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Arkansas Baptist State Convention

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ARKANSAS

Baptist

NEWSMAGAZINE

JANUARY 11, 1960

Our Building Site

THE SITE for the proposed Baptist Building which was purchased a few weeks ago is easily accessible to our people coming to the building from any section of the state. It is located on the south side of Markham street about four blocks on the west side of the intersection of Markham and University Avenue.



DR. WHITLOW

Those coming into the city on Highway 10 from the western part of the state would turn right on University Avenue to Markham and then right four blocks.

Those coming from the north on Highway 67 would turn right on Third street which leads directly to the building.

Those coming from the south on

Highway 67 would continue straight ahead on University Avenue to Markham then left four blocks.

Those coming from the southeast on Highway 65 would turn left off of Broadway on Third street, then on to the building.

The site is located just across Markham street from a multi-million-dollar shopping center which is now under construction. A branch of the bank with which we do business is located about four blocks away.

The site will provide sufficient space to meet our building need for many years to come, and will also provide sufficient parking space for the employees and those coming to the building for business.

The selection of this site came after many months of study and work on the part of a committee of the Executive Board. It is our judgment the committee has made an excellent choice. Perhaps it will be two or three years before the building will be constructed but it will provide a facility of which Arkansas Baptists shall be proud and which will expedite the work of our denomination.—S. A. Whitlow, Executive Secretary. ■



ARKANSAS Baptist NEWSMAGAZINE FEBRUARY 11, 1960

The Cover

WE ARE indebted to the Home Mission Board for the timely Valentine cover picture this week of Mr. and Mrs. H. J. Hinton, of Lawrenceville, Ga., who observed their 68th wedding anniversary on Jan. 7.

Mr. and Mrs. Hinton are reported to have been "active, consecrated Christians in 1st Baptist Church, Lawrenceville, for the past 57 years."

'The Best Time'

THE QUESTION keeps coming, "When is the best time to use the Forward Program of Church Finance?"



DR. DOUGLAS

We have been saying, "A good time is immediately after the installation of new church officers, Oct. 1, etc." That means that the church can prepare, plan, adopt, and promote a budget during the fall months and get ready for a new financial year Jan. 1. This makes

it possible for the church to emphasize stewardship during the fall.

But the amazing thing about the Forward Program is this: it produces results any time the church members decide, under the leadership of the Spirit of God, to use it, regardless of the time.

Some of the best campaigns in our state have been conducted during January and February. One church, Eudora, has used it successfully the third time and every campaign has been in January or February. Many of the churches are now promoting the plan. We are helping two churches, this month, use the Program. We will be in Calvary Church, West Memphis, W. B. Sawyer, pastor, Feb. 18, and Feb. 28, we will be at 1st Church, Marked Tree, where Bro. Conway Sawyers is the pastor.

The best time to use the Forward Program is when church people, under the leadership of God, decide that they will use it to teach and promote Bible stewardship.—Ralph Douglas, Associate Executive Secretary. ■

stock of Arkansas Plant Food Company. The late Mrs. Riley was a longtime member of Eudora Baptist Church.

The Baptist Foundation is to collect all the proceeds of the insurance policies, together with any dividends that may accrue, upon the death of Mr. Riley. The Foundation is also authorized to receive any dividends "that may be paid in cash, or stock" on the stock certificate.

Any funds received prior to Mr. Riley's death are to constitute a trust fund to be known as the "Mamie Cone Riley Memorial Fund." Upon the death of Mr. Riley, the balance of the Mamie Cone Riley Fund and the funds received from the insurance policy and stock settlement are to be transferred to a new fund to be known as the "Mamie Cone Riley and Joe P. Riley Memorial Fund." This fund is to be perpetual, the earnings from it to be expended through the Cooperative Program of the Arkansas Baptist State Convention for world missions.

Said Dr. S. A. Whitlow, executive secretary of the Executive Committee of the General Board of the Convention:

"I know of no better way for a Christian to honor a loved one. Mr. Riley's gift will be supporting perpetually the total Kingdom cause of our Lord as fostered by Southern Baptists.

"Life insurance makes it possible for many to give to their favorite causes even though they may have no large estates to give." ■

Riley Fund Created for Baptist Foundation

AN INSURANCE and stock estate with a current value of \$12,649 has been donated to the Arkansas Baptist Foundation, a charitable corporation of the Arkansas Baptist State Convention, by Joe P. Riley, Sr., Eudora planter.

The bequest, given as a memorial for Mamie Cone Riley, Mr. Riley's wife who died Dec. 29, 1955, includes eight paid-up life insurance policies on the life of Mr. Riley and twenty shares of capital

ARKANSAS Baptist NEWSMAGAZINE

"ARKANSAS' LARGEST RELIGIOUS WEEKLY"

107 BAPTIST BUILDING
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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

February 11, 1960 Volume 59, No. 6

'The Unction of the Spirit'

By RHEUBIN L. SOUTH, Pastor
Park Hill Church, North Little Rock

Text: "But ye have an unction from the Holy one . . ." (I John 2:20a)

WE USE the dead to commemorate the dead. I have stood as have you in the Black Hills of South Dakota and viewed the masterpiece of Gutzon Borglum—the likenesses carved from a granite mountain in Washington, Theodore Roosevelt, Jefferson and Lincoln. But the man who conceived this work and those in whose memory it stands are dead.



MR. SOUTH

I have stood as have you at the Washington monument in Washington, D. C., standing 555 feet high, one of the highest masonry constructions in the world, but the man who conceived the structure and the one in whose memory it stands are dead, dead.

I have stood as have you at the San Jacinto monument commemorating the birth of a republic but Sam Houston and all those who rode with them are dead, dead, dead.

But our living Christ left behind a living memorial, even his Holy Spirit. Through his Spirit we receive power. The word translated "unction" in our text is used elsewhere to mean anointing with power. Such include Aaron as priest in Exodus 28, Saul as king in I Samuel 9, Elisha as prophet by his predecessor Elijah.

How is this power suggested for our use in the text? It teaches us of the valid claims of the person of Christ. Who is this Christ? The "Branch," the "root out of dry ground"—the Messiah! He came to bring redemption—to buy back unto himself all the redeemed of the Lord. One is convicted of this Christ through the leadership

of the Holy Spirit and having saved us this same Christ is our "forerunner" (Heb. 6:20) into those realms eternal.

An unction from the Holy One will reveal unto us the nature of the enemies of Christ. The big lie of all is not payola or labor abuses but is the "one that denieth that Jesus is Christ." These enemies of our Lord will lead astray the foolish and careless and God's servants must be careful as they move out in his name.

The God-given anointing will reveal to us the eternal nature of God's love "he hath promised us, even eternal life." Upon this conviction God's laborers move out into his vineyard as "free" laborers as against "slave" laborers who must in cringing fear labor to continue in their divine sonship. A neglect of this doctrine will lead to spiritual suicide. Christians are never spiritually murdered from without—they commit spiritual suicide from within.

"We may have confidence, and not be ashamed at His coming." An unction of the Holy Spirit will reveal that his children have nothing to fear at the consummation of the age. Our Lord may delay his coming for some time but the "end of time" for the soul can be settled when that one accepts Christ as Saviour of life, as at the climax a play comes to have meaning.

Through the leadership of the Holy Spirit we can come to understand the true nature of righteousness. What is the righteousness spoken of by the Holy Writ? Imputed righteousness — God-given righteousness.

"With the unction of the Spirit our forces today can overcome the dry rot of formalism, cease dying of boredom and move to claim ground in our Master's name! We must refrain from cringingly surrendering in Jesus' name and move out to win others in his blessed name.

"But ye have an unction from the Holy One . . ." ■

Around the World In Seventy-Five Days

By Herschel H. Hobbs
Pastor, First Baptist Church,
Oklahoma City, Okla.

(Reprinted by permission of The Beam)
FORT WORTH (BP)—Yes, we made it in five days less than David Niven. Recently, Mrs. Hobbs and I, along with convention president Ramsey Pollard, his wife, and others made a trip around the world.

The immediate purpose was to be present at the 70th anniversary celebration of the beginning of Southern Baptist mission work in Japan, and to conduct evangelistic crusades in Japan and Korea.

Returning, we visited mission fields

along the way. In all we touched upon three continents and 14 countries.

We saw multitudes of people wherever we went. The words "explosive population" are just words until one sees the teeming millions of every oriental nation. Cities of over a million people are commonplace. Japan has 93 million people in a land area little larger than California—and is increasing at the rate of one million annually.

India has 400 million people—most of whom are living in poverty. Thailand has 30 million people—one Buddhist priest for every 100 people, over 600 pagah temples in Bangkok alone.

After a brief 10 years, Southern Baptists have one missionary for every one million people.

We saw physical and spiritual misery.

In Korea, poverty of the people is compounded by the flood of refugees from North Korea. Hong Kong has three million people, one-third of whom are refugees from Red China, and for the most part unemployed. In India, the fabulous wealth of the rich stands in vicious contrast with the struggle for survival of the poor (no middle class to speak of), most of whom have never had a full stomach in their lives.

But the greatest poverty is spiritual. Japan is almost a spiritual vacuum. Shintoism practically died as a vital power when the emperor disclaimed deity.

Hinduism and Buddhism now are more cultural than religious forces. The people go through the forms of worship but little more. Agnosticism is present everywhere.

The foregoing is equally true, or more so, in Korea. Even where a strong belief in their traditional religions still prevails, it amounts to emptiness.

In India, where one may truthfully say that there are more gods than people, the conditions of life both inward and outward give eloquent testimony to a religion of futility.

We concluded that much of this oriental area is wide open for the gospel. For instance, Japan and Korea enjoy religious freedom. We can go anywhere and, in most places, use any method we choose to communicate the gospel to them.

Japan is the key to Southeast Asia. Whoever wins Japan will have made a giant stride toward reaching the most populous area of the earth. A spiritual vacuum, Japan can go either to Communism or to Christianity. The next decade may well tell the story for centuries to come.

We must spend more money for mass communication of the gospel. In Italy, we were told that the most effective single work we are doing is in the field of publication.

Somehow we must use radio and television if we are to cross boundaries, overcome prejudices, and literally sow down these lands with the gospel.

To capitalize on such we shall need armies of missionaries and churches with which to occupy and develop the land along Christian lines.

The majority of Japanese people own radios. One sees myriads of transistor radios being carried along the streets tuned in to some station. And television is making rapid strides everywhere.

From missionaries and local leaders we found a willingness to use those media. The only delay in so doing was a lack of money.

Southern Baptists have the men and means. Southern Baptists must rise to the need or else lose their opportunity. We veritably believe God is permitting our military forces, along with our allies, to hold back the power of evil to give us the opportunity of overcoming it with the power of the gospel. If we fall—who knows? It is a thought too terrible to ponder! ■

ONE OF the most encouraging signs of our times is the growing interest of leaders across the country in doing something positive for our older people. Books are being published in the interest of a better understanding of what happens to people, physiologically, psychologically, sociologically, spiritually, etc., in the aging process. The older citizens themselves are coming together in their own social groups such as Pulaski County's Senior Citizens Activities Today (SCAT) at frequent intervals to form friendships and participate in wide and varied activities.

Signs of Encouragement For Our Senior Citizens

The annual Pastoral Care Day of the Arkansas State Hospital here Feb. 1, centering on the theme, "Older People and the Church," attracted ministers and other leaders from several religious denominations and brought new light to an old and increasing problem in our society.

One of the real problems of aging, as was brought out in this conference, is helping the older citizens to have three things essential for happiness for people of all age groups—"somewhere to live, someone to love, and something to do." This is becoming more and more difficult as the segment of our society representing older folks grows. Some idea of the scope of the problem is seen in the fact that more than 15 millions of our people are over 65 years of age and this number is growing daily at the rate of 1,000. The state of Arkansas alone numbers 185,000 citizens over 65!

Recent rapid development of the industrial revolution which has seen the urbanization of our society has greatly changed the housing situation for the average family. When a large part of the people lived in the country and on farms, there was room for everybody, including Grandpa and Grandma, and there was work for everyone to do. But now the average family living in town is not equipped to take the older folks, and older folks don't want to be taken! There is neither room in the house nor elasticity in the family budget to make this possible.

One of the complicating factors is the comparatively new policy of requiring everybody to retire at a given age, whether those reaching this age are needing or wanting retirement or not. In fact, anybody over 45 who goes job hunting is likely to find his age a real handicap. From 45 to 65, many find themselves "too old to hire, too young to retire, and too human to be shot." According to Dr. Paul B. Maves, professor of religious education at Drew University and a speaker at the conference, three-fourths of the people above 65 have inadequate incomes and are dependent in whole or in part upon others for the necessities of life. After the age of 80 the problem of living becomes increasingly difficult, particularly because of the greater need for medical care in a day when physicians' fees, hospitalization, and medicine costs are skyrocketing.

Even at a time when the cost of living is at an all-time high, we are told that the cost of medicine in recent years has doubled the rate of increase in the cost of living, and the rise of the cost of hospitalization has doubled the increase of medicine cost. The problem of health is too big for individual citizens when a citizen who has lived a useful and frugal life down to old age can have his savings of a lifetime, including his very home, swept away by a not-so-long illness. One of the current matters before Congress is the question of whether to provide medical aid for older people through Social Security. With costs being what they are and one-fourth of our voting constituency being "old folks," it is not hard to guess how this will go. This in spite of the fact that the taxpayers' collective back is already bowed low under the weight of a highly socialized government. Against this background, the national appeal of the President of the United States to the medical profession recently in the interest of more reasonable medical fees takes on real significance.

What can the Church do for its senior citizens? It can visit them, it can minister to their physical, mental, and spiritual needs. It can help those who are able, to attend the church services and it can take the service of worship to the shut-ins. It can give those who are able to serve, places to fill. The Church can help the old to know they are loved and needed. ■

Begins at Home

SOMETIMES when a husband goes out of his way to be thoughtful the wife accepts the roses or the candy somewhat reluctantly, wondering all the while, "Now what is he up to?"



ELM religion:

Well, girls, it's worth quite a bit just being able to ask questions. Not all wives are so well off. For example here's part of the instruction wives of India receive as a part of the Hindu

"There is no other god on earth for a women than her husband. The most excellent of all the good works that she can do is to seek to please him by manifesting perfect obedience to him. Therein should lie her sole rule of life.

"Be her husband deformed, aged, infirm, offensive in his manners; let him also be choleric, debauched, immoral, a drunkard, a gambler; let him frequent places of ill repute, live in open sin with other women, have no affection whatever for his home; let him rave like a lunatic; let him love without honour; let him be blind, deaf, dumb or crippled, in a word, let his defects be what they may, let his wickedness be what it may, a wife should always look upon her god, should lavish on him all her attention and care, paying no heed whatsoever to his character and giving him no cause whatsoever for his displeasure . . .

"A wife must eat only after her husband has had his fill. If the latter fasts, she shall fast, too; if he touch not food, she shall not touch it; if he be in affliction she shall be so, too; if he be cheerful she shall share his joy . . .

"If he sing she must be in ecstasy, if he dance she must look at him with delight . . . In his presence, indeed, she ought always to be cheerful, and never show signs of sadness or discontent.

(This we found in the interesting new book, *Marriage East and West*, by David and Vera Mace, published recently by Doubleday at \$4.50.)

What a difference Christ makes in our homes and in our society. No wonder women were "last at the cross and first at the tomb." Yet Christ has done no more for women than he has for men and for children. What a great stewardship we have, as Christians! And our stewardship starts at home.

Erwin L. McDonald

Promotion Offends

I WOULD like to call attention to Luke 19:45 and 46.

"And He went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, it is written, my House is the house of prayer: but ye have made it a den of thieves."

Last week it was my privilege to attend the Evangelistic Conference in the Capitol City. I had come for the great inspiration and joy that can be received at such a meeting. It was to my great disappointment that the first thing on the program Baptists of Arkansas had to forget what they teach at home and give a sales talk from the pulpit by our own Baptist Book Store.

Don't get me wrong: I am not against the Book Store, but I believe we must face the teaching of God's Word and say that we should never permit our own selfish desire to promote it — make us lose sight of the teaching of God's Holy Word.

I am not a theologian, not even a preacher, but just a layman who hates to see my own brothers in Christ go to this means to promote the selling of books, etc.

I am convinced Southern Baptists have the best program of work God has given His church since its beginning, and I am praying that we shall safeguard His teaching and principle for His Glory.

Let us be consistent in our teaching and try to practice what we preach. We will begin to drop our guard here and there, and the first thing you know our people as a whole will accept as all right things that are contrary to the teaching of His Word.

I am 100 per cent behind you and all of our State personnel, but feel that selling and buying in God's House is absolutely wrong.—Harold C. Gunter, Wilton

REPLY: How to have promotion, which is certainly essential in carrying on the Lord's work, without letting it mar worship is always a problem.

But before we conclude that the book announcements made by our Baptist Book Store friends from time to time at Baptist gathering deserve to be considered as coming under the condemnation of the Lord as recorded in Luke 19:45-46, let us take a closer look.

The cleansing of the temple here referred to was a fulfilling of Malachi 3:1-2. In the outer court of the temple were stalls where money-changers were located to deal with pilgrims from foreign lands who found it necessary to exchange their foreign coins for domestic coins with which to purchase sacrificial victims — birds and animals.

This made the courts of the Lord's house a scene of noise and tumult, and,

from the Lord's stern words, a scene often of cheating and overreaching. (The words of Jesus were taken from Isaiah 56:7 and Jeremiah 7:11).

Now the object of our Book Store is not to make a profit, certainly not for any of the store's employees, but to help in the furtherance of our gospel ministry by making available to our people good books which are essential tools in our work. And no one would say the announcements are disorderly or upsetting to the worship service in the sense that the money-changers were.

Your letter is sincerely appreciated, Brother Gunter. But let's not place our Baptist Book Store people in the category of the "den of thieves." Christ scourged from the temple. They are on our side and we are all in the same great work — the Lord's work.—ELM

The Catholic Influence

I HAVE wanted to send you a letter of appreciation for some time. The **Arkansas Baptist** is a good magazine.

I believe your series "Looking toward Marriage" will prove valuable to many.

I have an idea for a cartoon given me by the article "Expect A Smear Campaign" in **Baptist Crosscurrents**. The cartoon in two parts would be of two wrestlers. One, the Catholic Hierarchy, the other the POAU. The Catholic Hierarchy keeps pulling hair and throwing punches, and when the POAU draws the attention of the one-eyed referee to these fouls, the C. H. goes into such a torture act that the referee, the **Daily Press**, is convinced the POAU is the "dirty fighter."

Crude, perhaps, but to the point. I am fully convinced the American public does not know the scope of the Catholic influence and interference in public affairs in this country, but evident to all is Catholic lung power to yell "Bigotted!"—Mrs. Catherine Roy-al, Rt. 5, Huntsville

Ordained Writers?

JUST RECEIVED the **Arkansas Baptist** and read almost everything in it and I got an inspiration. I'm asking you how to have it perfected.

Please advise me how much it will cost me to be ordained as a Baptist preacher so I can have my writings printed in the paper: The **Arkansas Baptist** reveals the fact if a man is a preacher he can get his writings printed and I've made several attempts . . . and no results.—W. B. Langford, 725 South Main, Jonesboro

REPLY: Ordination would not help. Material is considered on the basis of its quality, interest and timeliness for our readers as a whole, not on whether or not the writer is a preacher. Articles which are typed, double-spaced have a much better chance of getting by the editor's wastebasket than those submitted in longhand.—ELM ■

Rhode Island Favors Vatican Ambassador

THE STATE of Rhode Island has passed a resolution petitioning Congress to establish diplomatic relations between the United States and the Vatican. The resolution was the first received from a state legislature. It reads as follows:

"A resolution of the General Assembly of the State of Rhode Island, to the Committee on Foreign Relations:

"Resolution Requesting the President of the United States and Congress To Establish Permanent Diplomatic Relations Between the United States and the Vatican State.

"Whereas the President of the United States will meet with Pope John XXIII at the Vatican in Rome on Dec. 6, 1959; and

"Whereas the United States now has more than 39 million Catholics comprising about 22 percent of the population; and

"Whereas the Vatican State, aptly referred to as the central information agency of the world, and numerous world powers already enjoy mutual diplomatic relations, a desirable and accepted means of communication between the Vatican and those nations; and

"Whereas the United States and the Vatican are the undisputed leaders in a joint effort to attain world peace and to alleviate the plight of legions of oppressed peoples of the world.

"Resolved, That the General Assembly of the State of Rhode Island respectfully requests the President of the United States to initiate earnest discussions with Pope John XXIII recommending the establishment of permanent diplomatic relations between the United States and the Vatican State whereby the mutual aims and objectives of both powers toward the preservation of the free world may be better attained; directing the Secretary of State to transmit a duly certified copy of this resolution to the President of the United States, to the Presiding Officers of both Houses in the Congress of the United States with the request that this resolution be referred to the Committee on Foreign Relations in each branch of the Congress for consideration at the next session of Congress, and to the Senators and Representatives from Rhode Island in said Congress."

Editor's Note: This resolution, carried in **The Congressional Record** of Jan. 7, 1960, should serve as another warning bell to all Americans who oppose the acceptance of a religious body (Roman Catholic hierarchy) as a sovereign state. ■

1ST CHURCH, Hot Springs, ordained two new deacons recently: L. E. Biles and Jim Byrne. Dr. Erwin L. McDonald, editor of the **Arkansas Baptist**, was the guest speaker. Prayer of ordination was by Pastor James Fairchild.

Arkansas All Over

Tiger Day to Have Journalism Contest

A JOURNALISM scholarship worth \$100 will be awarded the winner of an editorial and newswriting contest during Tiger Day at Ouachita Baptist College March 25, President Ralph A. Phelps Jr. has announced.

To enter the editorial contest, a student must submit an editorial which he has written and has had published in his school newspaper. He will write a news story from facts given him at the contest. The student accumulating the highest total number of points for the two contests will be awarded a journalism scholarship worth \$100 on tuition at Ouachita. Certificates will be given to each of the first five winners in the two categories.

The contests, from 1 p.m. to 2 p.m. March 25, will be held in Room 102 of the Old Book Store, with Claude Sumerlin, head of the Ouachita Journalism Department, supervising. ■

Big Creek Notes

REV. JOHN Pyles is the new missionary of Big Creek Association.

ENTERPRISE CHURCH, Big Creek Association, is now erecting two new Sunday School rooms in addition to recent enlargement of facilities.

The church also recently raised its offering to associational missions and to the Co-operative Program. Rev. P. O. Freeman is the pastor.

Workers Conference for the Big Creek Association was held with the Viola Church, Feb. 9. Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist Convention, was the speaker. —Oscar E. Ellis ■

Attendance Report

January 31, 1960

Church	Sunday School	Training Union	Additions
Camden, Cullendale, 1st	437	225	0
El Dorado, 1st	870	287	2
North Side Chapel (Mission)	47		
El Dorado, Immanuel	666	290	2
Faith Mission	26		
Ft. Smith, Calvary	301	122	5
Ft. Smith, Grand Ave.	717	327	2
Ft. Smith, Trinity	305	130	
Fountain Hill, 1st	39	28	
Huntsville, 1st	115	46	
Jacksonville	558	241	3
Little Rock, Life Line	218	113	5
Magnolia, Central	740	326	5
McGehee, 1st	433	182	
Mission	52	33	
North Little Rock, Baring Cross	882	294	2
Pine Bluff, South Side	578	208	1
Springdale, 1st	418	146	
West Memphis, Calvary	224	126	3



JOHNNY LILES



JAMES BRADLEY

Two Arkansans Among Southern Seminary Mid-Year Graduating Class of '60

SOUTHERN SEMINARY, Louisville, awarded degrees to 69 graduates at the school's mid-season commencement. Dr. Carl Bates, pastor of the 1st Church, Charlotte, N. C., delivered the commencement address.

Included among the degrees were 10 doctor-of-theology graduates, six master-of-theology, 38 bachelor-of-divinity, one bachelor-of-theology, nine master-of-sacred-music and five master-of-religious-education.

In challenging the graduates to face the world "with courage," Dr. Bates urged them to set their sights high.

"Do not seek a place and submit to a plan that can come to fruition without the help of God," said Dr. Bates. "Already, too many of us have surrendered to a program that does not need God.

"We will become nothing more than decent products of life's ironing-board. If there were no supernatural power furnished, most of the things we are now doing would succeed just about as well next Sunday and next year.

"I dare you to find a place and engage in a work that you will never get done in this world unless God comes to your rescue. I am prepared to say that you will never know the fullness of his power until you move way out beyond your own capacity and ability and undertake something that would honor Him alone."

The degrees were conferred by Dr.

HOPEWELL CHURCH, Atkins, has included the Arkansas Baptist in their budget after receiving the free trial offer. O. M. Alewine is treasurer.

Editor Erwin L. McDonald of the Arkansas Baptist will be the guest speaker Friday night (Feb. 12) at the annual Sweetheart Banquet of Baptist Tabernacle, Little Rock. Dr. McDonald is also scheduled as one of the speakers for Dedicated Vocations Week at the University of Arkansas, Feb. 29-March 4.

Duke K. McCall, president of the Seminary. In his charge to the graduates Dr. McCall urged them to "stir up the gift of God that is in you and make full use of the spiritual and intellectual resources you have acquired in this institution." Dr. McCall charged the students to "bind yourselves together with bands of Christian love, not only your colleagues of this class, but also all of your fellow students."

He urged the graduates to sustain their relationship with the seminary, "not for what she may continue to do for you, but for what you through her may be able to do for future generations of God-called men and women who are led here for their training.

"Give the seminary occasion to be proud of you, her alumni, and give the Seminary the freedom, the resources and the student body that you may be proud of her as an instrument of God."

Dr. McCall's final charge was that the graduates manifest their understanding of the gospel of Jesus Christ in deeds and decisions, not merely in professions.

"The world desperately needs Christians who act like Christians instead of mirroring the popular notions of a good citizen," he concluded.

Among the graduates were two from Arkansas: Johnny Sherman Liles, Drasco, bachelor-of-divinity degree; James Curtis Bradley, West Helena, master-of-religious education. ■

REV. W. B. O'NEAL, of Gravel Ridge community, Jacksonville, supplied for Pastor Wayne Carter and Stanfill Church, Pulaski County Association, two Sundays recently, Jan. 17 and 24, while the pastor was ill.

1ST CHURCH, De Queen, had nine additions and one dedication in two Sundays' services. L. E. Holt, evangelist from Texarkana, is serving as interim pastor. Dr. E. Butler Abington has been called as pastor and will move on the field March 1.

Trinity Building

REV. W. EARL Asley, pastor of Trinity Church, Little Rock, led the congregation in a ground-breaking ceremony for a new sanctuary Sunday, Jan. 31. Tad Bradley, a charter member of the church and a deacon, turned the first shovel of dirt. Mr. Bradley has been a Baptist deacon for over 50 years, having been ordained by Tuckerman Church in 1907. Sam Bradley led the dedicatory prayer.

The \$20,000 structure will be connected to the present auditorium at 400 East Tenth Street and will include a basement which will accommodate 11 classrooms. The present building will be used as an educational building.

The church started with a series of cottage prayer meetings in 1938 and on Jan. 1, 1940, a building was constructed and services were started as a mission from 1st Church. Four years later it was organized as a full church. ■

Leakes Keep Busy

Rev. A. L. Leake, of Anna, Tex., and Fayetteville, recently held a revival at Belmont Baptist Mission, Denison, Tex., and reports 12 for baptism and 6 by letter and a young woman volunteering for special service as missionary. Mr. and Mrs. Leake will be engaged in a School of Missions at Durant, Okla., the week of Feb. 14-19.

Mrs. Leake continues to be the active associate of her husband in the mission work they are doing. She spoke at 1st Church, Oklahoma City, in December, to 300 women. On Jan. 5 she spoke at a county-wide meeting of women in Tulsa. ■



Highway Mission

DARDANELLE-RUSSELLVILLE Association Brotherhood will have charge of the services one Sunday a month at Highway Mission, sponsored by Delaware Mission, which is sponsored by 1st Church, Dardanelle. Eddie Eaton is pastor of both Highway and Delaware. He will have the services at Highway three Sundays a month.

The Brotherhood will spend an hour in visitation before their service. Dr. Roy Nelson is Association Brotherhood president.



H. B. FULLER, JR.

Fuller Called to Texas Church

H. B. "BARKY" Fuller, Jr., was ordained by 1st Church, Hope, recently. The ordination sermon was brought by Dr. S. A. Whitlow, former pastor of the church, who is now executive secretary of the Arkansas Baptist State Convention. Dr. John McClanahan, pastor, gave the charge and the prayer was led by Will Munn, grandfather of Mr. Fuller.

Mr. Fuller is a graduate of Hope High School and Baylor University and will complete his training at Southwestern Seminary in May. He has recently been called as pastor of Bethel Church, Whitewright, Tex. ■

Pastor Ordained

PAUL NELSON Wilhelm, pastor of Baker's Creek Church, Dardanelle-Russellville Association, was ordained to the ministry Jan. 31 at Lamar Church.

Rev. George Williams, pastor of the Lamar Church, served as moderator. Wright Hughes, chairman of deacons in the Lamar Church served as clerk. S. A. Wiles, the retiring superintendent of missions for Clear Creek Association, presented the candidate and also led in the questioning. Vernon Cavender, pastor of Webb City Church, led in the prayer after which each member of the ordaining council participated in the laying on of hands. Rev. T. F. Cooper, pastor of the Hagerville Church, presented the Bible provided by the host church. Rev. Paul E. Wilhelm, incoming superintendent of missions for Clear Creek Association and father of the candidate, brought the message and charge. Rev. John Woodard, pastor of the Union Grove Church, led in the closing prayer. ■

W. MACK STALLINGS, Jr., has resigned as pastor of Calvary Church, Carey Association, to accept the pastorate of Calvary Church, Farmington, N. M.



DR. COPPENGER

Professor Honored

Dr. Raymond A. Coppenger, professor of Philosophy and Religion at Ouachita College, was elected president of the Southwest Baptist Bible Teachers Association at its annual meeting at Baylor University in Waco in January.

Dr. V. E. Wolber, head of Ouachita's Division of Philosophy and Religion, was elected to a committee to plan for the meeting of the organization at Ouachita during the summer of 1961. Attending the Waco meeting along with Dr. Coppenger and Dr. Wolber was Dr. Cecil Sutley, professor of Philosophy and Religion at Ouachita.

The annual meeting of the organization was held in conjunction with the annual meeting of the Southwest section of the National Association of Biblical Instructors and the Southwest section of the Society of Biblical Literature and Exegesis.

The immediate past president is Dr. Clyde H. Hurst of Hardin-Simmons University, Abilene, Tex. ■

1st, Pine Bluff Exceeds 1960 Budget

PASTOR ROBERT L. Smith, of 1st Church, Pine Bluff, reports, in the Jan. 15 issue of **First Baptist Builder**:

"Unquestionably 1959 and 1960 so far have been record-breaking years financially. For three successive years the budget has been oversubscribed and overcollected. The margin has increased every year despite the fact the budget has also been increased from year to year."

The 1959 budget for the church was \$147,000, but the total given during the year exceeded this amount by \$7,176. The mission gifts for the year totaled \$48,047, of which \$3,000 was from surplus. This was \$10,133 more than pledged to missions.

The 1960 budget goal of \$156,000 was oversubscribed by \$4,865, a total of \$160,865 having been pledged already.

The Bible Brought Light In the Old Testament and New Testament Times

By WALTER YELDELL, Pastor,
First Church of West Memphis



WALTER YELDELL

THE BIBLE is the book of all books because it is God's book. The Bible never becomes antiquated, or out of date. It is the work of the past, of the present of the future. It has solved man's every past difficulty. It will solve man's every present problem. It will answer man's every future question.

Above all else, the Bible is a book on salvation. All other themes or subjects are secondary, incidental and tributary to this one great theme. It is not merely a classic on religion, but the only, authentic source of information on the subject of salvation. Many good books have been written and are being written on the matter of salvation, but they are only good in the measure that they ring true to the Bible.

Outstanding is the marvelous unity of the Bible. Though it contains 86 books; was written by some 38 or 40 men covering a period of some fifteen hundred years, and all these men came from different walks of life — despite all of this, there is not a discord from the first verse of the Book of Genesis to the last verse of the Book of Revelation.

We must never fall into the error of looking upon the Old and New Testaments as if they were two separate and opposing books. They are not. They are merely two aspects of the mind and teaching of God. Peter knew this truth when he went to preach to Cornelius, the Roman Centurion. God let him sum up all the Old Testament in one verse as given in Acts 10:43:

"To Him gave all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

This verse says that the Old Testament prophets, all of them, gave witness to Christ, and every one of them taught that whosoever put his trust in

Christ received remission of his sins, forgiveness, salvation!

The Bible is one because the history out of which it grew is one. The history is one because God is One. This truth has been stated in different ways. It has been said:

In the Old Testament we see Christ, In the New Testament we see Jesus. The New is the Old continued, While the Old is by the New explained.

The New is in the Old concealed, While the Old is by the New revealed. The New is enfolded in the Old, While the Old is unfolded by the New.

Thus we conclude that the theme of the whole Bible is Jesus. To Jesus Christ bear all the prophets witness. Jesus, the Alpha and Omega of the Bible. The name of Jesus is on every page. "Take Christ out of the Bible and it will be," as Dr. R. G. Lee has stated, "like taking calcium out of lime, carbon out of diamonds, truth out of history, invention out of fiction, matter out of physics, mind out of metaphysics, numbers out of mathematics."

BELIEVING thus as we do we come now to state that this book, above and beyond all other books, brought light in Old Testament times. From the days of Moses onward, the inspired writings of the Bible, as we have them, were constantly referred to by prophets, priests, and rulers as the final court of appeal.

The light of the Old Testament was focused on one central figure. The work of the world's redemption was to be accomplished by one Man, the promised Messiah. It was Moses who wrote in Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head . . ." That seed of the woman who will finally crush Sa-

tan is Christ. When God promised Abraham, "In thee shall all families of the earth be blessed (Gen. 12:3)," He was referring to Christ. Christ is pictured throughout the Ceremonial Law. He was pictured by the Passover Lamb.

All the sacrifices picture Christ. Christ is pictured in the priesthood. He alone can enter into the Holy of Holies to make intercession for us according to the will of God. He alone can be our mediator, our priest, our Saviour.

The tabernacle pictured Christ. Incidents on the wilderness journey of Israel pictured Christ. The manna which fell every day from Heaven pictured Him as the true bread from Heaven (John 3:31-35). The brazen serpent, lifted upon a pole in the wilderness so that snake-bitten Israelites might look and be healed by God's mercy, pictured Jesus. For Jesus told Nicodemus that it did, in His conversation with him (John 3:1-15).

Isaiah looked forward and saw a great light shining upon the people that walked in darkness. And as he gazed he saw that a child was to be born, a son was to be given, and with growing amazement there dawned upon him the names that so adequately describe the nature of the child:

Wonderful: wonderful in his birth for the advent of no other child has ever been heralded by the hosts of Heaven. Wonderful in that he was born of a virgin. Increasingly wonderful was He in His manhood and most wonderful of all was He in His death and resurrection.

Counsellor, the mighty God, the everlasting Father: There dawned upon Isaiah the consciousness that this promised one was none other than God manifest in the flesh.

The Prince of Peace: this name specially belongs to Jesus, for "He is our peace."

Then, the prophets one by one fill the picture, each adding a fresh, vivid touch:

The prophet Micah sees the little town where Jesus is to be born.

Isaiah sees the adoration of the Magi.

Jeremiah pictures the death of the innocent.

Hosea foreshadows the flight into Egypt.

Isaiah portrays His meekness and gentleness. He pictures Him preaching good tidings to the meek, binding up the broken-hearted, proclaiming liberty to the captives.

A chorus of the prophets unite their voices to tell us of the manner of Jesus' death:

The Psalmist sees that He is to be betrayed by one of His own disciples (Psa. 41:9).

Zechariah tells us of the thirty pieces of silver that were weighed for His price (Zech. 11:12, 13).

Isaiah sees Him taken from one tribunal to another (Isa. 53:8).

The Psalmist foretells the false witnesses called in to bear witness against Him. He sees the actual manner of His death, that it was to be by crucifixion (Psa. 22:16). He sees the soldiers parting His garments among them, and casting lots for His vesture (Psa. 22:18). He hears His cry in the hour of His anguish, "My God, My God, why hast thou forsaken me?" (Psa. 22:1).

But the vision of the Old Testament goes beyond the cross, beyond the tomb, and embraced the resurrection and ascension and final triumph of our Savior.

David sings: "Thou wilt not leave my soul in hell; neither wilt thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life."

Job said: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth . . . whom I shall see for myself."

CHRI^ST is the theme of the Old Testament. Peter spoke the truth when he said to Cornelius, "To Him give all the prophets witness." The men of the Old Testament believed in the necessity of Christ's coming into the world:

the sinless dying for the sinful;
the pure dying for the impure;
the Holy dying for the unholy;
the worthy dying for the unworthy.

And it was because they believed in His Promised Messiah that "their faith was accounted unto them for righteousness."

II

Finally, the Bible brought light to the people of New Testament times. We do not have any difficulty in believing this. God's Word says, "In the fullness of time God sent forth His Son . . ." (Gal. 4:4). He who had lived

with His Father in eternity now takes upon Himself a body of flesh and lives among men. Paul stated in his second letter to the Corinthians: "Though He was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

Then, beginning with the first book of the New Testament, we have each writer shedding light upon the work and ministry of our Lord:

Matthew's Gospel sets forth the Law, refers constantly to Old Testament Scriptures, showing how both were fulfilled in Christ. Matthew writes for the Jews.

Mark's Gospel gives us a picture of Christ as the willing Servant. He writes primarily for the Romans.

Luke's Gospel is for sinners. He brings out the compassionate love of Christ. Luke writes for the Greeks.

John wrote his gospel to set forth the divinity of Christ. John's gospel reveals the Son of God as being divine. He came right from the heart of God, right to the heart of man. In John's Gospel, Christ is the great "I AM" showing how perfectly He meets the world's needs:

In John 8:26, Jesus says, "I am He, the Christ," the one who meets our need of a divine Saviour.

In John 5:35, Jesus says, "I am the Bread of Life," the one who meets our soul's hunger.

In John 8:12, Jesus says, "I am the Light of the World," the one who meets our soul's darkness.

In John 10:7, he says, "I am the door of the sheep," the one who meets our homelessness.

In John 10:25, He says, "I am the Good Shepherd," the one who meets our helplessness.

In John 11:25, He says, "I am the Resurrection and the Life," the one meeting us in the hour of death.

In John 12:12, Jesus says, "I am your Master and Lord," the one who meets our dependence.

In John 14:6, He says, "I am the Way, the Truth and the Life," the one who meets the need of our salvation.

In John 15:1, He says, "I am the True Vine," the one who meets our need of union with Himself.

In John 18:5, he says, "I am Jesus of Nazareth," the one who meets man's every need, completely, adequately for time and eternity.

In Acts we see the risen, ascended, glorified Christ, still living and working in the power of the Holy Spirit through His Church on earth.

Paul's epistles set forth Christ in a light that is to be found in no other place in the Bible. Few men, if any, have ever had the insight to interpret Christ as did the Apostle Paul. To Paul, Jesus was the "promised Messiah, the one whom God sent in the fulness of time, the only begotten of the Father."

In the Book of Hebrews, Christ is our High Priest. The epistle is one of the most precious books in the Bible. It has been called "The Fifth Gospel." Four describe His ministry on earth, this describes His ministry in heaven.

In James' epistle, Christ is set forth as the example for daily living.

In 1 and 2 Peter, Christ is our Precious Corner Stone. These are the epistles of joy in suffering.

John wrote his first Epistle in order that those who believed on Christ might know that they have eternal life (5:9-13). In II and III John, Christ is set forth as the Truth.

In Jude, Christ is our Keeper.

Finally, in the Book of Revelation, Christ is the Lamb of God.

THUS WE conclude Christ is the theme, the heart, of the Old and the New Testaments. Men have always been saved by believing in Jesus Christ. There are not two or three plans of salvation in the Bible as some may suppose. Men have never been saved by keeping the Ten Commandments. They were not given in order that men might be saved by the keeping of them. Paul tells us that the Ten Commandments were given to show us our need of Christ. Men were never saved by offering up their burnt offering unto the Lord. Men have always, and always will, be saved by trusting in Jesus as their Savior.

Dr. George A. Buttrick gave this parable:

"God lit a candle in Christ, and it was blown out on Calvary in a storm. But the light, like light, traveled heavenward, hit heaven and was thrown back at Pentecost in tongues of flames. The incarnation of Christ survives not by the telling, but by an incarnation of ourselves."

If we are anything at all today, it is because of this Light that has been revealed and by our willingness has shown through us. God help us that our lives may always be such that this Light may light the hearts of men that they may see Christ in us — the Hope of the World!

First Junior College

NASHVILLE (BP) — Baptists have the distinction of sponsoring the first junior college in the world, Decatur Baptist College, Decatur, Tex., which was established in 1898 and is sponsored by Texas Baptists.

The first public junior college was not founded until 1902 at Joliet, Ill. Both of these colleges have been in continuous operation since their founding.

Southern Baptists sponsor 21 junior colleges and 18 of them are fully accredited. The two-year institution has come into its own and is no longer looked upon as a second-rate college with inadequate facilities. It is a vital part of the American education scene. ■

MATURITY *for* MARRIAGE



by W. Payton Kolb

BETWEEN the phrases, "How do you do?" and, "I do," there is an important period of time. The things that are accomplished in this period mean the difference between successful and unsuccessful marriage. Of course, much preparation for marriage is made long before that first meeting with the "dream girl" or "dream boy."

It is wonderful that in America people may make intelligent preparation for marriage and actually choose their own mates. There are still areas where prospective couples are deprived of the right to such planning, or even to know the person they are to marry. In these cultures marriage between a boy and a girl is arranged between the families of each. The marriage partners may not see each other until after the ceremony. It isn't difficult to imagine what complications arise from this arrangement.

The privilege of selecting one's mate and making definite preparation for marriage carries with it the grave responsibility of being serious and mature in the selection of a marriage partner, and in the preparation for marriage itself. Only through the establishment of permanent, stable, and happy homes can our culture survive to the mutual benefit of all, and to the continuation of this God-given privilege of governing one's own destiny in marriage.

Why Marriage

The Bible points out that the most important quality of all is love (John 15:13; 1 John 4:7,8; 1 Cor. 13:13). Christ emphasizes this and sets the example for all to follow. Everyone needs to love and to be loved, and the mature person is one who has a happy balance between loving and being loved. Marriage provides for most people the most successful way to give and receive love. It must be pointed out, however, that there are other ways and means for this to be fulfilled. There are many unmarried people who have found happiness through expressing and receiving love in many ways outside the home, as, for example, the public schoolteacher who devotes her life to her pupils.

The biologist has found that some forms of the lowly bacteria cannot exist except in the presence of other bacteria. Indeed all forms of life, both animal and vegetable, derive strength from sharing and interdepending on each other. Marriage provides one of the best ways for the expression of this sharing and interdependence.

God's teachings and human experience have demonstrated that one of the prime functions of man is the propagation of his race. Society through many generations has established marriage as the healthiest and most stable way this function can be carried out to the betterment of individual personality, society, and the world.

The Successful Marriage

Present day knowledge of personality and human behavior makes it clear that the major factor in a successful marriage is emotional maturity. All people have many weaknesses and faults. When the word maturity is used, it does not mean the absence of such faults but the control of these faults to the best of one's ability. It also means the acceptance of these faults in other people and the ability to forgive such faults with love. In technical language, it can be said that a mature person is one whose ego is strong enough to withstand the real, or supposed attacks from the outside with the understanding that such attacks are most often the outgrowth of weakness on the part of the other person. The mature individual is strong enough that he does not have to throw up unhealthy defenses to protect his ego from what he feels is an attack.

For example, if the ego cannot tolerate the fact that a favorite football team has been defeated, it can easily rationalize that the referee was not honest. That would be throwing up an unhealthy defense. But if a person is mature he can quickly admit that at this particular time his was not the best team on the field. It is only the severely immature person who must continue to insist that the referee was dishonest.

Emotional maturity leading to a successful marriage means that each party thereto must have a capacity to love. If a person loves himself more than he can love another, then he cannot expect to have a happy marriage. Physical attraction has a definite place in a successful marriage, but it must not predominate. Such a marriage cannot last. There must also be mutual respect and admiration.

If a person is jealous of his sweetheart, it is obvious he must be very careful of his own feelings and problems. If sweethearts cannot respect and admire each other, then they cannot expect to have a successful marriage.

Old Dogs, New Tricks

Modern science has definitely disproved the adage that one "cannot teach an old dog new tricks." Unfortunately this old idea has produced the feeling that there may be times in life when a person neither grows nor falls backward but remains stationary. Not only has scientific investigation definitely disproved this, but it has been learned that when a person ceases to grow and learn, he does not stand still but does regress. Everyone is either going upward in strength and personal de-



Development or sliding backward into physical and mental deterioration. Mutual sharing of love and admiration in marriage is the foundation to strong personal growth.

Blind Spots

Many specialists in the field of personality and human behavior have pointed out that if one is to serve and help others, one must be aware of his own "blind spots." If there are traits which may be displeasing to someone else, the mature person should be careful to understand what these traits are and try not to display them in the presence of that person. If these traits are displeasing to many people, then effort should be made to remove them from the personality. In prospect of marriage one has a definite responsibility to study himself, to learn his own weaknesses, and to correct or control them for the sake of the marriage relationship.

Due to human imperfection, control of some problems is rather difficult. However, an honest and sincere effort is a big step in the right direction. It is very important in courtship to study individual likes and dislikes.

Should one marry a person with virtually opposite traits? This has been a subject of lively discussion. Those who work in the field of human behavior have come to feel that there can be a happy medium. In other words, a couple may enjoy the freshness of viewpoint from some differing opinions as well as some lack of conformity in likes and dislikes. One psychologist has pointed out that no one would want to marry his identical twin.

In the Moonlight

In courtship the stage is usually set with romance. Many works of music, poetry, and art take their theme from this form of love. Man's emotions are such that this sentimentality and romance can be very beautiful. But this need not interfere with an objective evaluation of a prospective marriage partner.

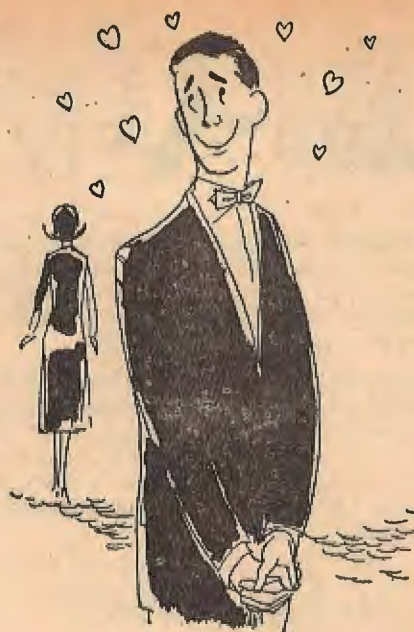
One psychiatrist insists that love can be a form of psychosis. He says that if a person is trying to do his work and all that he can think of is the color of his girl friend's shoestrings, he is certainly out of contact with reality and consequently must be psychotic. As the old saying goes, "Love is blind." It is possible, however, for one to recover from his blindness sufficiently to make a wise choice in a marriage partner.

Maturity for marriage involves a study of the traits one wants in his marriage partner. One man is reported to have sat down and worked out very carefully the list of characteristics he wanted in the girl of his choice. He read his list to a friend, who immediately said that he knew just the girl described. The man met this girl and on the first date saw that she did meet his qualifications. Now married, the man avers that his choice was an excellent one. This storybook proposal is not recommended as a sure way to find the right person, of course. But the man was very wise to evaluate himself for marriage and to make the detailed study of his own desires and needs in a companion.

With so much evidence on all sides of aggressive impulses being uncontrolled, something must be done to stabilize human behavior. Christ is the only answer to the world in turmoil as it is today. Church and the mature home are the greatest agencies of Christianity in this search for stability. The well-married person is happy, and happy people can work together for the good of the world.

The Marriage Ceremony

Since God set forth the plan for marriage, the ideal place for the ceremony is in a church, or in the home with a minister performing the service. Significant memories of this time of worship and dedication will be valuable in later years.



In the ceremony, vows and promises are made, which taken truthfully, seriously, and maturely can mean the difference between a successful and an unsuccessful marriage. The ability to accept these vows seriously and sincerely depends upon the maturity of the individual. To a mature person they become very important. These vows taken seriously and practiced honestly will solve many situations that arise in a marriage relationship. Let's examine some of these vows.

Forsaking All Others

Certainly the physical or sexual side of marriage is important. Unfortunately, many people feel this is the most important part of marriage, whereas modern psychological knowledge has demonstrated that this is not true.

The physical attraction is very strong, and certainly the physical part of marriage can be very happy. Society has learned by experience that when physical attractiveness is kept within the bounds of the marriage relationship, society is much happier, healthier, and progress is much greater.

The mature person can control the natural instincts between the sexes, and modern psychology has demonstrated that a compatible relationship is not dependent on giving up purity prior to marriage. There is a period of physical adjustment that must take place after marriage. This cannot be achieved before marriage. When two people have sealed their love with marriage, it is much easier for them to make this adjustment than if it is attempted prior to marriage when it is furtive and immoral. The future stability of the marriage and the happiness from this standpoint depend on mutual admiration, kindness, and patience until adjustment is achieved. The time necessary is well spent in providing strength, growth, and stability for the people involved.

"Forsaking all others" certainly does not prohibit normal, healthy relationships between groups of men and women. In a happy, mature marriage such gatherings provide a wonderful place for a couple to show thoughtful consideration, pride in each other, and to demonstrate to other people the value of a stable marriage.

Another important point must be brought to our attention. The Bible points out that in marriage each leaves his own family to join with the mate to create a new home. Emotional maturity is very important in this regard. The immature person who tends to cling to the parental home is in danger of ruining the marriage, retarding his own stability, and blocking his own prospect for a happy and full life.



There is a definite relation, however, between each partner and the family and friends of his mate. Many so-called "in-law" difficulties are not caused by the in-laws at all, but by an immature husband or wife. In spite of many comments to the contrary, in-laws are frequently nice people.

The courtship period is very important for testing inter-personal family relationships. When a person marries he assumes many responsibilities for the mate's family. If a prospective mate has the care of an invalid parent, he cannot be expected to give up that responsibility after marriage. A mature person would not expect the wife or husband to neglect such responsibilities.

For Richer or Poorer

Financial success is one symbol of security. Unfortunately in many instances attitude toward money becomes a symbol of insecurity and emotional immaturity. The person who feels he must strive constantly for more and more money cannot be happy in the pursuit of other forms of security. The husband who is harassed by the wife for more and more cannot be happy, and will develop antagonism against the wife. On the other hand, the man who is stingy is also developing much unhappiness for himself. Emotionally mature people can discuss their financial problems with each other in such a way as to help each other.

The wife may wish to live in a large home provided by her parents. The husband may be much happier in a one-room apartment he can pay for himself. Sacrifice and compromise in such situations are signs of maturity and may mean a stable marriage in later years. Mutual sacrifice and effort in financial matters can mean much toward a successful marriage.

In Sickness and in Health

When marriage vows are taken the future cannot be foreseen. There have been many instances of a mate being stricken with a chronic illness or injury. Sometimes this has been soon after marriage, and the marriage partner has spent many years in loving care for the ill one. The sacrifice may be great, but much strength of character is shown in the ability to nurse a loved one through a prolonged illness.

In this day of modern medicine this problem will not be encountered as frequently as before. Many who formerly would have spent months and years in hospitals with tuberculosis or mental illness, for instance, can frequently now return home in a few weeks, well and happy.

Many conditions, however, still create problems. One of the greatest today is alcohol. Many homes are marred by the addiction of a mother or father. We admire the mature mate who can struggle through this terrible problem day after day and month after month on the faith that someday the loved one can be helped.

Marriage in itself can never be a cure for an emotional illness. A partner's promise to quit drinking after marriage can never be relied on. Neither can promises involving any unchristian activities which in themselves are signs of immaturity.

The supportive strength of a mature, loving mate, however, frequently becomes the turning point toward regaining health. Difficult experiences shared together make for a stronger, happier marriage.

For Better or for Worse

In the romance of the courtship period, traits of character are often overlooked. Later those previously unobserved traits may become a problem in the marriage relationship. When the vow is spoken—that this partner is accepted for better or for worse—then the mature person assumes the responsibility to adjust to any problem that may arise. Even the most mature person may have certain traits that can be annoying, expensive, or very trying to his mate. The mature marriage partner can gain strength and ability to help the loved one overcome these, to withstand them at times, and to face the situation together without allowing the marriage relationship to be upset.

Many times ambitions are thwarted and unexpected problems arise that create changes in plans. The mature individual can accept these changes and make adjustments with his partner which help them to grow stronger.

"What God Hath Joined Together"

The Bible says that divorce is the outgrowth of man's own weakness and was not intended in the plan of God for human society (Matt. 19:8). Divorce is the product of emotional immaturity.

There are many forces and divisions which create difficulty in our everyday lives. But each person has the moral responsibility to search his own soul to root out those things in his life that are immature and would lead to unhappy relationships with other people.

The natural result of a marriage is children. Children learn and develop through what they hear and see in their environment. A grave responsibility rests on every parent. Personal desires must be forgotten when a child's future is at stake and the world is to be made a stable and secure place in which to live. If divorce occurs as a result of emotional immaturity, the one who suffers most is the child.

But one need not remain immature. He can grow up. Emotional maturity is within the reach of everyone. The acceptance of Christ, followed by prayer and devotion and service, presents the greatest force toward maturity and a stable marriage.

(Reprinted by permission of Sunday School Board, Southern Baptist Convention. Available at Baptist Book Store at 15 cents.)



Safari for Souls in Monrovia, Liberia

THE OPENING crusade of Billy Graham's African Tour came nearer being an official project of the national government than any other campaign the globe-trotting evangelist has ever held.

Graham came to this 113-year-old West African Republic, which was founded by freed men from America, at the official invitation of President William V. S. Tubman, who has just begun an auspicious and unprecedented fourth term.

Vice President William R. Tolbert, Jr., who is also pastor of a Baptist Church in his own community, was chairman of the crusade committee and many other governmental leaders had prominent roles.

Liberia is probably the most Christian nation in the world officially speaking from the Protestant point of view. Its declaration of independence was addressed to "the nations of Christendom." Many high officials double as ministers. The President himself is a local preacher in the Methodist Church. However, Animism is still prevalent in the interior and it is estimated that up to 25 percent of the population is Mohammedan.

Monrovia is a city of contrast. From the government rest house where the Graham team members are guests of the President, one can look out on a luxury hotel at the foot of the hill which is being rushed to completion. Liberia seems to be on the threshold of a great surge forward economically and there is almost no bitterness because of colonial oppression such as exists in nearby lands.

The spirit of nationalism which exists in Africa is manifested here by the restoration and preservation of African culture and the replacement of foreigners in key positions as fast as Liberians become qualified to run the jobs.

The Order of African Redemption, Liberia's second highest honor, was conferred on Graham by President Tubman. The former farm boy was made a Grand Commander of the Order.

Liberia's promise of freedom was the key consideration in the location of a missionary radio village from which the Gospel is beamed to many lands in many languages. Station ELWA of the Sudan Interior Mission, located on a beach front that resembles coastal Carolina or Georgia, rushed into service a new 50,000-watt transmitter to extend the impact of the Graham meetings. Most other African nations have government-controlled radio, an ELWA executive noted.

The public meetings of Graham attracted many of the upper class as well as an unexpected number of semi-literate people. The first night audience was estimated at about 8,500. Nearly 500 persons came forward to register decisions for Christ. ■

IN THE WORLD OF RELIGION

... According to Gould Wickey, executive director and secretary-treasurer of the National Lutheran Educational Conference, Lutheran seminaries, colleges, and high schools in the United States and Canada have an enrollment of 62,590 students—3,833 in twenty-three seminaries, 44,223 in thirty-one four-year colleges, 3,025 in nineteen junior colleges, and 11,509 in thirty-eight high schools. The figures include graduate students, those in evening and extension classes, and full-time enrollees.

... A recent Gallup Poll survey has revealed that approximately 49 million adults attended church and synagogue services during a typical week of 1959, or 47 per cent of the adult civilian population. This was 2 per cent under the figure for 1958.

... For current operation of their colleges and other schools last year, Methodist church members gave \$8,092,612, nearly \$1 million more than was given in 1958. The money went to the 118 colleges, seminaries, and other higher education institutions related to the Board of Education in the denomination's 1958-'59 conference year.—The Survey Bulletin

FACTS OF INTEREST

... According to the Institute of Life Insurance of New York City, last year some 115 million United States life insurance policy owners increased their holdings to a record \$534 billion, an average of more than \$11,500 for each insured American family. The average amount of life insurance owned by each family has more than doubled since 1950.

... If the world's 1.7 billion tons of food were divided equally among the planet's 2.8 billion human beings, a daily ration of 2,350 calories would be provided for each person—a sufficient diet. Since this is not true, the average Indian gets less than 2,000 calories a day, while the average American is eating 3,100 calories a day. The result is a chronic undernourishment of 1.8 billion people.

... The Ford Foundation gave \$119,072,559 to educational and cultural projects in the fiscal year that ended last Sept. 30, which was \$34,347,034 more than the Foundation's income and was more than \$36 million higher than expenditures for 1958. Henry T. Heald, president of the Foundation, has called education "the indispensable medium for survival and progress" and has called for "serious efforts to challenge, explore, and, where necessary, remake the kind of education that has served American society for decades."

... QUOTE OF THE WEEK: "The trouble with some folks who give until it hurts is that they're so sensitive to pain."—The Survey Bulletin

Sunday School

Evangelize, Evangelize

EVANGELISM IS our main task. This statement can be made of every organization that has a right to exist in a Baptist church. Every thing done in a Baptist church is not direct evangelism, or direct soulwinning, but everything should help a church member be a personal soulwinner.

Wherever this is not so, something is being left out. Someone somewhere is not taking advantage of all the helps and spiritual emphasis if a church is not winning people to Christ.

Is the problem in the preaching? No, most pastors are evangelistic in their preaching. Is our trouble in our praying? Surely in this area we need much more development. Are we lacking in compassion, in concern? Here again we all need a deeper grasp of the Spirit of God. Prayer and compassion alike are often stopped cold by lack of results.

But what is the main and fundamental problem?

Presumptuous as it may sound, I think the problem is not in our preaching or

praying or concern. All three will be greatly sharpened and improved when we hit the real problem. I think the real problem is our failure to understand and work with the things which produce growth.

Greater numbers of people will be saved and baptized into our churches when we reach greater numbers of people with regular attendance. When more lost people are enlisted to attend services regularly, we will win more people to Christ.

What are the things which help churches reach more people?

Most pastors who have participated have experienced growth and more baptisms.

The associations in Arkansas which have participated in pastor-led enlargement campaigns the past two years have all experienced Sunday School growth and only one failed to gain in baptisms. This was in the Concord Association where the closing of Ft. Chaffee seriously curtailed the work of the churches.

Practical, workable, usable and productive are all the features in a pastor-led enlargement campaign.

Interested?—Lawson Hatfield, Secretary. ■

Action Needed

DR. JOHN P. GATES, pastor of the 1st Baptist Church, Bethesda, Md., represented the Christian Life Commission at a meeting of the Churchmen's Commission for Decent Publications, at Washington, recently. Among the speakers heard at this conference were Chief Counsel Warburton of the Post Office Department, and Postmaster General Summerfield.

"Listening to Mr. Summerfield," writes Dr. Gates, "I felt that we have in him quite a crusader. Among many of the fine things he said, he made the statement: 'It is almost inconceivable that more than a few would use the mails for the spread of such obscenity; but I have seen it grow, and have watched the development of powerful forces who are now promoting it.' Mr. Summerfield gave further emphasis to the need to stimulate the public to action on this problem. 'If you say it will stop, it will stop,' he said."

The Christian Life Commission of the Southern Baptist Convention was the first agency of a major denomination to initiate a movement of active opposition to the spread of this moral evil. Its first conference on this issue was held at Glorieta Baptist Assembly. The findings in that conference pointed to the need for arousing the church and moral leadership in the communities to deal with this growing menace. The next summer at both Glorieta and Ridgecrest the Commission presented conferences on "The Churches in Community Action," at which was emphasized the need for an aroused Christian leadership on this issue and methods of community procedure in dealing with it.

To date it seems that our people are still looking to the Congress and the Post Office Department to find a solution to this problem. Even if they should find it, it will have to be implemented by the moral leadership of the communities. It is time for us to find a way to meet this invading evil and rid ourselves of it.—SBC Christian Life Commission. —A. C. Miller, *Christian Life Commission*

Accepting Realities

It is very difficult sometimes for a person to face things as they are. There are many things man can change and alter to his own purposes, however there are some things he cannot change, but must use them as they are. One cannot change the color of his skin or an electric current. The very nature of these realities hinders man from altering them at all.

There are also realities in the spiritual world which must be faced. One cannot change his lost state of being or the principle of righteousness. He can use righteousness in his life to great advantage, but righteousness will always remain righteous.

Although man cannot change the essence of electricity or the condition of his lost soul, God can easily do both. Man definitely needs a change in his fallen nature and any individual recognizing this must face the reality that he cannot change his nature any more than a leopard can change his spots. However, in our peculiar relationship to God in creation, He definitely tells us that He will change man's lost condition into a saved state if man is willing to accept this ministry through Christ.

It is pathetic to watch a moralist seek to change his soul through good behaviour. Since there are some things man cannot do in every area, it becomes easy to recognize his impotent situation relative to changing his soul from one that is dead into one that lives. Salvation is of the Lord and this thing man realizes should be done can be done by Him if we will permit Him. —Editor Leon Macon, *The Alabama Baptist* ■

Basic Evangelism, by C. E. Autrey, Zondervan, 1959, \$2.95

Dr. Autrey, who recently became director of the Department of Evangelism of the Home Mission Board of the Southern Baptist Convention, brings the "what" and "how" of evangelism in this single volume. This book is a textbook of genuine worth, and encouragement to every hungry-hearted pastor desiring to be more effective in his witness.

Ephesians: Pattern for Christian Living, a devotional commentary by Ray Summers, Broadman Press, 1960, \$3

For generations, men have tried to find the answer to the question: what is the good life? Many have taken the wrong road in their quest, not realizing that the only direct route to the good life is through the open door of Christianity. In this study of Ephesians, Dr. Summers deals with what is widely regarded as the best "road-map" to the successful Christian life.

Going Deeper, by J. Sidlow Baxter, Zondervan, 1959, \$3

Noted on both sides of the Atlantic as a great Bible expositor, Dr. Baxter is currently holding meetings in the United States and Canada. His application here is not so much on the study of text of the Scripture as it is a practical application of the message of the Scriptures on victorious Christian living. It is not knowing about Christ, but knowing Him and performing a spiritual service of being as well as doing which leads to complete surrender to Christ, says Dr. Baxter.

The Minor Prophets, by G. Campbell Morgan, Fleming H. Revell, 1960, \$2.75

This is the first appearance of these lectures in book form. The lectures were delivered originally at the famous Northfield Conference and were recorded only in the *Northfield Echoes*. The book covers the entire prophecy of each of the 12 minor prophets—minor only because of the brevity of their writings, in comparison with those of the "major" Isaiah, Jeremiah, Ezekiel and Daniel.

Culture and the Cross, by G. Hall Todd, Baker, 1959, \$2

For the preacher who wants fresh ideas and illustrations for sermons and for the layman who wants inspirational reading, this is a book which will stimulate and hold the interest. The author is successor of Clarence Macartney as pastor of Arch Street Presbyterian Church, Philadelphia.

Messages on the Resurrection, by Herschel H. Hobbs, Baker, 1959, \$1.75

The messages of this book are based on 1 Corinthians 15. The sermons are highly inspirational and rich in suggestions. Dr. Hobbs is pastor of 1st Baptist Church, Oklahoma City, and preaches for the Baptist Hour.

Serbian Church Supports Tito

BELGRADE, Yugoslavia (EP) — Yugoslavia's Marshal Tito can count on full support from the Serbian Orthodox Church. Patriarch German, the country's top Orthodox leader, said recently that the Church would continue working jointly with the government-sponsored Associations of Orthodox Priests "for the well-being of the Church and the Yugoslav state."

The Patriarch's statement was released during a congress in Belgrade of the central board of the Orthodox priests' associations. Highlight of the congress was a discussion of Church-State relations, in which emphasis was placed on future cooperation with the state administration. Belgrade Radio picked up the announcement and added that Marshal Tito had awarded high state decorations to several Roman Catholic and Orthodox priests for their services "during the Yugoslav liberation."

Church Above School

VATICAN CITY (EP) — The church comes before the state in education, declared Pope John XXIII on Dec. 30, 1959. The Pontiff made the statement just after Catholics won a hard battle in France over the issue of state aid to Catholic schools. Said Pope John to Catholic educators meeting in Utrecht, Holland: "Today, as yesterday, the Church deeply affirms that its rights and those of the family in this field come before those of the state. Today, as yesterday, it affirms its own right to having schools in which will be impressed upon the mind, by teachers of firm convictions, a Christian conception of life in which all the teaching is given in the light of the faith."

Scottish Bible Scholar Honored

EDINBURGH, Scotland (EP) — Dr. William Barclay, prominent Scottish Bible commentator, was honored at a luncheon here recently by the Church of Scotland on completion of his New Testament Daily Student Bible series. Dr. Barclay, on the staff of Trinity College, Glasgow, has been working on the series for seven years. He is a contributor to *The British Weekly*, and is a noted broadcaster, preacher and author.

National Lutheran Monthly

NEW YORK (EP) — The National Lutheran, organ of the National Lutheran Council, will be published monthly beginning with the Jan., 1960 issue. It previously appeared five times yearly.

With the exception of July and Aug., the publication will be published every month "to cover more adequately the

many areas of work the churches are doing together through the NLC," said the Rev. Philip A. Johnson, executive secretary of the council's Division of Public Relations.

The NLC comprises eight participating Church bodies in the U.S. and Canada with a total of 5,345,000 members.

Strike Closes Catholic Daily

BUENOS AIRES (EP) — Labor troubles took *El Pueblo*, national Roman Catholic daily off the newsstands on Christmas and New Year's Day.

The 59-year-old publication shut down on Dec. 20, and the staff was reported holding out for a full settlement of its wage claims after having rejected a management offer as insufficient.

Last Oct., the paper also ran into difficulties with its workers over the question of wages, and failed to appear for 10 days.

Graham to Return to Washington

WASHINGTON, D. C. (EP) — Evangelist Billy Graham addressed 500 Protestant clergymen and laymen at a "briefing" session for his second Washington, D. C. Crusade.

The one-week-meeting will be held in Griffith Stadium, June 19-26. Graham conducted a two-week Washington campaign in Jan. 1952.

At his "briefing" talk, the evangelist deplored the "changed attitude" on some campuses where, he said, a spiritual revival was evident in recent years. He called for a "new sense of dedication among church people" to offset what he termed the "moral vacuum" in many areas of the nation's life. The evangelist also emphasized in his talk that approaches to racial and other social issues must be preceded by personal spiritual conversion.

Views on Birth Control

While religious leaders are battling the issue of whether or not to legislate birth control for overpopulated nations, scientists and lay leaders are also becoming embroiled in the controversy. Here are recent views from prominent people in the news:

Dr. Philip N. Hauser, sociologist at the University of Chicago, brought religious objections to birth control under fire recently by issuing a statement urging world-wide control, even if it means modifying religious beliefs. He pointed out that birth-control methods acceptable to the Catholic Church can and do control population somewhat, but will not suffice.

British biologist, Sir Julian Huxley has said that he is "in general agreement" with Dr. Hauser's statement. Huxley joined Dr. Hauser in criticizing the stand of Pope John XXIII against birth control.

Arnold J. Toynbee, British historian, called birth control the only solution to economic problems in under-developed countries.

Dr. Glenn L. Archer, executive director of Protestants and Other Ameri-

cans United for Separation of Church and State, announced that his agency would press a series of court cases in an effort to get a United States Supreme Court decision that birth control is a constitutional right.

Dr. Billy Graham recently called birth control one of the answers to the "terrifying and tragic" problems of overpopulation, but said it should be handled by private foundations or agencies and not as a "political issue."

Meanwhile, President Eisenhower stands firm on his refusal to advise other nations on birth control as long as he is Chief Executive of the United States. The President said he could not "imagine anything more emphatically a subject that is not a proper political or governmental activity or function or responsibility." He said that the question "has nothing to do with government contacts with other governments" and "we do not intend to interfere with . . . the internal affairs of any government."

A recent poll of Minnesotans is perhaps an authentic sampling of the views of American citizens. Among the Catholics, 77 per cent were opposed to having the U. S. government give aid to other countries in teaching birth control methods. Among the Protestants, 52 per cent were in favor of such assistance. A majority of the college-educated people in this sampling (57 per cent) say they would be in favor of U. S. giving help. About 37 per cent of the people polled expressed personal or religious feelings on this subject. This includes 20 per cent who opposed birth control on religious, economical or other grounds; nine per cent who said they favor it unqualifiedly or with reservations; five per cent who said "it should be a matter of personal choice," and three per cent who offered other explanations. But 63 per cent said they had neither personal nor religious feelings about the subject of birth control. Among these, 73 per cent are men and 54 per cent, women.

LWF Subsidy Refused

GENEVA, Switzerland (EP) — Polish Lutherans of the exiled Polish Lutheran Church in Britain have asked the Lutheran World Federation to give them no more subsidies. Four congregations made the announcement jointly, explaining that they will receive financial aid from the Lutheran Church-Missouri Synod after Jan., 1960. Bishop Wladislaw Fierla, head of the Polish body, said the change resulted from "a decision of the conscience prompted by long-felt and often-expressed doctrinal consideration."

In years past, the Poles have sometimes disagreed doctrinally with other Lutheran refugee and immigrant groups which the LWF assists in Britain. LWF aid to the Poles in recent years has averaged \$6,440 annually, about half their congregational and synodical expenses, including pastors' salaries.

Twin Cities Scene Of Church Growth

MINNEAPOLIS, Minn. (BP) — Here in one of the leading grain centers of America, Southern Baptists are planting the seed of the World of God.

Minneapolis and its neighbor to the east, St. Paul, form the 13th largest metropolitan area of the United States, with population of 11-13 million.

Southern Baptists have only one affiliated church in the Twin Cities, which are the gateway to the Pacific northwest for rail and highway traffic. Indeed, it is the only Southern Baptist church in Minnesota, but it is an active one.

The Southtown Baptist Church occupies 10 acres in Bloomington, a suburb 10 miles south of downtown Minneapolis. It has a mission meeting in the YMCA in St. Paul and another mission downtown in Rochester, home of the famous Mayo Clinic.

St. Paul, though the smaller of the Twin Cities, is state capital. Southtown Church's pastor preaches to the YMCA group there at 9:30 a.m. Sunday, then hops in his car and hopes for a string of green traffic lights as he hustles 14 miles to his own 11 o'clock service.

Three Southern Baptist editors, in the city for a press convention, attended the first home fellowship in Brooklyn Center eight miles north of downtown Minneapolis. In this suburb will come the third Southern Baptist preaching point in the Twin Cities.

The home of Mr. and Mrs. Raymond Wasson, formerly of Tulsa, Okla., was scene of the meeting. Editors Joe T. Odle of Jackson, Miss.; Floyd H. North of Richmond, Va., and Theo Sommerkamp of Nashville, brought greetings.

The Wassons and three other couples will probably be the nucleus of Brooklyn Center when it has a mission six months or more from now. Until that time, the group will conduct home fellowship meetings on a week night once a month. Sunday services must await mission status.

Southtown's mission in St. Paul will have its own full-time minister soon, looking forward to becoming an independent church within a few months.

Catholic Loses Louisiana Election

A ROMAN Catholic lost to a Protestant in Louisiana's gubernatorial election Jan. 9. Now politicians are looking more closely at the returns to see what role religion played in the race, and to find a clue as to what may happen to a Catholic candidate for President.

According to U. S. News & World Report magazine, Mayor de Lesseps S. Morrison of New Orleans, a Roman Catholic, carried all of the 15 counties in which there was a majority of Catholic voters. He carried only seven of the 49 counties in which there was less than a majority of Catholic voters.

An advisor to the winner (and former Governor), James H. Davis, a Protes-

Kennedy Confirms Poling's Report

By W. BARRY GARRETT

WASHINGTON (BP)—Senator John F. Kennedy (D., Mass.), an announced presidential candidate, has confirmed the report of Daniel A. Poling, editor of the Christian Herald, that he had turned down a speaking engagement at an inter-faith meeting upon the advice of a Roman Catholic bishop. "Poling's facts in the story are correct," said Kennedy, "but his conclusion was wrong."

Following a speech at the National Press Club, Kennedy was asked by several newspaper correspondents if he had accepted a speaking engagement in Philadelphia in connection with the "Chapel of the Four Chaplains," and if he had refused, was it on the advice of Roman Catholic bishop Dennis Cardinal Dougherty of Philadelphia.

Kennedy, a Roman Catholic, said that the answer to both questions is "yes." He emphasized that Poling's facts were correct but that his conclusion was wrong. Previous newspaper reports were that Kennedy's office had reported the Poling story was inaccurate.

"I was invited to the occasion as a Roman Catholic, not as a public official," Kennedy said. "One of the problems was that the meeting was held in the sacristy of the Baptist church."

The occasion took place in Philadelphia in 1950 and it was a banquet marking the end of a financial drive for building the "Chapel of the Four Chaplains." Later in 1951 President Truman was the main speaker at the chapel's dedication.

Left unanswered by Kennedy was the constantly recurring question as to whether his Roman Catholic faith would restrict his appearances at non-Catholic events if he were elected President of the United States.

In May, 1959 the Report From The Capital, monthly newsletter of the Baptist Joint Committee on Public Affairs,

tant, said: "Religion was the key to the election." A politician elected on the Davis ticket said: "The religious question was a whispering campaign. I suspect that it actually turned more votes than did segregation."

Morrison's campaigning for integration cost him many white votes, it may be added, and injected a second emotional issue into the election. In some ways it reflected the situation of 1928 when Roman Catholic Al Smith, Governor of New York, failed to win the U. S. Presidency. The "emotional issue" then was prohibition—a factor which muddled the clearly-drawn lines of the religion issue just as integration has done in 1960.

However significant the Morrison-Davis struggle may be, it at least provides the Democrats with a case history in 1960 of a Catholic who tried for public office and failed. (EP) ■

reported a Roman Catholic public official's duty to his church in relation to his civic responsibilities. The occasion was a question and answer column conducted by Msgr. Thomas J. Riley in The Pilot, official organ of the Roman Catholic Archdiocese of Boston, Mass.

In reply to a question on Catholic attendance at fund raising social functions of non-Catholic churches Riley said that Catholics are forbidden to participate in such activities. In his discussion that followed, the control of the "church" over the activities of Catholic public officials is clearly stated.

"It will be wrong for Roman Catholics to take any active part in their properly religious activities, or to cooperate actively and formally in their efforts to maintain themselves in existence and to promote their religious objectives," Riley said in reference to non-Catholic churches.

Exceptions can be made in the case of public officials or business men, Riley said, but "any such exception should meet with the approval of the local ecclesiastical authorities, and Catholics, of whatever status, should be prepared to yield their judgment whenever there might be any question of the propriety of their presence at the non-Catholic social function."

In commenting on the above position the Report From The Capital said, "This subordination of personal judgment to local ecclesiastical authorities creates intricate problems for any Roman Catholic politician in any public office and especially for a devout Roman Catholic who might be an occupant of the White House. His appointment secretary, apparently, would be expected to keep in close contact with the archbishop of Washington."

*Mr. Garratt is Washington regional editor of the Baptist Press.

BARNES TRANSFERS

NASHVILLE, Tenn. — (BSSB) — Lloyd E. Barnes is now one of two in the Sunday School Department of the Baptist Sunday School Board, Nashville.

Barnes, who has been Church Records Consultant in the Board's Church Administration Department, assumed his new duties Jan. 15.

A native of Arkansas, Barnes is a graduate of Texas Wesleyan College and Southwestern Baptist Theological Seminary, Ft. Worth.

He replaces William A. Cox, who became superintendent of Intermediate work in the Sunday School Department last year.

LITTLE BOY: "Mom, when am I going to get all that money Gran'pa left me?"

MOTHER: "Shut up, and eat your cranberries!"

State Convention

The 1960 State Brotherhood Convention will be held at 2nd Church, Little Rock, March 4 and 5. G. C. Hilton, State Brotherhood president, will preside.



MR. TULL

The Convention will be built around the emphases of the new Brotherhood program, which will be put into effect on Oct. 1 of this year. These emphases are: Christian Witness, Personal Stewardship, World Missions, and Royal Ambassador Work. John Farmer, Brotherhood secretary of South Carolina, will speak at each of the three sessions. Mr. Farmer is well known to Arkansas Baptist men, having been with us on several previous occasions. Lucien Coleman, formerly of Arkansas and now associate secretary of the Brotherhood Commission, will also speak. Mr. Coleman is loved by Baptists throughout our state.

The opening session of the Convention will be on Friday, March 4, at 3 p.m. There will be another session that night, and the closing session on Saturday morning, March 5.

Who should attend the Brotherhood Convention? The answer is, Every Baptist man in Arkansas! Pastors, church Brotherhood officers, associational Brotherhood officers, regional Brotherhood officers, and state Brotherhood officers, should all be there to be informed about the new Brotherhood program, and to catch the inspiration of a great men's meeting. Men who are not Brotherhood officers, men from churches without Brotherhoods, and Royal Ambassador counselors and leaders on every level, should also attend.

We trust that this year we shall have not only the best attendance that we have ever had at a State Brotherhood Convention, but also a wider representation than ever before.

Plan now to attend the convention! Begin your work to see that your church is well represented; and pray earnestly that God shall use the Brotherhood Convention to set forward His work throughout our great state.—Nelson Tull, Secretary. ■

Soviets Publish New Journal

MOSCOW (EP) — Newsstands in Russia have a new monthly journal called *Science and Religion*. Moscow Radio says the new magazine is designed to "supply propaganda to draw worshipers, especially young people, away from churches" and will have mass circulation. The announcement said the magazine is part of an intensified campaign against religion.



Will your son be another Edison?

Just 103 years ago this month, Tom Edison, age 10 started to build his own laboratory simply because he was curious about things. Now, as the world celebrates his 113th birthday, we look back on his contributions: electric lights, reproduction of voices and sound, development of movies and radio. Over 1,000 important inventions were Thomas Alva Edison's simply because—like your boy—he wanted to know.

Today, many achievements of science are being built on Edison's discoveries, but today one Tom Edison in a generation is not enough to sustain the progress our nation needs. The need is for thousands of educated young people, trained to harness their curiosity about the unknown and put it to work for the progress of our country.

As one of hundreds of privately-owned power and light companies interested in tomorrow's progress, we urge you to help make your son's natural curiosity pay off.

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HELPING BUILD ARKANSAS

Church Banquets

THIS PAST week the state music secretary had the privilege of attending 3 church choir banquets. Two of



MR. McCLARD

these were wonderful happy occasions. One was sad because the church was losing a very wonderful minister of music. This makes two of our finest ministers of music that we have lost to the Florida sunshine in the last 3 years. I am sure that we have lost just as many to other states. Surely, there will be a day when we will be able to keep our men in Arkansas.

All of the banquets were well-planned and well-attended. There seemed to be a happy spirit prevailing in each church we visited. Although there are many fine things to be said about each church music ministry, as evidenced in the banquets, there were some startling developments and accomplishments in one of the churches. Let me share with you the experiences I had as a guest in 1st Church, Little Rock.

In less than one year, the church choir has gained approximately 150 per cent in membership. It is almost unbelievable that 48 new choir members were present for the banquet. More astonishing was the fact that the choir had 87 in their last rehearsal. Congratulations to Jack Jones and Company!

As a part of the program, Mrs. Dawson King of Little Rock gave the closing inspirational address. She chose as the text Ezekiel 33:32—"And lo, Thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument. For they hear Thy words."—LeRoy McClard, Secretary

SEMINAR PR CHIEF

JOHN EARL Seelig, minister of education at Travis Avenue Church, Ft. Worth, has been elected to serve as director of public relations and alumni activities at Southwestern Seminary, effective Feb. 1.



MR. SEELIG

Mr. Seelig is a graduate of Hardin-Simmons University, and Southwestern Seminary. He has served as minister of education at Evans Avenue Church, Birchman Avenue Church, Ft. Worth; Highland Park Church, Dallas, and Travis Avenue. He was director of education and promotion for the Dallas Association and has served as associate state Training Union secretary for the General Convention of Texas.

**Seminary Honors
Gheens Family**

ONE OF the major facilities of the new James P. Boyce Centennial Library of The Southern Baptist Theological Seminary, a lecture hall, has been named in honor of the Gheens Family, which has been represented on the board of trustees of the Seminary for 70 years of the school's 100 years.

Dr. Duke K. McCall made the announcement of the trustees' action at the annual Founders Day program, commemorating the birthday of Dr. James P. Boyce, one of the four founders of the Seminary.

C. W. Gheens, Esq., was a member of the trustees group from 1889 to 1921 and his son, C. Edwin Gheens, Louisville, was named a member of the board of trustees in 1921 and still serves.

Dr. McCall pointed out that the Gheens family had been generous in the support of the Seminary, "but this lecture hall is designated the Gheens Lecture Hall because of the investment of the father and son of something more precious than money, namely, time, experience, worry, prayers, and life itself."

In dedicating the library lecture hall to the two men, the trustees added, "it is our desire to honor not only these men, but all of the trustees who have served the Seminary in its first 100 years."

Dr. McCall told the Founders' Day audience that trustees are the unsung heroes of any institution.

"They never receive the plaudits of success, though they might adopt the policies which issued in success," continued Dr. McCall.

"They do not have the freedom of the average Southern Baptist who can jump to conclusions and express dogmatic opinions without being responsible for the effect of those judgments if implemented in the life of an institution like Southern Seminary.

"The trustees must make hard decisions which sometimes run counter to their personal desires and to public opinion because of the information available only to them.

"The trustees of Southern Seminary are committed to that academic freedom which uses every available human insight, ability, and interest to understand correctly the Word and will of God. Even so, the trustees represent not academic freedom in the abstract but a trust placed in their hands by the denomination.

"The trustees' dreams must always be implemented in the harsh, restrictive realities of life, including a limited number of dollars," concluded Dr. McCall.

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Legal Crime Breeding

A RESPECTABLE business man, and supposedly non-drinking citizen, committed murder and suicide on the Bayshore Highway a few nights ago and he did it after legally drinking enough booze to give his blood content a .21 alcohol level. This showed he was drunk and in bad shape.



DR. BROWN

He smashed head-on into a car occupied by five student nurses causing mass murder of all the girls—and a tragic ending of his own life. This driver was a well-known business man, and respected in his community. His wife and friends all swore to the fact that he was not a drinking man. He was forty-three years old and the head of a construction firm. An honest man suddenly becomes a law breaker—mass murder from behind the steering wheel and a citizen is thrown into the category of the criminal. He is in line for a prison sentence—this man executed himself.

Yet, booze is sold legally to the citizen and he goes on his merry way having car wrecks, poisoning his body and mind, ending in a hospital, sanitarium, prison or in the morgue. The Government okays the sale but they don't guarantee the results.

The Liquor Business is a big one and it covers the United States and many other countries with its products—its advertising covers the newspapers, television and radio programs. The big money behind this enterprise has sold the public that it isn't the alcohol that is responsible—it's the poor sick alcoholic.

There is one big drawback—you can't be an alcoholic unless you have a bottle of booze to drink. The driver of the Bayshore car was not a known alcoholic, yet he was drunk and committed murder.

Dr. Robert G. Fleming, Harvard Medical School, says, "Most alcoholics are normal people whose drinking has caught up with them and not psychiatric cases." According to this well-known doctor the problem is not alcoholism but alcohol.

The average juvenile that becomes entangled with the courts has been drinking or is running with a crowd that does. They read the papers and watch TV and many of their well-known heroes tell them which is the right brand to drink.

The youngster does not find it hard to buy liquor with so many places sanctioned by the Government to sell it. There are always citizens who will cooperate with the kids to make a sale.



Gleanings from the Greek New Testament

by V. Wayne Barton

What About the Stars?

*Twinkle, twinkle, little star,
How I wonder what you are!*

He had stars in His hand. And He was in the midst of His churches. That is what John said in Revelation 1:13, 16.

"So what?" one may reply. "What does that have to do with me? I don't even know what he's talking about."

This much is clear from Revelation 1:12-19: the One walking among the churches is the Lord Jesus Christ. But what about the stars?

Revelation 1:20 says that the stars are angels. And, quite literally, "angel" means "messenger." The reference here may be to the pastors of the churches mentioned in Revelation 2-3. But there is, of course, a sense in which every Christian is a messenger. Jesus said, "Ye are witnesses," and "Ye are the light of the world."

Faithful messengers of Christ are shining stars in His hand, that is, in His care and protection, even in the midst of persecution like that which was current when Revelation was written.

So what does this mean to you? It means that, figuratively speaking, you too are a star—

*Up above the world so high,
Like a diamond in the sky.*

Take No Thought For Tomorrow

"What? 'Take no thought for tomorrow'? What kind of tommyrot is that? I may as well cancel my insurance, junk my deepfreeze, and tear down my house, because I built it for shelter, not just for today but for tomorrow."

That is what the man said, and at the moment I could make no reply. That was eleven years ago. The translations of Matthew 6:25ff afford some relief. "Do not be anxious." "Do not worry." "Do not be distracted." But quite literally, Jesus said, "Do not be split in two."

Nineteen hundred years passed before the psychologists defined what they call "schizophrenia," that is, split personality. There are many forms of it, depending upon the cause. One variety arises in the person who is preoccupied too much with the future, in terms of fear, or perhaps in terms of fantasy. In either case one tries to live out the future before it arrives. Of course, this is impossible. But the personality attempts to do it by projection. The result is a split personality. The advanced state is schizophrenia.

Why should I care? Jesus says you should not. Not, at least, to the point of being split in two.

(Dr. Barton is a member of the faculty of New Orleans Seminary. This feature is copyrighted by him, 1959.)

So the law-abiding citizens with the help of the Government are breeding criminals. It is a long chain of people from the men who make the laws and control the booze output through the advertising outlets, down to the man who sells the poison. They are all partly responsible.

Yes, it is legal to drink if you don't overdo it. The booze poisons the mind and a man is supposed to think straight. It is all very legal and makes for Legalized Breeding of Crime. (From the San Quentin News, Richard A. McGee, Director) — Submitted by Dr. Wm. E. Brown,

Beacon Lights of Baptist History

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

Changes in Churches

MANY FACTORS combined to make the formal worship services of our forefathers different from today's worship services.



DR. SELPH

The frontier houses of worship were often small, crude, log structures with a fireplace at one end. Pews of split logs, or hand-sawn lumber, rested on rough floors of boards, cobblestones, or earth. One door provided entrance and the win-

dows were mere holes in the walls covered with shutters.

Homes of that day were built on a similar plan and out of the same materials. Of course, houses in town and cities were larger and often constructed of stone and masonry.

At their best, they offered little comfort in summer or winter. It was customary to bring little footstoves containing coals or heated stones. These would provide the only warmth during the services. The man of God engaged in prayer needed mittens to protect his hands held aloft in supplication.

Their ways of conveyance were quite different from ours, but they came. Some walked — barefoot, carrying their shoes, when the weather permitted — and near the meeting-house would put them on. Others exchanged everyday shoes for Sunday on the way to the church, hiding the old shoes beside the road for the return trip home. A father and mother, with their children, might be astride a mule or horse. Ox-carts or sleds were used. Sometimes in winter snowshoes were used.

Services were deliberate and long. Oftentimes, the participants had not been together to enjoy one another's company. Singing and preaching were protracted. It was not uncommon for two preachers to give discourses. Sometimes one man would preach and another man would follow him and exhort and give opportunity for sinners to confess.

There were considerations for all this, however. If a listener developed a headache from all the long waiting, he or she might sniff dried leaves of sage to ease it. Nibbling the seed of dill helped the hiccoughs. Prickly ash could be applied to an aching tooth.

Though physical comforts and surroundings might have been different from our day, their spirit was no different. Hungry hearts groped after God. Mercy was needed. Comfort for

Training Union

Church Membership Week

ONE WEEK in March is the suggested time for the Church Membership Week. Juniors may study *My Church*



MR. DAVIS

and *I* or *The Junior and His Church*. Intermediates may choose *Now You Belong* or *The Meaning of Church Membership*. Books are: *Training in Church Membership* or *The Challenge of Church Membership*. Adults may study *Joy in Church Membership* or *Working Together in a Spiritual Democracy*.

Write to your Training Union Department for request for award blanks. These requests are to be sent direct

to the Awards Office, Baptist Sunday School Board, Nashville 3, Tenn.

March 14-18 Is the Week

Eight district Training Union conventions will be conducted during the week of March 14-18, two each night—Monday, Tuesday, Thursday, and Friday.

On March 14 Northwest district convention will be held at Eureka Springs and Southwest district will meet at Nashville.

On March 15 West Central will meet at Booneville and Southeast district at Warren.

On March 17 Central district will meet at Benton and North Central at Mtn. View.

On March 18 East Central will meet at Forrest City and Northeast at Mottette.

Junior memory-sword drill, Intermediate sword drill, and speakers' tournaments will be conducted at these conventions.—Ralph W. Davis, Secretary.

the sorrowing and strength for the helpless was implored. Since God is not a God of time, circumstance, or physical surroundings, he was as close to those in that day as he is to us now. Too, he hears us as well as he heard them. ■

Marriages are made . . .



Yes, happy marriages are made—they don't just happen. "Looking Toward Marriage," a series of nine booklets, has been prepared to help young people plan intelligently for married life. All the questions that arise when marriage is contemplated have been answered by a competent marriage counselor, and many marital problems have been frankly discussed. The nine booklet titles are

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- MATURITY FOR MARRIAGE
- MY FOLKS DON'T UNDERSTAND
- RELIGION AND MARRIAGE
- THERE THEY GO! WILL THEY BE HAPPY TOGETHER?
- WHAT IS LOVE?
- WHAT DOES THE BIBLE SAY?
- WHEN FAITH IS NOT SHARED

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An Ancient Valentine

By Gladys L. Martin



Just imagine you were living in Babylon four thousand years ago. How would you go about sending a valentine? What would it look like?

No doubt if you saw it today, you wouldn't know it was a valentine. No red hearts or lace paper would go into its make-up, but it might be decorated with pictures drawn by yourself or the person who made it for you. It might be homemade but more than likely it would be prepared by a scribe whose business was writing letters for the general public.

The material employed would be a chunk of wet clay. The equipment used would be a stylus, which is a three-sided piece of steel, shell, or wood. The message could be friendly, loving, or comic. It would be formed of odd-looking, wedge-shaped marks, produced by pressing the stylus on the wet clay.

The valentine could be any shape desired—a flat, rectangular or square tablet, a cylinder, a pyramid, or only a fat cookie of clay.

If you could not sign your name by means of marks or characters that stood for letters, you could have a signature cylinder made for you.

Those little cylinders, used in those long ago days, were about an inch high with scenes of everyday life carved on them. Each person selected the scene which suited him best, and that scene became his own particular signature. When he signed a letter, he simply rolled the cylinder over the wet clay, leaving an imprint of his scene.

Figures on these cylinders were placed in reverse, probably the first attempt at printing known to the world.

The valentine might have an envelope. If it did, it would also be of clay, fitted over the missive while the valentine was still wet. Thus the same message and signature would be imprinted on the envelope.

This insured that the valentine would arrive at its destination as originally written. It would make certain that no

one had changed the message or forged his name to it, because after the valentine had become dry, a new envelope could not be fitted over it.

If the recipient doubted that the message and signature on the envelope were authentic, he needed only to break the casing to find that his suspicions were correct or unfounded.

In this manner Babylonians, Syrians, and Persians of ancient days carried on their correspondence. Although valentines were unknown then, archaeologists and scientists, probing about in ruins of those countries, have unearthed love letters as well as historical and business records, all in cuneiform writing.

When the writings of four thousand years ago were first dug up, many when exposed to air were soft and easily crumbled before their message could be determined. Some, too, were covered with mineral salts which obscured the imprinted words and pictures. There were so many different signs and symbols that no one person could remember what all of them meant. It took a great many hours and months to decipher them.

By experimenting, scientists overcame the difficulties one by one. First, they dried the tablets in the sun and then baked them in an electric oven until they would remain in their original state for an indefinite time. Certain acids, too, were discovered that would remove the mineral salts without harm to the clay. An indexed system showing the meaning of each symbol was worked out, and the time needed to decipher them was shortened.

If you want to send a valentine that's different, try making one of clay. But if you want to save postage, it is better to buy a modern one of paper with a printed message and signature in your own handwriting.

(Sunday School Board Syndicate, all rights reserved)

A BUSY doctor says he has found that much time can be saved by a notice prominently displayed in the waiting room: "Have Your Symptoms Ready."

THE SMALL daughter of an advertising executive came home from Sunday school with a beautiful picture text card.

"What do you have there, dear?" her mother asked.

"Oh, just an ad about Heaven," the little girl replied.

Cautious

"If you could have two wishes, what would they be?"

"I'd wish for a husband."

"But that's only one."

"Well, I'd save the other until I saw how he turned out."

A REFUGEE couple arrived in the U. S. several years ago with one dream — to become citizens. Through much red tape and years of study, they were patient and hopeful. Then one day, the husband rushed into the kitchen with the long-awaited good news.

"Anna! Anna!" he shouted. "At last! We are Americans!"

"Fine," replied the wife, tying her apron around him. "Now you wash the dishes."

Church Chuckles



"I let th' wife do our church-going ... Sunday's .. my only day .. to relax .."

Mighty strenuous relaxation. Just as physical recreation is necessary for a sound body, so spiritual inspiration is necessary for a sound soul. The hour we spend in Sunday worship is vitally essential to PRESENT well-being; not simply a way of gaining future admission to heaven.

FIRST CHURCH, Dardanelle, has accepted the free trial offer of the Arkansas Baptist and will consider putting the paper in their church budget. Morris S. Roe is pastor.

Meeting Organized Opposition

February 14, 1960

Acts 18:22 to 20:12

By Clifton J. Allen

in Points For Emphasis, 1960

(Copyright 1959 by Broadman Press)

PAUL SPENT approximately three years at Ephesus on his third missionary tour. The time was probably A.D. 53-56. From our larger Bible lesson we learn that Paul made a brief visit to Jerusalem and Antioch between his second and third tours and then set out to visit the churches in Asia Minor (18:22-23). His real objective was Ephesus, capital of the province of Asia. On arrival, he plunged into a mighty ministry of preaching, teaching, and personal soul-winning; also, he directed his helpers in a campaign of evangelism throughout the whole province (18:24 to 19:41). The apostle then made a brief visit to the churches in Macedonia and Greece, after which he turned his face back toward Ephesus enroute to Jerusalem (20:1-12). Paul was a missionary statesman, burdened for the churches, passionately concerned for the spread of the gospel.

The Lesson Explained

Fearless Preaching (19:8-10)

To begin his work in Ephesus, Paul went first to the synagogue. He felt a burden for his brethren in the flesh. First, he concentrated on the evangelization of the Jews. With powerful logic and masterful knowledge of the Scriptures, Paul proclaimed the truths concerning the kingdom of God. There must have been many converts. When resistance to his preaching became determined, Paul separated the believers from the enemies of the gospel and directed his ministry primarily to the Gentiles. He taught publicly and carried on house-to-house visitation, both night and day. The whole city of Ephesus was stirred by the gospel. From verses 11-20 we learn that God wrought special miracles by Paul, that superstition was exposed, that sorcerers came confessing their sins, that books of magic were burned, and that the gospel prevailed over opposition and spread widely throughout the city.

Organized Greed (19:23-28)

An example of the gospel's influence in Ephesus is seen in its effect on idolatry. The idol-makers feared they would have to go out of business. Demetrius called his fellow silversmiths together, explained the danger to their idol-making trade, and shrewdly made a plea in behalf of the reputation of Diana and the maintenance of the idolatrous temple worship. The silversmiths were able by appeal to prejudice to stir the people of the city into a mob. The effort of the silversmiths to hinder the preaching of the gospel illustrates the resistance of vested interests which always seek to block the gospel. The beverage alcohol industry is a foremost example in modern life. When men are slaves to greed, they will do all in their power to silence the Christian witness and destroy Christian churches.

Religious Prejudice (20:1-3)

During the time in Ephesus Paul had kept in touch with the churches in Asia Minor, Macedonia, and Greece. Their

problems were a constant burden to him. He had done everything possible through letters and messengers to stabilize the churches in their work. Leaving Ephesus, he went to Macedonia and then on to Corinth for a three-month stay. While there he wrote the letter to the Romans. When a plot was laid against the apostle by prejudiced Jews, he modified his plans to sail to Syria and returned to Macedonia. Wherever he went, he faced opposition; but he pressed forward with a willingness to give his life for the sake of the gospel and for Christ.

Truths to Live By

Raging wickedness is a call to Christian action.—The forces of evil are on the offensive throughout the world. Lustful entertainment becomes more brazen and immoral, more determined to corrupt the minds of youth, and more effective in exploiting the passions of adults. Publishers of obscene literature defy laws, flaunt their wicked appeals to young and old alike, and make mockery of purity and decency. The beverage alcohol industry sells more and more beer, wine, and whiskey to make America, and other nations as well, slaves to strong drink. Communism openly declares its purpose to capture the whole human race and make the idea of God the biggest joke in human history. Pagan religions, false philosophies, and perverted systems of Christianity are trying to capture the minds and heart of mankind. How can Christians remain stoically indifferent? The threat of wickedness is a call to Christian warfare.

Our duty is plain in the midst of evil.—The New Testament makes our duty crystal clear. No better direction is found than in Paul's letter to the Ephesians. Let us apply to ourselves the moral imperatives emphasized by the apostle: Do not lie—tell the truth; control your anger; do not steal—never be dishonest; never be guilty of speaking anything that is profane or impure; keep your spirit free of bitterness, wrath, and malice; shun evil companions; guard against covetness and greed; never be guilty of adultery, realizing the deadly peril involved; abstain from intoxicating drink; show fidelity and unselfishness in the marriage relation; make the home a school for moral and religious training; work with diligence as the servants of Christ, whoever your employer; be considerate of employees, remembering your accountability to the Lord. Christian living of this sort, on the part of an increasing number of Christians, will turn the world toward God.

A Verse to Remember

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places.—Ephesians 6:12

All the powers of evil are set against Christians and their witness. We are in gravest peril. But we can put on the whole armor of God. That will mean certain victory.

Mission Films, Tracts

A CHURCH may get its mission vision enlarged by getting a series of mission film-strips. We have a number in our office which are available without cost. Why not schedule one a month for your church? The following may be secured: "Western Wonders," "Take My Chair," "Teamed for Missions," "Taking the Church to the People," "Adopted Americans," "How to Prepare for and Conduct a Revival," and "Rural Reaping."



DR. CALDWELL

Tracts That Are Helpful

DO YOU need any tracts to help in your local mission program? Listed below are several which may be had for the asking: "The Missions Committee of the Local Church," "The Associational Missions Committee," "Long Range Rural Church Program of Southern Baptists," "What a Local Church Can Do about Delinquents," "The Association in Evangelism," "Evangelizing the Majority Groups," "How to Establish a New Church," and "Baptist Ministries to the Deaf."

Rural Church Conference

THE DATE of the Rural Church Conference is June 13-16. It has become necessary to change the place of meeting from Couchdale to Lonsdale. Three years ago the Conference was held at Lonsdale but at that time no improvements had been made which were adequate for adult men and

women. The situation is different now with two new dormitories and several cabins. Additional rest rooms have been installed in the main building and nice quarters for women can be arranged.

The program will be announced soon. The attendance should be the best ever. The date is late enough to get most of the Vacation Bible Schools in before the Conference.

Two Good Objectives

TWO GOOD objectives for a church to have for this year is to win and baptize more people, and to establish and sponsor a mission. If there is no place for a mission station near you, would your church be willing to sponsor one in the Ozark Mountains?—C. W. Caldwell, Superintendent.

DR. JOHN McClanahan, pastor of 1st Church, Hope, spoke at the closing service of National Youth Week at 1st Church, Russellville. The service, which followed a city-wide "progressive supper" and high school basketball game, climaxed a week of youth activities by the young people of the Russellville churches. (CB)



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