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Arkansas Baptist State Convention

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ARKANSAS  
*Baptist*

*In This Issue*

5th Baptist Youth Conference



JULY 17, 1958



# CHRIST FOR THE WORLD — NOW

By JOEL SORENSON, Stockholm, Sweden  
 Chairman, Youth Committee, Baptist World Alliance

(From an address at the 5th Baptist World Youth Conference, Toronto)

Each generation of young Christians has to ask itself: "What does it mean to be a Christian? What is it to live in the world — in many respects alien to the Christian way of life — with the call ringing in the ears: 'You are the light of the world;' 'You are the salt of the earth'?" The answer has to be very personal. It cannot be taken over from past generations. In this conference searching questions will be raised and each of us present will be called upon to give an answer in personal decision.



MR. SORENSON

Our theme places the Christian faith where it ought to be: right in the center of modern life, in the tensions of the nations, in the aggressiveness of the spirit in broken human relations, in the inner agony of young people trying to find an answer to the basic questions of life: "From where did I come?" "Why am I here?" "Where am I going?"

And let us face things as they are: as Christians we are not on the upward track in the world as a whole today. Christianity of the 20th century is fighting a dead-serious battle with the non-Christian forces of the world. We are all in it. And you young people will be in it all your lives — if you take your Christianity seriously.

Christ for the world — what does that mean? It means, of course, that Christ shall reign in all human affairs as well as in all individual lives. Our vision is a vision of a world where all knees shall bow and all tongues shall confess that Jesus is Lord. But let us beware of a superficial vision here. It is easy to be carried away by elevated emotions and great singing about a great Kingdom. Actual life is different. Too often we have split our personal Christian life and the social and economic life in two parts. Christ was never recognized as King outside our own personal religious sphere. Or there was a split between our religious life and our ethical life. We did elevate Christ in our devotion but we never honored Him in our conduct.

Christ for the world means: everybody a Christian. But it also means: all human relationships determined by justice, righteousness and love. Now our faith daringly — often in the face of the gates of hell wide open — declares: Christ is King, the God Almighty reigns. Christ actually has the world in his hands. In the Cross and the Resurrection the Evil reality of life

lost the decisive battle. Yet, the victory in its full sense is yet to come. This is the peculiar dualistic situation in which the Christian finds himself. There are no contradictions here. We do not deal here with formal logic. We deal with the mystery of life. And this dualism is what always keeps the Christian alert, awake, watching, ready for battle and service. This is what makes his faith dynamic.

Thus our theme holds both a joyous affirmation and a personal challenge. It says: "Christ is Victory — Let His victory through you be made real where you live!"

There is also a "Now" in our theme. Does that mean that we are somewhat nervous on God's behalf, that we are afraid that if we don't do our business now God's victory will be turned into shameful defeat? By no means! But this it does mean: it gives realism to our conference.

What ought to happen now? We need to find a new basis for living together, we the peoples of the East and of the West. The question of peace and understanding is a religious question and Christ points the way: all one in him. Then there ought to be a courageous but non-provocative stand and action on the basic social issues of our day.

As Christians we cannot get around such problems as race relations and the problems of the technically undeveloped countries. All these problems have to do with Christ's kingly rule in human affairs.

Then we have the task — cherished by Baptists — to call men and women

All photographs of the Toronto Conference except those on pages 6, 7, and 8 are by the editor of THE ARKANSAS BAPTIST.

## The Cover



Top, Sudhir K. Biswas, Pakistan. Second, a young Swiss (with camera). Third, Japan and China. Bottom, Roll Call of Nations.



to obedience and faith. We need in many countries to deepen our understanding of what evangelism really is.

A further side of the "now" is to acquire a deeper appreciation of what God has called the Baptists to give to the world. It is here not a question of being "anti" other Christians, far from it. But it is a question of being true to the light which has broken forth from God's word — and still is breaking through — on such questions as faith and baptism, religious liberty, the dignity of man, the priesthood of all believers.

May all Baptist pride go, but may we reach down to such depths of our faith, that we become humbly strong in our witness. There is always an urgency in the proclamation of the evangel. This urgency certainly is accentuated against the critical background of our times. But all this, all our attempts to make Christ the Lord of all life, begins within. It always begins with the restoration of our personal fellowship with God through Christ's forgiveness and love. This is the mystery of our faith.

It may be difficult to express in the language of science and logic. And it does not need to be expressed that way. We are here moving in other dimensions of life. We are here in the sphere of life where you bow down and worship, where you stand on ground which is holy. And the glory of our faith is this: out of shame and disgrace, out of broken relationships a wonder will emerge: a new creation in Christ Jesus. In Him God is re-creating the world.

God is renewing it through the power of His Spirit and through the lives of men and women, who recognize Christ as the Alpha and Omega, the beginning and the end, the answer to all our desires, the goal of all our yearnings, the fulfillment of the deepest hopes of human hearts. And in this transforming process — ever going on — Christ is claiming the world for himself. Our desire should be one alone: to be a part of the redemptive work of Christ—now.

## Mrs. Brough Gives Books to Ouachita

MRS. CHARLES Hillman Brough, of Little Rock, widow of the late Dr. Brough, governor of Arkansas during World War I, has donated part of his library to Ouachita College, it was announced today by Mrs. Juanita Barnett, O. B. C. librarian.

The gift includes 1,541 books, hundreds of periodicals and pamphlets, covering a wide variety of topics. Many volumes are first editions bearing the autograph of the author. Also included in the collection is a number of histories of various states.

Many of Dr. Brough's own writings and notes while a student at Johns Hopkins University are among those donated to the library.

## Churches Receive Baptist

FIVE MORE churches are receiving the Arkansas Baptist under the free trial offer for a month. These are: Boynton Church, Mississippi Association, O. A. Taylor, treasurer; Brinkley Chapel Church, Osceola, William Piercy, pastor; Concord Church, Ink, Ouachita Association, sent in by Mrs. Harvey Leah Holland; Buffalo Chapel Church, Mt. Zion Association, T. B. Smith pastor; and Antioch Church, Colt, Tri-County Association, G. E. Minton, pastor.

## Spring Lake Assembly In Session July 21-25

THE SECOND Spring Lake Baptist Assembly will be held at the assembly grounds July 21-25 at Lonsdale.

Featured speakers are: Andy Heskett, pastor, 1st Church, DeWitt, morning inspirational hour; Charles Lawrence, pastor of Longview Church, Little Rock, evening evangelistic speaker; Bernes K. Selph, pastor, 1st Church, Benton, morning Bible hour.

Registration will begin Monday afternoon, July 21. The Assembly will open with the evening meal Monday night and close at noon, Friday, July 25.

Cost of the assembly is \$13.50 for those coming with the above sponsors, \$1 additional cost for those assigned to Assembly sponsors. Any adult bringing as many as eight will be given bed and meals free. Reservation fee of \$2 should go to Don Hook, pastor, 1st Church, Malvern.

The first assembly, held June 23-27, enrolled 106. There were one profession of faith and several rededications.

## ARKANSAS BAPTIST

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Top, Prime Minister Diefenbaker, extreme left, Mrs. D., right. Second, David Gomez, Brazil (center), and friends from Orient. Third, Yep, shuttbugs. Bottom, part of convention choir.



## Toronto - A New Christian Vision

JUST HOW is the Christian religion superior to the other religions of the world?

This was one of the frank and pointed questions given careful consideration in regular sessions of the 5th Baptist Youth World Conference held June 27-July 2 in Toronto, Canada. Related to this were other questions: Are people really lost without Christ? Will acceptance of Christ as Lord and Savior really make a difference in the way a person lives and how he regards himself and others?

Emphasis upon the need for a vital living and working relationship with Christ was one of the major impacts of the Toronto meeting. Here we were reminded forcefully that the affairs of life are not secular and sacred, but sacred, and that there is no basis for dividing Christendom into the clergy and the laity — all Christians are ministers and missionaries. The experience of worshiping with fellow Baptists from around the world—more than 60 nations of the earth were represented—gave new meaning to an old hymn we sang together:

*In Christ there is no East or West,  
In Him no South or North,  
But one great fellowship of love  
Throughout the whole round earth.*

Another impression of Toronto: We American Christians have not yet done much, really, to win the world to Christ. Of the more than 8,000 registered for the Conference, more than 6,000 were from the United States. That can be partially accounted for in the fact that the meeting was close to us, making it possible for us to have a big representation present. Some of the countries, such as Korea, had only one representative present. Many had only two or three or half a dozen.

But the real jar comes when we look at the figures to see where the Baptists live in our world. Let us hasten to say that Baptists are not the only evangelical Christians in the world. We should thank God that Christians of many other folds are being used to get the gospel of Christ out to the world. But Baptists, on the whole, are among the most missionary of all and a look at what we are doing will give a pretty good idea of what the Christians of the world are doing on the mission fields.

In all of Africa there are only 287,926 Baptists. Asia, with its teeming millions, has only 710,934; Australasia and Oceania, 49,800; Central America and the West Indies, 102,295; Europe, 1,145,802; South America, 149,127. Of the 22,068,908 Baptists in the world, 19,623,024 are in North America and 19,447,899 of these in the United States!

Why does Christianity move so slowly? We used to be able to blame natural barriers as seas and mountains and wastelands. But modern science has broken these down, or lifted us above them. But there are other barriers science has not been able to break — the unnatural barriers men themselves have raised. Selfishness is a mountain even the man-made satellites cannot circle. And who can break down the walls of separation that men have erected to shut themselves in and others out, in the form of hatred, jealousy, envy, greed, prejudice? Who can get through the wall of carnality that separates men of all nations from God?

*For ye are all the children of God by faith in Christ Jesus.*

*For as many of you as have been baptized into Christ have put on Christ.*

*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus (Gal. 3:28).*

Christianity moves slowly because it is so easy for us, especially here in America, to put on the outward form of Christianity without actually putting on Christ. Christ cannot use as a mission force professing Christians who have not his spirit at the center of their lives and something of his compassion in their hearts. —ELM

## Personally Speaking . . .

### Thank God for Canada

AN ENGLISHMAN on his first visit to America is said to have written back to England: "America is the land of the free and the home of the brave, where everybody does just as he pleases, and if he doesn't, you make him!"

Our recent visit to Toronto — and we'll stop talking about it after this week — made us more conscious than ever of our good fortune in having as our neighbors to the north people who treasure the same high ideals for themselves and for the peoples of the world as do we.

An editorial in a Toronto paper, the day after Congress voted to admit Alaska as our 49th state, pointed out that while Alaska is territorially a part of the United States, geographically she is a part of Canada, and that her people "are like us." Referring to this in a visit I had with a native Canadian, I told him that we recognized that fact, here in the States, and that we were planning to use Alaska as a base of operations toward annexing all of Canada.

Not only can we be thankful for Canada as a buffer between the United States and U.S.S.R. — and no doubt Canada is thankful for Alaska for its strategic location — but we can be thankful for the fact that a man of the character and caliber of the Right Honorable John Diefenbaker heads the Canadian government as prime minister.

God has raised up a great and good man in the person of this devout Baptist layman. That was the strong impression we received as we heard him speak on the urgency of a united Christendom in the face of threatening world disaster, at the great Sunday night service, in Maple Leaf Gardens, of the Baptist Youth World Conference.

And that was the impression when we met him and his gracious first lady of the land, personally, in the lobby of Park Plaza hotel soon after the service. The Prime Minister had been scheduled to come to the States to receive an honorary degree from Georgetown College May 30, but had had to decline because of a previous and similar engagement at another college.

It is a tribute to the Diefenbakers that they move about in Canada just as "ordinary folk," with no guard to surround them. This is also a tribute to the good citizenship of the people of Canada, a great commonwealth and a beloved neighbor!

*Erwin L. McDonald*





Prime Minister Diefenbaker as he delivered a major address at the 5th Baptist Youth World Conference recently in Toronto. (See "Personally Speaking," page 4.)

Letters to the Editor

## THE PEOPLE SPEAK

### Priests Led Mob

Dear Editor McDonald:

The priests led a mob which attacked our little mission in Zapotiltic, a town of 6,000 inhabitants. The local civil authorities refused to give our people protection. After repeated attacks, the members of our mission fled to Ciudad Guzman, a near-by city. They have been refugees there now for three weeks in our Baptist church.

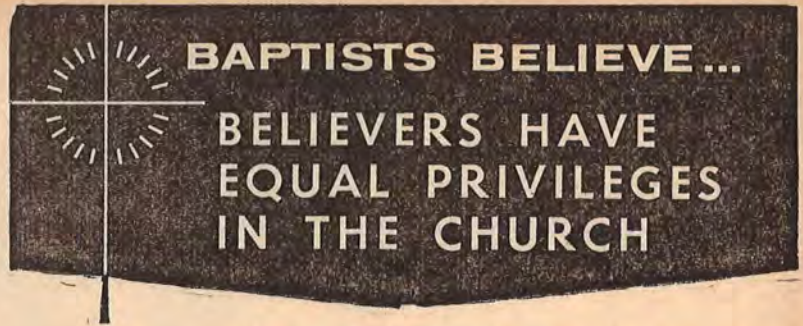
Protests have been made to federal and state civil and military authorities, and we have hopes that military protection will be given so that our people may be able to return to their homes. In the meantime, we are feeding them in Ciudad Guzman, and we are going to help them repair their homes that were partially destroyed by the mobs.

Pray that we may be able to secure property there for services, and that we may be able to secure a worker for that needy mission field.

You will remember that some months ago Ciudad Guzman was also attacked. A friend gave money to buy property there, and the work grew. Later a church was organized.

Pray that the civil and ecclesiastical authorities in Zapotiltic may either obey the Constitution and stop persecution, or that they may be removed. Pray also that our Christian refugees may soon be able to return to their homes. —The Orvil W. Reids, Missionaries, Guadalajara, Mexico.

JAMES H. FITZGERALD, formerly pastor of Park Place Church, Hot Springs, assumes his duties as pastor of Calvary Church, Blytheville, on July 20.



There is no debate over woman's suffrage or legal age limits within a Baptist church. There is no dispute over the balance of power between ministers and laymen. These matters are settled because of what the New Testament teaches on the place of the individual believer.

Why? Because all believers, regardless of age, sex, or occupation, are equal in privileges in a true New Testament Church, in which "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

When a Baptist church accepts someone into its membership, it accepts him on his own testimony about his personal, spiritual experience. It is said that when Charles Evans Hughes, Chief Justice of the United States, united by letter with a Baptist church, a Chinese laundryman also joined the church.



Every person becomes a church member by vote of all the members present. A Baptist church transacts all its business in this same democratic manner.

Every member has an equal opportunity to serve according to his willingness and ability. The primary question is "Who then is willing to consecrate his service this day unto the Lord?" (1 Chronicles 29:5). The teacher of a men's Sunday

school class who had been elected by the church, was a clerk in a store. He taught business men of ability and means, college professors, and men from various walks of life.



His church offered similar opportunities to others who were willing and able —and without regard

to their wealth or social standing.

The equality of individual believers in a Baptist church makes each person important. The church assumes responsibility for instructing, training and enlisting in service every member from the youngest to the oldest.

Because a Baptist church grants to every member the same rights and privileges, it provides all members with Bible teaching. It trains them in church membership and keeps them informed about missions. It encourages them to give liberally of their money and time to Christian activities. It instructs them in the way of righteousness and social and civic duties.

Many Baptist churches are far ahead of their communities in meeting the needs of youth. Baptists also make adequate provision for older people and for babies in their Sunday schools and other church services.

Baptist churches take seriously their responsibility for training each and every member. The activities of their several organizations—the Sunday school, the Training Union, the men's Brotherhood, the Woman's Missionary Union—prove this.

WALTON PARKER was ordained to the ministry June 29 by the Denton Church. J. T. McGill was moderator; Clifford Lyon gave the charges and sermon; Hugh McGehee led the prayer; Elton Pennington was clerk and J. T. McGill presented the Bible. Mr. Parker is pastor of Denton Church.

● REV. AND Mrs. Hugo H. Culpepper, Southern Baptist missionaries to Argentina, have recently returned to the States for furlough and may be addressed, 2112 West 19th Street, Little Rock, Ark. Both are natives of Arkansas, he of Pine Bluff and she, the former Ruth Cochrane, of Little Rock.



# The Dignity of Man

By MRS. EDGAR BATES

Dean of Women, McMaster University  
Hamilton, Ontario, Canada

(From an address at the 5th Baptist  
World Youth Conference, Toronto)

If dignity means, as the dictionaries define it, "true worth, moral worth, qualities suited to inspire or command respect and reverence," then, in dealing with the dignity of man we are at the beating, pulsing heart of the meaning of life.

Where is our authority for believing that the principle of the dignity of man is of transcendent importance? We need only to turn to the Christian's textbook to find such guidance. And I should like to speak of three measures by which we can assess man's worth, his dignity. In our Bible we are told, again and again, that man is greater than all holy institutions; for him God made them . . . Jesus sat man above the Sabbath. Our Lord made it abundantly clear that, when a human need was pressing and legitimate, "the Sabbath was made for man." When he compares men with sacred institutions and relegates the temple and the Sabbath to their true position as servants of humanity, Jesus places high honor upon man.

But there is a higher measure by which we may judge man's worth. In Ps. 8:5-8, the Psalmist tells us, "Yet thou hast made him little less than God and dost crown him with glory and honor. Thou hast put all things under his feet." Then follows the enumeration of all other living things over whom man has control. We have been created in the image of God — we alone of all creatures whom God made have intellectual and other personal powers. The deepest layer of our dignity consists in the quality of resembling God. God is a spirit and each of us has come from him possessing souls capable of knowing, loving and being uplifted by grace to participate in the very life of God. We were made for



Left to right, standing: Joseph Edwards, Jamaica, with British West Indies flag; Sudhir K. Biswas, Jessore, Pakistan; Elizabeth Hamilton, Wishaw, Scotland; Maung Maung Han, Rangoon, Burma; Karen Finlayson, age 10, Toronto; and Fred deLeon, Philippines. Kneeling is Lillian Lu, China.

God and for life eternal. We are ordained directly to God as our absolute, ultimate end. Divine Providence takes care of each one of us for his own sake and not at all as a mere cog in the machinery of the world.

And the third measure of man's worth, his dignity, almost unbelievable and surpassing all proof, is Christ's death on the Cross for us. About 410 A. D. Synesius wrote "A thing of price is a man because for him Christ died." No one dies willingly, voluntarily, for a cause in which he does not believe, for those whom he does not regard as worthy. Jesus died for us because he was the great believer in man; He died for us because God believes in the worth of man.

What do all these clear guide posts, these indications of our worthwhileness in God's sight, signify in our lives?

The first principle is our recognition of this importance of the individual to God. Our lives may be lived in the light

of that principle. There is a compulsion to develop "my best self for God." To do this, it is necessary to live with God and effect a real comradeship with Jesus and partnership with Him in His work. His sacrifice accentuated the importance of the individual. Our Lord died to save us to something, not just from something. Jesus had the ability to see capacities where no one else could.

Everyone is an immortal soul. And each one is different. God made us different for a purpose.

Then, if each is different and for a reason, is it because each has a particular role to play in his partnership with Christ?

Where does this lead us? To the sure knowledge that we must keep in touch with God at all times. How? Through prayer. Prayer is the means of lining up our individual lives with the purposes of God for us and for those whom we may help. We will multiply our natural gifts by finding God in Christ.



## . . . we must live up to the belief that is ours

Jesus believed in the supreme value of the individual. He believed a man, any man — white or colored, Jew or Gentile, stranger, or citizen, rich or poor — was worth living for as he was worth dying for. Do we really believe this? Do we believe — and practice the belief — that every single human being has transcendent value in God's sight? That is a heart-searching question, because if we really believe, then we must "live up" to the belief. It was Alfred Adler who once wrote, "It is easier to fight for our principles than it is to live up to them". . .

The second principle for living grows inevitably from the first. Because of man's dignity, his worth to God, he has a **tremendous, inescapable responsibility for and to himself.** Since every human being is so precious to God, he ought to respect and even reverence himself. He ought to attend to his own higher duties and interests in a manner that corresponds to his value. It is not self-conceit that says, "Because God prizes me, I prize myself." With that yard-stick to measure our conduct, we dare not do those things that are cheap, shoddy, of low moral nature. We have been divinely endowed to know right and to do right. But it is sometimes difficult to remember the latter — to do right.

Many of you here today are young. Life stretches out ahead seemingly endlessly. Do you think to yourself there is no harm in doing a few things that you actually know to be indiscreet but which, as you grow older, you will cease doing or will rectify? It is so much easier to follow the accepted way of doing things. A year or so ago, one of our McMaster students, speaking at an informal campfire meeting of the Christian Union said, "The trouble with us Christians is that we tend to stick together and don't get out and mingle with non-Christian students." He put his finger squarely on one of the most difficult problems for human beings,

young or old — **the willingness to move into circles where different standards of behavior than our own obtain. It is never easy to protest injustices in the face of powerful opposition.** And I am always thrilled and moved to read of simple, quiet people — unimportant by the world's standards — who have stood boldly and steadfastly for the things in which they believed, at great personal cost to themselves.

To each one of us, then, comes the realization that we have a responsibility to and for ourselves, because we are important to God. God in Christ gets hold of you and then everything is all right. God comes to us in many ways. One scholar puts it this way, "God is said to come to us in little things. But the Devil is no fool; he comes that way, too. The Devil has only one objective, and if he can get you to justify your derelictions by saying "I'm only human" he has achieved it. He will have got you to deny the Christ within you and that is all that he wants. If you are only human, you are his. What wisdom lies in that quotation! The Devil will keep you quiet when you ought to talk; he will urge you to bypass someone in trouble on the grounds that you are already late for an appointment or that you don't know enough to be of help anyway; he will stop you from contributing to a cause on the plea that your benevolence will only be wasted or that you need something for your personal pleasure.

Because of the worth which God placed upon us, we must be aware of, cherish and fan the spark of divinity within us. We are responsible to God and all of us are His priests here. This priesthood of all believers alike was proclaimed as one of the three great principles of the Protestant Reformation but we have forgotten about half of its meaning. We don't need God to find us nor us to find God. He is with us, in us, — and in all alike. Martin Luther preached this, you will remem-

ber, and he insisted on the execution of what he actually preached; that there is no difference in kind between the preacher on the one hand and the Christian layman on the other.

You see to what conclusion that brings us, don't you? Any work to which a Christian puts his hand is a vocation. In the early centuries of the Christian church, our fathers believed that the world was so evil that, although ordinary Christians, as Robert McAfee Brown puts it, might remain within the world and pursue their trades of butcher, baker, candlestickmaker, the really dedicated Christian would withdraw from the world and follow a specifically "religious" calling, entering a monastery.

But leaders of the Reformation, particularly Martin Luther, had a very different idea. "This is our Father's world, all of it" they said, in effect; "He wants men to serve in every sphere of living in that world, not by withdrawing from the world." Calvin thought of the whole world as a monastery where everyone could live a life of service and worship. But I think Luther's conception is easier for all of us to understand and agree with — that the butcher, baker and candlestick-maker can each serve God in His calling just as effectively as the monk or abbot in his monastery.

We believe that no one calling is inherently more important than another. It is not God's intention that everyone should be a minister, missionary or full-time professional church worker. Whatever we have talent to do, there lies our priesthood. When you make a decision under God, prayerfully, you regard it as a priesthood under God. All life is a mission. And if you doubt your ability to preach successfully with your life, remember great men who have felt the same way. Dr. Chalmers, a magnificent Scottish preacher, sat agonizing in his study before practically every ser-

(Continued on page 10)



Close-up of speaker's rostrum at one of the regular sessions in Toronto University coliseum.



# CHRIST OUR HOPE

By LIEN CHOW

Pastor, Grace Baptist Church, Taipei, Taiwan, China

Professor, Taiwan Baptist Theological Seminary

(From an address at the 5th Baptist World Youth Conference, Toronto)

Christians are pessimistic optimists. When they look at this world they realize the hopelessness of human nature and the present evil age, yet Christians have never lost their hope in Jesus Christ. In the most severe persecution, the author of Revelation could say, "The kingdoms of this world have become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

No matter what change we have in this world, it is merely a short period in history . . . a short while in God's eternity.

Our unchanging Christ can meet the challenge of this changing world. We used to think that people in the East were ancient and reserved. Even the unchanging East is changing; and it is changing rapidly. One article recently published in the Southern Baptist foreign mission magazine, **Commission**, mentioned the changing of the political status of many nations in the Far East.

Many colonies have become new, independent nations. The leaders and the young people, on the one hand, are rejoiced by the freedom of their new nations; on the other hand, they also feel the tremendous responsibility to meet the requirements of being a new and an independent nation. It is very interesting that many of the important movements in the Far East were and still are being led by young people instead of matured persons.

To be sure, I ought to give the right picture. When I saw, new, young and independent nations, I do not mean that they are prosperous and rich nations. Most of them are still in poverty and still struggling for their existence. The leaders and the young people through education and contact with the western culture began to understand and respect the full force of the scientific and industrial revolution of the West and wanted to follow their example and become strong nations. They seek to establish the political, economic, and social institutions of the West among the people with the hope that such institutions may save their country. Thus, we see new industries, materialism, even communism creeping into the old East.

Christian missionaries are also going to the East during this significant formation period, and, unfortunately, even the Christian movement has been interpreted as one of the Western so-

cial institutions or as one of the aggression forces. While the people in the Orient accept the institutions of the West, they always reject the westerners.

Christianity faces new opportunity in the formation of these new countries; it also faces new obstacles. Many Christians are suffering for righteousness sake.

I recall that Frank Lubbuch has written a book called **Wake Up or Blow Up**. He is looking from the viewpoint of an American. He believes that his fellow citizens and fellow believers have the responsibility to give Christ to the people of the East. As a man from Asia and with the understanding that new life is sprouting in the East, I shall say that Christians in the East must either grow up or dry up. Only Christ can make us grow.

I would like to point out some of the important changes in our life that truly indicates that Christ is our Hope.

First, when an individual truly believes the Gospel message, we see the witness conversion of a soul. The experience of repentance and trust is always the hope of people. Take Taiwan for instance, Don MacInus wrote recently in the Christian Century, that "Taiwan has experienced an extraordinary forward surge of Christian strength, perhaps unparalleled in recent mission history."

My experience in Green Island of baptizing twenty-two ex-communists, further illustrates the possibility of human conversion through the miracle of our Lord.

Secondly, is reconciliation. God has reconciled us to Himself by Jesus Christ, and has given to us the ministry of reconciliation. When a man becomes a Christian, he is in Christ; thus, he is a new creature. This again is our hope. When a man is reconciled to God, he is also reconciled to man. Enmity has been removed because of the oneness in Christ.

The roll call of the nations is always a most impressive sight in the Conference. Most of you here saw the march of the flags of the 63 nations. Let me share with you one incident I observed during the rehearsal. When the Near East was introduced, the flag-bearers of Israel, Jordan, and Lebanon came in at the same time in the alphabetical order. Immediately, I thought this was an unusual combination. After they marched on the stage, while the director was waiting for the others to come up, I saw that these three delegates were talking. The next thing I saw was that the girl from Israel using her flag playfully, and jokingly, was softly hitting the Jordan flag, and in turn the Jordanian flag was hitting the Lebanese flag. They all laughed. The whole action had taken place in about ten seconds. If I may borrow an expression from American girls, I would say, "how cute." It is very cute, but the situation over yon-



Maple Leaf Gardens packed with more than 15,000 to hear Prime Minister John Diefenbaker on Sunday night of Baptist Youth World Conference.

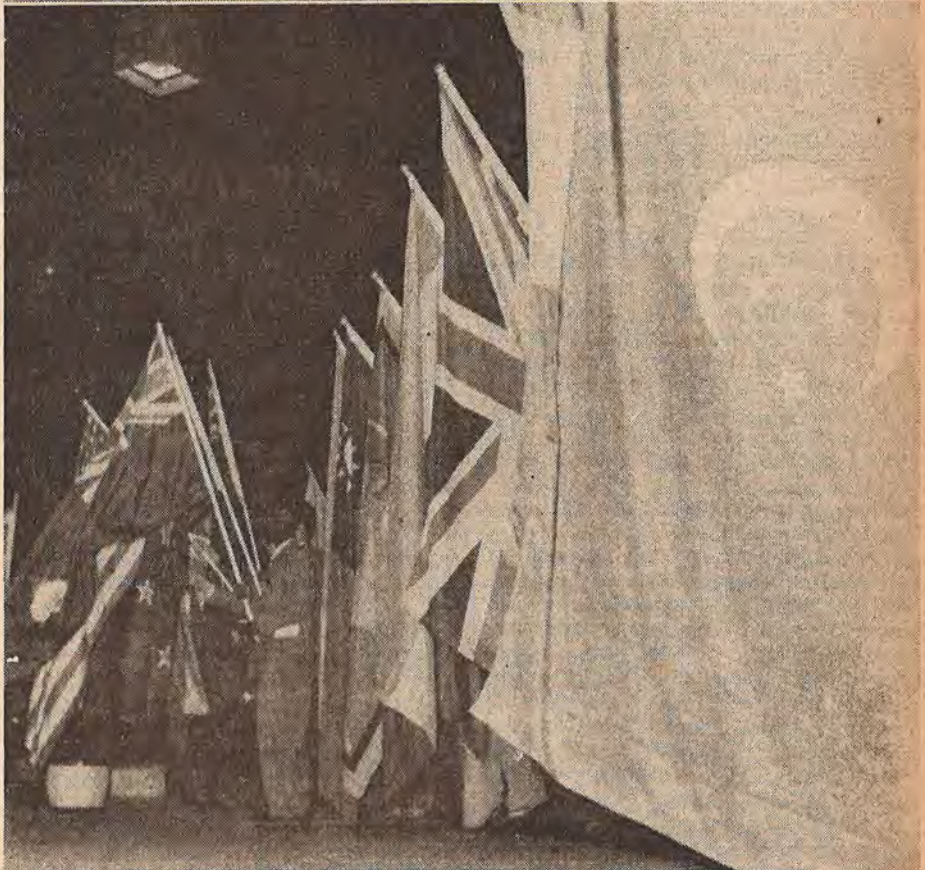


der is very acute, isn't it? How can it be acute over there and cute over here? I have but one answer: Christ is our Hope. Reconciliation is the term I want to use. Beyond the boundary of the nations, we are one in Christ.

And then, love. We all know love excels all things, and love is the most powerful thing in the world. Most of the time; we know it but we don't trust it enough to practice it. I heard a story from a Korean minister, and it is worth telling this story to this congregation. During one of the Northern Korean invasions, a high school was occupied by the Northern Koreans. The school was immediately operated on the basis of their political ideology and methodology. Two sons of a Christian minister were studying in that high school, and they were being judged on account of their Christian faith and on many other grounds. The situation was serious enough that these two boys had to be judged by the general public. The older boy was killed because he would not deny the God whom his father and he himself worshipped. Then, it was the turn for the younger brother, he said the same thing that he could not deny the God whom his father, his brother, and he himself worshipped. Of course, he became a martyr, also. Not very long after that, the Southern Koreans came back. That young man was put into prison, and sentenced to death by the government. Just before the execution, the father of the two sons came to plead the pardon for the one who had killed his two sons. President Lee had to issue a special order to pardon the murder. The father handed the document to the murderer, he could not believe it, and then, the father said, you have killed my sons, but I forgive you. I don't have sons now. I want you to be my son. Then he told him the love of Christ. That boy was touched by the love of Christ, and he was converted. Now this boy is not only the son of this Christian minister, he is preparing himself in the seminary to be trained as a minister.

So the power of the might of the world cannot change the world, but the power of the almighty God does.

Young men and women, in spite of these obstacles there is opportunity. "The night is far spent, the day is at hand." Christ is our only hope. If we are to be the true followers of the Lord Jesus Christ, and if we believe that God is the God of this universe and Jesus is the Lord of the human history; we ought to do something. Two thousand years ago, the disciples of Jesus, who were young and inexperienced, went out to preach; they changed the whole Roman Empire. This Gospel which was originally in the East was then preached to the West by the Apostle Paul, when he caught the vision of the Macedonian Call. Today I shall echo the call from Macedonia to request you. Come over into the East and help us. I earnestly pray God that He will call you.



**REPRESENTATIVES** of the 115 Arkansans attending the Baptist Youth World Conference: Elsie Williams, Little Rock; Michael Broadway, Jonesboro; Jim Boyd, associate secretary, Baptist Student Union department, Little Rock; Dorothy Hall, Little Rock; Elizabeth Ryburn and Mrs. Monroe Ryburn, Pine Bluff. Bottom, flags of 63 nations in Roll Call of Nations.





THIS GROUP from 1st Church, Ft. Smith, including Educational Director David Meier (standing in door), and pastor J. Harold Smith, (standing immediately in front of Mr. Meier), went by bus to Glorieta, N. M., Assembly for the first Sunday School week recently.

## The Dignity of Man

(Continued from page 7)

mon he preached. "I cannot preach" he would exclaim. "Nobody could; this is a thing too big to grasp." Then he would conclude, "But I try to catch something of it, I must get up and preach." And he would go, in partnership with Christ, into his pulpit and reach people with his moving messages of Christ's love and purpose for them.

Realization of the importance of the individual and our responsibility under God to and for ourselves lends urgency to our need to do our part. Do you not know what your part is? Then find a teacher. Jesus is our teacher, and following his precepts you cannot go wrong.

The third principle in this series is our responsibility for others. Just as we respect and reverence ourselves, because of God in us, so we must treasure others. Jesus encouraged no one to think of himself as God's favorite. He saw the work of despised men and brought out undiscovered values. Self-seeking will prove a disappointment. "Whosoever shall save his life shall lose it and whosoever shall lose his life for my sake shall save it." On the path of the Christian suggested here, something must be lost. That something is our own self-interest. We sin against our fellows and against God who prizes them if we do not treat them all as beings of high worth. As Christians we must see all men, near and far, as sons of God and practice understanding and good will to all men as human beings. We have always talked about world brotherhood, and now we are gathered here to demonstrate it. But do we practice it truly? Every unfair discrimination of one race against another; every cruel insinuation voiced by Jew against Gentile, Christian against Mohammedan, democracies against autocracies; every expression of contempt

against a whole race or nation; every outburst of meanness, discourtesy, prejudice, is a wound in the body of Christ. Love brings the whole world's deepest need within the scope of every man's responsibility. Brotherhood? We must make it work or perish.

Three principles for living come directly out of our theme, the dignity of man: my best self for God, for myself, for my fellowmen. That aim may be followed humbly and it is the cure, perhaps the only cure, for jealousy, the protection against injustice, the means to triumph over occasional bitterness. If you have learned to live with God through prayer and if you have chosen your life work prayerfully and now regard it as a priesthood under God, there can be no reason or room for jealousy. Suppose an opportunity (or honor) which you would have enjoyed comes to a relative, a friend, an acquaintance. There is no need to disturb your serenity. You are in partnership with God; you are His disciple, doing His work; you have learned "in whatsoever state I am to be content." Many families have sacrificed to educate and train one brilliant member. Who is to say which one of the family has served best — those who worked in humble occupations or the one who achieved the heights? In God's sight all are equal. If you recognize every man as precious in the sight of God, you will rise up in protest against any evil or injustice.

When you came to Christ, the Christ who died to save you to something what did it mean? It meant coming to a mission, a missionary life wherever you are, coming to an adventurous conception of life; adventurous thinking, adventurous living, adventurous service. These are the most important fundamentals. Your dignity demands that your main purpose for all of your life is the discovery and the following of God's purpose for you whom He regards as worthwhile.

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### SONGS IN THE NIGHT

Baylor University Religious Hour Choir, Leroy Yarbrough, director.

Here are the magnificent voices of the Baylor University Religious Hour Choir singing: Hallelujah! God of Our Fathers, To God Be the Glory, O Love that Will Not Let Me Go, and nine others. W-3022-LP, \$3.98

### SINGING HIGH FIDELITY

Bison Glee Club (Oklahoma Baptist University), Warren Angell, director.

The impressive voices of the Bison Glee Club sing such classics as: Dry Bones, Battle Hymn of the Republic, Old Moses Put Pharaoh in His Place, God of Our Fathers, Sometimes I Feel Like a Motherless Child, and 8 others. W-3005-LP, \$3.98

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ARKANSAS BAPTIST



## Pastoral Changes

C. D. SCHMIDT, pastor of Calvary Church, Okmulgee, Okla., has accepted the call as pastor of 1st Church, Pangburn, and has moved on the field.



MR. SCHMIDT

A native of Arkansas and a resident of Little Rock while a small boy, Mr. Schmidt served as missionary in Oklahoma for five years before the Okmulgee pastorage, which he served for more than seven years aiding in the construction of a \$100,000 church plant.

D. D. KELLEY has resigned the Fellowship Church, Buckner Association to accept the LeFlore Church in Oklahoma.

CARL McCLENDON has been called for three months as pastor of Haw Creek Church.

PILGRIMS REST, Independence Association, has called Eldon Rodgers, Clinton, as pastor. He assumed his new duties July 13. (CB)

## TRAINING UNION

Ralph W. Davis, Secretary

### Workshops, Sept. 30

AN ERROR was made in the July NEWS which was sent to the pastors. It stated that the workshops would be held on September 30, 1959. The date is Sept. 30, 1958 — less than three months from now.



MR. DAVIS

The following is the program:

#### MORNING

- 10:00 Joint meeting of all eight workshops
- 10:15 Demonstration of a Department Assembly
- Evaluation of the Demonstration Organization of a Union
- 11:00 (1) Demonstration of a Nominating Committee
- (2) Demonstration of Electing of Officers
- (3) Demonstration of Organizing Groups and Committees (With special attention given to need and functions of committees)
- 12:00 Joint meeting of all workshops — Dr. Lambdin speaking
- 12:30 Lunch

#### AFTERNOON

- 1:30 Demonstration of Program Planning Meeting — (October Program-Planning Meeting —



THE TRAINING UNION Department has trained eight summer field workers to aid Arkansas churches. Left to right are: seated, Linda Day, Malvern, Ouachita; Ralph W. Davis, TU secretary; R. V. Haygood, associate, and Sally Guthrie, Newport, Ouachita; standing, Barbara Robertson, Monette, Ouachita; Audrey Wilson, El Dorado, Henderson; Sammy Lee Hynds, Gentry, University; Bob Russell, Little Rock, Baylor; Carole Grant, Alma, Ouachita, and Mary Edna Griffith, Clinton, Arkansas Tech. The workers were formed into four teams following a training session June 25-28. They will be sent to four associations to work in seven churches, providing aid for 28 churches this summer the 20th that the Training Union Department has conducted summer field work.



MRS. THOMAS E. HALSELL

## WMU

Miss Nancy Cooper, Secretary

### Missionaries in Camps

MRS. THOMAS E. HALSELL of Bellem, Brazil, is one of several missionaries who will serve in Woman's Missionary Union camps during the summer. She and her older daughter, Hilda, will be with the juniors the week of August 4-8. The Halsells are from Arkansas and went to Brazil in 1955 where Dr. Halsell is director of the Equatorial Brazil Theological Seminary.

Other missionaries who will be serving during the summer include Miss Amanda Tinkle of Nigeria; Miss Martha Thomas Ellis, worker with Spanish-speaking peoples of Texas; Mrs. C. T. Gunn of the Home Mission Board; Mrs. Hugo Culpepper of Argentina; Mrs. W. Coleman Harrison of Brazil.

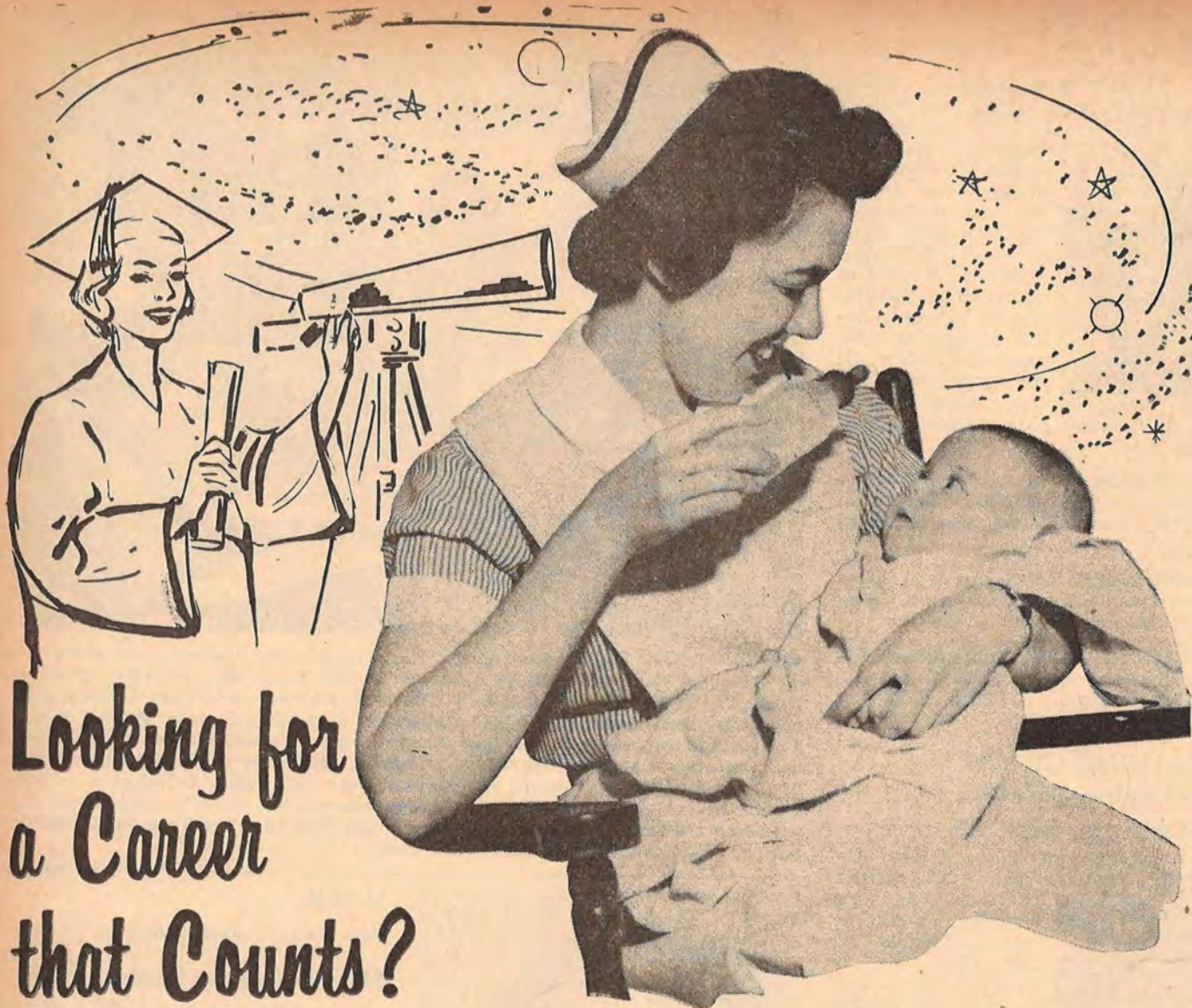
The camp schedule is as follows:

Intermediate GAS	July 21-25
Junior GAS	July 28-August 1
Junior GAS	August 4-8
Junior GAS	August 11-15
Junior GAS	August 18-22
YWA Houseparty	July 26-27
BWC Conference	August 2-3

Reservations should be sent to state WMU office, 310 Baptist Bldg., Little Rock, accompanied by \$1 registration fee. Registration for the week of July 28-August 1 is closed.

- Programs planned for October
- Specific Helps for Other Committees for October
- 2:20 Demonstration of Officers' Council
- 2:45 Demonstration and Evaluation of a Weekly Meeting
- 3:30 Joint meeting of all Workshops — Stanley Jordan
- 4:00 Adjourn





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**BROTHERHOOD**

Nelson Tull, Secretary

**The Father's Business**

WHEN YOU read this the Third State Junior Royal Ambassador Camp will be in session at the Arkansas Baptist Campground.



The first Junior Camp was held during the week of June 23-27. Exactly fifty boys were there, making a total of about sixty in attendance, including adult counselors and other workers. The second Junior Camp was held July 7-11, with 67 boys in attendance, and 12 adult workers. Both camps were great in every way. Reports on all camps will be published in due time.

Indications are that registration for the remaining Junior Camp will be higher than that of either of the first two camps, probably reaching the present capacity of our camp facilities. The same is true of the Intermediate Camp.

The schedule of the remaining camps is as follows:

- Intermediate Camp: July 21-25
- Eight-Year Boys' Camp: July 28-August 1

The Eight Year Boys' Camp is in the nature of an experiment. We believe the response is going to be good. The camp is for boys who are not eight years old, and also those who have become nine years old since January 1. The camp program will be keyed to this particular group of boys, and the facilities of the camp will be adjusted to their needs. (This group will not be allowed in the lake. We have a special swimming area for them, where the water is not more than three feet deep, and where they can swim or paddle around in perfect safety under the direct supervision of the adult counselors.)

Facilities at the Arkansas Baptist Camp are better this year than last. The large lake is full of water, clear and very inviting. A tabernacle has been constructed for the worship services. There are ample play areas and hiking areas. The food is good and plentiful! The boys are being comfortably housed under tents on wooden bases. Everything has been planned for their health, their safety, their enjoyment, and their profit!

We hope that your boys will be there!

Special Note: The Annual Arkansas Baptist Brotherhood Encampment is scheduled for the Arkansas Baptist Camp on Friday and Saturday, July 25 and 26. More about this later. Plan to come!

**MISSIONS & EVANGELISM**

C. W. Caldwell, Superintendent

**1959 Evangelistic Crusade**

Seven North American Baptist groups with 19 million members in 75,000 churches have been invited to participate in the 1959 Evangelistic Crusade.



This is the first time Baptists of North America have endeavored to work together in an evangelistic effort. There may be differences of opinion among these groups in regard to various programs of work, but certainly all are agreed that evangelism is primary and we can find a common ground on which to work in an effort to reach lost souls.

It is very important that the associations begin promoting this 1959 Crusade. Our attention has been called to the fact that nothing has been said in a number of associations about cooperating in the movement and setting up plans to promote it. I would like to urge with all my soul that every pastor get this crusade on his heart, lead his church to cooperate and

that evangelistic steering committees be set up in every association.

It is surprising to know how few associations elected a director for the crusade. It is likewise surprising to know how few churches have already engaged their evangelist. Brethren, this is a big task and big jobs cannot be done over night. We must get ready for them. Now is the time to prepare for '59.

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# The Strange World of Swamps

By **THELMA C. CARTER**

MANY STRANGE tales are told about swamplands: the eerie noises at night; the moonlight mirrored in those little lakes not covered with dense growth of water plants; the big splashes of alligators when they come out of one wet thicket and dive under another. Swamps are mysterious worlds of their own. Man has been unable to tame them. Only nature can control them.

The strange thing about swamps is that they don't start out as swamps. They really begin as ponds or streams of water, which overflow onto the surrounding soil.

Swamps are found on low-lying lands, usually near seacoasts or near inland lakes, ponds, or streams with low shores. Swamplands become spongy because of the lack of drainage. We are reminded of God's creation of our natural world, the importance of the "dividing" of waters and the "gathering" up of waters. (See Genesis 1:6-10.)

Swamps remind us of bulrushes and cattails. We may forget the hundreds of other kinds of water plants, trees, shrubs, vines, water lilies, pitcher plants, and similar floating plant life.

In big swamps there are alligators, turtles, wildcats, panthers, raccoons, and also toads, frogs, lizards, and insects by the thousands. Big birds — ibis, crane, egret, and owls, as well as smaller birds — build their nests in the big moss-covered tree clumps.

Swamps have always been tricky. Skilled engineers have tried to control them but have failed. In Mexico City there are famous buildings that have

been slowly sinking for years into the swampy land — once a large lake — on which they were built.

Think of it — there are about ninety-one million acres of swampland in the United States. The better known large swamps are found in Virginia, Georgia, Florida, and California.

(Sunday School Board Syndicate, all rights reserved)

## At Our House

By **ENOLA CHAMBERLIN**

At our house, at our house,  
There's laughter every day.  
There's sweeping, dusting, washing;  
There's reading, love, and play.

At our house, at our house,  
There's never any fuss;  
Because we all link hands with God  
And make him one of us.

(Sunday School Board Syndicate, all rights reserved)

## Nature Woven Into Cloth

OF ALL the designs and patterns man has woven into silk, cotton, and woolen cloth, the beautiful things of nature are most frequently used. For centuries, Indian people with amazing skill have woven into their colorful blankets designs representing the sky, sun, rain, animals, and birds.

The different people of the world create their cottons, silks, woolens, and beautiful brocades with designs precious to them and typical of their country. A visit to a country which specializes in costly fabrics will be a revelation to you.

It is like reading a nature book to study the delicate designs and colors in silks, woolens, and cotton from Japan, China, Italy, Korea, Belgium, and India. Imagine pale lavender satin with raised designs of flowers, leaves, and birds. Japan's silks with beautiful chrysanthemums, dwarfed trees, and temples of worship are very lovely. Little gardens, kites, and temples are found in designs in silks made in China.

You will find in the woven materials made in our country such designs as harvest grains, black-eyed Susans, wild roses, yucca plants, cowboys, Indians, covered wagons, river boats, and many other typically American designs. Nature also furnishes the color chart for the fabrics — cherry blossom red, apricot yellow, sky blue, apple green, and on and on.

Isn't it interesting that often when we create something with our minds and hands, we try to weave nature into it? God's great handiwork as seen in our beautiful natural world continually inspires us as it did the psalmist: "The heavens declare the glory of God; and the firmament sheweth his handy-work" (Psalm 19:1).

## A Smile or Two

"MOMMY," said the four-year-old, "why did you marry Daddy?"  
"So!" exclaimed her mother. "Even you are puzzled!" — Nuggets.

A MOTORIST after being bogged down in a sticky road paid a passing farmer \$10 to pull him out with a team. After he was on the road again he remarked to the farmer, "I should think at that price you'd be pulling people out of this stuff day and night."

"Nope," drawled the farmer, "at night's when I tote the water for the holes." — Capper's Weekly.

SUMMER IS the time of year when mothers need a teacher's patience. — Nuggets.

AN ENGLISHMAN, an Irishman and an American were flying over the Sahara Desert.

"A beastly place," the Englishman said.

"The devil's home," the Irishman said.

"What a parking lot!" the American said. — School Activities.

A BANK is a place where you keep the Government's money until the tax man asks for it.

THE DALLAS host was proudly showing a visitor his new solid gold limousine with ruby and diamond studded wheels.

"Wow!" was the visitor's reaction. "Aren't you afraid to park it anywhere? What about thieves?"

"Oh, I'm too smart for that," reassured his host. "I'll never drive it out of Texas!"

CUSTOMER: I should like some alligator shoes.

CLERK: What size does your alligator wear?

THE WIFE wanted to do some shopping during the day, so at breakfast she asked her husband for \$10.

"Money, money, money!" he shouted. "Every day of the week you want more money. If you ask me, I think you need brains more than you need money."

"Perhaps so," his wife agreed, "but I asked you for what I thought you had the most of."

NEW STENOGRAPHER: "I've been saving a lot of time lately."

VETERAN: "How's that?"

N. S.: "I found out that the dictionary is in alphabetical order."

A LITTLE girl was telling of her hospital experience where she had an appendectomy. "They told me it would not hurt and then they stuck a needle in my arm and I disappeared."

## THE TEEN AGE

by **Judy McDonald**

TORONTO NATURAL MUSEUM



"Pardon me, are you here in Toronto for the Baptist Youth World Conference?"



# Justice in the Family

By RAY BRANSCUM

(Pastor, South Highland, Little Rock)

July 20

Eph. 5:20-31; 6:1-4; I Tim. 5:8

**T**HE HOME IS God's first and best institution for the welfare of the race. Israel learned that the family was the basis of all that was best in life. Israel learned, and we have learned, if the family is strong and kept together all is well socially. But whenever and wherever the family has failed, disaster has followed.



MR. BRANSCUM

We find many evidences in our day which indicate that society is torn apart because of the breakdown of family relationship.

We are the beneficiaries today of many things, such as the freedom to worship and to vote as we please because of the foundation on which our homes have been built, and on principles for which our families have stood. We have enjoyed many privileges because our forefathers, who settled this country, believed in God. But I say to you, though I do not claim to be a prophet nor the son of a prophet, unless we can have a great awakening religiously in our homes, or a turning back to God, we are going to lose the very things our forefathers have given us, and our boys have died for. It seems that we cannot survive, unless something happens that will restore the fear of God in our hearts.

The first verse of Ephesians 5 has a clear and clarion call to the children of God. It is something that we should not sidetrack or push aside. We need to face it clearly, positively and without reservation. Are we willing to be followers of God? We put it with a question mark because we want you to consider it thoughtfully, and fully, then make your decision. If we would follow Christ we must put Him above everything, and everyone else. If our family is what God expects we must give Christ first place in our homes.

Christ says we are to walk in love. This is a tremendous statement. Where is the family that walks together in love as Christ loved us? There is no place that we need love more than in our homes of this age. It seems that many mothers have turned their love from their families to the pleasures of this world. Too many fathers today are more concerned about a drink of whiskey than they are their children.

## HUSBAND AND WIFE, Eph. 5:21-31

**W**IVES should submit themselves unto their own husbands, as unto the

Lord. The next verse gives the reason for this command. "For the husband is the head of the wife." It is for this cause that the wife should be subject unto her husband in everything. We know in this twentieth century these divine instructions are not accepted. However, they are commanded from God.

Do not think for one moment that wives are supposed to submit themselves unto ungodly husbands. God says, "It is permitted unto a woman to marry only in the Lord." When a woman has a husband who is in the Lord, she will find no difficulty in obeying this command of submission.

The church should submit itself unto Christ. As the wife is to be subject unto her own husband, the church is to be subject to Christ. Some have said the lot of a wife is a very hard and difficult one, and that when she gets married she debases herself by taking upon her a yoke of obedience to her husband. Has anyone ever imagined that the church is debased by taking upon itself obedience to its head, which is Christ?

The Lord said very positively: "Take my yoke upon you." Then He added, "For my yoke is easy, and my burden is light." When a woman is subject to her husband, as a servant is to his master, that is one thing; however, when a woman is subject to her husband as the church is to Christ, that is another thing. Christ, the head of the Church, is also Saviour, as well as its Lord.

In the last book of the Bible, the Lord said unto the church at Ephesus, "Thou hast left thy first love." What Christ wanted of the Ephesian church was love; love more than service, love more than anything else; and that is what the husband wants of his wife. Not merely her obedience, or her service; he wants her love.

According to verse 25 the love of the husband for his wife should be on equality with the love of Christ for the church. Christ loved the church, and gave himself for it. When a husband truly loves his wife, he is willing to give all that he is, and all that he has for her.

The marriage bond includes the presentation of the bride to the bridegroom. It is a happy and holy day when two individuals, who know God and love one another, take their marriage vows. It is the man who first approaches the altar. Then the bride comes up the aisle and is presented to him by her father or someone else in lieu of the father. Our Lord uses this beautiful picture as suggestive of the hour when the church, having been sanctified and cleansed by the washing of water and the Word, shall be presented to Him as a glorious

church, not having spot or wrinkle, or any such thing.

Men ought to love their wives, as their own bodies. We realize, through the study of the word of God, that a man who loves his life loves himself. "For no man ever yet hated his own flesh." The wife is his own flesh, therefore, he should cherish her, even as the Lord cherishes the church.

## THE CHRISTIAN HOME, Eph. 6:1-4

**E**VERY Christian husband and wife should want a family. Children are the natural complement of marriage. Children are God-given trusts and it is the parent's responsibility to bring them up in the knowledge of God. The family is ideal as one in which the children honor their parents.

Our scripture for today's lesson very plainly emphasizes Christ in the home.

A message to children: "Children, obey your parents in the Lord; for this is right."

A message to fathers: "And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Then we have a message for servants.

"Servants be obedient to them that are your masters according to the flesh." In verse nine of this same chapter we have a message to masters. And then, looking back to the fifth chapter, verses 22 and 25, we have a message for wives and husbands. It seems to me that we have outlined for us here in these scriptures our duties as members of Christian families.

## PROVIDING FOR THE FAMILY,

I Tim. 5:8

**T**HERE is no unit or organization that has as many things in common as the family. The head of the house is responsible for its necessary provisions. But providing for the day that is at hand is not enough. According to the scriptures a good husband and father will take thought for the future. There is an old saying that a smart man will lay up something for a rainy day. Every family should make provision for sickness, war and death; these are some of the occasions where savings are needed. Some Christians live from day to day, saying the only plan for the future they have is faith in God. Certainly no one would minimize faith in God, but the same God who said for us to have faith also said for us to prepare for the future. What about insurance? Some say if I insure my life, home, car, etc., I'm saying that I do not have faith in God. I think to carry a reasonable amount of insurance can be an expression of faith as we look into the unknown future. We are told that the heathen guilds in Paul's day provided for their members. If this is true, how much more ought a Christian provide for his own loved ones? Remember, if we provide not for our household, we have denied the faith and we are worse than a man who says there is no God.



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*Consciousness of Our Mission*

**T**IMES DO change. So also does the spirit of people. But the work of the churches must go on forever. A few weeks ago I visited a certain section



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of our state in which they had had no rain to amount to anything since they planted their crops. In fact — most of the people I talked with took a rather dim view of things. Last week I revisited that same section. In the meantime they had had rain and their

crops were looking good. I was told that the prospects for a crop now were good. The spirit of the people was running much higher than on my previous visit.

Times, circumstances, and conditions will inevitably affect our feelings, but the work of the kingdom must have a firmer foundation than that of feelings. A keen sense of our stewardship and a consciousness of our world mission alone shall provide sufficient incentive at all times.

In the year 1930, when the total giving of Arkansas Baptists was \$1,178,707, we gave 17 per cent to missions and benevolences. In 1957, when the total giving of Arkansas Baptists was \$13,470,849, we contributed 16 per cent of our income to missions and benevolences. Our dollar giving was up a great deal last year over the depression year of 1930, but our percentage giving was down one point. This might well indicate that while we have become more prosperous through the years our sense of stewardship and world responsibility has lagged behind.

I have recently been in some clinics for the Forward Program of Church Finance. The more I learn about this program the more firmly convinced I am of its worth. There is little doubt that if a church will use this plan — following minutely the proven suggestions — it will deepen the sense of stewardship in the life of the fellow-

ship. Our deacons would render an invaluable service to their churches if they would acquaint themselves with the Forward Program of Church Finance, and then encourage their pastor as he attempts to lead his congregation to use it. There are those who believe this program is the the greatest thing that has come to Southern Baptists since the Cooperative Pro-operative Program. The impact being made upon the churches which con-

scientiously use it seems to vindicate this judgment.

There is one other word that needs to be said in this connection. The emphasis on "2 Plus" for world missions through the Cooperative Program in 1959 should accompany the Forward Program of Church Finance. This simply means that a church would raise the item for world missions through the Cooperative Program at least two per cent of their total budget for next year over that of 1958. With an emphasis on a percentage increase for world missions each year this would go far in developing our sense of world responsibility. —SAW

*"What Shall I Do, Lord?"*

(Acts 22:10)

If you had an opportunity to enlist many of the unenlisted church members of your church, would you do it?

If you had an opportunity to increase the tithes in your church by 97 per cent, how would you vote?

If you could get the church budget increased 45 per cent next year, would you be for it?

If your church could use a plan to build a better fellowship, would you promote the plan?

If your church could adopt a program that would promote a better "I — Thou — Relationship" between the pastor and people, would you be for the program?

Southern Baptists now have a plan that, if followed by the local congregation, will bring to pass the things mentioned above in the five questions. The plan is the Forward Program of Church Finance.

This program, of necessity, goes beyond that which most churches are now doing in the teaching of stewardship. In some instances it might disturb the status quo, but perhaps the status quo needs disturbing. With less than half of our church members in Sunday School attendance; with less than one-fourth of our Baptists attending Training Union; with a mere handful in prayer meeting plus the fact that only one-fourth of the tithe goes into God's treasury, we need to go beyond what we are now doing in enlisting and utiliz-

ing our manpower for God.

Some churches have used the program and many more will use it this year. A great number of our churches are now ready to make this forward step. They can be led into a larger stewardship but they should study the plan and know it thoroughly before entering into it.

Some of the Forward Program of Church Finance material has been revised and we suggest that every church order a package from the Stewardship Services of the Southern Baptist Convention, 127 Ninth Avenue North, Nashville, Tenn. —RD

**Forward Program Film Available**

NASHVILLE —(BP)— A new sound film on the Forward Program of Church Finance was given a premiere showing at the recent Promotion Conference here. Titled, "The Forward Program in Your Church," the black and white, 22 minute film follows the format of a panel discussion.

The film is not entertainment or a dramatic presentation with a plot, but rather is a teaching tool which provides information and instruction.

Most states plan distribution on a free rental basis or small service charge. Inquiries for bookings in the various states should be directed to the state executive secretaries or their associates in stewardship promotion.

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