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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

AUGUST 1, 1963

Historico-critical approach, page 8

personally speaking

More about women

NOTHING thrills me quite so much as slaving for half a hot summer day in our yard, mowing grass, watering and fertilizing the lawn, pruning the hedge, etc. It is not that I get such a kick out of these chores, as such, but for me to do these things makes such a difference in the general attitude of the Little Wife.



ERWIN L.

a feller lived on the farm and had an upper and a lower Forty to flee to.

One thing that makes women so interesting is that however much a feller may learn about them, there's always a lot more to be learnt.

Most fellers come to the marriage altar pretty damp behind the ears. About all a groom can know about women is what he has learned from his mama, his sisters, a few aunts, and maybe a grandma or two.

And yet, it's a lot easier to speak *about* women with authority than to speak *to* them that way.

How well a feller gets along with his wife depends a lot on how spoiled she was to start with. Keith Jennison says, "Us country women make good wives. No matter what happens, we've seen worse."

Not every one finds the same admirable traits in women. Samuel Johnson said he was very fond of the company of ladies, adding, "I like their beauty, I like their delicacy, I like their vivacity, and I like their silence." Yes, that's what he said—silence!

George Meredith was a reckless sort of feller. He said, "I expect that woman will be the last thing civilized by man."

Hedy Lamarr has revealed some of her secret wiles: "Any girl can be glamorous. All you have to do is stand still and look stupid."

And Clyde Melton Jr. avers that most women keep secrets as well as men. "It just takes more women."

That's all for now, folks. Friend Wife has just asked me when I'm going to finish mowing the back yard. These women are so thoughtful!

Erwin L. McDonald

IN THIS ISSUE:

SINCE the Kansas City Convention, at least two erroneous notions have been entertained about the historico-critical approach to the study of the Scriptures, says Rev. James C. McKinney, pastor of Memorial Church, Hackett, in an article beginning on page 8. He calls for a further consideration.

AMONG the three and one-half million people in Hong Kong are 16,000 Chinese Baptists who are "on the move for the Lord Jesus Christ," reports William Echols, Arkansan who is working in this British colony as a BSU summer missionary. Read his report, on page 7.

SOME of the reasoning of the opposition to the recent ruling of the Supreme Court against compulsory reading of the Bible and prayer in the public schools is misleading, says Editor McDonald, in a rebuttal on page 3.

ONE of Southern Baptists best-loved seminary professors, Dr. T. B. Maston, who recently retired from the faculty at Southwestern Seminary, Ft. Worth, is the subject of a feature by Don McGregor, associate editor of *Baptist Standard*, on page 6.

Arkansas Baptist
newsmagazine

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Bulletin; DP Daily Press; EP Evangelical Press.

Supreme Court ruling

TAKING issue with the U.S. Supreme Court's ruling against compulsory Bible reading and prayer in public schools, E. T. Burgess, in his "Prophetic Omens," in the July 17 issue of *Baptist Trumpet*, official organ of Arkansas Missionary Baptist Association, concludes:

"It is illegal to read the Bible in the public schools of Illinois now, but a state law requires the state to provide a Bible for every convict. Don't worry, children—if you can't read the Bible in school, you'll be able to read it when you get to prison."

You are funny, Brother Burgess, but not a little misleading.

In the first place, there is nothing to keep children in Illinois or anywhere else in the U.S.A. in the public schools from taking their Bibles right along with them and reading them along with everything else they read. The only restriction from the Supreme Court is on *required* Bible reading and *required* prayer, in *public* schools.

And you push your analogy a bit far when you equate the operation of a state prison system with the operation of a state public school system. Rights and privileges that can be claimed under the Constitution for prisoners are hardly in the same category as those for pupils of the public schools.

Finally, the legal provision that a Bible must be given to every prison inmate is still a long way from requiring the prisoners to listen to the reading of the Scriptures and to join in public prayer.
—ELM

Facing some facts

HOPE of solving the race problem depends more upon Christian brotherhood than upon federal legislation, Arkansan Brooks Hays, special assistant to the President of the United States, told

Southern Baptist missionary appointees at the monthly meeting of the Foreign Mission Board in Richmond, July 18.

"If all the requests for legislation were embodied into federal statute, there would still remain this monumental job at home on the local level—that of getting men and women with Christian viewpoint on both sides of the race line, through the processes of conciliation and brotherly love and Christian service, to confront this great problem and to see that our Negro people feel at home, that they are wanted, that they are a part of our society, that they are on an equality with us," Mr. Hays said. "This is the challenge that we've got to continue to carry to our churches," he continued. "The task of the missionary abroad is made easier if we meet our task here at home a little more adventurously."

Reporting on a three-week trip he and Mrs. Hays made to West Africa recently, Mr. Hays said:

"We were received graciously in First Baptist Church, Lagos, Nigeria, and ushered to a front seat. You can imagine how we felt to read the next morning in African papers that Negroes had been turned away from white churches in some of our Southern cities."

These observations of one of Southern Baptists' and one of our nation's great leaders cannot be shrugged off as "politics." Mr. Hays lost his place in Congress for holding such convictions and he is not up for election to any office. He is joining the battle where it must be fought—in the arena of morality and religion.—ELM

'Real live missionary'

WRITING in BAPTIST MESSAGE, Louisiana Baptist weekly magazine, Pat H. Carter, Southern Baptist missionary of Torreón, Coah., Mex., deplores the sort of introduction missionaries frequently receive.

For reasons he makes clear, he does not like to hear the words: "We have with us today a real live missionary!"

He describes his reaction as something similar to what it might be if the one making the introduction were saying instead: "We have with us today a real live Purple People-Eater!"

"Few Baptists nowadays have the idea that missionaries live in thatched huts and cook over camp fires, but the subtle impression persists that a missionary is not exactly normal: The fact that he works in a foreign country means that he's more dedicated than the pastor of the home church—a

dreamer—a saint-in-the-making." But, declares Brother Carter, "It just isn't so!"

He continues: "A change of geography does not automatically convert a Joe Blow into a David Livingstone."

With the setting down of his plane in a foreign land, the missionary, as much as he may have been infatuated with the romantic image of foreign missions, suddenly realizes coming to the foreign mission field has not changed him one iota! Says Missionary Carter:

"He could still preach sermons that put people to sleep.

"He was no more loving, or kind, or zealous for souls than he had been back in the states.

"He could still be an insufferable tyrant at home.

"Discouragement' knocked at his door just as often.

"The temptations he thought he had left behind forever still crouched at his door. They had simply changed form.

"So he found himself praying about the same personal weaknesses over which he had prayed in the pastorate—and he found it just as hard to live a life of prayer as it had been at home."

So there are no "gates of splendor" which come with your plane ticket. The way to greatness as a Christian is more than mere geography or taking a public stand. And you are not likely to be any greater in the Kingdom of God on the opposite side of the earth than you are before you start the journey. Thanks, Brother Carter, for helping us to see this more vividly.—ELM

LETTERS TO THE EDITOR

the people SPEAK

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

'The Death of God'

THE sermon in the July 18 issue of the Arkansas Baptist by Reverend Wayne Dehoney is inaccurate, contradictory, ambiguous and at considerable variance with several known facts about the present day United States Supreme Court.

It may very well be that Chief Justice Warren reads the scriptures each night before retiring and upon arising each morning. Assuming that he does, surely Mr. Warren has read the passage where Christ said in effect, "He, who is not with me, is against me."

The Communists are admittedly the avowed enemies of Christ. They tell us in plain unadulterated language that they will stomp out the last vestige of Christianity once and for all. Just a short time ago Premier Khrushchev stated, "we continue to make war on religions; we do not distinguish between good and bad religions. They are all bad as far as we are concerned."

For a man who allegedly reads the Bible so much of the time Chief Justice Warren appears abysmally ignorant concerning the communist conspiracy. It is a tragic irony of our time that he consistently finds himself in defense of the communists and their position. In a speech delivered to the United States Senate on May 2, 1963, Senator James O. Eastland reviewed the voting record

of the United States Supreme Court. Each justice was given a pro vote if he voted in favor of the position advocated by the communist party and was given a con vote if he voted against the position of the communist party. Out of 65 cases involving communists and the communist party that had reached the Supreme Court during Chief Justice Warren's tenure, he voted favorably for the communist party in 62 of these cases. The conclusion is inescapable: Chief Justice Warren either wittingly or unwittingly is a tool of the communist party.

It is true that certain members of the ABA (American Bar Association) jurists and lawyers have shown respect for the court. It is equally true that a large segment of this same group have shown considerable displeasure at the alarming trends of the present day court.

At a meeting of Chief Justices (state) in Pasadena, California held on August 23, 1958, a resolution was passed 36-8 that was highly critical of the United States Supreme Court. These 36 chief justices stated that the court had failed to exercise proper judicial restraint in the field of legislative matters and had bestowed upon itself the role of policy maker and usurper of the rights of sovereign states.

Furthermore, Senator Eastland, chairman of the Senate Sub Committee on the judiciary stated on July 10, 1958, "Under Chief Justice Warren's regime, the Court has been expanding its usurpation of the legislative field and purporting to make new law of general application which will be favorable to the Communist position not only in the individual cases decided but in innumerable other cases.

"The one area where there seems to be some predictability with respect to the Warren Court's action is where cases involve the interests of the world Communist conspiracy and its arm in this country, the Communist Party, U.S.A.

"When delay is necessary to help the Communist cause, the court delays . . ."

Is it then any small wonder that informed, patriotic, Americans are beginning to call for drastic measures to curb this form of judicial anarchy? The times demand that drastic measures be used. I too believe that Chief Justice Warren should be impeached. I also believe that Justices Black, Douglas and Brennan should be tried. On the Eastland scoreboard their scores were respectively 102-0, 97-3 and 49-2. There is a serious question in my mind about any individual who consistently finds himself on the side of the Communists. These men have failed to keep good faith with the people of the United States and the Constitution they swore to defend against all enemies both domestic and foreign. They are either incompetent or they are traitors to the American people and in either case should be removed from office.

One reason the Supreme Court has fallen into such disrespect is due to the failure of Congress to set certain minimum standards for justices of the court. There are no standards presently and it is used largely by the chief executive as a political payoff.

The recent Supreme Court ruling on prayer has opened a Pandora's Box for all kinds of anti-christian rulings by the Court. It would be the height of folly and shortsightedness to believe that a status quo has now been reached and no further encroachment will be made.

In a matter of time the Court will remove the tax exempt status of churches, church property and church schools. It will be done under a pious platitude that to give exemption amounts to a federal subsidy and therefore violated the principle of separation of church and state.

(Continued on page 22)

Baptist youth hear Malik

Ouachita prospers

OUACHITA Baptist College, which has long played a significant role in Arkansas Education, has caught a vision of an expanded function from its inspired president, Dr. Ralph Phelps. Two announcements within a week suggest that Ouachita may look forward to a period of unusual growth and improvement.

Dr. Phelps announced on Saturday that a bequest, eventually to be worth nearly \$1,000,000, had been left to the College by Mrs. Jane Flippen Perrin of Arabi, La., a niece of the first president of Ouachita. The gift will put Ouachita within arms' length of a three-year goal of increasing the school's endowment by \$1,300,000.

Then, on Tuesday, Dr. Phelps revealed long range plans to elevate the college at Arkadelphia to university status. Dr. Ben Elrod of Pine Bluff was appointed vice president in charge of development and was given the duty of preparing the way for Ouachita to become a university.

Bigness in itself, of course, is no special virtue. But Dr. Phelps has demonstrated that he does not put bigness before quality. He said, in announcing Dr. Elrod's appointment, that university status will be approached cautiously, lest an over-hasty expansion endanger the college's accreditation.

We have every confidence that Ouachita, under the firm guidance of Dr. Phelps, will give increasing attention to scholarship. Dr. Phelps is a man of rare vigor and courage in working for those things that make a college, or a university, a first-rank educa-

BEIRUT, Lebanon (BP)—Charles Malik of Beirut, former General Assembly president of the United Nations, challenged Baptist young people attending an international conference here to face up to the realities of a changing world.

'Concrete City' here

"CHRIST in the Concrete City," by P. W. Turner, will be presented by Hardin-Simmons University Theater Touring Company at Second Church, Little Rock, on Monday, Aug. 5, at 7 p.m. There is no admission charge.

The play, within the limits imposed by a cast of six, attempts to portray the Passion of the Lord Jesus Christ from three points of view.

tional institution. He has been a strong advocate of academic freedom, at a time when that is an immediate and nettlesome issue in many Baptist institutions. A denominational school can render effective service to its parent church group and remain a competent educational institution. But if it becomes a slave to denominational ends, it becomes less than a quality educational institution; it becomes only a place for the teaching of a catechism. Dr. Phelps has shown an admirable determination to see that Baptist schools educate, as well as serve their denomination.

Ouachita's growing prosperity and high hopes should have the good wishes of all of us. Since the Baptists are the largest denominational group in Arkansas, a strong Baptist educational program is of immeasurable value to the state as a whole.—Arkansas Gazette

An Orthodox Christian, Malik emphasized moral and spiritual values in his discussion of scientific, technical and political changes.

And he assured the youth that "however the world changes, Christ is glorified. His Lordship over history and the course of events is made manifest, and his will becomes increasingly clear to those who know him and love him."

He had a word of advice for political leaders of the Western world. Pointing to the rise of 50 countries in Asia and Africa to full nationhood since the Second World War, he declared: "The West can no longer impose its respect; it must earn it. It can no longer simply order; it must seek to persuade."

He deplored "an appalling collapse of morals," and asserted that "materialism and atheism are quite rampant today." But he pointed also to increasing world brotherhood in the resurgent Christian interfaith movement.

He said: "For centuries Christians have been fighting or attacking, or at least undermining or suspecting, one another. The assumption was always that there was something of the devil in the other fellow. There is a different spirit today.

"There is more respect and trust than ever before; there is a genuine desire to come understandingly together and to bear with one another."

The Ouachita Bible Conference

—A report by C. Z. Holland, president of the Arkansas Baptist State Convention—

ONE of the most refreshing experiences for me this year was the Ouachita Bible Conference which I was privileged to attend last week on the campus of Ouachita College.

Dr. Ralph A. Phelps, Jr., president of the college, and Dr. Vester E. Wolber, chairman of the Division of Religion and Philosophy at the college, and their associates are due the gratitude of all for a most inspiring program. All of the speakers were at their best.

Out-of-state speakers included Dr. Wayne Ward, professor of Christian Theology, Southern Seminary; Dr. Herschel H. Hobbs, pastor, First Church, Oklahoma City and immediate past president of the Southern Baptist Convention; and Dr. Kenneth L. Chafin, professor of evangelism, Southwestern Seminary, Ft. Worth, Tex.

Arkansans on the program included Dr. George T. Blackmon, Dr. Carl Goodson, Dr. W. Maurice Hurley, and Drs. Phelps and Wolber, all of the college; and Rev. Doyle B. Bledsoe, pastor of First Church, Stuttgart; Rev. Michael Carozza, pastor of First Church, Nashville; Rev. Curtis H. Downs, pastor, Greenfield Church; Dr. S. W. Eubanks, pastor of Immanuel Church, Ft. Smith; Dr. William T. Flynt, pastor of First Church, Conway; Dr. Andrew M. Hall, pastor, First Church, Fayetteville; Dr. Don B. Harbuck, pastor, First Church, El Dorado; Rev. Merle A. Johnson, Jr., pastor, First

Church, Lake Village; Rev. Carl W. Kluck, pastor, Second Church, Arkadelphia; Rev. Dillard S. Miller, pastor, First Church, Mena; and Dr. Robert L. Smith, pastor, First Church, Pine Bluff.

General theme of the week's study was "The Holy Spirit."

Professors Ward and Chaffin, who attended many of the conference sessions and who served on panels, evaluated the conference as the best they had ever attended. This seemed to be the feeling of everyone.

Dr. Hobbs made a great contribution as he spoke on the Southern Baptist Convention Statement of Faith adopted at the Kansas City meeting last spring.

Dr. Phelps brought the keynote address, giving an incisive report on the deplorable moral conditions in the nation as revealed by the latest crime reports.

This was the seventh straight year the conference has been held, under the joint sponsorship of the college and the state convention. Attendance, as interest, reached a new record, approximately 100 pastors attending from over the state.

Many of us hope that some of the manuscripts of conference addresses can be made available to the editor of the Arkansas Baptist Newsmagazine and that they can be carried in our paper for the benefit of all our people.

Maston, *the teacher*

By Don McGregor
Associate Editor
Baptist Standard



A RUBBER band becomes a classic example when it is used by T. B. Maston in a Christian ethics class at Southwestern Seminary in Fort Worth.

When tension is applied the rubber band will lift an object. When tension is relaxed the upward tug vanishes. If the tension continues to mount, however, the band will stretch to its endurance point and break.

This, says Maston, shows how people can be led by application of tension from where they are toward an ideal and how also there needs to be occasional relief from the tension in order to keep the contact from being broken.

This classically simple illustration was given to a Baptist Standard reporter during a visit with Maston on the day he was honored in chapel at the seminary where he has taught Christian ethics for 41 years. The service was held in his honor following the announcement of his May retirement.

Charles Myers, the first student to receive a doctorate in Christian ethics under Maston's teaching, spoke in chapel that day. Myers is now pastor of First Church McAlester, Okla. A portrait of Maston was unveiled during the service by the artist, Victor Lallier, and by the newest member of the Christian ethics staff at the seminary, Bill Pinson. Seminary President Robert Naylor received the portrait. It will hang in Fleming Library on the seminary campus.

Several former students who received doctorates in Christian ethics under Maston were present. One of them, Foy Valentine, executive secretary of the Southern Baptist Convention Christian Life Commission, taught a combined class made up of two groups of ethics students that day.

Valentine said much progress has been made in the field of Christian ethics since he first sat in class under Maston almost 20 years ago. Most of the credit for the progress goes to men like Maston, he continued.

Doors are open now, Valentine declared, and it is frustrating that they all cannot be entered. He said budget problems and lack of qualified personnel contribute to the inability to take advantage of opportunities. "There also is still some opposition," he added.

"We have acted provincial in the field of Christian social ethics," he charged, "but we are moving away from this erroneous concept."

Maston the teacher appears before a class of some 125 students in a relaxed and friendly atmosphere. With his coat hanging on the back of a chair, he leans on his elbows on the lectern and lectures in a quiet manner for a portion of the class period. Then calling students by their first names, he answers questions that they pose.

In discussion with the Baptist Standard Maston named what he feels are four prominent social problems of the day. They are war and peace, family, race, state matters.

They all must be solved by the same formula, he said. It is a matter of leading people from where they are toward an ideal. To get them to move, tension must be applied to pull them upward; but there must be relief from the tension at intervals in order to maintain contact, he reiterated.

This is basically a biblical approach, Maston emphasized. The Bible points out two areas of relationship—to God and to fellow man. Relationship to God comes first, but not to be denied is the responsibility of relationship to fellow man. This is the pattern set forth in the Ten Commandments.

"We are not perfect," said Maston. "Tension is created when we try to apply ideals of perfection as established by Christ to an evil society and run into resistance from this imperfect society."

A prophetic ministry is needed in the pulpit, the classroom, and even in the pew if progress in right conduct is to be noted, the professor declared. Some amount of tension is necessary if the prophet is really doing the job as it should be done. "When the rubber band is slack it is not lifting," he reminded.

This tension must be evident to some degree in individual lives (pew tension) as individuals seek to improve their own lives, he added. "The child of God can have tension drawing him toward the ideal and still have the peace that

'passeth understanding,'" he continued. This he called the "marvelous paradox."

Teaching to be found in the Bible may come from a general impact as well as or instead of specific teaching. "In some areas you just don't find specific principles." But there is guidance in the life of Christ and in the leadership of the Holy Spirit. The Bible is not a rule book, he said.

For instance the New Testament has no specific word on war and peace. The Old Testament has a dual picture on this subject. It speaks of David as a man of war and Jehovah as a God of war, but the ideal is always to beat the swords into plowshares.

Generally the Old Testament makes adjustments to be able to speak to the people where they are, but deeply embedded in embryonic form is the purpose of God as found in the New Testament. The New Testament sets up the ideal and makes no adjustments from the ideal as it is set forth in the teachings of Jesus. "He made no adjustments."

"There is no question as to what the Bible teaches about race relations," Maston insisted. Yet here is an example of a case in which the tension has to be relaxed from time to time; there has to be relief or the "rubber band" might break. This is an excellent example of needing to begin where the people are and move from there toward the ideal.

"The real harm is done when those supporting the cause of segregation base their arguments on the Bible," he said.

The same principle of beginning where the people are applies in divorce as it does in every other area of life, according to Maston. Here Moses made an adjustment to allow for the level of understanding of the people of his day. And again a dual picture is presented. The priests and high priests were not allowed to marry divorced persons because the priests were holy men, Maston pointed out. In the New Testament Jesus again made no adjustment in this area.

Communism as a threat comes mainly where people are underprivileged or have not received fair treatment, the teacher declared. "Communists don't take over strong countries." He feels that the chief threat to the United States from the Communist world is the inability or unwillingness of this country to live up to its ideals. The best answer to communism, he feels, is Christianity as it should be practiced. "We need to be objective in evaluating our way of life," he continued.

Man's relationship to God is the basis from which to begin his relationship to his fellow man, Maston feels. If a person is a Christian his relationship to God will be worked out. If it is not worked out, the Christianity "is not there." The two areas of relationship, the vertical and the horizontal, must work together.

"The big problem in life is that Christianity becomes a theory of life instead of a way of life." In teaching Christian ethics, says the retiring professor, the teacher must stress the ideal and at the same time apply the ideal to the real situation—make a practical application to life.

Associational meeting --- Hong Kong style!

BY WILLIAM ECHOLS

BSU SUMMER MISSIONARY, ARKANSAS

Dedicated is the first adjective that comes to mind when I think of Baptists in Hong Kong. Chinese Baptists, 16,000 strong, are on the move for the Lord Jesus Christ in this British colony of three and one-half million people.

Recently, Arkansas' BSU student summer missionary had the opportunity to attend a meeting of the Hong Kong Baptist Association. Thanks to an excellent interpreter, Dr. Luke Chow, I was able to follow the discussions of the business at hand.

Held monthly on the campus of Hong Kong Baptist College, the associational meeting is vital to the total Baptist program. Chinese leaders from the 41 Baptist churches in the colony meet with Foreign Mission Board personnel to review, plan, and pray together.

Not least important among the topics of discussion at the last

meeting was that of Baptist education. Approximately 15,000 students are enrolled in Baptist institutions in the colony. Hong Kong Baptist College is known throughout the Orient for its academic excellence.

Baptist women submitted a report on the 1968 Women's Con-



PRESIDENT and Mrs. John Wesley Raley of Oklahoma Baptist University visit with Echols. Dr. Raley made the commencement address at Hong Kong Baptist College July 9.



ECHOLS talks with Missionary W. W. Lawton, pastor of Hong Kong (English) Baptist Church. Echols is working with the youth program in the church. Mr. Lawton was a missionary on the China mainland for many years.

ference to be held in the colony. It is significant to note that Christian churches afford women much more equality and freedom than they ordinarily receive in this Oriental culture.

Reflecting the democratic ideals of Baptists was the healthy dis-

cussion concerning the administration of the recently completed, ultra-modern Baptist Hospital. Although only a minor point was under discussion, both sides were granted time to speak their convictions. A spirit of Christian love prevailed over the entire meeting.

Challenged and inspired, I left the meeting knowing that I had been in the midst of men dedicated to advancing the kingdom of a living God!

THE probability of life originating by accident is comparable to the probability of the unabridged dictionary originating from an explosion in a print shop.—Edwin Conklin



MISSIONARY Echols walks down Nathan Road, Main Street in Hong Kong.

QUESTIONS ABOUT THE HISTORICO- CRITICAL APPROACH



By James C. McKinney
Fort Smith

IN Kansas City the messengers to the Southern Baptist Convention approved a motion to include a statement read by Dr. Malcomb B. Knight in the annual *Book of Reports*. In this statement Dr. Knight mentioned nine principles to which the trustees and faculty of Midwestern Baptist Theological Seminary were committed. The first principle sanctioned the use of the historico-critical approach in the study of the Old Testament. Many of the messengers did not seem to know anything about this approach. One said he had never heard of it. Another said he had heard of it but did not understand it. Still another said he was not sure what it was but had confidence in the trustees and believed they knew what it was all about.

Meanwhile, since the historico-critical approach is an approved method, it is well that we understand what it is. To proceed on the grounds of ignorance is never a good policy even when done in good faith. Most of us have confidence in our trustees but this

does not mean they are infallible in their judgments or that we are obligated to agree with all of their conclusions. We have not reached this level of eclesiasticism.

In the May 2, 1963, issue of the *Arkansas Baptist Newsmagazine*, Dr. Ray Summers has a splendid article entitled "Historico-Critical Interpretation." This article is free from technical terminology and deserves a wide reading. Dr. Summers says, "Historico-critical interpretation begins in an attempt to ascertain all the circumstances which in any way affect the meaning of a passage. This includes a careful investigation of the details of the original text: Lexical (meaning of words); grammatical (construction of words); syntactical (relation of words to one another); comparative (how the expression is used elsewhere); rhetorical (what type of literature the writer is using—epistle, history, poetry, parable, etc.).

"It includes all which may be known as to the historical setting of a passage. Who was the author? What was his religious experience? Who were the original readers? What was their religious experience? What were their specific needs?"

Many have failed to read Dr. Summers' article or else they have faulty comprehension. Since the convention at least two erroneous notions have been entertained about the historico-critical approach. A small amount of understanding should demonstrate the fallacies involved in these notions.

Is the historico-critical approach German rationalism?

IT has been said that the historico-critical approach represents a revival of German rationalism or an expression of the influence of German rationalism. This is incorrect. The historico-critical approach was used—though not denominated as such—before German rationalism appeared on the scene. A scant acquaintance with Calvin's Commentaries would demonstrate this and dispel anachronistic assertions to the contrary. Furthermore, German rationalism is a broad classification and requires extensive and precise elaboration when applied to any particular procedure. One suspects that it becomes a convenient basket in which to throw all ideas and methods which seem strange.

Rationalism is more properly employed as a philosophical category referring to the epistemological view that knowledge should be accepted on the grounds dictated by reason and that truth is intellectual and not sensory. When theologians talk about German rationalism they usually refer to the theological rationalism in Germany which followed the *Aufklaerung* (enlightenment). In popular par-

lance, the term rationalism is often used to denote the substitution of reason for revelation. In any case, to say the historico-critical approach is German rationalism or issues from German rationalism is a false conclusion.

All serious exegetical studies are informed by knowledge of lexicography, morphology and syntax. In addition to such linguistic information, knowledge of the historical setting of a passage is undeniably helpful in ascertaining its meaning. This does not militate against the guidance of the Holy Spirit. The fact is the Holy Spirit does not teach grammar, geography and history. If he does, then some of us wasted time and money in college and seminary.

Do all that use the historico-critical approach arrive at the same conclusions?

ONE Baptist editor in discussing the historico-critical approach said, "Essentially, this position says that Genesis is the work of a number of authors . . . the material was gathered from here and there; scissors, paste, and editorial pencils or pens, did the rest." This statement points up a basic, though common, misunderstanding. The truth is that the historico-critical approach postulates nothing. The one employing the approach does the postulating. This editor was proceeding on the unwarranted assumption that a given method automatically insures certain results. Such an assumption ignores the fact that no two exegetes agree completely. Two men may subscribe to the same hermeneutical principles and differ substantially in their conclusions. There is art involved in the application of principles and methods. Also, each individual has covert presuppositions which are determinative. To say, therefore, that all who hold the historico-critical approach reach a given set of conclusions is false.

To some, all of this may appear to be a verbal battle between the trained and untrained. At times discussions may degenerate to that point. It could prove most injurious to the Southern Baptist Convention if the time should ever come when there would be a formal cleavage between those who have been to college and seminary and those who have not. The right or wrong of things is always determined by facts rather than faces.

In conclusion, let it never be said that an untrained person cannot render effective service for the Lord. On the other hand, let us not despise those who have had the privilege of extended formal education. After all, effectiveness in God's work can never be completely assessed in terms of academic competence or lack of the same.

To meet a mate

"Certainly there will be no 'peace that passes understanding' if your closest tie through life does not share your most treasured convictions." Lou Lawyer (quoted from CHRISTIAN WOMAN).

QUESTION: "I welcome the opportunity you have given us to make suggestions for your page in ARKANSAS BAPTIST.

"My request is that you work out some plan for helping young Christian women with a rather awkward problem they face.

"Here is the problem: Those who have not married young really have difficulty meeting the right kind of young men who would make good Christian husbands.

"I know several lovely Christian girls, 22 to 26, who are quite lonely because they don't care to go out with 'worldly' crowds.

"One I am especially interested in lives in a large city. She is a normal, intelligent, nice looking girl. She has plenty of chances to date, but Christian boys are hard to find.

"This girl attends one of the outstanding churches in the city. But in this great church, even in the young people's department, there are few eligible bachelors.

"Now here is my suggestion. Could you not, through careful screening, make available names of young Christian boys and girls who might be interested in corresponding with each other?

"I am not sure whether this is a good suggestion or not, but I do hope you and your staff can work out some plan to help."

ANSWER: Thank you for your sincere response to the request for suggestions.

Your letter (from which I have used only excerpts) points up a real problem. It is one in which I am keenly interested, one that involves young people with whose

ideals and difficulties I am very sympathetic.

The idea of a correspondence exchange is a good one, but not quite practical, I fear, at the present moment.

You see, I have no "staff." I am just an average pastor's wife, writing at home, out of genuine concern for the "courtships, marriages, and homes" of our land. It is my eager desire to make any possible contribution toward their being Christian in purpose and pattern.

The process of screening and working out the exchange of names and addresses sent in by interested persons would require much extra time, thought, and planning.

Be assured, however, that your suggestion is not being discarded. Instead, it is being filed for further consideration. It is entirely possible that in the near future we shall be able to provide some plan of practical aid for those facing this problem.

It is my feeling that our culture has outgrown the categorizing of such efforts as "Lonely Hearts' Clubs."

Today, thoughtful people recognize the finding of a life mate as one of the most critical achievements in life. Only one's personal relationship to God through Christ has as determinative effect upon a person's success and happiness in life as has marriage to a worthy, congenial mate.

We know already of certain city churches, and some groups of churches, that are providing sys-

tematic activities planned specifically for those people without mates who are interested in meeting marriageable friends.

The young woman in the large city should be able, without any embarrassment, to seek information concerning such plans in operation in her locale.

She is wise to take active part in all church organizations and other worthy activities that will bring her opportunities to meet eligible and worthy young men.

Then, in addition to local opportunities, I cannot recommend too highly attendance at church and quality civic assemblies, such as Ridgecrest, Glorieta, Blue Ridge, etc.

Even as I write, I am smiling at the memory of a certain experience at the first BSU assembly at Ridgecrest.

'Twas on a rainy afternoon. We sat in a friendly circle in the commodious lobby of Pritchelle Hall. The game at the moment was that each person was to write a rhyme about another person in the circle. Then the rhymes were read and the group guessed who was the person described.

Here's the rhyme I remember:
Abundant growth of rich,
black hair;
Eyes of blue, complexion fair;
Large enough—and some to spare—

And that is she!

Little did I dream that afternoon that the young man who wrote those lines about me would one day be my husband!

Definite prayer about the matter, efforts at maximum development of charm and marriageable qualities, optimistic attitude, and down-to-earth common sense are essential to young women—and young men—interested in making good marriages.

How did you meet your mate, married reader? Would you like to tell us? Send in your story and if we find it worthy we will share it with our readers.

Rosalind Street

Mrs. J. H. Street

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

Know your missionaries

BY JAY W. C. MOORE

Russell Duffer

LIKE MANY of us, Russell Duffer, the new missionary in Gainesville and Current River Associations, has had many surprises in life, some glorious and some amusing. A glorious surprise came to him when he returned to Old Walnut Ridge Church, where he had served as a pastor, for a revival and 38 people were saved in one day. An amusing one was when he thought he was in Clark's Chapel Baptist Church. "I stopped one mile north of Clark's Chapel, went in, made myself at home, put my Bible on the pulpit, shook hands with many of the people and discovered I was in a Church of Christ."



MR. DUFFER

Converted at the age of 12 in the Gum Stump community in Randolph County, Russell knew by the time he was 16 he must preach the gospel and a full and complete surrender to do just this came when he was 19 years of age. This rural background as a boy and then serving Christ in seven rural churches as pastor and serving a large church in Memphis, Tenn., has given this man excellent experience to be of tremendous help, encouragement, and leadership to each of the 34 churches that comprise these two associations.

While pastor in Memphis, his last pastorate, the church grew from a membership of 900 to 1400. He baptized nearly 700 during this pastorate with nearly 500 coming by letter. The church budget increased to \$95,000 per year.

On his present field he is going to emphasize a VBS in each church, and also lead each small and rural church to conduct one and two revivals each year and to promote an all-out program of

Insight

A MATTER OF PUBLIC MORALS

BY FOY VALENTINE,
EXECUTIVE SECRETARY
CHRISTIAN LIFE
COMMISSION OF THE
SOUTHERN BAPTIST
CONVENTION



IS IT right or is it wrong? It may be considered old-fashioned in some circles to ask these questions; but moral man can never escape the asking of them. A renewed interest in morality is really quite desperately needed in the face of today's price-fixing, corruption in government, crime, juvenile delinquency, alcoholism, salacious literature, gambling, and a hundred other moral issues that beset our buzzing Babel.

On March 16, 1960, when Chancellor Konrad Adenauer was visiting in Washington, Lyndon Johnson who was then the senior Senator from Texas asked him, "What would you say if you were

stewardship. We welcome Brother Duffer to the labors of associational missionaries.

[Next week: M. T. McGregor, Hope Association]

The preacher poet

Why man was made

Man was made to have dominion,
He was not made to usurp power.

Man was made to hear opinion,
He was not made to sulk or sour.

Man was made for earth and
heaven,
He was not made to live in hell.

Man was made for God's com-
panion.
And, so living, all is well—W. B.
O'Neal

asked to say one thing to the American people?" The answer came quickly, "Educate your children. No price is too precious to pay for education. And by education, I mean moral education, too. May I speak frankly?" the Chancellor continued. "Of course," answered the Senator. "I have never seen as great a lack of moral integrity as I have among your young people. I do not believe that in the conflict between East and West the young people of the free world have the moral integrity to win." Chancellor Adenauer's evaluation, I believe, is unduly pessimistic. Perhaps there is therapy for us all, however, in this shock treatment of the immorality of our age.

Since the moral teachings of the New Testament reflect the highest ethical ideals, men are tempted to praise them rather than practice them. The demand of Christ, however, is for a belief that behaves. Let us try this formula in solving our own moral problems: "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"Righteousness exalteth a nation, but sin is a reproach to any people."

Baptists settle differences

BAPTISTS have a way of getting together after a while and settling their differences. Time helps them see their disagreements are minor. It's happened that way again and again.



DR. SELPH

The Particular or Regular Baptists and Separate Baptists along the Eastern Seaboard found much in common after the Revolutionary War. The great revival begun under Shubael Stearns, which spread Baptist influence in that section, ultimately affected all shades of Baptists.

Some associations reorganized and showed willingness to conform to the Separate standard of admission to church membership. Distinctions between Separate and Particular Baptists, or Regular Baptists, were dropped. Terms "Separate" as Stearns' followers called themselves or "New Lights" as others had designated them now fell into disuse. The same thing could be said of other names. They were Baptists, nothing more.

Morgan Edwards, historian of that period, said that the Separates were named such, not that they had withdrawn from Regular or Particular Baptists, but that they declined union with them. He saw that their faith and order were the same, except in trivial matters. He did not think these sufficient to support disunion. Both adopted the Baptist Confession of Faith of that time.

But it must be said that when the Separates first arrived on the scene there were sharp differences between the two bodies. Particular Baptists had been schooled in rigid Calvinism through reaction to too free Arminianism of Gen-

Baptist beliefs

THE PROVIDENCE OF GOD

By HERSCHEL H. HOBBS

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

THE word "providence" appears only once in the Scriptures (Acts 24:2, KJV), and that in reference to a political ruler. But the word is suggestive of the broader and more extensive providence of God.



DR. HOBBS

This English word is derived *pro* (forward) and *videre* (to see), hence *provide*. Thus it means to see forward or ahead. Note the word "provision," supplying in advance, especially food. The word "providence" may be understood as *provide-ence*.

The Greek word rendered "providence" is *pronoia*, forethought (Acts 24:2). Its verb form is *pronoeeo*, to know or think beforehand (Rom. 12:17; II Cor. 8:21; I Tim. 5:8).

Doctor E. Y. Mullins defines the providence of God as "his control or direction of the universe toward the end which he has chosen." It involves the creation (Gen. 1:1, 27) and care of both the natural

universe and man as God guides both to His spiritual ends.

Thus God's providence is related to His divine purpose in His control of the universe (Eph. 3:11). It involves God's sovereignty as expressed in the physical (Gen. 1:3-31) and moral laws of the universe (Ex. 20:1ff.). But it respects man's freedom, else God would be responsible for evil (Gen. 3:1ff.). It speaks of both God's transcendence and immanence with respect to the universe. He is above nature and man. Yet He is concerned and involved in both. This presupposes both miracles (John 6:2ff) and natural events (Mal. 3:11) in God's operation.

The providence of God encompasses the race (Matt. 5:45) as well as individuals (Matt. 6:25ff.; 10:29-31). To accomplish His purpose God uses both nations (Isa. 45:1ff.) and individuals (Gen. 12:1ff.). This is especially seen in the nation Israel (Ex. 19:1ff.) and in the Church (I Pet. 2:9ff.).

God's providence does not pre-empt the possibility of evil in nature and man. But He overrules the evil as He pursues His purpose (Rom. 8:28). The ultimate purpose of God is expressed in the redemption of the universe (II Pet. 3:13) and man (Eph. 3:9; I Tim. 2:4). But men are not saved as a race. Only those are saved who come to God through faith in Jesus Christ (John 3:16).

The providence of God envisions a redeemed universe (Rom. 8:19-23) and people (Rev. 5:9) wherein "God may be all in all" (I Cor. 15:27f.).

eral Baptists. In time this was toned down by the Separates' call to repentance, resounding with the invitation "whosoever will let him take the water of life freely." The blessings of God in conversion of souls could not be denied. Their preaching and demonstration of the Holy Spirit came to a people who hardly heard whether or not there was a Holy Spirit.

Ouachita to seek university status

OUACHITA College has plans to become a university, Dr. Ralph A. Phelps Jr., president, revealed this week.

Dr. Phelps said that the appointment of Dr. Ben Elrod as vice president in charge of development was a first step in that direction. He said the college officials had set no timetable for achieving university status, and added, "we're not going to do anything hastily that would weaken our present accreditation structure."

Dr. Phelps said a special committee of trustees had been working on the university idea for some time. (DP)

Dyal to new post

REV. William M. Dyal, Jr., an associate secretary in the department for missionary personnel for the Southern Baptist Foreign Mission Board, resigned that position at the July meeting of the Board to become an associate secretary of the Christian Life Commission of the Southern Baptist Convention.

A Texan, Mr. Dyal was born in Austin but grew up in Houston. He received the bachelor of arts degree from Baylor University, Waco, Tex., and the bachelor of divinity degree from Southern Seminary. While a seminary student he pastored Bagdad (Ky.) Church.

He and Mrs. Dyal, the former Edith Colvin, of El Dorado, Ark., have three daughters, Kathy, 10; Debbie, four; and Lisa, 10 months.

This is your life

REV. Chester Roten, pastor of Emmanuel Church, Harrison, was honored with a surprise dinner party on his recent birthday. The banquet was served in the church fellowship hall, where a special "This Is Your Life" program was the evening's entertainment.

G. D. Davenport of Clinton, master of ceremonies, brought out the highlights in the minister's 20 years of service, during which he has served churches at Elba, Salem, Liberty, South Side, Formosa, Center Hill, Leslie, Lexington and New Hopewell. He was also missionary for Stone, Van Buren and Searcy County Association.

Improvements to the church were also pointed out. Since 1961 new pews and pulpits have been installed. The church has central heating and air-conditioning. Extra lots have been purchased for additional parking space. In the two years 23 additions by letter and baptism have been recorded.

REV. and Mrs. Ross B. Fryer, Jr., Southern Baptist missionaries on furlough from Indonesia, have moved to Fort Worth, Tex. (address: 3601 W. Fuller St.), from Waco, Tex. He is a native of Dallas, Tex.; she is the former Mary Lynn Baker, of Warren, Ark.

The cover

Church worker wins



Photo by Rodney Dungan, Courtesy, Arkansas Gazette

MISS Donna Axum, active member of First Church, El Dorado, is the new Miss Arkansas for 1963, named July 20 at Hot Springs.

Donna is the daughter of Mr. and Mrs. Hurley B. Axum. Her father is a deacon in First Church. Before the new Miss Arkansas entered the University of Arkansas, she was active in the Sunday School and Training Union at her church. She has been a member of the GA's and the YWA, has taught in Bible School and was soloist at her church. During her University years Miss Axum has affiliated with First Church, Fayetteville, where she is a member of the choir. An ardent supporter of the Baptist Student Union, she is serving on both the social and music committees.

This is not the first title for the talented brunette. She was Miss Union County in 1958, Miss Hospitality in 1960, Miss Correct Posture at the University in 1961, and is the current National Cotton Picking Queen.

BAUGH Chapel Church, Caroline Association, has called Loy E. Jolly of Humphrey as pastor. He will move on the field soon. (CB)



TO DEDICATE PARSONAGE—Dedication of its new pastoral residence will be held by First Church, Siloam Springs, Aug. 28. The light buff brick structure is set in a grove of ancient oaks. The 2,177 square feet of floor space is divided into three large bedrooms, two full bathrooms, a half bath, a 13-foot den, a spacious kitchen and snack area and a 13 by 13 combination dining room and living area overlooking the wooded grounds. Kitchen cabinets of natural finish maple are highlighted by a built-in electric cook-top and oven in copper tones. Walls and draperies in the living and bedroom areas are off-white. Beige walls and tiles in the den are accented by soft green draperies. Double closets in all bedrooms, a utility room and large garage provide adequate storage. Central heating and air-conditioning have been installed. The house will be occupied by the Rev. and Mrs. Darell Ross.

Church honors Cowling

SECOND Church, Little Rock, celebrated the eleventh anniversary of the pastorate of Dr. Dale Cowling at services July 12, contributing to a fund to furnish and equip a new study for the minister.

Dr. Cowling was director of student work for the Arkansas State Convention before his service to the church.

In his eleven years an average of 110 have become members of the church annually by letter. In all, 3,624 have joined the church, representing a gain in membership in 11 years of 686.

Kibler church burns

KIBLER Church, near Alma, was completely destroyed by fire at 4 a.m. July 23, but before the day was out committees were meeting to make plans for rebuilding.

The loss of approximately \$40,000 was partially covered by insurance. Origin of the blaze was undetermined. The auditorium and educational building and most of the contents were lost.

Rev. Charles Chesser Jr. is pastor.

Mt. Zion Association

LEON Childress has resigned at Needham to accept a church in Tri-County Association.

Red Church has called Andrew Jackson, former member of North Main Church.

Buffalo Chapel has recalled a former pastor, Bryan Spence.

Gerald Bounds has resigned at New Antioch and accepted a church in Missouri, where he will teach school.



NEW PASTOR—Rev. James N. Williams has assumed his new pastorate of Washington Church. He formerly served as pastor of New Hope Church near Sparkman.

Attention, all bulletin folders!



—Arkansas Baptist Newsmagazine Photo

CONNIVING PREACHER:—Rev. John R. Collier, Moro, demonstrates his newly patented gadget for simplifying the task of folding church bulletins.

NECESSITY proved to be the mother of invention for Pastor John R. Collier of Moro.

Faced with the task of folding his church bulletins every week, he decided there must be some easier and faster way to do it. So he devised a plexiglas holder which he has now succeeded in patenting as a "Device for Folding Sheets of Paper and the Like."

Mr. Collier, now in his 9th year at the Moro Church, says bulletins and such can be folded much more accurately with his device and in about half the time usually required.

The device sells for \$5.95 and will be manufactured by the inventor-preacher at his home and sold by direct mail.

CAPETOWN, So. Africa (EP)—South Africa's policies based on differentiation between the country's white and non-white populations and their separate development were upheld as in accord with the Holy Scriptures in a report adopted here by the Synod of the Dutch Reformed Church of Northern Transvaal.



DON FERGUSON, 21, was ordained to the ministry at Gaines Street Church, Little Rock, July 14. He is the son of Mr. and Mrs. Ed Ferguson of Little Rock and a student at Southern College. His ordination was requested by First Church, Peach Orchard, where he is serving as pastor.



To new post

DR. S. W. EUBANKS, pastor of Immanuel Church, Fort Smith, for ten years, has resigned to join the faculty of Southern College, Walnut Ridge.

He will become an instructor in Bible and literature.

Dr. Eubanks was president of Ouachita College three years and previously was an instructor in Bible and religious education at the institution. He became pastor of the Fort Smith church in 1953.

He holds a BA degree from William Jewell College in Liberty, Mo., a master's from the University of Missouri and his theological degrees from Southern Seminary.

Accepts new post

FOR the first time in its thirty-eight years Alexander Schools, Inc., Union Mills, N.C., will have a director of the Social Service Department in Rev. Jim D. Jones. Mr. Jones begins his work Sept. 1.



MR. JONES Mr. Jones served as the administrative assistant and assistant pastor of the Connie Maxwell Baptist Children's Home in Greenwood, S.C. He also served as assistant superintendent of Arkansas Baptist Children's Home.

Mr. Jones is a graduate of Catawba College, Salisbury, with an A.B. degree and with a B.D. degree. He served as associate pastor of First Church, Anderson, S.C.

OLD TIMERS' DAY: Something of an "old timers day" was observed by Central Church, North Little Rock, Wednesday of last week, when the members of the Sunday School Extension department were invited to the church for an 11 o'clock service followed by a "dinner on the grounds."

Top, left to right: Associate Pastor Gerald Rowe, who promoted the occasion; Mrs. Martha McCullough, 90, oldest one present; and Dr. C. Gordon Bayless, pastor, who preached the sermon.

Bottom, left to right: Mrs. Nora Fiske, 81; Mrs. Lula Ray, 81, a charter member of the church; and Mrs. McCullough.

Revival news

Oakwood Church, North Little Rock, July 14-21; Garner Autrey, pastor; Ed Walker, Levy Church layman, evangelist; 5 by baptism; 1 by letter; 13 rededications.

PERRY Church, Aug. 4-Aug. 18; Rev.

Roy M. Richards of Reserve, N. M., evangelist; Rev. Charles Hall, Pastor.

FIRST Church, Ola, July 14-21; Rev. Murl Walker, pastor of Oak Cliff Church, Ft. Smith, evangelist; Rev. J. Ronald Condren, pastor, song leader; 7 saved; 4 by letter; 3 surrendered for full-time Christian service.



—Arkansas Baptist Newsmagazine photo

VASSAR ROAD: The new, \$100,000 brick building of Vassar Road Church was nearing completion when this picture was taken, on July 14.

SOUTHERN Baptists are slowly but surely gaining a foothold in the strategic Northeast. As of mid-July, when Gainer E. Bryan, Jr., editor of *The Maryland Baptist*, and I visited the New York City area, there were 25 churches and 38 missions with a total of more than 2,200 members, in the nine-state area of New Jersey, Pennsylvania, New York, Connecticut, Rhode Island, Massachusetts, New Hampshire, Vermont, and Maine. (All of this area, except parts of Western Pennsylvania and Western New York, presently is affiliated with the Maryland Baptist state convention.)

As we boarded a many-carred New York Central passenger train in Grand Central Station, on our way to a week-end in and near Poughkeepsie, 65 miles up the beautiful Hudson River, Editor Bryan said, "If you want to go where the people are, it's here," pointing to the multitudes on every hand.

He called my attention to the fact that no less than 40 to 50 million people—a fourth of the nation's population—reside in the Upper Atlantic and New England States comprising our Northeastern mission field.

Our official host and hostess for the week-end were two former Arkansans, Pastor and Mrs. Robert Hildreth, of Vassar Road Church, Poughkeepsie, both of whom are graduates of Ouachita College. Mrs. Hildreth, the former Bettie Harder of St. Louis, was a member of the Ouachita graduating class of 1957, finishing one year ahead of Robert.

Hildreth served as pastor of Shady Grove Church, 16 miles east of Arkadelphia, his last three years in college. He went to the Poughkeepsie field in July, 1961, soon after his graduation from Midwestern Seminary.

The Unbeatable Watsons

WHAT is now the Vassar Road Church, with a membership of 75, was started by the Harry K. Watson family, originally from the Carolinas, in November, 1960, under the sponsorship of the Manhattan Church, New York City. The church was constituted May 11, 1962, with Hildreth becoming its first full-time pastor.

Newburgh Chapel, constituted into Ridgecrest Church, in September, 1961, was also started by the indomitable Watsons. For his first ten months, Pastor Hildreth was pastor here as well as at Vassar Road. He resigned at Newburgh to give his full time to Vassar Road Church and its missions.

At present the Vassar Road Church sponsors the Kingston Chapel, another work started by the Watsons.

The Watson family constitutes a remarkable Southern Baptist team. The father, a native of Greenville, S.C., a former concert pianist who is now on the staff of International Business Machines, serves as superintendent of the chapel.

Mrs. Watson, originally from Hendersonville, N.C., and a

graduate nurse, teaches the Intermediates and does whatever else is necessary.

Son Gene, 12, plays the piano for the church worship service, congregational singing and the offertory. Son Jamie, 8, serves as usher, passing out church bulletins at the door of the YMCA assembly hall where the Kingston Chapel services are held, and, on a nod of the head from his father, goes forward for the offertory prayer and to receive the offering. Penny, 14-year-old daughter, sees that everybody has a song book.

The Watsons arrive half an hour ahead of the scheduled time for services to get things set up. They bring with them the equipment for a nursery—baby bed, shag rug, sheet for diaper-changing table, disinfectant, toys. They also bring equipment for the Beginner department, consisting of two small folding chairs and a small table, the latter borrowed from the Y. Mr. Watson brings a collapsible pulpit and sets it up for the speaker's stand.

The family will not be discouraged. If no one else comes, they sit down together and have Sunday School themselves. On Sunday morning, July 14, when Editor Bryan was their guest preacher, no one else came for Sunday School. So the report showed five members present (the Watsons) and one visitor (Bryan). Nine others joined these for an attendance total of 15 for the morning preaching service.

Southern Baptists

OBC REUNION: Editor McDonald, a graduate of Ouachita College, looks at a Ouachita annual with two other Ouachita grads—Pastor and Mrs. Robert Hildreth, of Vassar Road Church.



—Arkansas Baptist Newsmagazine photo

'Golden instruments'

THE telephone is the golden instrument of the church workers in the Northeast, for only by telephone can the initial contacts be made to build attendance. Here is a sample of what two summer field workers ran into for the week before July 14:

They tried to call 320 homes and found 220 at home. Only two of those reached refused to talk with them. The rest of the 218 gave the usual information requested by those making a religious census. But all of this netted not more than 8 prospects, for a tally of the cards showed 40 percent to be Catholic; 25 percent, Jewish; 13 percent, Reformed; 7 percent, Lutheran; 7 percent, Methodist; and 2 percent each, Episcopal, Presbyterian, Baptist and all others.

Average attendance figures for the Kingston Chapel for June, as reported in the July 14 bulletin: Sunday School, 8; Morning Worship, 12.

Highlights of the Kingston Treasurer's Report for June showed that the balance in the treasury on June 1 was 0. Tithes and offerings for the month totaled \$143.10, with disbursements totaling \$108.56, for a balance at the end of the month of \$34.54. But the disbursements included \$14.31 for the Cooperative Program and \$7.15 for Metropolitan New York Association.

The most of the members of the Vassar Road Church are



—Arkansas Baptist Newsmagazine photo

CONVERTED STORE: Pastor Frank R. Venable, of Ridgecrest Church, stands in front of the former supermarket now his church's sanctuary and education building.

employed by IBM. The largest computing equipment in the world is made in the IBM Poughkeepsie plant.

Lee Yelvington, originally from Miami, Fla., an instructor of customer engineers for IBM, and teacher of a men's Bible Class at Vassar Road Church, took Editor Bryan, Pastor Hildreth and me on a tour of the IBM main plant.

Pastor Hildreth estimates that 80 percent of the approximate 75,000 living in greater Poughkeepsie are not affiliated with any church. He has long-range plans for starting several additional missions and hopes to organize a Baptist Student Union this fall on the campus of nearby Vassar College.

The Vassar Road Church is just completing a \$100,000 brick building, on a 3½-acre site, which it expects to occupy by mid-August.

Pastoring the Ridgecrest Church is Frank R. Venable, who was "born in New Jersey, bred in New York, and got my crust in Pennsylvania." He came to the pastorate last September, from serving as minister of music and education in South Lawn Church, Amarillo, Tex. He previously served as missionary to the Indians in Oklahoma for 13 years and was pastor of First Church, Vinita, Okla., for three years.

Under his leadership the church has acquired a former supermarket building (for \$52,000) and a pastor's home. The church now has 66 members, most of them from nearby West Point Military Academy and the Stewart Airforce Base. The church has a Spanish-speaking ministry to a small group, holding services in Spanish, back of the main auditorium simultaneously with the regular services.

New Long Island church

WE had hoped to get back to New York City early enough to attend the evening worship service of the Manhattan Church, but were too late. By telephone we got the news that July 14 had been a great day in the Big City. In the afternoon had been organized a new church, Immanuel Church, in Riverhead, Long Island, with 70 charter members and a total of 100 in attendance.

Another remarkable achievement of the day was having 50 present for Sunday School in the Queens Area, within eight blocks of the World's Fair Grounds, where John and Camie Ramsey, of Pasadena, Tex., are doing summer field work.

Mr. and Mrs. Henry A. Holiman, formerly of Little Rock, started the Queens Sunday School with meetings in their home, beginning many months ago. Mrs. Holiman is secretary to Dr. Paul James, who is pastor of the Manhattan Church and superintendent of missions for the Northeast field.

Dr. James resigned the pastorate of a large church in Atlanta, in 1957, to start the work in New York City. Most of the new work has developed out of the Manhattan Church, first established by Dr. James as a chapel. The Church has lettered out 1500 members since it began, many of them to start work elsewhere, and has today about 435 members, with several others awaiting baptism.

in the Northeast

—By the Editor—

BAPTIST TEAM: The Harry K. Watsons, starters of three Baptist missions. Children, left to right: Penny, Gene, Jamie.



—Arkansas Baptist Newsmagazine photo

State-wide survey

ALL OVER the Southern Baptist Convention our churches will be taking a religious survey Sept. 15. In our state, Lawson Hatfield, state Sunday School secretary will direct the survey. If your association has not voted to enter into this great endeavor, please vote as soon as possible to cooperate. Get your church also to vote to conduct a survey on that date. The Sunday School should lead in this with all church organizations cooperating. This is one week before Sunday School preparation week. The two should go together.



MR. REED

If Sept. 15 is not practical, have your survey as soon thereafter as possible. By all means the survey should be conducted before the Crusade in 1964.

If the majority of our churches will conduct a survey and enter into the Crusades the east half, Mar. 8-22 or the west half Mar. 29-Apr. 12, we shall win hundreds of people to Christ during the revivals.

In some of our larger cities it may be too late to plan for a house-to-house canvas. If so, why not try a telephone survey. This type survey has been developed by the Department of Survey and Special Studies of the Home Mission Board. For information on this, please refer to the new pamphlet "Advance Planning for Revivals in 1964". If you don't have this pamphlet, write me.

The need for a complete and up-to-date prospect file, to be worked enthusiastically is imperative for winning people to Christ.

In this survey we shall not only find lost people but many unattached Baptists. Many of those people are cold and indifferent. The fact that they have not sought out a church on their own shows they need attention.

In this survey we shall also find many prospects for the Extension Department. This great department offers a good opportunity to serve scores of our people who work on Sunday and do not have the privilege of attending regular church services.

There are many good prospects. It is our business to find them, and make an effort to win them to Christ. "By all means win some".—Jesse S. Reed, Director of Evangelism

Training for heads of associational organizations

THIS year there will be three opportunities for the training of the Sunday School, Training Union, and Music associational organizational heads; a state briefing meeting Aug. 26, a district briefing meeting Aug. 30, and associational training-planning meetings the first two weeks in September.

The state briefing meeting will be conducted Aug. 26 at 10 a.m. in Second Church, Little Rock. The district Training Union directors, Sunday School superintendents, and Music men are invited, along with as many associational Sunday School, Training Union, and Music heads who can attend this briefing meeting conducted by representatives from the Baptist Sunday School Board. This is our first line of training.

The district briefing meetings, as scheduled below, will be conducted by the district Sunday School, Training Union, and Music men for the benefit of any associational Sunday School, Training Union, Music organizational directors who could not be present for the state briefing meeting. These meetings will be conducted in seven districts for the Sunday School, Training Union, and Music organizations. Each of these meetings will begin at 7 p.m. and be concluded before 9 p.m. Places for these meetings are: Northwest District at First Church, Springdale; North Central at First Church, Mountain Home; Northeast at Central Church, Jonesboro; East Central at First Church, West Memphis; Southeast at First Church, Monticello; Southwest at First Church, Nashville; Central at Gaines Street Church, Little Rock. This is our second line of training.

Training-planning meetings the first two weeks in September will be conducted according to our usual plan. Many missionaries have requested that these meetings be conducted by the associational director for each organization. This will be possible in all associations where the associational director could attend either of the above meetings. In the associations where one or more of the organizational heads could not attend the above meetings, the district directors for Sunday School, Training Union, Music, and Brotherhood, are prepared to come to the association to conduct a training-planning meeting. A suggested schedule of these training-planning meetings will be mailed from the division director of Religious Education. Associational missionaries will feel free to revise the schedule for any of the organizations if necessary. This is the third line of training of the associational organizational heads.

Now about the mileage schedule: For the state and district briefing meetings, each of the departments will pay two

Two Excellent Camps

THE STATE Royal Ambassador camps were held this summer for the last time in the area known for seven years as The Arkansas Baptist Campground. There were two camps, one for Crusaders and one for Pioneers. Including staff, there was a total of about 180 in attendance.



MR. TULL

The blessings of the Lord were upon the camps, as always. For the last seven years, during which the camps have been held at the Arkansas Baptist Campground, no boy has been seriously injured in any way. No boy has (even nearly) drowned, or been bitten by a snake. No boy has had food poisoning, or suffered any stomach disorder due to poor or improperly prepared food. The truth is that the camp area is free from natural hazards; the supervision has been excellent; and the food has been of wonderful quality with more than generous servings.

We are happy beyond measure that the work done at the Arkansas Baptist Campground during these seven years is going to be conserved and used for years to come, for camps for Negro boys and girls. May God's richest blessings continue to abide upon the Arkansas Baptist Campground, and may many victories be won there by God in the lives of multitudes of Negro children and their leaders.

And may Arkansas Baptists see the potential of the Negro camps, and open their hearts (and pocketbooks) to help in the full development of the camp area.

Now here are some very interesting statistics from the two camps just closed: Eleven boys were saved; there were 32 rededications; 15 boys dedicated their lives to special service (whatever the Lord wants); four boys surrendered to be missionaries; and one boy answered God's call to preach the Gospel.

There were 65 decisions, in all. We thank God for our Royal Ambassador camps!—Nelson Tull, State Brotherhood Secretary

cents per mile for one in a car, three cents per mile for two in a car, four cents per mile for three in a car, five cents per mile for four in a car, six cents per mile for five in a car, seven cents per mile for six in a car. This is mileage for organizational heads only.

*Note: The above information does not apply for West Central District (the pilot area). The Brotherhood Department will participate in the associational training-planning meetings, but not in the state or district briefing meetings.



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Camp news

TOTAL attendance for the Boy's Negro Camp this year was 129, with 10 professions of faith. The camp was staffed by an excellent group of counselors, and was in every way the best camping experience for our boys' group thus far. This, of course, could be said for both girls and boys camps.



DR. HART

Our total attendance for both groups was 250 with 13 professions of faith and 11 decisions for special service.

Many of these boys and girls were privileged to attend because some white Baptist church group paid for all or part of their way. There seemed a growing interest in this very vital part of our program, and we are earnestly hoping and praying that we will be able to develop the former RA campgrounds to the point that we can use it for a summer long program next year.—Clyde Hart, Director, Race Relations

Students report

ALL OUR summer student missionaries are giving interesting reports of their work in mission points and small churches.



DR. CALDWELL

We give a few excerpts from their reports. Reporting on a survey one writes: "We found 132 lost people, 35 non-affiliated church members and 35 other prospects. If the members take advantage of the findings of this survey the membership could at least

double." In reporting on a Bible school in a weak church we note these words, "Most of the homes are broken homes. There were 29 enrolled. Our hearts were thrilled when on Thursday morning two of our Intermediate girls and three Junior boys accepted Christ as Saviour. On Friday night after the commencement exercises three primary girls came to us and asked us to tell them how to be saved. We did and they accepted Christ as their Saviour."

Another tells of some interesting experiences: "My missionary supervisor left me at church at 9 a.m. on Sunday.

It was raining and I knew no one would arrive before 9:45 so I swept the church house and cleaned the class rooms. Finally ten people came. We began discussing plans for Bible school. We were able to get a Junior and Primary teacher. One lady offered to see that refreshments were served. We enrolled 39."

These student missionaries can adjust to the needs in most any case. The following is an example: "I had never driven a truck until Monday morning when I got up at 6:30 and practiced. I was careful to begin my journey with a prayer for our safety. We made it fine, although I'm sure the kids were more than a little 'shook.' I went up and across two mountains picking up kids for the school."

Another writes: "After four weeks of living and working in Arkansas I am so thankful that God gave me the opportunity of being here. My hope and prayer for the churches with which I have worked is that the people may soon be holding the Bible Schools and learning to depend more on God and themselves."—C. W. Caldwell, Superintendent of Missions

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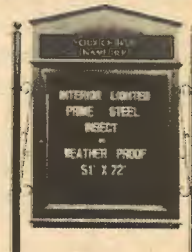
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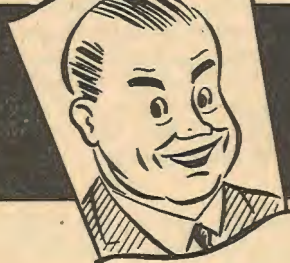
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TODAY

Religious freedom drive

OSTERBOTTEN, Finland (EP)—The Swedish Baptist Union in Finland pledged at its annual meeting here to work for more complete religious freedom for non-Lutherans in this country.

In a resolution the Swedish-speaking Baptists expressed concern over tax support of the State Lutheran Church of Finland and restrictions against the teaching of religion by Baptists and other non-Lutheran teachers in public schools.

The Union, in other resolutions, voiced support of all peace efforts by the United Nations, called for world disarmament with adequate controls and opposed alcoholic beverages.

A feature of the meeting was a youth rally which included a 70-minute service broadcast over the Finnish radio.

Presiding at the Union sessions was the Rev. Max Soderberg, who was re-elected chairman. The Union represents 27 churches with 2,000 members.

ously. Visit the same prospects many times. Many of them will attend and join the classes if our visitation does not cease.

Many churches are making more and more emphasis on "church visitation" programs for the unreached, assigned through the Sunday School classes rather than multiple visitation programs by several groups or organizations in a church. Assign prospects to teachers and officers and class members of the age group of the prospect, or assign to the workers most likely to have best results visiting certain prospects.

Evangelism waits on many things, even in dedicated persons. Perhaps dedication in a general sense is what many of our leaders and people have, but dedication to specific and proven methods may be our problem.

Share your personal testimony today, evangelize.

Evangelism waits.

Is it waiting on you?—Lawson Hatfield, State Sunday School Secretary

Evangelism waits

EVANGELISM waits on dedication. Dedication, a specific kind of dedication, to the Lord on the part of his people is perhaps the only real hindrance to greater evangelistic results in the Sunday Schools and churches of Arkansas.



MR. HATFIELD

While many hundreds of pastors and Sunday School workers are willing and dedicated people, yet evangelistic results are meager in some of the fields of these dedicated leaders and people.

Perhaps we could say "Evangelism waits on dedication—and the use of the best procedures or methods on reaching and winning people."

In the leaflet "Operation Enlargement Evangelism" it is suggested that churches locate prospects through a census. Sept. 15 is the state-wide date suggested for the taking of a census or survey.

The method of locating prospects is important in dedication to winning people to Christ.

Another way to reach people is to make your Sunday School large in its organization. Organize additional classes for men and women and in every department age group where you find prospects. The present organization has reached its maximum enrollment in 98 percent of the churches. Most churches will reach very few more persons with the present number of classes. Churches will add and drop names at about identical rates until additional classes are organized and additional teachers are set to work.

To help reach more persons for Bible study and evangelism, set a challenging growth goal and visit prospects contin-

The Bookshelf

Marital Counseling, by R. Lofton Hudson, Prentice Hall, 1963, \$2.95

Utilizing the best insights of the sociologist, psychiatrist and medical doctor, the author points out working approaches for discovering the human needs of each partner and evaluating and isolating the real problems existing between them. Specific aids are given to help guide the couple into a better marriage relationship.

Power in Expository Preaching, by Faris D. Whitesell, Fleming H. Revell Co., 1963, \$4

The art of expository preaching—"the ideal of most ministers"—is well within the reach of all, requiring no more work than any other type of preaching, once its habit is properly cultivated, promises the author, professor of preaching and senior professor at Northern Baptist Seminary, Chicago. This book probes the nature of expository preaching and advances its practice as singularly beneficial to pastor and congregation.

God's Way to the Good Life, by Robert Schuller, Eerdmans, 1963, \$2.50

Riches and possessions of all kinds will do you no good on the journey to the Good Life. But when one comes to know, love and serve Jesus Christ, his anxieties, worries, and fears will be taken away, promises the author. "Simply bow," he invites. "Simply believe; simply bend your knee and come to the Lord. You will find that God becomes close to those who seek Christ."

The Apostle Paul, Christ's Supreme Trophy, by Roland Q. Leavell, Baker, 1963, \$2.95

Here is a compact, vibrant, appealing presentation of the life of Paul for study groups, classes at Bible colleges and institutes, and for private reading. Each chapter is preceded by a preview outline and followed by a series of pointed questions to focus attention, facilitate review, and provoke discussion.

The author, who died last January, was a former president of the New Orleans Seminary.

Manual of Water Fluoridation Practice by Franz J. Maier, McGraw-Hill, 1963, \$8.50

This is hardly the sort of book you would buy for Christmas or birthday presents, unless you have friends who are community officials, public works and water works superintendents, engineers, or others interested in adopting fluoridation in their communities. The book would also be valuable for anyone who wants to answer the arguments of those who contend that water fluoridation is harmful or undesirable.

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INTERMEDIATE SWORD DRILL

WHAT IS IT?

The Intermediate Sword Drill is a scripture searching drill for Intermediate boys and girls to encourage them to develop skill in handling the Word of God. References for the drill in Arkansas (church, association, district, state) will be found in the Intermediate Union Quarterlies I and II from July 1, 1963 through March 31, 1964. These references should be studied each quarter and the quarterlies should be kept. There will be a reprint in the January-March quarterlies of the references from July 1-December 31.

WHAT IS AVAILABLE?

Sword Drill Rules which may be ordered free from your state Training Union Department contain the rules for the sword drill but do not contain the scripture references. These are found in the Intermediate Quarterlies.

A mimeographed sheet of information giving suggested date and other valuable information may also be ordered from your Training Union Department.

PREPARATION FOR THE DRILL

A good plan is for a group of Intermediates to form a sword drill club and meet each week and use the references found in the quarterly for that quarter. Beginning in October keep reviewing the past quarter's references. The sword drill should be a regular part of the Intermediate Union's work.

Church and Associational drills should be held as late as possible next spring, but before the district drill. State Sword Drill will be held at the State Youth Convention, Little Rock, March 27, 1964. First and second place winners will be sent to Ridgecrest and Glorieta.

WHO IS RESPONSIBLE?

1. Intermediate leader in the church
 - (1) Make Sword Drill a regular part of the Intermediate Union.
 - (2) Learn the Sword Drill procedure thoroughly and conduct the union drills quietly and orderly.
 - (3) Plan for regular practice drills, weekly if possible.
 - (4) Use the materials found in the Intermediate quarterlies each quarter. Work at this each week and each month. Make this a year-long program. Avoid last minute "cramming."
 - (5) Write to Arkansas Training Union Department for Sword Drill scoring sheets.
 - (6) Publicize the date for the church elimination drill. Select judges and time-keeper.
 - (7) Each church may send its first and second place sword drillers to the associational drill.
2. Intermediate leader in association
 - (1) Secure names and addresses of Intermediate Leader in each church.
 - (2) Encourage Intermediate Leaders to lead all union members to participate.
 - (3) Distribute Sword Drill tracts to church leaders, or suggest that they order from State office.
 - (4) Learn Sword Drill procedure thoroughly.
 - (5) Provide a "practice drill" for Intermediate Leaders at the associational officers and leaders conference.
 - (6) Decide who will conduct the associational drill and select judges and time-keeper in advance of the drill.
 - (7) Notify all participants to use Bible B-100.
 - (8) Assist associational director in publicizing date and place for the drill.
 - (9) Write to Arkansas Training Union Department for Sword Drill scoring sheets. Materials and instructions will then be sent along with the scoring sheets to the one who will conduct the associational drill.
 - (10) Each association may send its first and second place sword drillers to the district drill.

DISTRICT DRILLS AND TOURNAMENTS

(For Junior Memory-Sword Drill, Intermediate Sword Drill and Speakers' Tournament)

WC Dist. _____	1st., Booneville—March 2—	SW Dist. _____	1st., Hope
Central Dist. _____	1st., NLR—March 3—	NW Dist. _____	1st., Berryville
SE Dist. _____	1st., Monticello—March 5—	NC Dist. _____	West, Batesville
EC Dist. _____	1st., Forrest City—March 6—	NE Dist. _____	Central, Jonesboro

(Continued from page 4)

The constitution when it was passed gave certain specific duties to the federal government. It specifically stated that it guaranteed a Republican form of government to each state and that those powers not delegated to the federal government are reserved to the states or to the people.

Part of Article I of the Constitution adopted in 1791 reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Congress has at no time passed a law in violation of this act. The laws that were knocked down were those passed at state and local levels, and therefore, according to the constitution should be beyond the reach of the court.

Finally Brother Dehoney stated that God could not be kept out of the classroom because, "according to my faith and my Bible, God's only abiding place is in the hearts of individual believers." After considerable reflection I find that I cannot accept any statement that is so limiting of God. The Bible teaches that God is not limited by time, space or places. . . . God is not just restricted to the hearts of believers. He is in the presence of us all, everywhere, even near the most wicked. All we have to do is open up our eyes, our ears and our heart.—V. Lee Smith, M.D., Highway 27 South, Nashville

REPLY: Personally, I'm thankful the Supreme Court was set up from the beginning as a separate branch of the government which does not have to answer to any other branch and not even to you, to me, or to Senator Eastland.—ELM

The Woodell report

THIS is to express my sincere appreciation for your interest, and contribution, during my illness. Since you have shown your concern for me, I would like to bring you up to date on my progress since returning from the hospital. I am engaged in my pastoral duties at Prescott First Baptist. With the assistance of ramps I am able to wheel myself into the church and on (and off) the pulpit platform.

Looking toward the future when I shall retire from the active pastorate, I have purchased a home for my family in Prescott. My church has permitted us to move from the parsonage and the rental of the parsonage is applied on my home payments. It is my plan to enter the Rehabilitation Center at Hot Springs in January and learn to walk on artificial limbs.

In the meantime I have learned to handle my wheel-chair quite well. It will not climb street curbs or stairways, but I travel as fast as I once walked, and do it all sitting down! With the use of hand-controls I drive my automobile anywhere I desire.

My general health is good. My arteries are weak and my doctors warn that

they could thrombose (clot) at any time. I have gained weight and am trying to curb my appetite. I will enter Arkansas Baptist Hospital within the next few weeks for additional Physical Therapy treatments.

This letter is being mailed to hundreds of friends who, like you, have tremendously helped in my rehabilitation. Thanks to you and my many other friends every hospital and medical bill related to the amputation of my legs have been paid in full. (Over 5,000.00). Some of this information may be already known to you. Since this same letter shall be mailed to almost every part of the United States, please forgive any repetition of information.

Words poorly express my gratitude for the spiritual and material help you have given me. May God bless you in the measure that He has blessed me and may you, too, find His grace sufficient for every experience of life.—W. R. Woodell, First Church, Prescott

From A. Q. Burns

THANKS INDEED! Your use of " . . . AND SLOW DEATH" will, I think, do a great good. . . . Many moons ago



MR. BURNS

I had the pleasure of living at Eureka Springs in the reorganization of "Crescent College." During our honeymooning days, Mrs. Burns and I chose an interim pastorate at Fayetteville First Baptist Church, where we dined three times a day at the same table with Dr. Charles Brought, a member of the University Church staff and a leader in the First Baptist Church at Fayetteville. We recall his friendship with great appreciation. I say "we"—the editorial "we". I lost my beautiful wife 5-30-61. Now I have retired to the Atherton Baptist homes where I am fortunately located in a real "shangrila" for retired Baptists. So you see I am fully justified in my warm feelings towards some of the finest people in the world. I did not know Governor Faubus and greatly regretted what I saw in the papers.—A. Q. Burns, 811-BW. Commonwealth Av., Alhambra, Calif, 281-6216

Why join the church?

1. WHEN we join the church, we are an active partner with Jesus Christ.
2. The Church is supremely uplifting. Without the Church civilization would lapse.
3. We should join the Church because of the influence of devout Christians.
4. The Church inspires us to higher and nobler thoughts.
5. We ought to belong to Church, because we can contribute to it, and the good we can derive from it.

6. The youth need our encouragement.

7. When we join the church people know we have made a definite decision for Christ.

8. We ought to belong to the church, because of hope, hope that lives when promises are dead, hope that visions peace and justice; hope for time and hope for eternity, and the hope that casts its anchor behind Jesus Christ.—Viola Goodwin, Rehobeth Baptist Church, Moorefield, Arkansas

Christmas in August

ALMOST two thousand years ago God fulfilled a promise and made to unfold the plan that he purposed back in the ageless eternity, even before the foundations of the world were formed. . .

Seasons have come and seasons have passed, and yet, many have never heard of the Christ. Many have heard and yet they have not accepted Him. Is it because you and I have not purposed in our hearts and laid plans for the seed to be sown? . . .

Is it too much to plan for Christmas in August? We can prayerfully and earnestly plan now to move mountains in December as we by faith purpose in our hearts to give a worthy offering to Lottie Moon. Too frequently there is not enough time nor enough money for this when we make no plans until December has arrived.

Do not most of us already think we shall perhaps be able to give as much as we gave last year? But that is not faith, and Paul in Romans has this definite statement, "For whatsoever is not of faith is sin." Shall we now seek the will of Him whose birthday we shall remember in December, by faith purposing in our hearts and early make plans to give a sacrificial offering to foreign missions, so that His saving power may be known in the whole earth—and then we can claim that promise, "And, Lo, I am with you always, even until the end of the world."—Mrs. Thelma Evans, Romine, WMU President, Piggott First Baptist

'Christ or chaos'

I RECEIVED a copy of the July 11 issue of your paper with your editorial "Christ or Chaos." Thank God for your spirit.

Southern Baptist folk in Michigan feel very much concerned about the racial pattern which seemingly is condoned in some areas of the denomination. We are at the "front" in a new missionary area of S.B.C., and it gives us satisfaction when leaders such as yourself are not afraid to take a clear-cut stand for the gospel of Christ.—Forrest C. Stevenson, Jr., Personnel Consultant, 13835 Fenkell Ave., Detroit 27, Mich.

HURRAY FOR CHILDREN!

They can change the world

IF

they are rightly trained

AND



SUNBEAM BAND OFFERS OUR OPPORTUNITY!

LISTEN!

Dr. R. G. Lee, former pastor of Bellvue Church in Memphis said, "In Sunbeam Band meeting one Sunday afternoon at the age of seven God called me to be a preacher."

Miss Cecile Lancaster, missionary emeritus, Japan, said, "I am positive God prepared my heart and called me to the foreign mission field while attending a Sunbeam Band meeting."

Miss Mildred Matthews, for 35 years missionary in Cuba, now living in Jonesboro, Ark., wrote, "I often think that if I had not belonged to

that little Sunbeam Band in Morrilton I would not have been a missionary . . . I believe I heard the call to mission work because of that Sunbeam Band."

Dr. Brooks Hays, special assistant to the President, in the dedicatory message for the new sanctuary, First Baptist Church, Russellville, said, "To me there was something here that suggested world tasks . . . It was in that little church that I learned of the needs of others . . . Was I not instructed in that little Sunbeam Band about the missionary enterprise which Baptists supported?"

LISTEN!

"Train up a child in the way he should go; and when he is old he will not depart from it."

"For precept must be upon precept, precept upon precept; line upon line, here a little, there a little."

The Sunbeam Band guides the child

- In Talking to God
- In Listening To God Through the Bible
- In Learning About Other Children of the World
- In Doing Acts of Kindness by Helping Others for Jesus' Sake
- In Sharing Money Through the Cooperative Program and Special Love Offerings

Southern Baptist churches will observe Sunbeam Band Focus Week Aug. 11-17

*I love the trees and flowers,
The rain that makes them sweet
And runs between the pebbles
Underneath my feet.*

*I love the noisy larks
That drown our voices out
As we play in the parks.
Oh, who could ever doubt
That Jesus loves them, too,
Singing all their days.*

*So let me and you
Sing our Creator's praise.*



**ALL
THAT
GOD
MADE**

By Ida Elaine James

Traveler aids for seeds

BY RUBY LEE BALLANTYNE

LAST summer at her home on the Pacific Coast, Marie found something exciting in her garden.

"Mother, come here," she called. "Come and see the funny-looking flower blooming in my garden. It looks like—why, it looks like a grinning monkey's face."

"Now, Marie," Mother laughed at Marie's imagination, "it doesn't."

But when she looked at the large-spotted petals of the small rusty-colored flower, she, too, had the impression of seeing a monkey's face.

"Why, it does look like a South American plant known as the monkey's dinner bell. Let's check in our flower-book."

Soon they learned that it was indeed, the monkey flower.

"How did the seed get planted in my garden?" asked Marie.

Have you ever wondered about seed? You have seen wild patches of beauty blossoming in desolate, deserted fields. At times, daddy's luxuriously velvet lawn suddenly has become populated with determined dandelions. How did the seed get there? Certainly no one planted them.

Seed are persistent travelers going by land, sea, and air. Some seed coast. Some crawl. Some go with our help or with the help of an animal. Others just go with the wind. In the case of Marie's monkey flower, the seed could have been carried in the sand ballast of a ship and scattered when the sand was unloaded.

Birds also help seed to get hundreds of miles away. The little seed are carried in the mud on the birds' feet. Birds also carry off seed in food, dropping the seed after the food is eaten. Small animals help birds scatter such seed as the acorn, pinon nut, Indian rice grass, and Utah juniper.

Some of the air-borne seed actually have wings. Others are equipped with parachutes. The winged seed, such as the maple, basswood, and ash, can also float on water to drift far downstream or across a lake.

The dandelion is one of the most common seed to travel with a parachute. When a dandelion's blowball head is ripe, each seed has a long tail tipped with a parachute or fluffy hairs. The wind snatches the seed and, held up by their parachutes, carries them far away.

When one floats to earth, the seed, which is the heavier end, sinks a little if the ground is soft. The first rain may beat it in or any animal may trample it into the earth. So it is planted.

Other parachute-type seed come from milkweeds, cattails, and woodbines.

Some seed are not equipped with wings or parachutes yet are blown in the breeze. These include iris, cotton, and poppy seed. They don't travel as far as those with parachutes.

The tumbleweed has a unique method for reseeding itself anywhere and everywhere. The entire plant dries up and rolls along the ground, dropping its seed as it goes.

We call seed, such as cockleburs, sticktight, sandburs and Spanish needles, hitchhikers. They stick to clothing, fur, and various articles. Thus they are transported by animals or someone like yourself.

When you weed the garden you probably wish that seed didn't travel so easily. Then you see a beautiful flower growing in the crevice of a seemingly solid rock cliff. You see an unexpected majestic pine tree gracing a most unlikely spot. These sights help you realize that the spreading of seed is one of God's ways of surrounding us with beauty and showing us again how he has planned for life to continue.

(Sunday School Board Syndicate, all rights reserved)

SEMI-ANNUAL REPORT

Total Cash Contributions Received in Office of Executive Secretary of
Executive Board of the Arkansas Baptist State Convention During the Months of
January Through June, 1963

Notify Dr. S. A. Whitlow, 401 West Capitol, Little Rock, Arkansas, if any errors are found in this report.

Churches and Pastors	Cooperative Program	Designated	Churches and Pastors	Cooperative Program	Designated	Churches and Pastors	Cooperative Program	Designated
ARKANSAS VALLEY								
Barton: K. Csery	\$961.66	\$191.42	Springs: C. Rosson	1,105.16	493.33	Grubb Springs: J. McBee	74.42	77.35
Beck Memorial	-----	-----	Highfill: J. Terry	404.94	381.98	Harrison 1st: R. Hilton	5,122.50	2,349.48
Brickeys: J. McKinney	-----	-----	Immanuel, Rogers:	-----	-----	Hopewell: S. Wilkerson	44.61	-----
Brinkley 1st: L. O'Kelly	2,569.41	1,466.42	F. Aikman	1,232.45	1,292.08	Jasper: G. Hawkins	507.79	125.36
Clarendon: R. Palmer	814.30	300.65	Lakeview: K. Meador	237.47	87.00	Lead Hill	73.74	59.24
Corders Chapel: W. Ginn	-----	-----	Lowell: R. Matthews	330.43	18.10	New Hope: E. Cox	144.00	5.00
Elaine: M. Dark	2,592.63	161.34	Mason Valley: J. Stephen	97.36	180.55	Northvale: E. Batchelder	304.74	31.93
First Friendship	24.30	-----	Monte Ne: W. Bland	320.72	-----	Oregon Flat: T. Logan	117.42	27.00
Friendship: C. Caery	136.50	-----	Pea Ridge 1st: B. Green	1,581.46	668.47	Parthenon	85.48	-----
Helena 1st: J. Brewer	5,864.68	737.70	Pleasant Hill: J. Lawson	101.84	22.00	Prairie View: G. Roberts	36.00	-----
Hughes: B. Pierce	1,800.00	1,677.51	Rogers 1st: D. Newberry	3,910.35	1,094.03	South Side, Lead Hill:	-----	-----
Jeffersonville: D. Wells	15.00	-----	Siloam Springs 1st:	-----	-----	R. Eubanks	13.75	-----
Lambrook: W. Steward	172.22	118.57	D. Ross	4,905.27	2,094.01	Union: L. Burlsworth	45.00	-----
Lexa: G. Hicks	233.25	32.75	Sulphur Springs 1st	69.77	-----	Valley Springs: L. Nixon	24.85	37.09
Marianna 1st: D. Hairre	3,033.00	1,114.31	Sunny Side, Rogers:	-----	-----	Western Grove: P. Taylor	25.61	-----
Marvell: C. Thompson	758.83	372.78	H. Wigger	78.88	163.61	Woodland Heights,	-----	-----
Monroe: E. Denton	147.14	-----	Trinity, Rogers: J. Conner	13.00	-----	Harrison: E. Grierer	277.00	48.55
Moro: J. Collier	224.03	366.81	Twelve Corners: J. Lawson	13.65	-----	Total	\$9,071.71	\$3,699.56
North Side, Helena: W. Ginn	21.50	-----	Park Street Mission	25.00	-----	BUCKNER		
Old Town: D. Steele	-----	-----	Total	\$22,709.96	\$10,449.33	Abbott: W. Watts	\$43.94	-----
Pettys Chapel: A. Wyatt	-----	-----	BIG CREEK			Bates: P. Babb	29.60	-----
Rehobeth: J. McKinney	32.00	13.41	County Line	\$16.00	-----	Calvary, Mansfield:	-----	-----
Snow Lake: R. Raiford	-----	-----	Elizabeth	8.00	-----	Cauthron: D. Preston	22.58	-----
Turner: E. Lusby	199.39	-----	Enterprise: D. Flood	75.22	-----	Cedar Creek: J. Staggs	15.00	-----
West Helena: W. Deese	5,667.09	1,158.10	Flora: J. Shields	-----	-----	Clarks Chapel: J. Maness	35.00	\$20.00
West Helena 2nd:	-----	-----	Gum Springs	18.00	-----	Dayton: D. Schleiff	36.87	-----
R. Parchman	510.64	312.05	Hardy: D. Davenport	32.96	-----	Denton: J. Lewis	-----	-----
Total	\$25,777.57	\$8,023.82	Mammoth Spring:	-----	-----	Evening Shade: P. Black	246.86	20.68
ASHLEY			B. Cartwright	207.54	\$70.77	Fellowship	270.64	233.05
Calvary, Crossett	\$20.00	-----	Mt. Calm	-----	-----	Hartford 1st: H. Plunkett	498.53	154.75
Corinth A: E. Fulton	226.26	-----	Mt. Zion: C. White	27.75	-----	Haw Creek: J. Hughes	109.83	-----
Crossett 1st: B. Hickem	10,846.00	\$2,664.80	Ozark: C. Gay	46.62	-----	Hon: A. Staggs	29.30	-----
Crossett 2nd: H. Braswell	-----	-----	Saddle: B. Cartwright	-----	-----	Huntington: E. Lancaster	223.66	125.00
Eden: C. Barton	18.00	-----	Salem: S. Cooper	90.00	27.55	Ione: B. Whitledge	-----	-----
Fellowship: E. Ray	140.80	74.20	Spring River: J. Floyd	30.00	1.00	James Fork: E. Hogan	132.63	47.51
Fountain Hill: J. Noble	543.77	752.50	Viola	67.00	143.08	Long Ridge: M. Kelley	-----	-----
Hamburg 1st: E. Grierer	3,598.53	615.17	Total	\$669.09	\$242.40	Mansfield: J. Baswell	1,497.05	227.59
Jarvis Chapel: R. Nixon	36.13	-----	BLACK RIVER			Midland: R. Lanman	195.38	28.55
Magnolia: W. Braswell	99.59	-----	Alicia: J. Cossey	\$136.50	-----	New Home: W. Nance	-----	-----
Martinville: J. Lowles	6.98	-----	Banks: S. Norris	-----	-----	Parks: H. Allen	93.97	19.00
Meridian: M. Zeigler	82.50	-----	Black Rock: R. D. Crow	368.82	\$110.78	Pilot View	-----	-----
Mt. Olive No. 2: C. Evans	800.52	244.91	Campbell Station:	-----	-----	Pleasant Grove No. 2:	-----	-----
Mt. Pleasant: J. Kelly	8.09	38.25	J. Baker	-----	-----	J. Evans	53.34	-----
North Crossett: D. Dodson	410.13	237.36	Clear Springs: O. Davis	-----	-----	Pleasant Grove No. 3	-----	-----
Sardis: Z. Scarborough	5.32	-----	College City, Walnut	-----	-----	Providence: P. McClung	35.38	-----
Shiloh: C. Howie	101.83	8.31	Ridge: D. Taylor	301.27	262.90	Rock Creek: D. Hill	42.77	-----
Temple, Crossett:	-----	-----	Diaz: J. Kent	36.36	14.96	Shiloh	-----	-----
J. Bueckner	1,404.35	170.15	Grubbs: J. Walker	-----	3.35	Temple: S. House	78.88	28.15
Unity: V. Alexander	-----	-----	Horseshoe: A. Smith	-----	-----	Union Hope: J. Noles	4.00	165.00
Gordner Mission	-----	25.00	Hoxie: J. Coleman	325.00	107.08	Unity	-----	-----
Total	\$18,258.80	\$4,830.65	Imboden: J. Smith	433.91	317.00	Waldron 1st: T. Surgin	5,659.16	843.78
BARTHOLOMEW			Immanuel, Newport:	-----	-----	West Hartford: L. Gilliam	168.93	394.05
Antioch	\$18.75	\$15.00	W. Davis	1,354.36	325.68	Winfield: D. Hillier	-----	-----
Cominto: T. Christmas	12.00	-----	Jacksonport Z: J. Wilcox	55.37	5.00	Miscellaneous	-----	39.52
Corinth B: J. Batson	30.00	-----	Murphy's Corner	88.45	-----	Total	\$9,573.30	\$2,346.63
Eagle Lake: D. Wesson	43.14	32.35	New Hope No. 1:	-----	-----	BUCKVILLE		
Ebenezer: R. Wilson	236.50	3.25	W. Behanon	142.16	50.00	Cedar Glades: L. Dodd	\$37.41	-----
Enon	131.63	-----	New Hope No. 2:	-----	-----	Mt. Tabor: O. Noles	62.00	-----
Florence	30.00	-----	S. Norris	50.00	-----	Mountain Valley:	-----	-----
Holly Springs: B. Meggs	323.47	21.75	Newport 1st: W. Dishongh	3,203.55	1,659.76	J. Anderson	84.00	-----
Immanuel, Warren:	-----	-----	Old Walnut Ridge:	-----	-----	Rock Springs: L. Kendrick	81.72	-----
H. Brewer	1,175.03	215.52	B. Johnson	51.96	-----	Total	\$265.13	-----
Ladell: J. Holcomb	31.06	-----	Pitts: B. Garner	10.67	-----	CADDO RIVER		
Macedonia: B. West	60.00	-----	Pleasant Ridge: J. Hall	-----	-----	Amity: J. Watson	\$88.18	\$115.31
Marsden	12.00	-----	Pleasant Valley	-----	-----	Black Springs: C. Jones	40.36	-----
Monticello 1st:	-----	-----	Ravenden: J. Wicker	15.00	-----	Caddo Gap: E. Wilson	30.00	-----
J. Cheatham	2,583.32	687.44	Sedgwick: C. Fowler	87.00	-----	Glenwood: B. Denton	728.40	134.16
Monticello 2nd: B. Lewis	850.86	275.77	Smithville: D. Shelton	267.94	98.35	Liberty: E. Wilson	-----	-----
North side, Monticello:	-----	-----	Swifton: E. Savage	62.50	32.00	Little Hope: A. Beshears	-----	-----
E. Elrod	200.24	87.60	Tuckerman: C. Pennington	350.00	220.83	Mt. Gilead: S. Sherman	-----	-----
Old Union	-----	-----	Walnut Ridge 1st:	-----	-----	Mt. Ida: J. McClenny	871.11	824.03
Pleasant Grove: J. Heflin	25.00	-----	W. Heard	2,400.00	2,053.06	Norman: W. Gilbreath	336.28	185.20
Prairie Grove	15.00	41.00	White Oak: A. Allison	-----	10.00	Oden: A. Lawrence	140.20	149.00
Saline: M. Hargis	12.17	-----	Amagon Mission	70.99	-----	Pencil Bluff: W. Probasco	172.96	24.85
Selma: R. Johnson	63.83	-----	Miscellaneous	-----	16.10	Pine Ridge	-----	-----
Union Hill: D. Kelley	30.00	-----	Total	\$9,811.81	\$5,286.85	Refuge: R. Watson	42.00	-----
Warren 1st: W. Speed	4,876.04	1,993.17	BOONE-NEWTON			Sulphur Springs	55.53	192.80
Wilmar: J. Worthington	100.02	21.85	Alpena: R. McLeod	214.20	\$168.10	Big Fork Mission	-----	25.00
West Side Chapel	260.70	36.66	Batavia: K. Edmondson	84.00	25.05	Total	\$2,505.02	\$1,650.41
Total	\$11,120.76	\$3,436.36	Bear Creek Springs	59.16	-----	CALVARY		
BENTON			Bellefonte	15.34	20.07	Antioch: V. Johnson	-----	-----
Bentonville 1st: P. Myers	\$2,718.03	\$1,387.85	Boxley: C. Taylor	30.00	14.33	Augusta 1st: T. Lindley	\$2,023.60	\$2,510.28
Centerion 1st: M. Coffelt	-----	207.50	Burlington	147.05	-----	Beebe 1st: D. Wright	247.59	455.00
Central Ave., Bentonville:	-----	-----	Cassville: D. Mulford	64.43	-----	Bethany, Georgetown:	-----	-----
R. Reed	101.15	159.75	Deer: D. Mulford	65.04	50.77	H. Owens	24.00	-----
Decatur: J. Steff	893.32	323.45	Eagle Heights, Harrison:	-----	-----	Central, Bald Knob:	-----	-----
Garfield	95.06	133.00	D. Jackson	1,335.00	575.74	A. Corder	827.79	224.38
Gentry: J. Jones	2,906.10	1,275.65	Elmwood	30.00	-----	Cotton Plant 1st:	-----	-----
Gravette: G. Box	1,276.32	204.66	Emmanuel, Harrison:	-----	71.50	I. Prince	600.00	474.55
Gum Springs: R. Barnett	287.23	312.31	C. Roten	30.00	-----	Crosby: D. Hughes	120.00	-----
Harvard Ave., Siloam	-----	-----	Everton: P. Taylor	65.08	13.00	El Paso: E. Anderson	108.00	24.00
-----	-----	-----	Gaither: J. Carter	35.50	-----	Good Hope	38.05	-----

The venture of faith

BY PROFESSOR PIERCE MATHENEY
OLD TESTAMENT AND HEBREW
MIDWESTERN SEMINARY

August 4, 1963

Lesson Text: Genesis 12:1-9
Larger Lesson: Genesis 12-14
Golden Text: Hebrews 11:8

I. The author of the Epistle to the Hebrews has marshalled a "cloud of witnesses" in the great faith chapter Hebrews 11. Pre-eminent among these is the patriarch Abraham, who ventured forth from Mesopotamia for the land of promise. Our Golden Text tells us that Abraham's obedience to the call of God was "by faith," which he describes in verse one as "the assurance of things hoped for, the conviction of things not seen" (RSV). Indeed, as verses two and six demonstrate, such a bold and active faith is absolutely necessary if man would desire divine approval upon his life. This is the faith of the sojourner, who leaves home without knowing whither he goes, lives the semi-nomadic life as he searches for the "city of God," and finally dies as a stranger and an exile still hoping in an unfulfilled promise. This writer concludes that God gladly prepares a heavenly country for those who thus seek a homeland in Him.



DR. MATHENEY

Now let us look at the larger scripture lesson of which the call of Abraham is only the beginning. We might note in passing that as we begin our new unit of lessons we are moving from the first part of the "book of beginnings," in which we have encountered the beginning of the universe, man, human sin and divine grace. Now as we move into the patriarchal narratives of Genesis 12-50, the second part of Genesis, we encounter the beginning of God's solution to the problem of human rebellion in a called-out clan which shall become by His grace a mighty nation to bless all the families of the earth. Thus commences the history of God's special revelation of His redemptive love for all mankind through the chosen vessel of the Hebrews.

II. The larger scripture lesson makes clear what sort of man a "Hebrew" was. Abraham (his God-given name, changed from Abram—see next lesson) is the first to be called a Hebrew in the Bible. Chapter 14, which gives us this information, also says that Abraham was closely allied with some Amorites in a bold military deliverance of his kinsman Lot.

It is clearly seen from the rest of the Abraham narratives that this rescue by force was an unusual expedient for the peace-loving sojourners.

Archaeological discovery has connected the patriarchal migration with the broader invasion of the Amorites, a Semitic people of the Arabian desert, into the settled land of the Fertile Crescent in the early second millennium B.C. Among these peoples were the Habiru, who seem to have been semi-nomadic clans living on the fringes of settled cultures such as the Sumerian and the Old Babylonian.

Sometimes these "sojourners" in Mesopotamian areas sold themselves into slavery or were adopted by the landowners. Sometimes they became military mercenaries. And sometimes they moved in and seized the land from its former occupants. Where opportunity arose, they would engage in primitive agriculture, raising some barley where there was land and water available, as did Isaac.

The names of some of the Mesopotamian kings mentioned in Genesis 14 fit into the historical era of the Amorites. The Hebrews are not necessarily identical with the Habiru or the Amorites, but they belong to the same over-all movement. Amorite personal names and place-names are quite similar to patriarchal names though no patriarch has been historically identified by archaeological discoveries.

Of course, the great religious danger to the sojourning patriarchs was that they might be tempted by the material prosperity of the more settled culture into forsaking their allegiance to their clan and their God, as is illustrated by the experience of Lot and his family in the cities of the Vale of Siddim. Abraham, who had gained unexpected wealth in a recent journey to Egypt, unselfishly gave Lot first choice of the land of Canaan. Lot merely reaped the fruit of his own greed by making the selfish choice of the best land, whereas to Abraham was given the promise of the entire hill country.

This picture of concentrated settlement in the plains and sparse occupation of the hill country, along with the close relation of Canaan to Egypt, fits the general historical conditions of the patriarchal period. Concerning Abraham's wealth, we would hardly be willing to

accept a recent proposal that the patriarchs were wealthy donkey caravaners. But, rather, it seems Abraham profited from a clever lie by which his beautiful wife, Sarah, was taken into the harem of the Pharaoh for a handsome bride price.

Not only did this cause the patriarch trouble later with his less prosperous and envious nephew, but he was also to have a bitter experience with the Egyptian handmaid, Hagar, whom he doubtless acquired at this time. So it was a genuine experience of renewal to the "father of the faithful" when he settled in Hebron and again "built an altar to the Lord."

III. Finally, we have in the lesson text itself: The Call of Abraham with its accompanying promise, 12:1-3; His faithful obedience, to the Lord's command, 12:4-5; and, The sojourner's first experiences in the land of promise, 12:6-9.

1. The call of Abraham is the great watershed in God's personal dealings with mankind, leading as it did to his choice of the nation through the call of Moses and the Exodus event. Ur of the Chaldeans (really Sumerians in Abraham's time) was a great city of southern Mesopotamia for hundreds of years before the Amorites came to dwell on the fringes of its settled culture. There is some question whether the move from Ur to Haran was a part of Terah's involvement in ordinary Amorite migration, or whether it was already a faith-response to a distinctive call experience. Stephen, in Acts 7, adopts the latter view, but Haran seems in most of the stories to be regarded as the real patriarchal homeland, and various north Mesopotamian evidence confirms this.

The faith-response of Abraham to the divine election becomes the basis for the three great monotheistic religions of the world: Judaism, Christianity, and Islam, to whom he is Father Abraham. The call experience is not only a commission to depart from an unknown land, but also a blessing and a promise that the patriarch will beget a mighty nation, be blessed with a great name, and receive a great power and reputation for the invoking of blessings and curses upon all people (according to the reflexive translation of v. 3b). Further, and most significant, the call of Abraham is not an end in itself, but rather by this means shall God bless all the families of the earth.

2. Abraham's response to the call includes his wife and nephew and all their possessions, since these are involved in the corporate solidarity of the clan. Indeed, Sarah plays quite a significant role in divine providence, as we shall see later. We are not told whether Abraham had any mental reservations at this bold plan of the God who had confronted him, nor of any supposed hindrances such as those mentioned by Moses or Jeremiah at the time of their call experiences. We only know that when the Lord called: "Abraham went, as the

Lord had told him."

3. Neither was his faith unrewarded nor disappointed when he reached the land of promise, for we are told that the Lord appeared to Abraham at his first stopping place near Shechem, and renewed His promise of the land. In response, Abraham builds an altar to worship ("Call on the name of") Yahweh there, thus in a sense laying claim to the land in Yahweh's name. Bethel was a second important Canaanite center, though nearby Ai (which means "ruin") was apparently an unoccupied mound, perhaps revered as a high place or open-air sanctuary. Again the patriarch worships the Lord by building an altar in the center of the land which God had promised to his descendants.

Abraham's call and his faith-response is called in our lesson title a "Venture of Faith". It involves the same sort of risk and insecurity which has become a part of our daily lives as we "walk by faith and not by sight."

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AUGUST 1, 1963

A Smile or Two

Travelogue

"AND see this bear on the floor," said the garrulous explorer. "I shot it in Canada. It was a case of me or him." "Well," yawned the weary listener, "the bear certainly makes a better rug."

Tedious work

A BALD-HEADED gent walked into Corn's Barber Shop and said, "You ought to cut my hair cheaper, there's so little of it."

Mr. Corn replied, "Oh, no. In your case we don't charge for cutting the hair. We charge for having to search for it."

We'll win yet

A WEST Point visitor noticed that all the names engraved on a famous battle monument were those of Union Army troops who were killed in action during the Civil War. "Say," he demanded of a cadet, "what's this?"

"A tribute to the marksmanship of the Confederacy, suh!" drawled the cadet.

Caustic comment

THE 4-H boys were visiting their state capital for their annual convention when a girl walked by. She was the finished product—high piled hair-do, blue-tinted eyelids, gaudy lipstick, and silvered nails. One boy stared after her for long minutes:

"Gosh, it looks like it must be mighty poor soil to need that much top-dressing."

Defective

The young wife on her first fishing trip was working busily over her line. Finally her husband asked what she was doing.

"I'm changing corks, dear," she answered sweetly. "This one keeps sinking."

Hold the phone

A LITTLE boy answered the salesman's phone call. "Is your mother or father home?" the salesman asked. The answer was no.

"Well," persisted the salesman, "anyone else I can talk to?" The boy said his sister was there and he'd put her on. There was a five-minute wait.

Finally the boy got on the phone. "I'm sorry," he said, "but I can't seem to pull down the bars of her crib."

Down our way

"YOU'RE having an early vacation this year."

"Yes, I've got to get it over with before the neighbors start borrowing my suitcase."

Attendance Report

Church	July 21, 1963		Ad- tion
	Sunday School	Training Union	
Alma, Kibler	129	84	1
Alpena, First	69	40	
Osage Mission	22	14	
Arkadelphia, Park Hill	134	72	
Barling, First	122	69	
Camden			
First	520	171	5
Cullendale	426	164	
Crossett, First	491	154	1
Dumas, First	280	73	
El Dorado, East Main	279	137	6
Forrest City, First	465	119	1
Midway Mission	41	47	
Port Smith, Towson Ave.	193	62	
Green Forest, First	142	61	4
Rudd Mission	33		
Harrison, Eagle Heights	265	107	2
Jacksonville			
Berea	140	65	
First	629	212	1
Marshall Road	99	55	
Second	193	86	
Jasper	78	39	
Jonesboro, Nettleton	238	110	
Lavaca, First	256	150	2
Little Rock			
First	811	346	1
White Rock	18	12	
Rosedale	206	95	
McGehee, First	415	183	2
Chapel	79	54	
Marked Tree, First	164	64	
Monticello, Second	265	143	1
North Crossett, Mt. Olive	199	83	
North Little Rock			
Baring Cross	654	190	
Southside	35	31	
Camp Robinson	21	20	
Calvary, Rose City	432	116	1
Highway	189	90	
Park Hill	680	201	3
Sherwood, First	154	70	4
Sylvan Hills, First	238	91	
Paragould, First	458	175	1
Piggott, First	344	160	
Rogers, First	400	136	4
Siloam Springs, First	343	168	
Springdale			
Caudle Ave.	151	60	
First	468	147	2
Van Buren			
First	483	164	6
Second	62	32	
Vandervoort	54	23	
Warren, Immanuel	232	84	
Westside Chapel	87	51	

Small mouth bass?

TWO fish were swimming along together in the river when the little fish asked the much larger fish, "How did you manage to grow so big?"

"My friend," he replied, "when I was about your size I learned to keep my mouth shut, so here I am."

Positive identification

WOMAN (on streetcar):

"I would be very grateful if that good-looking man would get up and give me his seat."

Six men got up immediately!

Definition

DIET: A short period of starvation preceding a rapid gain of five pounds.

IF you have ever bent over a drinking fountain, with the ends of your tie dangling, you know how a cocker spaniel feels about his ears.

Try this next time

"YOU'VE been driving fifty miles an hour!"

"But—officer—I haven't been out an hour yet!"



Capitulate to apartheid

CAPETOWN, So. Africa (EP)—South African churches have "failed miserably and capitulated abjectly" to government apartheid measures affecting religious education, the president of the Teachers League of South Africa, a colored organization, charged here.

The Rev. D. M. Wessels, addressing the League's annual conference, noted that some church schools have been turned over to the state as a result of legislation which demands that all religious institutions be racially segregated.

"Had it been a matter of handing over to the state so the state could meet its obligation to taxpayers and citizens through provision of education, nobody could have quarreled," he declared.

"But it is a fact and the churches know it," he added, "that they were submitting to a system of tribalized education whose un-Christian aims were well known."

The League president said that most church schools had been built "with pennies provided by sweat and toil of the poorest of the poor."

In the world of religion

More than 100,000 Jehovah's Witnesses braved sticky, rainy weather Sunday, July 14, to attend the final session of their eight-day international convention in and around Yankee Stadium, New York City. Inside the ball park there were about 70,000 persons. Nearly 33,000 Witnesses crowded into huge tents, and more than 5,000 filled New Rockland Palace. Delegates came from the United States, South and Central Americas, Canada, and the Caribbean area. There are about 1,000,000 of them over the world, with 308,000 in 4,708 congregations in the United States.

The United Church of Christ took steps toward further Protestant union at its recent Fourth General Synod in Denver, Colo. The synod authorized its delegation to the Consultation on Church Union to join in drawing up a plan to unite six denominations in a new church that would have over 20 million members. It was emphasized that this did not commit the church to the resultant plan or any other plan which might be drawn up. The Consultation also includes representatives of the Methodist, Protestant Episcopal, United Presbyterian, and Evangelical United Brethren churches, and the International Convention of Christian Churches (Disciples of Christ).

A lecture series on the four Gospels of the New Testament will be televised in September under auspices of the National Council of Churches' Broadcasting and Film Commission in co-operation with NBC Public Affairs. The weekly half-hour telecasts will be part of the NBC-TV regular Sunday religious program "Frontiers of Faith." Speaker on the series, starting September 8, will be Robert C. Campbell, dean of California Baptist Theological Seminary in Covina, a noted Bible scholar, and an American (Northern) Baptist minister.

A \$100,000 memorial library named for the late United Nations Secretary General, Dag Hammarskjold, erected by the State Lutheran Church of Sweden, has been dedicated near Kitwe, North Rhodesia. The library is located at the Mindolo Ecumenical Center, an hour's drive from the site at which Mr. Hammarskjold was killed in a 1961 plane crash while on a peace mission.

Reds in new charge

MOSCOW (EP)—Moscow Radio has warned its listeners to be careful of "anti-Soviet reactionary religious propaganda" that is delivered in "devious ways" by Western visitors here.

It said customs men had found Bibles printed in Russian in the luggage of an American identified only as William John. The Bibles, it added, were published by "the United Bible Society of New York, Geneva and London."

An American named Hughes was found to be distributing "reactionary religious" leaflets, the broadcast noted, adding that a "foreign tourist named Pechikan," nationality not described, had carried in enough icons and other religious articles to serve a large congregation.

Hit evangelistic 'stunts'

PRESTON, England (EP)—Use of "techniques, stunts or spasmodic evangelistic enterprises" to spread the Gospel were opposed in a report presented to the Methodist General Conference of Great Britain at its annual meeting here.

Made by the denomination's Home Mission Department, the report said that new mediums or methods were not to be depended upon for a religious revival.

It said the "vital" way of getting the Christian message across to the people was through personal contact, the printed word, conferences and schools. Methodism would continue to use these methods to reach people and help them witness to their faith, the report said.

York for prayers

NASHVILLE, Tenn. (EP) — Sgt. Alvin York, legendary hero of World War I, has signed a resolution urging Congress to allow prayer recitation in public schools.

Now 75 and partially paralyzed, York is in a hospital here.

He asked that the resolution, adopted by an American Legion Post here July 2, be brought to his room so he could put his name on it. It calls on Congress to approve a constitutional amendment which would guarantee that prayer of a "free and voluntary nature" could be spoken "in every location and place, including public schools. . ."

Unique burial rites

AUCKLAND, N. Z. (EP)—"Burial" services were conducted by clergymen from hovering helicopters high up in the Kaimai mountain range where 23 persons met their deaths on an inaccessible ridge in the crash of an airliner.

Participating in the unusual services were Anglican and Roman Catholic priests and a Methodist minister.

The plane, a National Airways Corporation craft carrying 20 passengers and three crewmen, crashed on New Zealand's North Island, atop a treacherous mountain peak. It was held unlikely that the bodies of the victims could ever be removed. The crash was followed by a fierce fire.

Court bans novel

ALBANY, N. Y. (EP)—New York State's highest court, in a 4-3 decision, has banned Henry Miller's controversial novel, *Tropic of Cancer*, from sale in the state on grounds of obscenity.

The Court of Appeals ruled that the book is "flagrantly obscene" within the meaning of New York law and not deserving of constitutional protection.

Judge John F. Scileppi wrote the majority opinion which called the novel "a compilation of a series of sordid narration dealing with sex in a manner designed to appeal to prurient

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