBC in brief

NEW ORLEANS — "Concepts of religious liberty in Spain are not greatly changed from the Middle Ages," a missionary to that country said at a New Orleans Seminary missionary day. Charles W. Whitten, told of a less rigid attitude toward evangelicals, although laws of Spain remained unchanged on the religious liberty question.

"At least officials are willing to talk, now," he said.

MIAMI — Southern Baptists have resettled more than 600 Cuban refugees from among the 150,000 who have fled to the United States since Castro gained control of the island's government.

ATLANTA — The Home Mission Board of the Southern Baptist Convention has added another worker to help meet an increasing national demand for its services in the field of religious surveys. The board employed Orrin D. Morris of Jackson, Miss., as an associate secretary in the department of survey and special studies. Morris, an employee of the Mississippi Baptist Convention Board, has led that state in survey work for the past two years.

WASHINGTON — An international choir of more than 400 voices is being organized for the Sixth Baptist Youth World Conference at Beirut, Lebanon, July 15-21, 1963.

HOUSTON — A brand-new Baptist school, Houston Baptist College, will open its doors to an expected 400 students in September of 1963. The new college will begin its first year of operation on a 200-acre campus just off a major freeway in Southwest Houston, the largest city in Texas.

RALEIGH — A retired Baptist division head has been chosen as acting general secretary of the Baptist State Convention of North Carolina. He is Claude F. Gaddy, Raleigh layman, who retired in 1961 as executive secretary of the convention's Council on Christian Education, a division of convention work.

DALLAS — Wallace Bassett, pastor of Cliff Temple Baptist Church, Dallas, was re-elected president of the Southern Baptist Annuity Board during the trustees' 45th annual meeting here. Bassett, the only living member who has been on the board since its beginning in 1918, has served as president for all except two years.

SBC problems aired by editors

WILLIAMSBURG, Va. — A Baptist editor said here the Southern Baptist Convention faces four "concerns"—declines, relations with other religious bodies, doctrinal issues and race relations.

Another Baptist editor said special offerings in the SBC are not consistent with the business and financial plan of the convention.

These addresses were before the annual meeting of the Southern Baptist Press Association. It includes the editors of 28 Southern Baptist weekly state papers and certain other SBC journals.

J. Marse Grant of Raleigh named the four areas of concern in a speech titled, "Whither Southern Baptists?". Grant, editor of the *Biblical Recorder*, singled out the decline in seminary enrollment. He said the increase in church membership is less than the increase in population, and added that Sunday School enrollment gains in the SBC took a downward plunge.

But, he added, the decline may leave the churches with a "committed core of believers." Persons who drifted into the church only for social standing or from fear of war may be drifting out of it, he said.

He denied he ever proposed a merger of the SBC and the American Baptist Convention. "I pleaded for a more united witness rather than for organic merger," said Grant. "It hurts me to see us take the attitude that only we are right.

"Let's face it," he continued, "Southern Baptists can't win the world alone. Would you agree with me that evangelical Christianity could never win a numbers battle?" This is why the united witness is needed.

"What Southern Baptists do in the next 10-15 years in race relations can make or break our foreign mission program," Grant declared.

He lamented the church's leaving better race relations to political leaders.

Reuben E. Alley of Richmond, elected the new association president, said he believed in special offerings. He claimed however the two SBC Mission Boards—Foreign and Home—are in conflict with the SBC business and financial plan in the promotion of special annual Mission offerings.

They are not to promote these offerings among churches and individuals without permission of the convention, he alleged. The Foreign Mission special offering—the Lottie Moon Offering—comes at Christmas. The Annie Armstrong Offering for Home Missions follows in a few months.

He said, "I believe in the Woman's Missionary Union more than some of the women in it believe in it." The Woman's Missionary Union, an auxil-

ary (but not agency) of the SBC, sponsors the two offerings.

Alley said consistency demands the convention choose between alternatives. One would be to retain the offerings as women's projects only. If the convention does not intend to let them remain a women's project, he said:

"Let's make (the special offerings) churchwide offerings if it's to be a churchwide approach." Let it be a direct appeal by the two mission boards to the men of the churches as well as to the women, he added.

He said he was concerned about the

effect of the special offerings on the Cooperative Program.

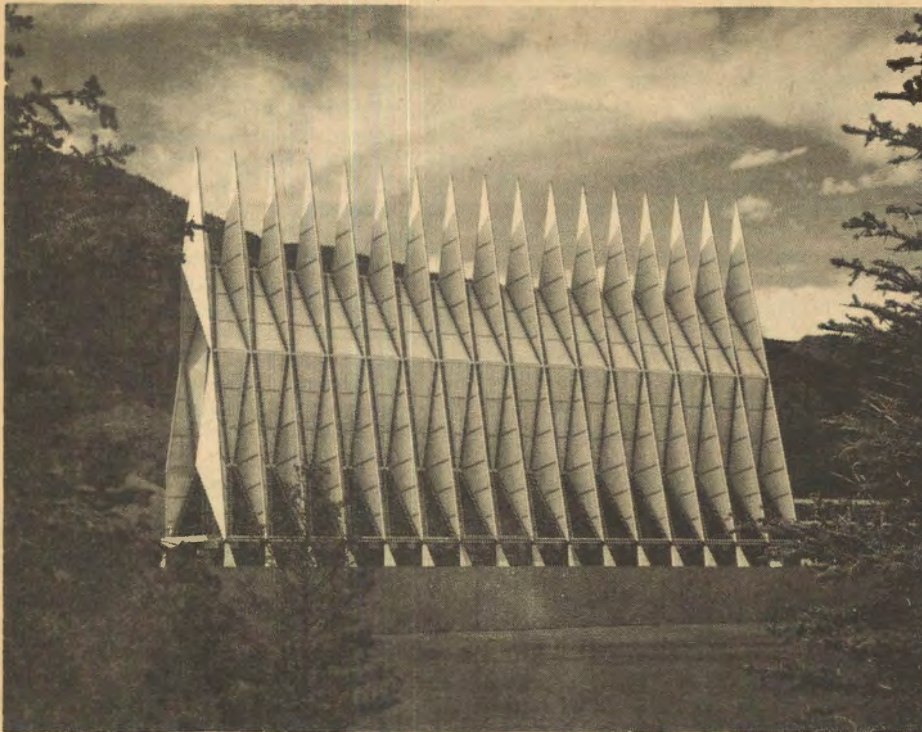
"I think we have an excellent financial plan. I hate to see anything undercut the Cooperative Program," he said.

James F. Cole of Alexandria, La., was elected the vice president of the Southern Baptist Press Association. He edits the *Baptist Message*. Gainer E. Bryan, Jr., of Baltimore, editor of the *Maryland Baptist*, was elected secretary-treasurer. Marse Grant, editor of the *North Carolina Biblical Recorder* and Erwin L. McDonald, editor of *Arkansas Baptist Newsmagazine*, were elected to represent the editors on the Advisory Council of Southern Baptists on Work with Negroes.

The 1964 meeting will be held in Houston Feb. 9-11.



NASHVILLE — "OLD ROCKIN' CHAIR'S GOT ME!" Arkansas executive secretary S. A. Whitlow seems to be saying to W. A. Harrell, secretary of church architecture department of the Sunday School Board. Whitlow is seated in a rocking chair from the porch of Pritchell Hall at Ridgecrest (N.C.) Assembly. Each state convention office will receive one of the chairs from the building which is being replaced for the 1964 assembly season. Harrell, whose department is responsible for construction of assembly buildings, displays another memento of Pritchell Hall — a portion of stair rail — which will be distributed to people who have once slept in that hotel.—BSSB PHOTO



Air Force Academy Cadets worship in this tri-faith chapel. Its 17 spires rise 150 feet, making the chapel the commanding structure of the Academy. Three separate naves seat 1,500 cadets at Protestant, Catholic and Jewish services.—Air Force Photo

Chapel dominates academy campus

TO stand in awe in the chapel of the Air Force Academy, a striking edifice that dominates the academy campus, and to watch 2,500 cadets pass it in review at dusk was a rare experience of mine last week as I visited the United States Air Force Academy at Colorado Springs, Colo.

One of the two Protestant chaplains at the academy is Southern Baptist Chaplain Warren Bedingfield, a Mercer and New Orleans Seminary man who is very popular with the cadets. Another great asset to the Baptist Student Union at the academy is the fact that the only military woman stationed at the academy is a Southern Baptist, Capt. Noamie McCracken. This WAF captain was active in BSU during her college days in New Mexico and Kentucky. She is in charge of all admission records at the academy. To complete the team is Keith Harris, excellent BSU director, jointly employed by the Sunday School Board and the Home Mission Board.

Southern Baptists have 143 cadets at the academy, a percentage of the total cadet enrollment a little above our percentage of the total U.S. population. In addition there are quite a few Southern Baptists on the staff of the academy. Most of our cadets are active in the student program. It was my privilege to be guest at dinner one night in the academy dining hall with Joe Sugg of Hel-

ena. His sister was active in the BSU at Ouachita and his brother Al at the University of Arkansas.

In the space age that is ours, our nation has much at stake in the lives of these cadets. As Churchill said of the RAF, we may well say of our men, "Never have so many depended so much on so few."—Tom J. Logue, Director.

Missions-Evangelism

Hill an asset to missions

ANNOUNCEMENT HAS already been made of the return of R.A. Hill as an employee of the Department of Missions. I rejoice in this renewed relationship with this good man. For eight years he served as an evangelist conducting revivals which established many new churches and missions.

His employment is not an increase in the number of employees serving in the mission work. Sixteen years ago we had five men out in the field besides the chaplains in institutions. When M. E. Wiles retires in April we will have only one "field" man, R.A. Hill. He will be a great asset to our mission work.



DR. CALDWELL

Three associations have had schools of missions during February — Mt. Zion, Delta, and Harmony. It has been my privilege to participate in two of these as a speaker on state missions. The missionaries have been high in their praise of the fine spirit and good attendance in the services. Calvary and Bartholomew Associations will have their schools of missions in March. Others will be held in November.

As superintendent of missions I get many thrills. During February I have presented our state mission work in 10 churches, spoken in two associational meetings, addressed one brotherhood meeting, taught soul-winning in one class period, participated in a five day conference in Mississippi, spoken to Dr. Sutley's class in Ouachita about our mis-

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STATE BROTHERHOOD CONVENTION PROGRAM

of

First Church, North Little Rock

March 4 and 5, 1963

THEME: "FOLLOW ME"

Monday Afternoon Session—(Harry Brewer, Presiding)

Theme: "FOLLOW ME"

Song Service	Bob Hall
Devotion (Hos. 6:1-3; Matt. 4:19)	Bob Hall
Special Music	
Announcements	
Happy Helps	Robert Moore
CONGREGATIONAL SEMINAR: "Highlights and Sidelights of Stewardship"	
Convenor	Garrett Graham
Consultants	Harry Brewer, Jim Abel G. A. Stark, Harold Anderson
Song	
Special Music	
MESSAGE: "Footsteps of Jesus"	Marvin Jones
Benediction	

* * * *

Monday Evening Session—(Monroe Drye, Presiding)

Theme: "FOLLOW IN OBEDIENCE"

Song Service	Bob Hall
President's Word	Monroe Drye
Devotion	Dr. James Sawyer
Special Music	
Introduction of Speaker	Harold Anderson
MESSAGE: "A Call From Macedonia"	Horace C. Kennedy
Song	
SEMINAR: "The Priesthood of the Believer"	
Convenor	J. T. Elliff
Consultants	Marvin Jones, Garrett Graham Rivos Dorris
Song	
Business—Election of Officers—Resolutions	
Special Music	
MESSAGE: "Better Than Sacrifice"	Dr. C. Z. Holland
Benediction	

* * * *

Tuesday Morning Session—(Robert Moore, Presiding)

Theme: "FOLLOW IN LOVE"

Song Service	Bob Hall
Devotion (John 21:14-22)	R. L. Vogt
Special Music	
R.A. Emphasis	C. H. Seaton
Brotherhood Emphasis	Nelson Tull
Brotherhood Leadership and Service Training Program	Harry Brewer
Calendar	Robert Moore
SEMINAR: "Christian Witnessing"	
Convenor	Nelson Tull
Consultants	Robert Moore, C. E. Precise Elbert Wilson

Song

Special Music

MESSAGE: "Follow Thou Me"

Horace C. Kennedy

Adjournment

sion program and conferred with several committees. It has been a busy month, but most interesting.

Next week we will present a brief report of the Nation-wide Associational Missionaries' meeting in Mississippi.—C. W. Caldwell, Superintendent of Missions-Evangelism—

Church Music

Church bulletins

EVERY week we receive church bulletins from churches across the convention. Recently one bulletin particularly caught my fancy because of the use of so many hymns in the morning and evening services of worship. For some time there has been a concern because so many churches are using fewer and fewer hymns in the services of worship, and of course, as a consequence our people are not singing as well as previously.



MR. McCLARD

In a series of three articles, I would like to share with you the philosophy of a pastor and a minister of music, and a sample evening worship service from the Alberta Baptist Church, Tuscaloosa, Alabama. We begin by enclosing the order of service for the evening:

- Organ Prelude—Mrs. Bill Lee
- Hymn No. 119: "Will Jesus Find Us Watching?"—Doane
- Prayertime
- Greeting of Guests—John Christy
- Hymn of the Month, No. 6: "Praise to the Lord, the Almighty"
- Hymn No. 284: "We'll Work Till Jesus Comes"—Miller
- Hymn No. 400: "Something For Thee"—Lowry
- Offertory (Solo) "The Voice of One Crying in the Wilderness"—John Christy
- Hymn No. 127: "I Know That My Redeemer Liveth"—Fillmore
- Hymn No. 120: "It May Be At Morn"—McGranahan
- Reading of the Scripture—Dr. J. B. Maxwell
- Choral Worship: "What If It Were Today?"—Church Choir
- Message: "The Second Coming of Christ"—Dr. J. B. Maxwell
- Hymn of Decision No. 234: "O Why Not Tonight?"—Bushey
- Benediction—Dr. J. B. Maxwell
- Choral Response: "The Lord Bless You and Keep You"—Church Choir
- Piano Postlude—Mrs. Warren Finney
- LeRoy McClard, Secretary

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What's new in Training Union?

THIS IS the seventh in a series of articles on What's New in Training Union. The April unit on the Southern Baptist Convention is new.



MR. DAVIS

One million additional adults should study this special unit! The programs for April 7, 14, 21, 28 are as follows: The Theological Concepts Involved, The Meaning of Autonomy, The Convention's Work, and Current Issues.

May we offer these suggestions?

1. Order many more copies of Baptist Adult and Baptist Young Adult quarterlies than usual.
2. Make definite plans for every program committee (president and group captains) of every adult union to meet some time during March. If you have a regular planning meeting, this should

Needed: Names, ages, address of 35 additional Intermediates to go on program of State Training Union Youth Convention, 1st, Little Rock, April 12, 1963.

be held at that meeting. At the program planning meeting, decide which plan will be used in presenting each program during April, and plan each program in detail.

3. Promote attendance in the adult unions in a definite way. Go after prospects—for the study of the special unit, not to join the adult union. Of course, near the close of the unit, begin promoting the May unit: Solving Family Difficulties.

4. Use posters and other means of promoting each program of the unit during the adult department meetings of the Sunday School.—Ralph W. Davis, Secretary

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Sunday School witnessing

LAST week I talked about the cultivative commitment witnessing program and gave a record of the results of this program in First Church, McGehee, Rev. Mason Craig pastor.



MR. REED

This week I call your attention to the newest thing in our evangelism program. It is "Sunday School association witnessing campaign."

Dr. A. V. Washburn says, "Sunday School can and does supply a church a fertile field and an effective force for evangelism."

Dr. J. M. Barnett said, "Sunday School is a field and force for evangelism." Records show that the more people we have enrolled in Sunday School per church member the lower the ratio of baptisms to church membership is. A program of witnessing to those enrolled in Sunday School has been developed. It is the Sunday School witnessing campaign. Dr. C. E. Autrey, director of the division of evangelism of the Home Mission Board states, "The Sunday School witnessing campaign meets two vital needs. It provides the essential inward reach and it leads the teachers and officers of the Sunday School to witness." The heart and core of the program are the analysis and assignment meetings. The Sunday School forces meet and pray about the lost people enrolled in their classes. The Sunday School workers are given scriptural verses to be used in witnessing.

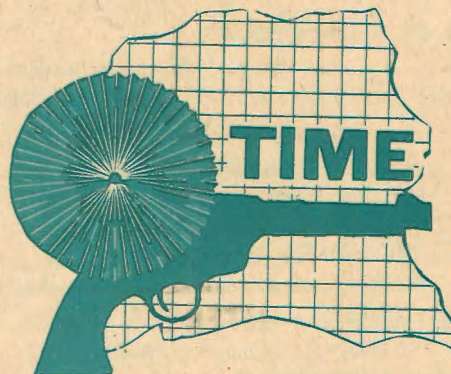
Then they decide on the person that is to actually try to win certain lost ones to Christ.

We need to pray for a revival of concern and compassion for lost souls. If our present teachers and officers can be come burdened for the lost pupils in their classes we can change our baptismal records. We shall be able to win many more people to the Lord, than we are now doing. Every Christian should feel that he should be a witness to the lost.

Arkansas has had 28 men in our training sessions to learn how to put on these association Sunday School witnessing campaigns. For information on this program and these men, please contact Lawson Hatfield, Sunday School secretary, or myself and we will send you a pamphlet on the matter.—How long since you have won a soul?—Jesse S. Reed, Director of Evangelism



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Intention to . . .

MAKE THAT WILL you've been putting off for 20 years !!!

Your family deserves the right sort of protection right now—the sort of protection only your Will can give. As circumstances change, the Will can be changed—but, you need a Will right now.

Making a Will that protects your family is simply "going the first mile."

A dedicated Christian who includes God's Kingdom in his Will is "going the second mile."

Talk to your Pastor or your Attorney—they will probably advise you to see or write the Arkansas Baptist Foundation.

Ed. F. McDonald, Jr., Secretary
401 West Capitol Ave.
Little Rock, Ark.

Cutting a figure at religion

By V. WAYNE BARTON

Worship Sourcebook for Youth, by Helen F. Couch and Sam S. Barefield, Abingdon, 1962, \$4.50

More than a mere book of planned worship programs, this is a book of many ideas—some short, others long; some little, others big; some barely mentioned, others worked out in detail. Each of the ideas is included to help planners of worship services to guide their groups in ways of worship that will lead to a growing faith in Christ. There are two main sections: Worship for Group Activities, and Worship for Special Occasions and Holidays.

The Long Shadow of Little Rock, by Daisy Bates, with foreword by Eleanor Roosevelt, McKay, 1962, \$4.75

Says Benjamin Fine, education editor of the North American Newspaper Alliance, Inc., and one who covered the Little Rock story for the *New York Times*: ". . . Every American man, woman, and child should read this book. Through it all shines Daisy Bates' belief in democracy and justice for all Americans, regardless of race, creed or color. The story grips you from the very first page, from the lynching of Daisy's mother by three white hoodlums, to the last sentence, asking boldly, 'How long, how long?'"

Here is the tragic story of what happened to whites and Negroes alike when hate displaced tolerance, and many of Little Rock and Arkansas' highly respected citizens either took part in the hate battles or kept a strange silence in the midst of mental and physical abuse.

Journeys after St. Paul, by William R. Cannon, Macmillan, 1963, \$4.95

Here is a fascinating book, particularly for any who have been to, or hope some day to visit, the Bible Lands. The author, dean of Candler School of Theology, Emory University, gives an on-the-spot description of the lands where the Apostle Paul lived and worked 2,000 years ago. The reader is taken to every place mentioned in the New Testament that is connected in any way with Paul—the trails he followed, the ruins of the buildings Paul visited, and scenes and people such as Paul saw in his travels. The account combines historical, Biblical, and classical elements.

Sermons to Intellectuals from Three Continents, edited by Franklin H. Littell, Macmillan, 1963, \$3.95

The sermons here presented are by Bible scholars from three continents. Much that is found here will not be accepted by the average Baptist or Protestant, but the writers are men who have risen to leadership "during the wrenching transitions of church and world that have taken place during the last score of years."

MOTIVE is of maximum importance in determining the validity of religious practice. This does not mean that a good motive makes a bad practice into a good one. But it does mean that it is bad to do good when the motive is wrong: the result is nothing short of sacrilege.

Jesus elaborated this principle in the sermon on the mount by reference to three practices that were current in his day. These three were giving to the poor, fasting, and prayer. In connection with each, Jesus pointed out that such pious practices should not be pursued ostentatiously. That is to say, people should not practice religion for a show.

In the course of these considerations, Jesus made a play on words that is quite striking. However, the play on words is obscured in the usual translation: "For they disfigure their faces, that they may appear unto men to fast" (Mat-

thew 6:16). The play on words is best expressed in a paraphrase rather than a literal translation: "They *disfigure* their faces in order that they may *cut a figure* before men while fasting."

How about that? Jesus, of course, was talking about people smearing ashes on their faces in order to appear "ashen" with hunger because of devoted fasting. They were motivated by a desire for praise. They were "playing to the galleries."

But, you see, the point is that their motive—not their practice—was wrong. They forsook their integrity in order to hear the amen of applause. How much of our modern preaching and practice do you suppose is motivated by this same preoccupation with popularity at the expense of conviction and integrity? An honest answer to this question might well be embarrassing to us all.

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COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the book, "Sir, I Have A Problem," at your Baptist Book Store.)

'Senior citizens'

QUESTION: It seems a shame to me the way older people are treated these days. We speak of them as senior citizens and call their age "later maturity," but send them to old folks homes or let them rot in apartments alone. What has happened to Christian charity? Older people don't want to sit around and twiddle their thumbs. They want friends and relatives and something to do.



DR. HUDSON

ANSWER: You are right in a way. There are an increasing number of older people in our culture. We need to examine our Christian outlook on this problem.

First we must remember that even senile people are still persons to be valued, respected, loved, talked to and provided for.

Second, our society, especially the church, ought to help these people to find something meaningful to do — work, play, serve, and whatever will make them feel significant.

Third, we need to take time to be with these people. Many of them do not have children who will care for them, for one reason or another. The church can be a family to them.

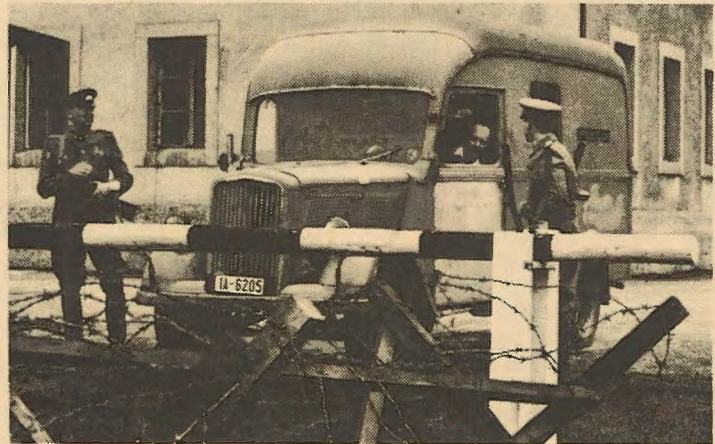
Then, also, these older people have some responsibility. Many of them talk only of the past, gripe about changes that are taking place, and grudgingly give of themselves.

Let's get busy and attack this problem.

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

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BROKEN TOYS

BY GRAYCE KROGH BOLLER



LARRY looked at Chuck with a frown. His playmate looked at him with pleading in his eyes.

"Please, may I, Larry?" asked Chuck. "May I have your wagon just for this afternoon? I'll take good care of it. I promise."

"Like all the other times," Larry growled. "You promised to take care of my book. Then you tore it. You did the same thing with my puzzle and lost some of the pieces."

"My baby sister got hold of the book and tore it," Chuck explained for the tenth time. "I'm sorry about the puzzle, too. It upset when Spot jumped on my lap."

"There have been other times, other things," Larry reminded.

"You aren't very forgiving," Chuck turned away sadly.

"Well, you wouldn't be either if they were your things," Larry retorted sharply. "Take the wagon, but if anything happens this time, I'm not going to be friends anymore."

"Thank you, Larry," Chuck beamed as he skipped away pulling the red wagon behind him.

Just before supper he brought it back. He was no longer skipping. He was dragging the wagon as if he did not want to bring it back.

"What happened to it?" Larry ran to meet him. "Chuck, how did that big scratch get across it? Why, my daddy just painted that for me last week. Now you've ruined it."

"Billy ran into it," Chuck blinked back

tears. "I really tried to take good care of it, Larry."

Larry grabbed the wagon handle out of Chuck's hand. He gave the other boy a little push. He did not speak to Chuck at all. He just looked angry. Chuck looked unhappy. Then he sighed and walked slowly toward home.

That night snow fell. Larry was happy to see it when he got up the next morning. He did not have a sled, but he knew Sammy would lend him his. This was the day Sammy always spent with his grandma. He would not be using the sled.

"Sure, you may borrow it," Sammy nodded when Larry went to ask, "but take good care of it, Larry. I don't want anything to happen to it."

"I know," Larry said, thinking of Chuck.

Larry had fun on the hill. He rode down, waving to all the other boys and girls. He gave rides to some of those who did not have sleds.

I'll take one more ride before I have to go home to lunch, he thought.

With a run and a slide, he flopped on Sammy's sled and was off down the hill.

Billy and Joe had their older brother's big sled out. They had piled it full of laughing, shouting boys and girls. They were showing off, too, pretending to run into other sleds and then turning away at the last minute.

When they tried to frighten Larry that way, something happened to their steering gear. The big sled did not turn away. It ran into Sammy's sled. Larry saw

Coins of Bible Lands

By THELMA C. CARTER

WE are told that the first coins of Bible lands were made in Lydia seven hundred years before Jesus was born. Money mentioned in the Bible before this time consisted of metals, mostly silver, in the form of silver bars and rods. This silver money was weighed and used in exchange.

The best-known piece of money in Bible times was the shekel. The term also indicates a unit of weight. The coin had this same weight.

Some of the most beautiful coins ever made have been found in Greece. On these coins were engraved the olive wreath, the poppyhead, birds, and flowers. Also engraved on Bible coins were the heads of famous kings, queens, and temples, symbols of victory in wars and of religious holidays.

Many famous cities had their own particular coins. Tyre and Damascus were among those which had victory designs on coins. Many showed the heads of kings who came into power when victories were won.

PICK OUT QUIZ

By ENOLA CHAMBERLIN

CAN you pick out one letter from each capitalized word to spell the name of a great man? The letters are in succession. That is, the first letter is in the first word, the second in the second. "First in WAR, first in PEACE,

FIRST in the HEARTS of his countrymen."

As TIME goes on, we come to know More of him than we did WHEN He GAVE himself that our COUNTRY stay

Independent and COME to be The LAND of freedom it is today.

Answer
Washington

them coming. He slid off into a pile of snow, but Sammy's sled went right on into a tree, smash!

Larry stared at it. Billy and Joe had gone on down through a space between the trees. They did not know or care that Sammy's sled was broken.

When Larry went to Sammy's house that night to tell him about the sled, Sammy was kind and understanding and forgiving.

"You couldn't help it, Larry," he said. "I'm sorry it happened, but I'm glad you were not hurt."

"Thank you for being so forgiving," Larry told him unhappily. "I know how Chuck must have felt when I was so mean. I must hurry to make up with him. If you had been cross, I would feel very unhappy. After this, I will be forgiving. Accidents do happen. We can't always help it. I know that now."

Work and Worship

BY EUGENE RYAN

Pastor, Lonoke Church

March 3, 1963

Mark 9:2-8, 35-41

CHRISTIAN work cannot be successfully accomplished apart from the power derived by worship; true worship motivates us in the direction of work. The mature Christian life will include both. This double truth is marvelously illustrated in this lesson. Jesus took Peter, James and John into a mountain. While there they witnessed something which has never been experienced by anyone else. It is called the transfiguration. Our word, metamorphosis, is derived from the Greek word and means "change of form."



MR. RYAN

The disciples could not understand fully so glorious a spectacle. Neither can we, but there are several truths to be gleaned from this and related experiences.

I. Preparation for Worship

This incident occurred about a week after Peter's monumental confession of faith. Before the great confession Jesus said almost nothing about his death; from this point on he makes much of it. Because of their previous association with Jesus these three disciples seemed prepared to receive the transfiguration experience; the others were not.

True worship requires personal preparation. Many people attend services, but do not really worship. Not only must building, equipment, order of service be in readiness, but our hearts must be receptive. We often come from a worldly atmosphere; our minds are clogged with business affairs, personal problems, influence of the T.V. set or a host of pleasurable pursuits. All of these must be surmounted if we are to benefit the most from the act of worship.

The Bible does not attempt to explain the transfiguration experience; but it does indicate that Jesus had an unusual appearance. His face and clothing shone brilliantly. Mark says "they glistened," the word so translated occurs only here in the New Testament.

II. Benefits of worship

Several observations may be made about this experience.

1. It was one of Joy. Peter was so beside himself that he wanted to stay. At least he was a bit unselfish in his selfishness; he was willing to sleep out in the open! He is not the only one, before or since, to major on the good feeling accompanying worship. Many people intensely enjoy a revival meeting or a sermon, but are never moved to do anything positive about it. Peter was satisfied and did not want to be disturbed by the thought of Christ's imminent death.

2. It was one of fellowship — with Jesus and Moses and Elijah. The three disciples could have found many opportunities later to talk of this experience in the presence of the other disciples, and to gloat over the privilege of this special fellowship. An air of superiority is not unknown even today among some who would not let us forget that they have had a special sort of fellowship with God. But fellowship with God is worth little that does not issue in fellowship with fellowman.

3. It was one of vision. They witnessed the unusual. It was glorious! To receive Christ as Saviour is to see Him in a way not possible before. But we cannot afford to keep this vision of Him locked up in our hearts; we are compelled to publish and share it.

4. It was one of power. These disciples must have felt strange indeed. But Jesus did not take them there just to overwhelm them with a demonstration of the supernatural. Luke states Jesus' reason for going there: "He went up into the mountain to pray." (Luke 9:28). He was transfigured while he prayed. And in the experience he received power. Jesus had told his disciples that they could have this power. But God does not give his power promiscuously or indiscriminately. The power of the Holy Spirit is not given, as some suppose, just to make us feel good or to give us an advantage over another, but that we may have victory over temptation and boldness in witnessing. He wants us to have power for Christian living.

III. Work to do

Jesus could not remain on the mountain. There was the call of the valley. What a true picture of genuine worship and its fruit. Jesus stayed in the mountain long enough to receive power for

the task. The trouble with many of us is that we are so everlastingly flitting here and there working that we do not take the time to listen to God or receive his power. Thus our failures. Thomas Chalmers said, "Preachers fail, not because they do not preach or visit or study, but because they do not pray. They try to do in their own strength what no man can do unless God be with him." We must spend time in the private place before we stand in the public place.

But what a tragedy if week after week we are inspired and empowered through worship and yet never work at the task of proclaiming the gospel.

1. The great contrast.

It is obvious — the contrast between Jesus who had been on the mountain with the Father and the remaining disciples who flounder and fume and fail in their valley of impotence and despair. A man had brought his son to them to heal. In the midst of their failure Jesus appears. (He always comes just when life looks so desperately hopeless.) Quickly, Jesus heals the boy. The disciples were amazed, even angered. "Why?" they asked, "Could we not do it?" On occasion they had done things just as amazing; but they could not now! Jesus' impatience reveals that he expected them to be able to do it. The lesson is plain: you cannot live today on yesterday's religion, or work in the power of an antiquated experience. Our relationship with the Lord must be new and fresh each day.

2. Christ's concept of greatness.

The disciples had argued about what constituted greatness. Jesus did not use the standards of the world. He indicated that spiritual greatness involves a willingness to serve at the most menial task in an inconspicuous place without earthly recognition.

3. Service with a smile.

John and some other disciples reported to Jesus that they had rebuked a man who was casting out devils in the name of Jesus. This focuses attention on one of the most prevalent problems among Christian workers: that of jealousy, whether in a church or denomination or among denominations. It does not matter who does the work as long as others are served and Christ is honored.

POINTS TO PONDER

We must not be too busy to spend time alone with God.

We need the balance of worship and work as in Jesus' life.

Power of the mountain-top will help us through the valleys.

The message is more important than the messenger.

Attendance Report

February 17, 1963

Church	Sunday School	Training Union	Additions
Alma, Kibler	124	64	
Alpena, First	69	38	
Osage Mission	28	14	
Berryville, Freeman Hts.	169	78	
Blytheville, Gosnell	287	105	2
Camden			
Buena Vista	42	41	
Cullendale	450	222	
Crossett, First	509	176	
Dumas, First	326	89	
El Dorado			
East Main	262	117	2
First	791	211	2
Northside Chapel	37	31	
Ft. Smith			
Calvary	402	139	4
First	990	318	3
Missions	494	194	
Grand Ave.	696	303	6
Towson Ave.	206	83	
Gentry, First	209	101	
Green Forest, First	108	35	
Rudd Mission	43		
Harrison, Eagle Hts.	274	101	1
Heber Springs, First	203	87	
Huntsville, First	92	34	
Kingston	18	14	
Combs	19	15	
Jacksonville			
Berea	121	61	
First	629	224	8
Jonesboro, Central	478	220	2
Lavaca, First	223	171	2
Little Rock			
First	1030	439	
White Rock	36	12	
Immanuel	1295	477	5
Forest Tower	37	23	
Kerr	47	30	
Rosedale	256	120	
McGehee, First	395	158	1
Chapel	50	37	
Marked Tree, First	179	50	1
Mountain Home, First	231	136	1
North Little Rock			
Baring Cross	738	220	2
Southside Mission	45	31	
Camp Robinson	68	47	
Calvary	446	128	
Highway	191	77	
Levy	538	192	
Park Hill	832	240	1
Sylvan Hills	280	116	
Piggott, First	321	147	1
Russellville			
Carden Bottoms	24	7	
Fair Park	44	40	
Mt. George Mission	27		
Moreland, First	18	22	
Smackover, First	304	126	
Mission	19	11	
Springdale, First	481	167	
Van Buren, First	430	160	
Vandervoort,	59	46	2



"Wasn't your sermon a bit strong, Reverend? Inviting SINNERS into OUR nice congregation!"

FEBRUARY 28, 1963

A Smile or Two Baptists and gowns

RECENTLY I had a part on the mid-afternoon program of an inter-denominational, interracial worship service in one of the Little Rock churches. As those of us on the program met in the pastor's study, a Presbyterian and an Episcopalian got to discussing a dilemma they had faced in getting ready to take part in the service. They had not known what to do about their clerical gowns, and one had brought his and the other had left his behind.

"The only concern we Baptists have," I told them, "is that this service end before we need our gowns."—Erwin L. McDonald

Saved from disaster

SON: "Daddy, why is a man only allowed to have one wife?"

Father: "Son, when you grow older you will understand that the law protects those who are unable to protect themselves."

Gone for good

A WOMAN was bemoaning the fact that her husband had left her for the sixth time.

"Never mind," consoled her neighbor, "he'll be back."

"No he won't," sobbed the wife. "This time he's taken his golf clubs."

Too friendly service

"CONDUCTOR! Help me off the train."

"Sure,"

"You see, I'm stout and I have to get off the train backwards; the porter thinks I'm getting on and gives me a shove on again. I'm five stations past my destination now."

Biggest dependent

"When making out your income tax report, be sure you don't overlook your most expensive dependent: the government."—S. E. Mekeel, Ovid (N.Y.) Gazette and Independent.

The voice of experience

A FATHER, buying a doll for his daughter's birthday, was told by the saleslady, "Here's a lovely doll—you lay her down and she closes her eyes, just like a real little girl."

"I guess," said the father sadly, "you've never had a real little girl."

Hopeful

THE professor of English was trying to drum into his class the importance of a large vocabulary. "I assure you," he said, "if you repeat the word 10 or 12 times, it will be yours forever."

In the back of the room a cute coed took a deep breath, closed her eyes and whispered, "Robert, Robert, Robert."

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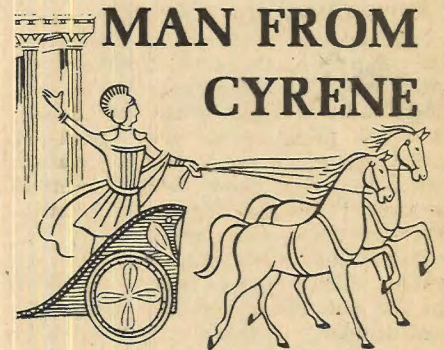
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Promised more liberty in Spain

WASHINGTON (BP) — The prospect of a new law granting increased liberty “may bring in a new day for Baptists and other evangelicals in Spain,” in the opinion of Joseph Nordenhaug, general secretary of the Baptist World Alliance.

“It would be a big step forward,” Nordenhaug said when Alonso Alvarez de Toledo, secretary of the Spanish Embassy in Washington called his attention to the proposed legislation.

Nordenhaug and the Alliance’s European secretary, Erik Ruden, have for several years maintained contact with Spanish officials in Washington and Madrid, seeking increased religious freedom for non-Catholics in Spain.

“Though the new law will still not permit full evangelistic activity by non-Catholics,” the Baptist leader said, “it will bring about an easing of previous restrictions on the rights of non-Catholic citizens in Spain.” The right to “proselytize” will still be denied non-Catholic groups.

Nordenhaug mentioned particularly that Baptist young people in the past have been subject to long delays in getting married while they waited for “clearance” from a Catholic bishop. Protestants have been denied public funeral processions or burials in Catholic cemeteries.

No outward sign has been allowed to indicate a Protestant church. The present law provides: “No external ceremonies or manifestations other than those of the Catholic religion are permitted.”

Two Baptist meeting houses, the Second Baptist Church in Madrid and the Baptist Chapel at Elche, are closed because of alleged violations of these restrictions, Nordenhaug said.

The new law, which has been proposed by Foreign Minister Fernando Maria Castiella y Maiz, will grant Protestant churches recognition as religious groups. They previously have been forced to operate as “foreign commercial enterprises.”

It is also proposed that Protestant churches will be allowed to run their own schools and seminaries, print and distribute their own translations of the

Bible, and operate hospitals and cemeteries. Non-Catholics also would be permitted to hold public office.

Nordenhaug said that Ruden, who has worked in close touch with both Spanish evangelicals and government authorities, reports “a gradual change in the attitude” toward evangelical churches during the past several months.

Non-Catholic churches in Spain list a membership of 31,000, of whom 3,400 are Baptists. The population of Spain is 30 million.

Tax reform attacked

NEW YORK (EP)—Lt. Gov. Malcolm A. Wilson of New York has assailed President Kennedy’s new income tax reforms here as “devastating” in their effect on voluntary giving to churches, schools, hospitals and philanthropic institutions.

He told more than 1,000 Roman Catholic school teachers at the 1963 Teachers’ Institute of the Archdiocese of New York that the proposal by which the taxpayer may deduct for charitable purposes only the excess over 5 percent of his adjusted gross income was a measure which places “a penalty and restraint upon the wholesome practice of charity.”

He called for a “greater public awareness” of the tax provision and urged teachers to spur “a fuller expression of opinion” to members of Congress on the issue.

Mr. Kennedy’s proposal to establish the 5 percent floor on itemized deductions to non-profit groups, Mr. Wilson said, had been “little noted” since it was proposed.

If put into law, Mr. Wilson charged, it would “be devastating in its effect not alone on schools in the non-public sector . . . but indeed on every worthwhile activity which depends for its support on voluntary contributions.”

Under its provisions, he said, every taxpayer who itemizes his deductions “must hereafter pay a tax at the highest rate to which his income is subjected.” This would mean, Mr. Wilson added, from 18½ percent to 84½ per cent tax on the total of those contributions and other deductions up to 5 percent of his adjusted gross income “if President Kennedy’s will is done.”

The official declared that “reform” was “a singularly inappropriate word” to apply to the proposal.

In the world of religion

.....A. Dudley Ward, a Methodist agency executive since 1953, has been named general secretary of the Methodist Board of Christian Social Concerns, effective July 31. He will succeed Caradine R. Hooton, who will retire on that date.

.....Light for the Lost funds are being used for the printing of the Gospel of John in the Fijian language. It is believed that this is the first time any Gospel portions have been printed in this language. Light for the Lost is the missionary arm of the national Men’s Fellowship department of the Assemblies of God. Gospel portions and evangelistic literature are provided for distribution programs in seventy-three nations of the world.

.....A great missionary opportunity for Christian witnesses in college towns lies in the large numbers of foreign students attending American colleges and universities. For instance, the Republic of China Embassy in Washington has announced that a total of 7,317 Chinese students are enrolled in American schools for the 1962-63 academic year. They are found in every state in the Union except Alaska, and in the District of Columbia also.—The Survey Bulletin

call to ministry changes occupations

LOUISVILLE (BP)—If you judge by their former jobs, God’s call to the ministry is no respecter of occupations.

Students entering Southern Seminary here for the first time this semester attest to that.

One student qualifies for future membership in the Southern Baptist Flying Parsons organization, even before beginning his seminary study. He’s Cecil G. Thrasher Jr., a native of Moulton, Ala. He spent the past nine years as a pilot in the military.

Another new student, Robert J. Cook, Gibsonton, Fla., might find his experience as a funeral director’s assistant helpful to him in the pastorate.

Other professions from which the student preachers have come include those of bookkeeper, medical laboratory technician, auto mechanic, teacher of vocational agriculture, statistician, electrician, welder and banker.

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