

2-4-1960

February 4, 1960

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "February 4, 1960" (1960). *Arkansas Baptist Newsmagazine*. 5.
<https://scholarlycommons.obu.edu/arbaptnews/5>

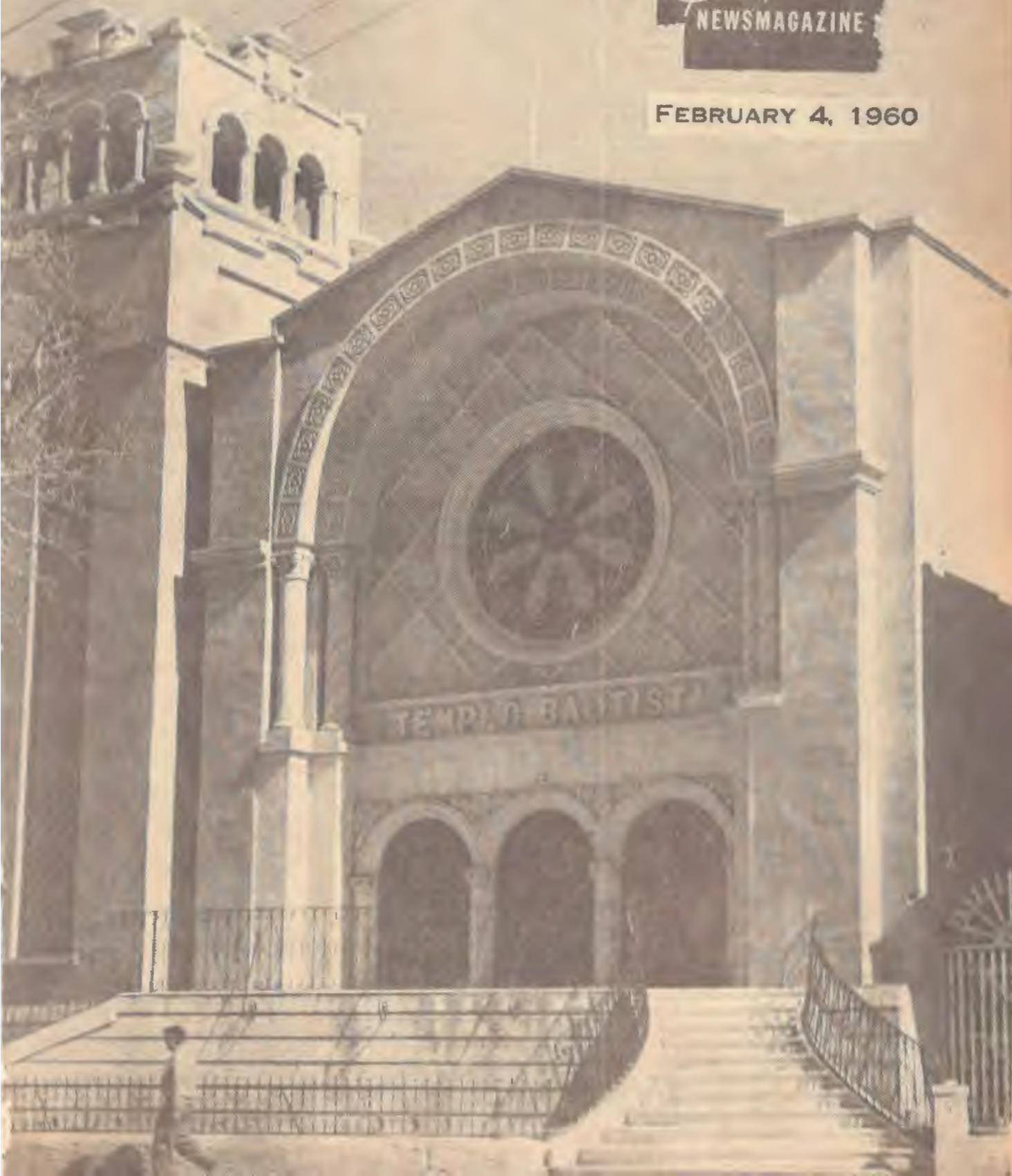
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ARKANSAS

Baptist

NEWSMAGAZINE

FEBRUARY 4, 1960



The Unenlisted

MANY PEOPLE think that all of pioneer America was Christian. In reality, this was not true. To be sure, the earliest colonists were church people. But in a few decades, after the first permanent settlements in the new world, thousands of non-Christian and non-church people flocked to new-found freedom.

In 1850, only 16 percent of the population had membership in the churches. This figure had more than doubled by 1900. By 1940, approximately 50 percent of the people belonged to a church. Now, about 63 percent of the people in the United States are church members. Not only do the churches in the United States have more members than ever before, but they also have the highest percentage of the total population on



DR. DOUGLAS



Mexican Baptists

THIS WEEK'S cover shot is of 1st Baptist Church, Chihuahua, Mexico. Mr. and Mrs. James M. Short, Jr., are the Southern Baptist missionaries responsible for the evangelistic work in the Chihuahua field, where there are nine churches, four of which are self-supporting, and 22 mission chapels. Last year these churches added 77 members by baptism. Each church has a Sunday School, Training Union, and Missionary Society. Related to Southern Baptist mission work in all of Mexico are 92 churches, with 7,676 members, and 271 mission chapels.—Photo by Rachel Colvin, Foreign Mission Board.

their rolls in the history of our nation. This is a commendable achievement, and it means that our preaching and methods have been effective in reaching the masses with the gospel.

On the other side of the picture, we can see some blind spots that may be the calamity of modern-day Christianity. Many thousands of U. S. church members never attend any church for months and even years. The average U. S. church member gave \$63.27 to his church in 1957 (the latest figures we have) or an average of \$1.22 per Sunday, or 17 cents per day.

As Baptists, we may say, "That's terrible, some denominations are not doing a good job of teaching their people the Bible." Before any one of us makes that statement, we should look at our Baptist people. Southern Baptists failed to give \$1,000,000,000 of their tithes in 1958. If given, this amount could erect 35,000 church buildings, and build and equip 1,000 hospitals similar to the Arkansas Baptist Hospital. By failing to tithe, Southern Baptist church members closed the year with 71 per cent of their tithes in their pockets.

With these figures before us, let us look more closely at the picture in our Baptist churches. Twenty percent of the people give 80 percent of the money. Twenty percent of 9,000,000 members is 1,800,000 members. Eighty percent of \$419,619,438, the total contributions of Southern Baptists in 1958, is \$335,695,550. This means that the better stewards, the 20 percenters in our Baptist churches gave \$186.49 per year, while the 80 percenters, of 7,200,000 Baptists, gave \$83,923,887 for an entire year, or \$11.65 each. Think of it — 7,200,000 of our Baptist church members giving only 22 cents per week or about 3 cents per day to their churches!

We could have written this article on Arkansas Baptists, but the picture, in most instances, would have been worse. So we bow our head and ask God to forgive us for asking only 11 percent of our churches to use the Forward Program this year. Then, we realized that this is asking for almost a 50 percent increase over last year. The time has come for our church leaders in our Baptist ranks to lead out in reemphasizing the fact that there can be a vast difference in church membership and discipleship.—Ralph Douglas, Associate Executive Secretary.

'Looking toward Marriage' Series

What's wrong with "going steady"? Why are parents as a rule so concerned about their sons and daughters "going steady"? Read "My Folks Don't Understand," third in our "Looking toward Marriage" series, page 10. Next week: "Maturity for Marriage," by Dr. W. Payton Kolb, Little Rock.

MUSIC



MRS. HASKELL BOYTER

Church Music Department Junior Festivals and Workshops

TWO STATE Junior Choir festivals and three workshops will be conducted by the Church Music Department the last week in March.

The festivals will be March 26 and Apr. 1 at 2nd Church, Hot Springs. Junior choir leaders may attend the festival of their choice. Complete information may be obtained from our department.

The workshops will be Monday, Mar. 23, at 1st Church, Springdale; Wednesday, Mar. 30, at 1st Church, Jonesboro; and Friday, Apr. 1, at 1st Church, Elbe Bluff.

(See MUSIC, page 13)

ARKANSAS BAPTIST
 107 BAPTIST BUILDING
 LITTLE ROCK, ARKANSAS
 Official Publication of the
 Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt. D., Editor-Mgr.
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Published weekly except on July 4 and December 25.
 Second-class postage paid at Little Rock, Arkansas.

Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

Abbreviations used in crediting news items:
 BP Baptist Press; CB church bulletin; DP, Daily press; EP, Evangelical Press
 February 4, 1960 Volume 59, No. 5

Are Southern Baptists Facing Their 'Most Dangerous Hour'?

SPEAKING on "Compassionate Concern," Dr. W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock, declared, "This is the most dangerous hour Southern Baptist preachers have ever faced. For many of them think they are sitting on top of the world — they have new buildings, the largest budgets ever, and large numbers of baptisms. But it may be that at this very hour Christ is passing through our midst going his way to establish his Kingdom.

"The average Baptist church in Arkansas cannot show five people who are doing anything consistently toward winning the lost. We do everything except win people to Christ. Ninety-eight per cent of those who hear you preach on Sunday are good people but would not be able to take cards and write the names of any they have won to Christ within the year."

Dr. Vaught told of a conference with a pastor recently in another state in which the pastor confessed that he had not personally won a single soul to Christ in five years.

Dedicate First Hour

Dr. Vaught challenged all preachers and Christian workers to dedicate the first hour of each day to "looking into the face of God and committing yourselves anew to him." Our most important hours as preachers is not sermon preparation but communing with God, he said.

Relating an experience he had some time ago when he met Helen Keller personally, Dr. Vaught said he asked Miss Keller for the secret of her radiant life. Replied Miss Keller, "For nearly 50 years now I have spent the first hour of every day with God."

Not only should pastors give the first hour of the day to God, but they must rekindle the fires of faith, Dr. Vaught declared. Christ may pass through our midst unless we come to a new surrender. The thing that really matters is not being honored or elected to boards or high places, but being confident of obedience to the will of God.

Immanuel Church now has a small group of men organized to do soul-winning on a regular basis, and the men go two by two to win others.

Declaring that the greatest conversion he had ever witnessed personally was that of Little Rock business man Jimmy Karam, Dr. Vaught presented Mr. Karam to give a personal testimony.

Converted more than nine months ago through the personal soul-winning efforts of Pastor Vaught, Mr. Karam began his testimony by reminding the ministers and Christian workers present that "there are many 'Jimmy Karams' out in your communities." This is a theme that he emphasized over

and over in his talk. Following is a digest of the Karam testimony:

The Karam Testimony

"I always wanted to be a good man, happy as I am today. That is true of lost people everywhere. They would like to be here, they want to be loved.

"As a young man I wanted to be good for the sake of my mother. But I was always going off and doing things that I knew that I should not do. Then I would be sorry. But all the time I was doing these things I was hunting happiness. I was afraid — all my life I was afraid. I would see Christian people happy. I wanted to find that happiness for myself. But I did not find it.

"I had a fine wife, a daughter and a son and a good business and while I was coaching at Little Rock Junior College my team won the National Championship. But I was the most miserable person in the world.

"When I would be getting ready to go to the races, I would invite Christian friends to go with me. When they would tell me that that was no place for Christians to go, I would tell them if they would go with me I would show them deacons from Baptist churches, elders from other churches, and maybe some preachers.

"I knew it was wrong, but when I would see people recognized as Christians at places like that I'd say to myself, 'Jimmy, it surely can't be as bad as you think it is or these Christians would not be here.'

'Serving the Devil'

"We can't judge our fellow man. When I see a Christian gambling or drinking or doing other unbecoming things, I cannot say that he is not a Christian, but I will say that he is working for the devil.

"So, for my fine wife and for my children, I wanted so much to be a good man.

"Nine and a half months ago I was having lunch at a department store in Little Rock with my daughter, who is now a freshman at Ouachita College. She said to me, 'Dad, I want you to go with me to my church. We are having a revival.'

"They don't want me over there," I said. I went on to tell her that I had many good friends in her church and I had been with them a great deal, they had taken me out to dinner, they had been good customers at my store, but not one time had one of them ever invited me to go to church.

"No matter how wicked you think people are, remember the power of God can give them everything.

"The next week Dr. Vaught came to see me at my store. 'Are you a Christian?' he asked.

"Yes," I replied, 'Jesus died for my sins.' (I had heard Christians say that.)

"Jimmy, if you were to die right now you would go straight to hell," Dr. Vaught said to me.

"I knew he was right. I had known it across the years. That was why I had always been afraid. I knew that I was going to die sometime and I knew that when I did I was going to hell.

"Lost people try to buy security with money. When this fails, they take their spite out on Christians. I have bullied many a fine Christian, pushing them around physically, because I knew they were happy and I was upset because I was not.

The Bible a 'New' Book

"I was reared a Catholic until I was 16 and for 30 years before the day that Dr. Vaught came to see me, I had not been to anybody's church. When he pulled out a New Testament and began to read to me, that was the first New Testament or Bible I had seen.

"Jimmy, we are all sinners but no matter how wicked we are, Jesus loves us and he can save you. When you believe with all your heart that God sent his own son into the world to die for you, and you put your trust in him, God erases all your sins.'

"This was good news for me. All my life, after I had done something wrong, I had wished that I could have another chance. This was that chance.

"Now we pray every day to Jesus and Jesus gives us strength not to go back to the old way of sin. He makes us born again.

"Tell other Jimmy Karams about Jesus, how he loves us. Invite them to go to church.

(See DANGEROUS HOUR, p. 8)



DR. W. O. VAUGHT, JR.

THE ANNUAL Evangelistic Conference, held last week at 1st Church, Little Rock, saw a revival in the hearts of preachers and laymen alike and now points to a great year of preaching and personal soul-winning in our state.

When Do Preachers Preach?

The Conference was many things to each one in attendance and it would be impossible for any one person to evaluate it. One thing that was demonstrated most remarkably was that God has not restricted his call to the ministry to any one type or style of preacher.

We Southerners are inclined to feel that a preacher is not preaching unless he is hollering. But a preacher can preach without hollering and he can holler without preaching. As we saw demonstrated in the recent Conference, God can use mightily consecrated preachers of all types and styles of delivery.

When do preachers preach? They preach when they are called of God and are giving themselves unreservedly as God's vessels. A man may be many things without a call to preach. He may have college and seminary training, he may have a pleasing personality, he may be a skilled speaker, but without God's call to the ministry he can never be a preacher.

We believe that we are missing the mark if we concern ourselves primarily with how a preacher preaches. Whether a man is inclined to shout or whether he preaches in conversational style, if he is God's man with God's message, the common people will hear him gladly. Surely, in calling all the different types of men to be his ministers God expects each to preach in his own way, as far as the style of preaching is concerned.

But once a man has responded to God's call to preach, there is much the man can and must do himself to assure a fruitful ministry. If a preacher expects to preach God's message for the people, he must be on living and speaking terms with God. One of the Conference speakers stressed the importance of the preacher spending the first hour of every new day alone with God. On the same theme, Paul said to Timothy:

Take time and trouble to keep yourself spiritually fit. Bodily fitness has a certain value, but spiritual fitness is essential, both for this present life and for the life to come . . . It is because we realize the paramount importance of the spiritual that we labor and struggle. We place our whole confidence in the living God, the Savior of all men, and particularly of those who believe in him. These convictions should be the basis of your instruction and teaching" (From 1 Timothy 4, Phillips Translation).

Preaching is never easy, for it is not easy in this life for even God-called men to live so as to be the temples of the Holy Spirit. The preacher's lips are lips of clay. Preaching is far more of God than of the preacher.

A preacher is not preaching, though he speak with the tongues of men and of angels, except he has a great compassion for people as well as an abiding and life-pervading love for God. As a conference speaker declared, if a preacher gets a thrill out of preaching that sinners are going to hell, the preacher has too much of hell in his own soul. And the acid test of the genuineness of the preacher's love for people may be a measure of the length to which he is always going to do personal witnessing to sinners one at a time wherever they are to be found.

Paul said to Timothy:

Don't let people look down on you because you are young; see that they look up to you because you are an example to them in your speech and behavior, in your love and faith and sincerity . . . Don't reprimand a senior member of your Church; appeal to him as a father. Treat the young men as brothers, and the older women as mothers. Treat the younger women as sisters . . .

A preacher is not preaching unless his message is the message of God for the people. Paul warned of those "who abandon the true faith and allow themselves to be spiritually seduced by teachings of the devil, teachings given by men who are lying hypocrites, whose consciences are as dead as seared flesh . . ."

The preacher will find much preaching material from the every-day experiences, particularly from his own experiences as a personal soul-winner, but this will be merely illustrative. The Bible is the central theme, the gospel of Jesus Christ, who has made atonement for the sins of the human race, has conquered death and is alive forevermore, and is our great Intercessor at the throne of God, our Savior. Whoever preaches another gospel preaches what is not a gospel, and, therefore, does not preach. ■

The Maligned Rat

A WELL known cartoonist who deals with fact oddities recently portrayed the rat as our "Public Enemy No. 1."



ELM

The rat, stated the cartoonist, causes damage in the United States alone each year totaling a billion dollars and, in the past millennium, has brought about more deaths than all the wars of history.

Well, I am no friend of the rat, but let's give even the rat his dues. For we have many public enemies here in America who are far and away more qualified for the No. 1 slot as enemies of our society than Mr. Rat. To mention a few:

Our accepted, highly respected, lucrative and legal liquor industry. Liquor is so deadly that just one cocktail or one beer is sufficient to affect the decision-making processes of the drinker's brain to the extent of making him a hazard on the highways. And whereas the rat is charged with destroying a billion dollars' worth of property in our land each year, this is a mere pittance when compared with what liquor costs us.

The liquor industry collects for its poisonous wares ten and a half billions annually—more than three times as much as all of us give to churches and to benevolent causes. And that does not include the property and homes and individual lives broken and destroyed by liquor.

Between 10,000 and 15,000 lives are snuffed out annually on our highways and streets because of liquor drinkers, and hundreds of thousands are maimed for life.

Yet, dozens of times daily the advertisers and entertainers of TV and movieland come into our homes to preach to our children that "beer belongs" and that liquor is a part of our accepted and honorable way of life.

Not the least of the candidates for Public Enemy No. 1 is the gambling industry, which, legally and illegally, is sapping the moral and spiritual strength of millions of our people each year, robbing them and making robbers of them.

Ahead of the rat we would place the producers and purveyors of trashy literature, pornographic films and pictures which now constitute one of the most lucrative and character-undermining businesses among us.

Shame on us if we would try to throw off on the poor little rat as "Public Enemy No. 1" while we are accepting these real enemies and doing nothing to rid our country of them.

Erwin L. McDonald

THE PEOPLE SPEAK

Thanks, Dr. Dobbins!

I CAUGHT my breath when I saw my countenance spread over the front page of your paper! [Our issue of Jan. 14.] I may be getting old but I am not too old to enjoy reading nice things said about me. You are generous to a fault—perhaps out of memory of our days of work together in Louisville. Those were sometimes difficult but always happy days for us, were they not? You meant much to the seminary and to me and especially to Dr. Fuller during that period of your ministry. . . .

Wholly apart from your kindness to me, let me say that you are doing a good job as editor. I think you have found your place in the sun.—Gaines S. Dobbins, Golden Gate Seminary, Strawberry Point, Mill Valley, Calif.

Buyers, Beware

WE ENJOY "Personally Speaking"—but today made us giggle as it surely shows you are a "good ole' country boy too"—ha! ("Buyers, Beware"). —Jane and Harvey Long, Mena, Ark.

Repentant Reporter

IT HAS been called to my attention that I have been guilty of a terrible negligence. Rev. Billy Walker and Bro. Red Johnson helped me in one of the greatest revivals last July that I have ever been privileged to attend. At the close of the meeting I became so busy in moving and in getting established that I just failed to get the information in to your paper.

Certainly this dedicated, hard working team deserve the publicity which is the natural result of so successful campaign. If there is any way that you can give recognition to them at this late date I would certainly appreciate.

I am giving the following facts concerning the meeting:

First Baptist Church, Ward, July 5-12, 1959: 97 decisions, 28 professions of faith, 25 of which were baptized, 8 additions by letter, 2 dedications to full time service.—M. E. Wilfong, Pastor, Central Church, Bald Knob.

Associational Level

I AGREE with Dr. Eighmy one hundred per cent [See Eighmy's article, Dec. 10, *Arkansas Baptist*] that an advisory committee on ordinations should be set up in each association. I think each informed Baptist would so agree. However, I disagree one hundred per cent with his idea that a Southern Baptist Convention-wide placement service set up a central office and that this office establish similar agencies in each state.

If it is good to look after ordinations on the associational level what would be wrong in having the placement service on this level? I know it can be done successfully on this level

as I have done it now for 25 years.

The association was the first and is still the most important organized unit of our Baptist work. Recently Dr. Whitlow said in the *Arkansas Baptist*, "The grass-roots approach to the problems of promoting our total denominational program is through the associational organization. The key person in this organization is the associational missionary."

A greater truth was never spoken concerning our organized work. The whole tenor of our Southern Baptist thought, if I am any judge of what I read, is for us to get back to the grass-roots, the associational level, to promote all of the work that needs to be promoted at this level.

It was stated in the Eighmy article that the Home and Foreign Boards and the Christian Education Commission had such placement services. This is true. But neither of these boards is screening or interviewing ten to twelve thousand men and women each year or every ten years, the number a south-wide placement service would need to screen each year.

What would a super-duper committee in Nashville, Atlanta, or Richmond or even Little Rock tell a prospective pastor about the possibilities, potentialities, the spirit, the progressiveness, anti-progressiveness or Landmarkism in the churches at Flea Flat, Hog Hollow, or Doodle Bug Den? What could such a committee tell any church about a prospective pastor whom they had never seen nor interviewed except on paper?

The boards Dr. Eighmy mentioned get reams of information on paper about prospective employees, but they also, and especially the Foreign Mission Board, spend hours and days in face-to-face interviews with these before they are employed.

I would suggest the following:

1. Missions committees employ only men whose hearts are in associational mission work. Men who will make it their life's work. Men who feel keenly a call to that field and who will not use it as a stepping stone back to the pastorate or to a state job.

2. Missions committees should hire only men who can counsel or who are willing to learn to counsel with pulpits committees, prospective pastors, chairmen of committees and pastors who have other needs and problems.

3. Then associational boards, pastors, and churches should realize that you can not operate the work of any association on a shoe string, nor the left overs, or like a peanut vender. Anyway you add the column, the answer is always wrong when any church gives from \$50,000 to \$100,000 each year to World Missions and \$1,200 per year to associational missions or from \$25,000 to \$50,000 to World Missions and \$600 per year to the work of the association. Weak, anemic, run-down-at-the-heels associational work will create weakness in our State, South-wide and worldwide work.

4. Each superintendent of missions

who has from fifteen churches up needs a full-time secretary. All the needs of any association, including a secretary can be met if each pastor will lead his church to give from two to five per cent of all undesignated funds to associational missions. If it is fair and Christian to give a percentage to world missions, then it would certainly be fair and Christian for the associational work to be supported on this basis.

5. Since each superintendent of missions is asked to promote everything, SS work, TU work, WMU, VBS, Camps, Brotherhood, RA's and GA's, etc., what would be wrong in the SS Board and the Homes Missions Board along with the State Missions Department putting money into associational missions, in order to make this, the first unit of organized Baptist work, strong and vigorous?

Something really needs to be done, but whatever is done, let's keep the work of the associations in the associations.—Jay W. C. Moore, Superintendent of Missions, Concord Association. ■

Kentucky Man New Financial Analyst

NASHVILLE, Tenn. (BSSB) — Davis C. Hill has been named financial analyst in the Merchandise and Sales Division office of the Baptist Sunday School Board, Nashville.

Dr. Hill, who has been manager of the Baptist Book Store at Louisville, Ky., since 1955, will assume his new position February 16.

A native of Texas, Dr. Hill holds the Bachelor of Business Administration degree from the University of Texas, Austin, and B.D. and Th.D. degrees from Southern Baptist Theological Seminary, Louisville.

He was minister of education at the Broadway Baptist Church, Louisville, from 1948-49, and was a teaching fellow in ethics and sociology at Southern Seminary from 1950-52.

Baptist Hour Speakers

THREE NEW speakers have been named for Southern Baptists' well known radio program, "The Baptist Hour," to allow Dr. Herschel H. Hobbs, pastor of 1st Church, Oklahoma City, a six-month leave of absence as the program's preacher. He will have preached weekly on "The Baptist Hour" for the past 18 months on March 27.

This announcement was made by the Rev. Earl Stallings, chairman of the Baptist Hour Committee of the Radio and Television Commission, producer of the program. Dr. Paul M. Stevens is director of the agency.

Selected to preach on the 30-minute radio worship service for two months each were:

Dr. H. Guy Moore, Fort Worth, Tex., pastor of Broadway Church, April and May; Dr. Grady C. Cothen, Birmingham, Ala., pastor of 1st Church, June and July; and Dr. J. Winston Pearce, DeLand, Fla., pastor of 1st Church, August and September.



DR. T. H. JORDAN

T. H. Jordan Retires As Van Buren Pastor

THE RESIGNATION of Dr. T. H. Jordan, pastor of the 1st Church, Van Buren, for the past 15 years, became effective on Dec. 31.

His ministry at Van Buren began on Jan. 1, 1945. Records for 1945 were not available as to baptisms and other additions to the church for that year, but during the next 14 years, through December 31, 1959, a total of 524 persons were added to the church by baptism and there were 414 other additions, for a total of 938.

The church budget adopted for the year 1945 was \$9,508.48; the church budget adopted under leadership of Dr. Jordan for the year 1960 is \$47,670. The Cooperative Program gift set up in the budgets have increased from \$720 in 1945 to \$7,200 in the 1960 budget. The value of the church property has increased from \$3,366.66 in 1946 to \$357,000 at this time.

Dr. Jordan inspired and led his congregation to build and enlarge for better service in his community. The largest church auditorium in the city was completed late in 1953 with year 'round air conditioning and seating capacity of 900 to 1,000 persons. It is of semi-Gothic architecture. Twelve thousand square feet of additional new educational building space was added at the same time, completely air conditioned.

In the fall of 1958, he led his congregation to re-build the original auditorium into two adult departments with the lower floor being completed for use as a beautiful chapel. The completed program of remodeling and rebuilding the old space (formerly auditorium and educational space) provided some 15,000 additional square footage of educational space, and included chapel, church parlor, offices, church library (one of the largest properly organized Baptist church libraries in the state), fellow-

ship hall, dining and kitchen facilities. All of this space has year-around air-conditioning, Enlargement programs to fill these increased spaces have seen an increase in Sunday School departments from 7 to 16.

During the building programs, the church was led to reach out in the field of missions. Two missions were established in other parts of the city, one of which has become a full-time church, and the other continuing to render an active, useful service in the community.

Improvements have been made to the church cabin at Siloam Springs, and Dr. Jordan took an active part in assisting in the establishment of Baptist Vista, summer camp for the Clear Creek Association located near Cass.

The church has built and maintained both a girl's and a boy's dormitory at this camp, and has taken an active part in each encampment under Dr. Jordan's leadership.

This activity on the part of Dr. Jordan points up one of the finest qualities of his ministry in the influence and example that he was for the young people of his church. He took an interest in all school affairs, and followed the athletic contests or other such activities with a real interest. Young people admired him and saw in him and his life the Christian example, nearing the perfection that few human beings are able to attain. They were among the most consistent and regular in attendance for his preaching services. It was not unusual on any Sunday morning preaching service to count from 75 to 100 young people in attendance, seated in a group in the church service, with others scattered over the congregation. He has seen many of his young people go on to positions of service in the Lord's work, has ordained them as deacons in his church, and to the active ministry.

His congregation was only willing to consider his retirement when his doctor advised such retirement for health reasons. They look upon him as one of the greatest pastors in the history of our church and in the State of Arkansas as a whole.—H. Zed Gant, Trustee, 1st Church, Van Buren. ■

1ST CHURCH, Paris, has asked Don Hallum to serve as interim music director. Mr. Hallum is a graduate of Arkansas Tech with a major in music. While at Tech, he served as pastor of Delaware Mission of 1st Church, Dardanelle. He was a student at Golden Gate Seminary until his studies were interrupted by illness.

1ST CHURCH, Fayetteville, laid the cornerstone to their new sanctuary in the morning service Jan. 24. They plan to have their first service in the building Feb. 14. Dr. Andrew M. Hall is pastor.

Dr. Hall has accepted an invitation of the Home Mission Board to preach a week in Jamaica Apr. 3-10. (CB)



S. A. WILES

Clear Creek Notes

REV. ELMER Linton has accepted a call as pastor of Central Church, Altus, and began his work there on Feb. 1.

1st Church, Coal Hill, has called Rev. Doyle Smith as pastor. Mr. Smith's home is at Pea Ridge. He is now a student at Ouachita College and will commute on week-ends to his new pastorate.

MISSIONARY S. A. Wiles has announced that he will accept retirement status on March 1. This will end nearly six years of service as superintendent of missions for Clear Creek Association.

Previously he served Central Association in the same capacity for a total of four years.

Most of his 39 years in the ministry has been in the pastorate. He was pastor of 1st Church, Norphlet; 1st Church, Strong; 2nd Church, Arkadelphia; West Batesville Church, Batesville; and Antioch Church, near Hot Springs. He will be succeeded as missionary in Clear Creek Association by Paul E. Wilhelm of Lamar.

Mr. Wilhelm lives in the Association, and has been active as an independent evangelist for the past three years. He previously served as pastor of the Lamar Church.

Mr. Wiles will continue to live at Ozark and supply for pastorless churches.

The Board of Control of Clear Creek Association Camp—Baptist Vista—recently voted to employ a caretaker who will live at the camp. This will make possible added facilities and larger use of the camp. ■

GERALD HOWELL, minister of music at Grand Avenue Church, Ft. Smith, has resigned to accept a similar position with Riverside Church, Tampa, Fla. (CB)

Westward, Ho!

RECENTLY IN this column we gave you the basic information about the Ft. Worth Sunday School Convention.

That is, we gave you everything except how to secure reservations on a special round-trip bus trip to the convention. Here is how. Send \$5. reservation fee to Lawson Hatfield, Baptist Building, Little Rock, Ark.



MR. HATFIELD

The convention meets in Ft. Worth

Mar. 29-31, 1960.

Since our last article we have received a final draft of the program. Here in brief is what you can expect at the First Nation-wide Sunday School Convention.

Evening sessions will meet at the Will Rogers Coliseum at 7 p.m., on Tuesday, Wednesday and Thursday evenings. The following speakers and program will be featured: James L. Sullivan, W. A. Criswell, a dramatic presentation, A. V. Washburn, J. N. Barnette, Ramsey Pollard, Kearnie Keegan and Chester E. Swor. Some of the musical presentations at the evening sessions will include the Baylor Symphonic Orchestra, The Southwestern Singers and Bison Glee Club of Oklahoma Baptist University.

On Wednesday and Thursday mornings a special Vacation Bible School conference will meet at the Gambrell Street Church.

Simultaneous meetings will be held each day, both morning and afternoon, for various groups as follows: pastors, ministers of education, general Sunday School officers, associational Sunday School officers, seminary students, Cradle Roll and Extension workers at Southwestern Seminary and nearby Gambrell Street Church.

Other simultaneous meetings will meet as follows: Nursery, Beginner, and Primary section at Broadway Church; the Junior section will meet at the Evans Avenue Church; Intermediate, Young People and Adult at Travis Avenue Church.

Arrangements for a chartered bus and hotel reservations have been made by the State Sunday School Department.

Round-trip chartered bus from Little Rock, \$12.; Hilton Hotel, based on 2 people to each room for 3 days, \$15.; meals for 4 days based on \$4. per day, \$16; or a total of \$43. This does not include transportation (street bus or taxi) while in Ft. Worth.

The \$5. reservation fee should be sent before March 15 to the Sunday School Department, Little Rock. This amount will be applied to the total cost.—Lawson Hatfield, Secretary ■



JAMES SMALLEY, Baptist Student director at Arkansas State Teachers College, Rev. James Street of 1st Church, Conway, and David Stephens, BSU president at ASTC, plan open house for Feb. 7.

The new center at State Teachers

was constructed several years ago through a \$10,000 gift of 1st Church, Conway, and a similar amount from the Arkansas Baptist Convention. The center is now fully furnished, and friends in the area are invited to attend the open house from 3:30 to 5 p.m.—Tom J. Logue, Secretary.

1ST CHURCH, Brinkley, had a reception Jan. 31 honoring their new pastor and his family, Rev. and Mrs. Jack Gulledge. (DP)

DR. VESTER Wolber, Bible Department head at Ouachita, was the guest speaker for the Loyalty Dinner of 1st Church, Stuttgart. Paul McCarthy was in charge of the program. D. B. Bledsoe is pastor. (CB)

1ST CHURCH, Benton, honored their pastor, Dr. B. K. Selph, Jan. 17, on his tenth anniversary as pastor. The congregation presented him with a wrist watch. (DP)

REV. WALTER Gilbreath, Ouachita College student, has resigned as pastor of Lakeview Church, Red River Association. He was pastor of this church nearly two years. Under his leadership the church paid off the debt six years ahead of time and gave regularly to missions.

ON JAN. 15, there were 156 people from 28 churches in Red River Association at Harmony Hill Church for a worker's conference.

Dr. T. K. Rucker, Little Rock, spoke on the Southern Baptist retirement program.

Rev. Bobby Alexander, pastor of Marlbrook Church, brought an inspiring message on "Soul Winning."

There were many comments that this was one of the best meetings of the Association.—Charles D. Conner, Missionary.

WHEATLEY CHURCH held open house Jan. 24 at their new parsonage. J. E. Jackson is pastor. (DP)

BEECH STREET Church, Texarkana, ordained two new deacons, Ferg Martin and Bob Watts, Jan. 24, in the morning worship service. Dr. Ralph A. Phelps, Jr., president of Ouachita College, brought the ordaining sermon. (CB)

Attendance Report

January 24, 1960

Church	Sunday School	Training Union	Additions
Benton, 1st	674	160	2
Camden, Cullendale, 1st	417	238	
Crossett, 1st	557	236	
El Dorado, 1st	901	296	
Mission, North Side	49		
El Dorado, Immanuel	674	325	8
Faith Mission	19		
Ft. Smith, Grand Ave.	622	293	4
Fountain Hill, 1st	45	31	
Hot Springs, Park Pl.	417	187	3
Huntsville, 1st	102	45	
Jacksonville, 1st	558	246	5
Little Rock, Life Line	211	107	2
Magnolia, Central	765	338	4
McGehee, 1st	447	198	5
Mission	56	36	
North Little Rock—			
Baring Cross	888	302	1
Ozark, Webb City	85	54	
Pine Bluff, South Side	660	248	
Springdale, 1st	386	136	
West Memphis, Calvary	240	142	6

DANGEROUS HOUR, (Cont'd from p. 3)

"On Friday after Dr. Vaught's visit to my store, I went to the revival services and when the invitation was given made my profession of faith. I was baptized a week or two later. The pastor was having to be out of town and he did not baptize me immediately. This almost scared me to death until he explained to me that baptism had nothing to do with getting me to heaven, that I was already saved.

Not Afraid to Fly

"Soon after I was saved, I was making a trip by plane. Up till this time I never did like to travel by plane because I was afraid. But this time I told my wife that if anything happened to the plane and I was killed, or if I died any way, everything was all right. I asked her not to shed a tear. I knew where I was going.

"Two weeks after I was baptized we were together with some friends for cake and coffee and fellowship — there were five couples together including my preacher and his wife. As we were breaking up to go home the preacher called my attention to the fact that I had smoked 18 cigarettes during the visit. I told the preacher that I had never been able to quit smoking. Even while I was a coach, I would smoke on the sidelines during the game.

"My preacher told me that he believed that I would be a better servant of the Lord if I would cut down on my smoking.

"That night as I lay in bed, I talked to Jesus about my smoking. My wife and I read our New Testaments every night and we had found a verse in there that said if you are a child of God and you are seeking to glorify his name that whatever you ask he will grant. So I said, 'Jesus, you know about this bad smoking habit that I have and you know I can't do anything about it. But you can do something about it. Please take this habit away from me. Help me not to crave tobacco.'

Farewell to Cigarettes

"That was nine months ago and I haven't smoked since. The next morning after that prayer I did not even want the first cigarette.

"Don't underestimate the power of God. Jesus can truly make lost people to be born again. But for the grace of Jesus those of us who are here at this Evangelistic Conference would not be here. We'd be out in sin.

"Three things I would like to ask you to do: 1. Tell the lost people that you are a Christian. Don't be hesitant about it. 2. Ask Jesus to help you live so close to him that others will know you have been with him.

"3. Go and invite the 'Jimmy Karams' of your community out to your church to hear the word of Jesus Christ." ■

Conference Humor

FOUR PEOPLE were riding in a small compartment on a train in Germany. A German Army Colonel and a Lieutenant Colonel had come into the compartment to find they were to share it with a grandmother and her attractive granddaughter. Soon the train was in a tunnel and the lights were out. There was the sound of a kiss and a resounding slap. Here is what went on in the minds of the four people:

The grandmother thought, "That is just like young people!"

The colonel: "That is just like young people, but why did I get slapped?"

The granddaughter: "Why would they be kissing grandmother?"

And the Lieutenant-Colonel: "What a wonderful opportunity that was to kiss the back of my hand and slap my colonel!"

* * *

AN ELDERLY gentleman who was ailing went to see his physician and the physician gave him a prescription. He took it to a druggist and the druggist fixed him up a box of pills.

"That'll be \$5.35," said the druggist.

About that time the telephone rang and the druggist turned to answer it. The old gentleman, a little hard of hearing, thought the druggist had said the bill was 35¢. So he laid down that amount and left with the pills.

When the druggist finished the telephone call and turned to collect, he found the 35¢ and hurried out into the crowd to try to overtake the customer. But the old man was not to be found. So the druggist turned back to the store with the consoling thought: "Well, better a 12¢ profit than no profit at all!"

Evangelistic Conference

No Substitute for The Yielded Life

"HAVE YOU given up your right to pray, for a bag full of details, a handful of administrative duties?" asked Rev. Bill Cook, pastor of 1st Church, Harrison, in an address on "In Prayer and Yielded Life," at the closing session of the Evangelistic Conference here last Wednesday. Continued Pastor Cook:

"Some of us have sold our right to pray, for a mess of pottage.

"Yielded lives are made up of yielded hearts. No life is yielded until it is an admitted failure. The philosophy that prevails in our world today is, 'Think positively.' This may be positive thinking but it is not biblical thinking. The Bible says, 'He that humbleth himself shall be exalted . . . Humble yourself under the hand of God.

"There is no substitute for the yielded life to God's will. If God has called you to preach, he wants you to preach. You cannot substitute administration, teaching, counselling, or anything else."

Further Report on Conference Next Week

BECAUSE OF our printing deadline for this issue of our paper, we are carrying only a partial report on the Evangelistic Conference and will continue the report next week. ■

DR. AUTREY quoted Dr. Searcy Garrison, executive secretary of the Georgia Baptist Convention as saying: "In Georgia, a preacher has not preached if he comes to the close of his sermon with one dry thread on his back and ability to speak above a whisper."

'Warning the Lost' Is the Preacher's Task

SPEAKING ON "Warning the Lost," Dr. Roy McClain said in the closing session of the Evangelistic Conference:

"A part of our calling as ministers and Christians must be to warn the lost. This must be done in love. If we preach the goodness of God to the exclusion of God's severity we will be deceiving the people, and if we preach the severity of God to the exclusion of his goodness, we will alienate people before we can win them.

"If ever you preach on hell and get a kick out of it, there is too much hell in you.

"The sermons of another day on 'Sinners in the Hands of an Angry God,' need to be tempered with 'Sinners in the Hands of a Loving God.'

"Evil is progressive in its nature. If we walk in the counsel of the ungodly, the next natural step is to stand in the

way of sinners, and the next step beyond that is to sit in the seat of the scornful.

"Not many people are inherently mean in the advance form. Sheep become lost by outer grazing, not by deliberately trying to be lost. Most people who go to hell do so with every intent of somehow going to heaven. But watch out, the skids are greased.

Doing Nothing Is Fatal

"Once a month, each of us preachers ought to preach: All you have to do to be lost, is to do nothing. Evil is gradual. It may start with something as simple as playing hooky from Training Union. The first thing you know you are getting to be irregular in your attendance. One thing leads to another. John Dillinger, who was public enemy No. 1, began his career of crime while a third grade stu-

dent, stealing penny pencils from other students. The worm in the apple comes from an egg laid in the apple blossom.

"Many of our people today have moved out to the suburbs into modern, ranch-type homes, and have started living the "liberated" life. They will tolerate many things they used to object to. They often slip steadily away from the Christian way of life. By little things we nail our Savior back on the cross.

"Living for Christ is not easy. Satan redoubles his efforts the moment one accepts Christ.

"A group of communists were screening prospective new members of the party. Of one it was said, 'He prays, no good candidate for communism.' Of another: 'Thirty per cent of his religion is gone, he is leaning away from God. Good candidate for communism.'

"Tell the lost that hell is still a reality, even in this day of liberation and existentialism.

"Do not try to argue with those who would try to say there is no hell. They do have enough theology to argue. Tell them to go to the foul-breathed man down the street who never has a sober moment, who is in debt to everybody, who has ragged, neglected children and a haggard-faced wife who cannot sleep because she has no peace in her heart. Tell them to ask these people if there is a hell.

Hell Is Real on Earth

"Of course, I believe in hell. I've been there too many times to doubt it. But the hell we experience on earth is just a little foretaste of what the hell is like that is waiting in eternity.

"Those who cheat, lie, steal, and pit one race against another for political gain may think they are going to wind up inside the pearly gates, but they are not.

"A sinner, because of his nature, would be in hell in heaven.

"While I was a student at the Seminary in Louisville, one of the brewery

firms gave their employees a boat trip to Cincinnati for the week-end. They took several cases of their own product aboard for the trip. One of the employees was a few minutes late getting to the boat and was left.

"It happened that a Sunday School group from Louisville had chartered a boat for a trip to Cincinnati and this boat was leaving about thirty minutes after the one rented by the brewery group. Seeing the situation, some from the Sunday School crowd invited the man who had been left to travel with them to Cincinnati.

"When the man joined his group in Cincinnati, they asked him how he enjoyed his ride with the Sunday School class. He replied, 'It was hell — their jokes were tame and it was just a boring experience.'

"Tell the sinner: He who speaks last speaks best and God speaks last.

"The intrinsic nature of evil is defeated through God and the innate nature of righteousness is triumphant." ■

Dishonesty Tendency in Nation Deplored

THERE IS a growing tendency among Americans to look upon dishonesty as a normal thing, Dr. Ralph A. Phelps Jr., president of Ouachita Baptist College at Arkadelphia, said in an address at the Evangelical Conference.

"We have junked the 10 Commandments and have two new ones," the speaker asserted. He said, "We are coming to accept a little graft and a little cheating as the normal thing."

Dr. Phelps added that the two new commandments are "Thou shalt not get caught" and "Thou shalt not squeal."

Dr. Phelps spoke in the place of Dr. Paul Roberts, pastor of Little Rock's 1st Church, who is ill.

He said Christians should be deeply concerned about the great increase in crime in the United States. He quoted the FBI as saying one out of every 50 children up to 15 years of age is today officially listed as a juvenile delinquent.

Another reason Christians need to awaken, Dr. Phelps said, is the giant strides taken in recent decades by Communism. "Although Communism is a false philosophy, the Communists are very zealous in their going out in the world to win comrades," he said.

If Christians worked as hard toward gaining converts the world would be better off, the speaker declared. Then he added that at the rate Southern Baptists are winning souls it would take 100,000 years to win the world to Christianity even if the world's population were frozen at its present number.

Dr. Phelps deplored the fact that many so-called Christians profess to be such in name only. They are not leading the life of Christians in everyday living, he added.

"Christians can never meet the challenge of the day without the vision and compassion of the person of Christ," the speaker asserted.



PROFESSOR WOLSELEY

Press Meeting Speaker

THE NOTED journalist Roland E. Wolseley, professor at Syracuse University, where he is chairman of the School of Journalism Magazine department, will be a featured consultant on the annual program of the Southern Baptist Press Association, at the Monteleone hotel, New Orleans, Feb. 15-17. This will be Dr. Wolseley's third engagement with the Southern Baptist editors across the years.

Other convention speakers will include Dr. Davis C. Woolley, executive secretary of the Historical Commission of the Southern Baptist Convention, whose topic will be, "Operation and Control of Baptist State Papers"; Dr. Myron C. Madden, chaplain and director of clinical training at Southern Baptist Hospital, New Orleans, who will discuss "The Editor as Counsellor"; and Wallace Green, of the Sunday School Board of the Southern Baptist Con-

vention, Nashville, Tenn., who will lecture on advertising.

The meeting will have its first session Monday night, beginning at 7 p.m. Other sessions are scheduled for Tuesday morning and Wednesday morning, afternoon and night.

A luncheon at Southern Baptist Hospital Tuesday noon will be followed by an afternoon of sightseeing, including directed tours to mission and historic spots of the city. The annual banquet is scheduled for Tuesday night at the Monteleone, the speaker for which is yet to be announced.

A letter from Mrs. James F. Cole, wife of Editor Cole of *The Baptist Message*, official host to the convention, points out to wives of the editors that the convention hotel is "conveniently located to antique shops and restaurants in the Vieux Carre, as well as to department stores on Canal Street." ■

"Cheyenne" Star in Recording

CLINT WALKER, star of ABC television series, "Cheyenne," has just had his first record album released by Warner Bros. Records. Said Walker: "I wanted to do an album of songs that have a personal meaning to me."

The album, entitled "Inspiration," includes the following selections: "I Believe," "Whispering Hope," "Bluebird of Happiness," "America the Beautiful," and "My Kind of Country."

Pamphlet on Baptist Beliefs Available

"Truths We Hold," a pamphlet which tersely states the belief of Baptists, is now available for distribution among Baptist Young People's Training Union groups. Dr. C. DeWitt Matthews, professor of preaching at Midwestern Baptist Theological Seminary, Kansas City, is the author. "Truths We Hold" is available free through the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee.

My Folks Don't Understand



Third
in
a
Series

BY JACK WATSON

BUT, Mother, you don't understand what I mean. You don't understand me either!"

While Carolyn pleaded tearfully, Mrs. Martin tried to reason with her fifteen-year-old daughter about her latest boy friend.

"I have no objection to your dating Jimmy, but I don't feel it best for you to go steady, Carolyn. You may have one date a week with him and no more until you have dated someone else. That seems fair to me."

Have you ever found yourself in a spot like that? If you are a boy, your argument probably went something like this: "But, Dad, you take going steady too seriously. You think of it as an engagement or something. We think of it as dating only one person at a time."

Most likely you were unable to sell your point of view. You were frustrated, angry perhaps, and may even feel resentment or despair now as you recall the scene.

What Is the Score?

"But why all the fuss?" you ask. "Don't our parents trust us? We're all decent, normal kids. In their day it may have been different, but today everyone goes steady. In my school if you don't have a steady, you're dead!"

It's easy to see why many young people start going steady at an early age. The problem of getting acquainted with several members of the opposite sex and of dating different ones can appear rather formidable. How much easier it is to find one person who is friendly and compatible and agree to steady dating as the path of least resistance.

Bill and Lucille have many friends of the opposite sex, yet they only date each other. Why? Because they run the risk of

being left out of the group, they suffer no uncertain last minute scramble for a date, and they do not have to spend Saturday night alone. In taking the easy way out, however, they lose the chance to enjoy a dating relationship with other fine young people.

The odd thing about their dating is that they never planned it that way at all. Bill was on his way to school when Lucille stepped out of her door with her schoolbooks in her arms. They spoke and Bill paused to walk with this new girl. He wanted to make her feel welcome in a strange school. There was no deep mysterious interchange of feelings, no flash of love; simply friendly talk in which Bill mentioned a meeting of several of his friends for tennis on Saturday afternoon. It turned out that tennis was one of Lucille's favorite pastimes and she was promptly invited.

"I'll drop by and take you to the park," Bill said. "It's not far from school, but it might be hard to find since you are not familiar with the city." Just this simply did this unsuspecting young couple begin a routine of steady dating.

A group of students saw Bill and Lucille arrive at school together. A number of them were at the park to play tennis the following afternoon. When Bill introduced Lucille as a new member of the Sunday School in the older Intermediate department on Sunday morning, no other boy would have asked Lucille for a date out of respect for his friendship with Bill. The simple accident that "he saw her first" or "she saw him first" may force two people together who otherwise would enjoy a healthy friendship but nothing more.

Since the pattern is set by the group, it takes a brave person to break with tradition.

From such innocent beginnings as Bill's and Lucille's have come courtships, engagements, and even marriages. The idea that such things "just happen" may be true, but that a person should be a victim of circumstance is foolish.

This does not rule out the fact that God uses circumstances to bring people together for marriage. Neither does it deny that romance should be an essential part of courtship and marriage. It simply requires that a person think objectively and clearly about a most important and sacred step in life.

What Are Parents Afraid of?

Mother and Dad see steady dating from a different viewpoint. They fear constant companionship with the same person may result in an emotional attachment with which young people may lack the experience to cope.

In a recent cartoon a little middle-aged woman in a department store is addressing the clerk at a perfume counter bearing such provocative scents as "Evening of Love" and "Man Trap."

"I don't want to become emotionally involved," she is saying, "I just want to smell nice."



A person may not intend to become involved, but steady dating is the logical arrangement through which a person may easily advance beyond merely "going with one person at a time" to a more serious attachment.

The Usual Order

When you were an infant, your parents took care of all your needs. They protected you, fed you and clothed you, loved you. You responded with dependency and love. This was your first emotional attachment.

As you grew older your affections expanded. Your closest friends were generally of your sex. As a teenager you became more interested in members of the opposite sex. You did not lose the need for parental love, nor did you give up friends of your own sex. You just found the opposite sex more attractive. This new-found interest overshadowed other emotional relationships. This, then, was budding romance.

It's an Old, Old Story

Is there a usual order for romance? Probably. At least most parents and youth leaders encourage certain patterns. You have probably noticed that group activities are planned for the younger teens.

In the next stage the larger group divides into smaller groups of two or three couples. Skating, picnics, and evenings at home are typical. This does not mean that the couples are "going steady." Steady dating does not come until late teens, and most engagements occur between the ages of eighteen and twenty-five.

Romance and the Middle Teens

"I took it for granted my parents would go along with my decision to marry Wilma next summer. Instead, Mom hit the ceiling and Dad had to calm her down. When I got around to talking with him later, he was about as dead set against it as Mom. You'd have thought we were going to commit a crime."

Seventeen-year-old Don is facing the problem of a surprising number of middle-teens. He adds heatedly, "They keep talking about how they've made such plans for me to go to college next year and how they feel about early marriages. Why don't they try to find out how Wilma and I feel? It's our lives, not theirs!"

Of course Don had a right to some respect for his feelings for Wilma. His parents' reaction to the announcement of his intention to marry showed their concern.

To them marriage is more than the lives of two people. If the marriage succeeds, all is well. Should it fail, society is affected, and the parents of both marriage partners are involved.

"But don't young people often marry at my age?" Don demanded of his pastor during a conference.

The fact is, more young marriages do occur today than in grandfather's day.

Studies prove that the chance for a happy marriage is considerably less in early marriages. Professor Judson T. Landis reports that the divorce rate is six times higher in marriages where both partners were under twenty-one years than in marriages where both partners were thirty-one or over at the time of marriage.

Other Things to Consider

Certainly more than age must be taken into consideration. Karen graduated from high school at the age of seventeen. The following summer she married Jack, who lacked one year in college.

She took several courses while he was finishing his senior year, and together they went to the seminary where he took training for the ministry. He completed the requirements for a degree and at the same time served as pastor of a rural



church. Karen completed the course required for the diploma of religious education.

They now have two young sons and a suburban church in Mississippi. Karen was mature in spite of her youth. She and Jack had a long courtship, they chose to invest their lives in serving others, and all these things led to a happy marriage. Her parents would have preferred to postpone the wedding until Jack had graduated from college, but they are now happy that Karen and Jack sought and found God's will for their lives.

Times Are Changing

One youth director reserved a Sunday evening fellowship each month for group discussions. During the early minutes of a discussion on courtship and marriage someone asked, "Why do so many marriages occur among teen-agers today?"

A secretary was appointed to make notes on the discussion that followed. Here is a summary of some of the points raised and the conclusions reached:

We are in a period of prosperity, and anyone can find work that will offer a living wage.

While this is true, a good many young couples underestimate the high cost of setting up a home. In this day of "easy payments" and "living in style," the will power to wait until money is available to buy that television set or new car is rare.

The fact that both marriage partners can get a job is disarming, but unforeseen illness, pregnancy, or emotional strain are definite possibilities. Lack of higher education also may fix a person's earning power at a low level.

Fear of separation caused by military service, attending different colleges, or working in different localities may encourage early marriages.

Doug and Beth decided not to marry before he went into service for eighteen months. They discussed the matter with their parents and prayed together about it. After the decision was made and he entered the army, they wrote regularly and were able to see each other when leaves were granted. Each encouraged the other to go out with friends during their long separation. When army duty ended they were married and established a happy, Christian home.

Illustrations also were given of couples who married before the husband went into service and who remained happily married. Of course they had to take into account the possibility of long and lonely separations, overseas assignments, unsuitable living conditions, frequent moves. The conclusion was that such handicaps can be overcome, but they must be reckoned with.

Other cases were cited in which marriage partners became dissatisfied, were unfaithful, or were divorced. Romance had dissolved, leaving broken dreams, heartaches, and in many cases a young person trying to rear a child alone.

Young marriages appear to come in waves in a particular community.

This is suspiciously like other teen-age fads such as hair styles, clothing, and hit records. A marriage based on the psychology of "following the crowd" is likely to be headed for trouble.

Some young couples marry primarily to escape pressure or tension at home or at school.

They hope to enter the happy land of the storybook marriage in which "they lived happily ever after." Marriage is



idealistic and romantic, but happiness in marriage calls for Christian virtues. Among those named by the group were love, patience, kindness, forgiveness, respect, an understanding nature, and a sense of humor.

Marriage success, then, calls for the best in Christian living. Separation or divorce at the first sign of unpleasantness indicates unpreparedness for marriage because of immaturity, whatever the person's age.

The view expressed in many novels, movies, television stories, and popular songs is that marriage solves all but minor problems.

While marriage and home are glorified in our American culture, it is strange that our divorce rate is beyond anything ever known in history. Romantic love and physical attraction are not enough. Obviously something has surely been left out.

The missing element, the group decided, was a spiritual relationship to God through Christ. This experience sanctifies relationships between sweethearts, and between husbands and wives. More important than physical attraction are friendship, common interests, and mutual respect.

Near the end of the discussion a young man commented, "You know, it just occurred to me that we have made the same points that our parents have been trying to tell us for ages. Somehow, it sounds different when we say it."

One pastor set up a series of counseling interviews with each couple who came to him for marriage. He always asks the question, "How do your parents feel about your marriage?" Sometimes he discovers that the parents are not even aware of the marriage plans of a son or daughter. The reason given is, "They wouldn't understand," or, "They wouldn't approve."

"Why are parents so blind?" Francis asked. "I can make my own decisions."

After a few questions the pastor found that Francis and David had met at college. Their dates had been on the campus. Both had attended summer school in order to be close to one another, and David had met her parents during their infrequent visits to the college. The simple fact was that Francis' parents had not had a real opportunity to get to know their prospective son-in-law. To them he was a clean-cut young chap who was friendly. He apparently was devoted to their daughter, but a stranger nevertheless.

"Can you help me out, Dad?" Bob had asked. "I know that you approve of Mary, but Mother seems pretty indifferent lately. She doesn't really say much, but she clams up when I try to talk about getting married. She seemed O.K. while we were just dating. What's happened to upset her?"

"Since you've asked me, Son, I'll be as honest as possible," Bob's father answered. "First, I'd like to say that your mother approves of Mary and is looking forward to your marriage. Naturally, she has a certain amount of anxiety that all will be well. So many young couples are unhappy or break up."

"Well, if that's all, I don't—"

"Wait a minute, Son, that's not quite all. Remember that your Mother loves you very much. You occupy a great place in her life. That doesn't change overnight, you know."

"You don't mean that she considers Mary a rival, do you? I mean, she's not really jealous?" Bob asked.

"Not exactly jealous," his father responded. "But frankly, Son, I've noticed that you're not as attentive to your mother as you used to be. It's probably because you're so busy with plans for the wedding. I think your mother understands, but it hurts her nevertheless. For example, you never call us when you are going to miss a meal or be out late. You seldom compliment your Mother on her cooking or appearance as you used to. She naturally thinks about the fact that you are going away to set up your own home, and she wants these last days with us to be something special."

Bob remained thoughtful for a moment, then spoke quietly, "I know you are right, Dad. I was being pretty selfish. Mom deserves some special consideration right now."

"Something tells me that your wedding is going to be a very happy occasion for everybody concerned," Bob's father smiled.

Are These Statements Fact or Fancy?

1. Teen-age couples adjust better than older couples because they are not "set in their ways."
2. Younger parents make better companions for children because they "grow up with them."
3. Teen-age choices are on a different basis from later choices and should a young couple postpone marriage, they will probably marry someone else.
4. Early marriages safeguard against moral temptations.
5. If two people fall in love, they should be allowed to marry even if they are underage.

Answers

1. The higher percentage of divorces among young couples indicates that experience and maturity produce a greater degree of tolerance and, therefore, better adjustment. *Fancy.*
2. Children need parents who are more than playmates. They need security. This calls for parental maturity. *Fancy.*
3. Unless a teen-ager is mature for his age, he is likely to be influenced by the false values of some of his friends. Furthermore, he may discover that what he took for love was just another crush. While some of these relationships last, most of them do not. *Fact.*
4. Early marriages may relieve moral temptation to a degree, but a poor marriage is more likely to increase such temptations. Young people who get into moral difficulty are lonely, mixed up, and have unresolved emotional problems. *Fancy.*
5. This line of reasoning follows the myth that "love solves all problems." If you feel this way, reexamine your concept of the nature of true love.



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DR. POLLARD

Pollard to Memphis

FORT WORTH (BP) — Southern Baptist Convention President Ramsey Pollard announced his acceptance of the pastorate of the Bellevue Church, Memphis, Tenn., here during the annual Texas Baptist evangelistic conference.

He indicated to some 3,800 persons attending the conference's concluding session that he would assume the pastorate Easter Sunday, April 17. Pollard has been pastor of the Broadway Church at Knoxville, Tenn., since 1939.

Pollard will succeed Robert Greene Lee who announced his retirement recently after serving as pastor of the church for the past 33 years.

"When I mount the pulpit of the Bellevue Church for the first time Easter Sunday," Pollard said, "I expect to see several hundred persons in attendance who probably will never come back."

Pollard was emphasizing the need for training church members to be more active, intimating that many members visit their churches only when a new pastor comes, or on Easter Sunday each year.

Pollard's acceptance of the Bellevue pastorate continues the church's leadership by Southern Baptist Convention presidents. Lee served as convention president for three years. Both men have served as president of the Tennessee Baptist state convention.

A native Texan, Pollard has served as pastor of El Bethel Church, Tampa, Fla.; 1st Church, Handley, Tex.; and the Evans Avenue Church, Fort Worth.

The Bellevue Baptist Church is the second largest congregation in the Southern Baptist Convention. 1st Church, Dallas, is the largest in the nine million-member convention. ■

Dr. Eual Lawson of Dallas, associate evangelist for the Southern Baptist Home Mission Board, called on the Baptist churches to find some 2.5 million church members who have moved to other cities without transferring their memberships.

Great Churches Have Great Programs

A Church without a program is like an individual without a profession or purpose in life. Though she undertakes many things, she seldom, if ever, accomplishes anything worthwhile.

A Church without a program usually goes in a circle and, as a rule, the circle gets smaller and smaller, until all her activities revolve about herself, and her members become indifferent to the needs of others, self-satisfied and worldly.

A Church without a program is a church without a vision, and the Bible says, "Where there is no vision, the people perish."

A Church with a program is like an individual with a profession, or purpose in life. Though she undertakes something definite for the Lord, she is at the same time free to do anything at any time the Lord leads her to do.

A Church with a program is a church with a vision, and instead of going in a circle she goes straight forward, and as she advances her vision is enlarged until it encompasses the whole world.

All great churches have programs. They do not have programs because they are great churches. They are great churches because they have great programs. Without great programs, they never could have become great churches. —Third Baptist Visitor, St. Louis

MUSIC, (Continued from page 2)

Schedule:

- 10 a.m., Organization and maintenance
- 12 noon, Lunch at Church
- 1 p.m., Notebooks
- 2 p.m., Music and Materials
- 3:30 p.m. Recess
- 4 p.m., Demonstration

Our guest leader for these workshops is the nationally famous children's choir consultant, Mrs. Haskell Boyter of Atlanta, who is no stranger to most of us. She has directed conferences, clinics and festivals for Arkansas many times. A rich background of experience and training makes her qualified as a specialist in musical training for children. She is a graduate of Converse College and has done post-graduate study in leading music centers of the United States.

Her work has been enthusiastically approved in the field of school music and in the development of children's choirs in the field of Church Music.

Much practical experience, extensive study of child psychology and musical training have contributed to the realization of the vital need for this type of music education for young children.

For eight years she was director of children's choirs in the Druid Hills Baptist Church, Atlanta. She has maintained a private children's music school for several years.

Mrs. Boyter has been on the faculty for Ridgecrest music conferences many times and has directed special conferences on children's music all over the United States.—Le Roy McClard, Secretary ■

DR. PAUL Roberts, pastor, of 1st Church, Little Rock, is a patient in Arkansas Baptist Hospital, Little Rock, and will not be able to preach for several weeks.

REV. LONNIE Lasater, pastor of Temple Church, Cullendale, is reported recovering from a heart attack suffered Jan. 17.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

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

HUSBAND SHOVED OUT

QUESTION: I am a man over 50 and have been married 30 years to my wife.

We have no children. About 15 years ago my wife shoved me off and said she did not want to have any affairs with me, so we have lived like brother and sister.



DR. HUDSON

I met another lady about 10 years ago and I am much in love with her. She is a good Christian lady and would be willing to marry me. What should I do?

ANSWER: You can do one of three things: Live with your wife as you have been; get her to go to a good marriage counselor and find out what is wrong with this marriage; or, third, get a divorce and marry your present love. These are your alternatives.

Frankly, I don't know which road you should take. It seems to me that you should have come to grips with this problem 15 years ago. Sex is not the most important thing in marriage but it is a pretty good indicator of whether two people know how to commune deeply and to give to each other. If your wife is simply a cold, ungiuing, aloof person, you will probably leave her sooner or later. In fact, you have already left her emotionally.

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

Warn Against Sunday Selling

THE PUBLIC has been accustomed to hearing some ministers preach against Sunday merchandising; but it has hardly been expected that the ministers would receive support from the heads of two merchants' associations.

But this has come to pass. Recently Nathan J. Gold, president of the National Retail Merchants Association, and J. S. Mack, president of the Variety Stores Association, warned shopkeepers that Sunday selling gives those merchants an undesirable standing in the community and deprives their employees of the use of the Sabbath for the rest to which they are entitled. These men were restating a position which both of these associations took last year.

Gold said, "During the past year, the public has made it clear in many communities that Sabbath selling is particularly onerous. We feel that the industry loses more in stature and respect than it gains from Sabbath selling practices, and it is evident that the public is much inclined to agree with this view."

Mack pointed out that "No commercial activity which tends to destroy the character of Sunday observance can be justified as a service to customers. The considerations which centuries ago led to the setting of Sunday apart have not changed. Everyone needs one day each week for spiritual and mental replenishment and development, for family enjoyment, and for physical rest and relaxation. The joint association statements which were so widely endorsed by word and action last year are reaffirmed."

In Missouri Sunday selling is in bad company also because it is illegal. Furthermore, some juries and judges do not hesitate to enforce the law. Recently a jury found a drug company in Kansas City guilty of unlawfully offering goods for sale on Sunday and fined the firm \$50, the maximum the law allows.

These men were speaking largely from the standpoint of what is good for business. The ministers approach it from the religious and moral angle. It is interesting, however, to note that good business practices support the wisdom behind the divine institution of the Sabbath as a day of rest and worship.

In some parts of Missouri both the divine and the legal laws are being flagrantly violated. Probably only a few of overly greedy merchants are chiefly responsible. Other merchants follow their practice as a matter of competition.

Who is responsible for initiating steps that would stop these violations? Is it the prosecuting attorney? Is it the sheriff? Is it the local police force?

Apparently somebody is neglecting his oath to enforce the law. These should be confronted with their duty.

Still better, it would be desired that these merchants who are violating the laws of God and of man should take the advice of the trade groups and voluntarily stamp out violations of the Sunday closing law.—Dr. H. H. McGinty, Editor, *The Word and Way* (Missouri).

Archbishop Was Misquoted

LONDON (EP) — Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, says that newsmen who quoted him as calling for legislation making adultery a criminal offense in Britain, misinterpreted his remarks. Fisher said he was merely raising the question whether adultery should be made a crime and not urging outright that it be made a criminal offense. "Certainly the immense damage that adultery does to public welfare, in broken homes, and to children of broken marriages does constitute grave social dangers."

VIENNA (EP) — The Roman Catholic, Reformed and Lutheran Churches in Communist Hungary will receive special government grants-in-aid during 1960. Subsidies will equal the sums granted last year. The radio announcement said the government had "taken into account the favorable development of relations between the state and the Churches" in deciding to "grant the request of the Churches and give a special government subsidy to them, in accordance with the practice of previous years."

The Secret Sayings of Jesus, by Robert M. Grant, Doubleday, 1960, \$3.50.

This is an interpretation of ancient documents found at Nag Hammadi in Egypt in 1945. The documents include *The Gospel of Thomas* — a collection of 114 "sayings" of Jesus, translated in full.

Dr. Grant is professor of New Testament at the University of Chicago. He was assisted in this work by David Noel Freedman, professor of Old Testament studies at Pittsburg Theological Seminary.

The Cost of Discipleship, by Dietrich Bonhoeffer, Macmillan, 1959, \$3.

This re-issue of a work first published in abridged form in 1948, includes some additional material from *Nachfolge*.

The late Bishop G. K. Bell in the foreword writes: "When Christ calls a man, he bids him come and die. There are different kinds of dying, it is true; but the essence of discipleship is contained in those words. And this marvelous book is a commentary on the call."

The Rule of God, Essays in Biblical Theology by G. Ernest Wright, Doubleday and Company, 1960, \$2.95.

This book deals with passages in the Bible on the theme that man knows God only as he acts in obedience to Him. Dr. Wright, a member of the faculty of Harvard Divinity School, regards the Bible as "primarily a confessional history in which the acts of God are interpreted as bringing into being a new society, a society which is the divine answer to the alienation, and the degradation of the people of the world . . ." Chapters cover the identity of God, the nature of man, the individual and the community, security and faith, the rule of God through the Holy Spirit, and the gifts of God.

Marriage East and West, by David and Vera Mace, Doubleday, 1960, \$4.50.

The authors examine the marriage relationship in Asia as it was traditionally, as it is now, and as a touchstone to the mores of marriage in the West. The authors review the history of such related social phenomena as polygamy, concubinage, child wives, and divorce.

Kriegle, by Kenneth W. Simmons, Thomas Nelson and Sons, 1960, \$3.95.

This is the exciting story of an American airman who bailed out over Germany in October of 1944 and was liberated by General Patton in person at the end of April, 1945. The story culminates in a death march of fiendish horror as the Russians close in from the east. But the Americans from the west reach Nooseberg first, and after a short battle, release the "kriegies" (prisoners of war). A diary kept all this time by Simmons on hidden rolls of toilet paper was the first draft of *Kriegle*.



Attendance Down

PRINCETON, N. J. (EP) — Follow-
1958's record high, church attend-
in the United States leveled off
the past year, according to a
Gallup Poll.

estimated 49 million adults at-
ded church services during a typi-
week of 1959, or 47 per cent of
adult civilian population (exclud-
those living in institutions.)

By way of comparison, during an
average week in 1958, 49 per cent of
population — or an estimated 50,-
600 adults attended church.

Trading Stamps for Buses

PROVO, Utah (EP) — The St. Fran-
Catholic School here has discovered
you can get just about anything with
trading stamps. With 7,708,800 stamps
collected from all over the nation, Fa-
ther Colman Colloty, principal, pur-
chased two new buses.

The marathon stamp trade-in was
engineered following an incident in
which a front wheel fell off one of the
school's old buses. Father Colloty
wrote the trading stamp company ask-
ing how many stamps would be need-
ed for the buses. The company wasn't
quite sure, but decided on 6,424 books.

In a six-month campaign, the par-
ish sent letters to 8,000 Catholic schools
throughout the nation, saying, "We
don't want your money — we just
want your trading stamps." Result:
nearly 8 million stamps, some dating
as far back as 1912, in a most unusual
project.

Bible Against Imperialism

ATHENS, O. (EP) — A Nigerian
student leader sees the Bible as help-
ing substantially "to undercut the
whole basis" of imperialism in Africa
and Asia.

Bola Ige told the quadrennial con-
ference on the Christian World Mis-
sions here that he felt the Bible is "a
most explosive document" because of
its teachings about man and God.
Ige, overseas secretary for the CWM
Conference, asserted that during the
next decade a massive thrust of Afri-
can nationalism will "sweep the last
vestiges of colonialism" from the
continent.

Other African students expressed sim-
ilar views during forums and discus-
sions at the week-long meeting, spon-
sored by the National Student Chris-
tian Federation. The federation, rep-
resenting some 40 Protestant student
groups, is related to the National Coun-
cil of Churches' Division of Christian
Education.

Christmas Tree To Be Cross

WASHINGTON, D. C. (EP) — The
National Christmas Tree, which adorn-
ed the White House grounds during

the Christmas season, will be hewn
into a giant cross and placed on the
lawn of the new Bethesda (Md.) Con-
gregational church.

Pastor Grover C. Rieger asked for
the tree through the Rev. Frederick
Fox, a Congregational minister on the
White House staff, who attends the
Bethesda church, who in turn asked
the Washington Board of Trade Offi-
cials which in turn asked Alice Kim-
ball, on whose Maine farm the 70-foot
spruce was cut. The National Park
Service then gave its consent.

"The cross will be about 30 feet
high," said Mr. Rieger. "It certainly
will be more symbolic than the steel
cross we had planned last summer.

Graham Moves Headquarters

CHARLOTTE, N. C. (EP) — The
Billy Graham Evangelistic Team will
move its headquarters to Minneapolis,
Minn. by April 1, 1960, according to a
team official. The team's present
Charlotte, N. C. headquarters were es-
tablished in June, 1958.

The new office, made possible by ac-
quisition of space adjoining present As-
sociation offices in Minneapolis, will
consolidate all activities of the Billy
Graham Evangelistic Association in
that city.

'Decade of Prayer'

KNOXVILLE, Tenn. (EP) — Meth-
odism's international "Decade of Pray-
er" was launched Jan. 1, 1960 by a
midnight vigil followed by a day-long
school of prayer.

Dr. E. Stanley Jones, noted mission-
ary-evangelist and author, was the
principal speaker at the midnight pray-
er service attended by 1,100 persons
from 23 states in Central Methodist
church here.

The 10-year prayer emphasis is part
of the "Decade of Dynamic Disciple-
ship" which the Methodist General
Board of Evangelism is promoting dur-
ing the 1960's.

Hong Kong Medical Center

MINNEAPOLIS, Minn. (EP) — Two
young doctors will leave America in
the first six months of 1960 to open
a medical missionary center in Hong
Kong for the Evangelical Free Church
of America.

Dr. Robert Chapman, 31, of Min-
neapolis, Minn. and Dr. Gordon Ad-
dington, 33, of St. Paul, Minn., will
team their efforts in working with
Chinese refugees and others in the
British colony. Both men are gradu-
ates of the medical school at the Uni-
versity of Minnesota and also are sem-
inary graduates so are particularly fit-
ted to minister both physically and
spiritually.

The Evangelical Free Church of
America has worked among the Chi-
nese on the mainland and in Hong
Kong since 1887. The main efforts
were located in Canton until the Com-
munists gained control. The Church's
Bible Institute and other work now
centers in Hong Kong.

Missionaries in Space

BALTIMORE, Md. (EP) — Bishop
G. Bromley Oxnam of Washington,
D. C., recently challenged his fellow
church members to prepare to carry
the Gospel to other planets. In an ad-
dress at the 175th anniversary of
Methodism in the United States, Bis-
hop Oxnam said: "Before another 175
years have passed, we will have con-
quered space and come to know the
thinking, the culture, the dreams, the
problems, the limitations of the people
who populate the great planets of the
universe."

He then suggested that God had
created life on other planets of the
universe and asked: "Is Methodism
ready for the intellectual stretching
necessary to re-examine its missionary
program and to ask: Must the old com-
mand be revised to read, 'Go ye into
the universe and preach the Gospel
to every creature?'"

Laos Rebels Slay Missionary

VIENTIANE, Laos (EP) — Father
Dubroux, a French Roman Catholic
missionary priest, was murdered short-
ly before Christmas, 1959, by Pathet
Lao rebels in Eastern Laos.

The priest was conducting a cate-
chism class for children when his as-
sassins burst into the parish house
and shot him. The priest had received
several threatening letters from the
Communist insurgents in the moun-
tain area he served.

Bishop Etienne Loosdregt, O.M.I., Vi-
car Apostolic of Vientiane, said that al-
though Catholic missionaries are sta-
tioned principally in the mountain re-
gions most threatened by the rebels,
"there is no thought of recalling them,
in spite of the risks involved."

The prelate noted that in villages
where the influence of the mission-
aries is "deep and very durable," the
pro-Communist propaganda of the Pa-
thet Lao rebels "has failed complet-
ely." He said the missions embrace
some 50 priests; several of them from
the United States.

Oswald J. Smith in TV Series

LOS ANGELES, Calif. (EP) — Vet-
eran pastor-missionary-statesman Dr.
Oswald J. Smith, long-time pastor of
Peoples Church, Toronto, Canada, is
currently in Southern California for
his "World Conquest" television half-
hour series to end in Mar., 1960.

Dr. Smith, recently named foreign
secretary for World Literature Cru-
sade, founded by the Rev. Jack Mc-
Alister, is devoting much of his time
to his missionary interests and writing
books and hymns. Smith has au-
thored more than 25 books and com-
posed over 600 hymns in more than a
half century as a Canadian mission-
ary pastor and overseas evangelist to
60 countries.

1950's — Decade of Mission Progress

At the January meeting of the Southern Baptist Foreign Mission Board, Executive Secretary Baker J. Cauthen reviewed the Board's work in the decade just ended. "Ten years ago extensive missionary labors in China had been dealt a severe blow under Communist revolution," he recalled. "Missionaries had to come away and the work was left without financial or personnel support.

"During these 10 years this tragic event in China has been followed by one of the most remarkable periods of advance we have ever known, as work has been projected in many lands in the Far East and other areas. Reports from inside China indicate that the work there is still going on amid many difficulties."

At the close of 1949 there were 711 Southern Baptist missionaries under appointment for service in 24 countries, Dr. Cauthen reported. At the close of 1959 there were 1,381 for 44 countries.

"During this decade many missionaries have gone through trying experiences in which their commitment to the cause of Christ and willingness to go to any lengths to serve our Master have written new records of heroism in the stories of kingdom service," he said.

In 1949 the Foreign Mission Board had an income of \$5,461,709.23. In 1959 the income was \$16,475,780.34. Last year's income was \$605,352.31 more than that for 1958.

The Foreign Mission Board received \$1,575,912.51 from the advance section of the Cooperative Program during the closing weeks of 1959, Dr. Cauthen announced. This represents 75 per cent of all the Cooperative Program funds received in the Southern Baptist Convention's headquarters offices from the time the Convention operating budget was met in early November through December 31. The other 25 per cent went to the Home Mission Board.

Before the advance section was entered the Foreign Mission Board had already received \$5,890,000 through the operating budget of the Cooperative Program.

"We are grateful to God for the continued financial support of Southern Baptists for foreign mission work, but we need to keep in our minds the fact that even with this increased income in 1959 it was necessary to leave unmet urgent needs totaling \$3,000,000," Dr. Cauthen continued.

"It is because Southern Baptists are deeply convinced that world missions is the basic task of each New Testament church that we face this new decade with confidence. We believe it will bring forth advance beyond anything we have ever known."

GOERNER REPORTS YEAR OF ADVANCE

Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, reported that 1959 brought continued advance in his area: increase in missionary personnel, expansion into new territories, dedication of new institutions, a moderate gain in religious liberty, and a significant increase in evangelistic activity.

Missionary Staff: The appointment of 46 missionaries brought the number for the area, as of Dec. 31, to 423. These were distributed as follows: 335 to eight countries in Africa; 50 to four countries in the Near East; and 38 to five countries in Europe.

New Territories: During the year missionaries entered three additional countries: Nyasaland, Northern Rhodesia, and Guinea, and assignments were made to two others: Portugal and France, making a total of 17 geographical or political units to which Southern Baptist missionaries have been assigned in Africa, Europe, and the Near East.

New Institutions: Significant projects inaugurated include a Baptist community center in Dar es Salaam, Tanganyika; a new Baptist publication house in Rome, Italy; the Baptist Tuberculosis Hospital, Mbeya, Tanganyika; new buildings at the Baptist Hospital, Ogbomosho, Nigeria, and at the Baptist Hospital and Green Memorial Nursing School, Eku, Nigeria; and a new Baptist book store in Tel Aviv, Israel.

Religious Liberty: No new incidents of the closing of churches were experienced in Spain during the year. A Spanish Baptist pastor who came to trial for entering a sealed church received a light fine and jail sentence which were promptly suspended.

The violence which marked 1958 in Lebanon was not experienced in 1959, and the church work got back to normal.

Evangelistic Activity: Baptists of Spain and Italy engaged in simultaneous evangelistic campaigns in June. Simultaneous campaigns were carried on throughout Nigeria and Ghana in October and November. In less organized form, revivals have been going on in Jordan and Lebanon. Baptists of Israel saw an increase in spiritual tempo, and several conversions were witnessed in the Gaza Strip.

CRAWLEY REPORTS SPURT OF EXPANSION IN ORIENT

Dr. Winston Crawley, secretary for the Orient, gave a survey of Southern Baptist mission developments in his area during 1959, along with a glimpse into the political and economic background against which they took place.

Highlights included: appointment of

51 new missionaries to bring the total for the area to 464; entrance of missionaries into Vietnam; formal action toward placement of missionaries in Okinawa; expansion into 12 new stations in countries where Southern Baptist mission work was already established; and formal beginning of Asia Baptist Graduate Theological Seminary on an apprenticeship basis, with administrative headquarters in Hong Kong and Dr. James D. Belote as president.

WMU

Emphasize Home Missions!

"OUT OF a conviction that united prayer of sincere Christians is a source of power in kingdom work" came the introduction in March 1895 of a Week of Prayer for Home Missions. Since that time it has been observed annually by Woman's Missionary Union. The accompanying offering, now known as the Annie Armstrong Offering, provides about 40 per cent of the total budget of the Home Mission Board.

Behold Your God is the theme of the 1960 observance scheduled for March 7-11 and all program material is aimed at showing how the Home Mission Board through its varied ministries is endeavoring to point people back to God, and how through prayer and gifts, WMU members can have a vital part in this task.

Dr. Courts Redford made the following challenging statement concerning America's Christian responsibility:

"If the world is to have a knowledge of Christ in our generation, America must take that message to the world. But we cannot take that which we do not have and we cannot keep on giving that which we do not keep on having. If we are to give Christ to the world, America must be genuinely Christian. A great home mission program is essential in a worldwide mission program."

This is Southern Baptists' hour! With the establishment of Southern Baptist work in every state in the Union . . . with territory being further extended through the addition of new states, home mission opportunities are enlarged and require increased giving.

Plans for observance of the Week of Prayer for Home Missions by the Missionary Society are in the March issue of *Royal Service*. Many copies were lost in the mails because name labels did not adhere to the cover. Any subscriber failing to receive her magazine should notify Woman's Missionary Union, Birmingham 3, Ala.

Supplementary materials including offering envelopes have been mailed each WMU organization. Additional ones are available at the state WMU office.—Nancy Cooper, Executive Secretary and Treasurer.



DR. LAMBDIN

Dr. J. E. Lambdin Claimed by Death

NASHVILLE, TENN.—Dr. J. E. Lambdin, aged 70, who was secretary of the Baptist Sunday School Board's Training Union Department for 30 years, suffered a fatal stroke while teaching Sunday school Jan. 24.

Dr. Lambdin died en route to a hospital from 1st Baptist Church here. He was preparing to read from the Bible before the Men's Bible Class at the church when he crumpled to the floor.

Funeral was at 1st Church, Tuesday, Jan. 26.

Dr. James L. Sullivan, of the Sunday School Board said of Dr. Lambdin:

"No man in Baptist life in this generation has made a greater contribution in the field of Christian training than Dr. Lambdin.

"As head of the Training Union Department, his life and influence reached countless millions."

Dr. Lambdin began work with the Sunday School Board in September, 1925, as general field secretary and associate editor of the B.Y.P.U. Department. He was elected secretary and editor of the B.Y.P.U. Department in June, 1929, and was head of the Training Union Department until Dec. 31, 1959, when he retired. He started The Baptist Training Union Magazine July, 1926, and was editor of it until his retirement. He began the publication of Adult Training Union lesson materials in 1929, and materials for children's groups in the early thirties.

He is author of three books on Training Union work, numerous tracts and articles, and has compiled three books of sermons. He is the author of the name "Baptist Training Union," which was adopted in 1934, and he initiated "Youth Week" in 1937. He originated the plan and directed the development of the graded study course in church membership. He developed the Training Union assemblies at Ridgcrest and Glorieta.

A Tennessean by birth, Dr. Lambdin was a graduate of the University of Tennessee. He did graduate work at

Southern Baptist Theological Seminary, Louisville, Ky., Columbia University, N. Y., and George Peabody College. He held an Honorary Degree (Litt. D.) from Cumberland University, Lebanon, Tenn.

He was the son of the late William Dempsey Lambdin and Tennessee Delilah (Satterfield) Lambdin. He was born in Rutledge, Grainger County, Tenn., Dec. 4, 1889.

Dr. and Mrs. Lambdin, the former Ina Smith, Murfreesboro, Tenn., made their home in Nashville at 2111 Westwood Ave.

In addition to his wife, Dr. Lambdin is survived by a brother, R. Joseph Lambdin, Knoxville; a niece, Mrs. W. C. Cooper, Tullahoma, Tenn.; and a nephew, Lloyd Jarnigan, of Wauchula, Fla.

Dr. Lambdin served as state B.Y.P.U. secretary of Alabama, from 1917 to 1925, when he joined the staff of the Sunday School Board.

In his ministry to Southern Baptists he started the monthly B.Y.P.U. Magazine, now The Baptist Training Union Magazine, in July, 1926. He led in launching Adult Training Union lesson materials, published first in the B.Y.P.U. magazine in 1929, and then in the Baptist Adult Union Quarterly the first quarter of 1930.

Dr. Lambdin developed the plan, and led in procuring writers and the development of the Graded Church membership Study Course of the Training Union, consisting now of more than 65 books.

He led in the development of personnel for graded children's work of the Nursery, Beginner, and Primary departments, and in the development of the literature for these groups.

The first tract on Youth Week was written by Dr. Lambdin and he launched Youth Week in Southern Baptist churches in 1937. Dr. Lambdin made the first suggestion for the observance of Christian Home Week in 1939, and was co-author of the first tract on Christian Home Week and launched it in Southern Baptist churches that year. It has since become an observance each year of all evangelical denominations.

The Training Union ministry of the Sunday School Board was developed by Dr. Lambdin in the area of personnel from three workers in 1925 to

50 workers at the present time. This group is composed of a complete staff of age-group workers in Training Union administration and a complete staff of age-group editors for the lesson courses.

He developed the present plan of building all of the Training Union work, including lesson courses and field promotion around a central theme with twelve monthly themes each year as published in the Training Union Calendar.

Dr. Lambdin led in the development of the Training Union leadership assemblies at Ridgcrest Baptist Assembly, N. C., beginning in 1934 and the Glorieta, N. M., Training Union Leadership Assemblies beginning in 1953.

In collaboration with state Baptist Training Union secretaries in a planning meeting at the Baptist Sunday School Board each year, Dr. Lambdin led in the development of the Convention-wide plans for promoting Training Union work. In these plans is the project known as "M" Night in December in which all of the associations are urged to hold meetings at the same time to launch their programs for the ensuing year. Dr. Lambdin suggested the name "Baptist Training Union" in 1934 as the name of the church training program.

In December a nation-wide Training Union Convention was held in Atlanta, Ga., directed by Dr. Lambdin. More than 7,000 Training Union leaders attended the meeting, which was suggested by Dr. Lambdin to launch the 1960 year of Teaching and Training in the Baptist Jubilee Advance.

Dr. Lambdin was a charter member of the University of Tennessee chapter of the Sigman Chi College Fraternity; and a member of the Nashville Chamber of Commerce and the Executives Club of Nashville during its existence.

He was a member of the Inter-Agency Council of the Southern Baptist Convention agencies and had served as a member of the Inter-agency Missionary Council of the Southern Baptist Convention.

Dr. Lambdin was a member of First Baptist Church where he had taught men in the Sunday School for a number of years, and held membership in one of the Adult Unions of the Training Union. ■

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New Placement Plan For Baylor Students

WACO, Tex. (BP)—The Baylor University college of arts and sciences has initiated a new program of advanced student placement considered by some educators as "one of the most advanced steps made by Baylor in recent history."

The new program will include advanced placement examinations for qualified freshman students. Those who show exceptional ability in specific subjects will be allowed to omit the required freshman courses in that field and advance to a more specialized study.

Secondly, the new program will enable recommended superior students who have completed the high school junior year to register for freshman courses at Baylor, usually in the summer session. College credit at Baylor will be given upon completion of their high school program.

Dean George Smith stated that waiving any required course will not reduce the total number of hours required for the degree, or in the student's chosen major or minor field, but will enable the student to study a greater number of advanced courses.

The program may be initiated this spring by any department prepared to do so. ■

Preacher to Preachers

FORT WORTH (BP)—Robert G. Lee, pastor of the Bellevue Church, Memphis, Tenn., gave more than 3,500 Baptist preachers a dose of their own medicine in the opening session of the Texas Baptist evangelism conference here.

"Many of you preachers aim at nothing and hit it," Lee said. He lambasted the pastors attending the conference, stating that "the Baptist voice is so quiet in this American democracy that it would not disturb the solemnity of a monastery."

More than 6,000 attended the opening session of the three-day conference. An estimated 4,000 crammed into the Travis Avenue Baptist Church's 3,500-capacity sanctuary, while an additional 2,000 viewed the services on closed-circuit television in another part of the church plant.

In the final session, Southern Baptist Convention president Ramsey Pollard cited compassionless preaching as the curse of modern Christianity. "The chief danger facing Christianity today is that of substituting church-ianity for Christianity," Pollard said.

Tuesday evening, the sessions were moved to mammoth Will Rogers Memorial Coliseum to accommodate the overflow crowd. John Edmund Haggai, evangelist from Louisville, Ky., and Max Morris, evangelist from Birmingham, Ala., were principal speakers at the session.

The 1961 Texas Baptist evangelism conference will be held at Fort Worth, Jan. 9-11, at the Travis Avenue Church. ■



Woman's Viewpoint

NEW ORLEANS (BP)—A state executive secretary's wife will give the lady's viewpoint in an address to the state Baptist leaders at their meeting here Feb. 15-17.

The Baptist officers, administrative heads of state Baptist conventions and associations affiliated with the Southern Baptist Convention, meet each winter.

Mrs. Searcy S. Garrison of Atlanta, Ga., will have 25 minutes to tell of "The Significance of the Secretary's Home Life." Her husband is executive secretary of Georgia Baptist Convention.

The state executive secretaries' group has no official standing but, having many common interests in administering Baptist state missions and related work, their discussions here assume significance.

Ralph A. Phelps, Jr., president of Ouachita Baptist College, Arkadelphia, Ark., will lead a session on "An Examination of the Denominational College."

Southern Baptist Hospital, an institution of the Southern Baptist Convention located in New Orleans, will be host at a luncheon during the session. General host for the entire three-day gathering is Louisiana Baptist Convention.

Following custom, the secretaries meet at the same time and place as the Southern Baptist Press Association, which includes state Baptist paper editors and other journalists employed by Baptists. With the exception of one or two joint fellowship meetings, the secretaries and editors hold separate conferences. ■

Conference on Aging

LOUISVILLE (BP)—Carver School of Missions and Social Work here and the Christian Life Commission of the Southern Baptist Convention will jointly sponsor a conference on the aging, here April 11-13.

Theme of the conference will be "Southern Baptists' Ministry with and for Older People."

Invitations to the conference will go to all secretaries of state Baptist groups affiliated with Southern Bap-

tists. The state secretaries will be invited to attend and to bring their denominational staff who are employed in this phase of work.

An increasing number of state Baptist groups have established homes for the aging or have created committees to study such a program. An attendance of at least 100 is expected.

Several aspects of a religious ministry to the aging will be considered. This includes both the institutional approach, carried on by a state Baptist group, and activities in local Baptist churches carried on for the elderly.

Among those present for the three-day conference will be superintendents of homes for the aging already operated by Baptists. Resource conference personnel will include nationally-known leaders in the field. ■

Texans Increase

DALLAS (BP)—Membership in Texas Baptist churches has increased to a record 1,579,139 during the 1959 church year, exceeding the 1958 total membership by more than 36,000 persons.

An end-of-the-year report compiled by the Baptist General Convention of Texas charted the growth of the denomination during the decade of the "fruitful fifties."

The chart showed that more than 488,000 persons united with Texas Baptist churches during the ten-year span from 1950 to 1960. Total membership in 1950 was only slightly more than one million.

Growth in the denomination was attributed to increased emphasis on evangelism. During the past year, a total of 64,853 persons made professions.

Total gifts through the 3,843 Baptist churches in the state set an all-time record in 1959 when more than \$86 million was given, an increase of \$5,777,777 over the previous years' total gifts. Most of the total went to support local church programs.

Gifts to world missions through the Cooperative Program topped the 1958 record by more than a million dollars. Texas Baptists gave \$12,051,589 to world missions in 1959, compared to \$11,010,818 in 1958.

Sunday school enrollment jumped to 1,163,926 during the past year, an increase of 36,855 over 1958 total enrollment. Training Union enrollment increased to 469,818, a gain of 8,274 over the 1958 enrollment. ■

Folks & Facts . . .

. . . Bill Moyers, director of office of news and information at Southwestern Baptist Theological Seminary, Fort Worth, has resigned to become special assistant to Lyndon B. Johnson, United States senator and Senate majority leader, in Washington, D. C. Moyers will receive his bachelor of divinity degree Jan. 15 and will report to Washington the following week. He has been at his present position since September, 1957.



PARIS ALCOHOL-NARCOTICS FACULTY: Seated, left to right: Tommie Hinson, general chairman; Miss Olivia Varnell, Mrs. Helen Colburn, Mrs. Bland Hames, L. D. Harris, and Ernest Allen.

Standing: L. D. Blair, Don Pridemore, Robert Robertson, Hal Kennamer, George Oleson, Joe Suddeth, Gorman Daniels, Everett Hogan, Bentley Allen, Marlin Davis, and Haskin Pounds.

Not pictured: Hubert Pearce, Earl Cravens, Van Pennington, Warren Hook, and W. S. Morgan. ■

MOONSHINE!

Vote "Yes" to Keep Bootleggers Out?

VOTE "Yes" to keep the bootlegger out of Arkansas? You will remember that the repeal of the 18th Amendment some 26 years ago put an end to bootlegging and moonshining — at least that was one of the amazing promises in the story of appeal.

Well: we have had more than a quarter-century to make good on the promise, and what is the story? Moonshining is big business. Between 40,000 and 60,000 persons, most of them concentrated in the southeastern states, are producing moonshine liquor, 150,000 are distributing the stuff. Twenty thousand illegal stills were seized in 1958 with a capacity of 55 million gallons of moonshine which would gross about a billion dollars.

Twenty per cent of all the liquor consumed in this country in 1958 was moonshine. One columnist commented: "The same thing is true of moonshining that is true of other evasive crimes; they cannot be committed without the consent of government officials, particularly at the lower level.

"The fact is that it takes 10 pounds of sugar to make a gallon of moonshine. Therefore, the wholesaler who sells large quantities of sugar to those who have no proper use for sugar in such high dimensions must have some knowledge of the reason for the purchase. There must be bankers who finance these operations and whose activities can be traced by efficient government supervision.



DR. BROWN

"Those who push heroin, marijuana or moonshine whiskey are all the same ilk; they violate the law, organize crime syndicates and disturb society. Invariably they are able to operate because some law enforcement agency is unable or unwilling to do its duty or has been so corrupted that it has actually become a part of the crime syndicate."—William E. Brown, Executive Director, Christian Civic Foundation of Arkansas. ■

MRS. BURTON Miley, wife of the pastor of 1st Church, Springdale, is reported to be seriously ill.



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CCF School Lectures

The North Logan County organization of the Christian Civic Foundation is preparing a series of lectures for the Junior and Senior High schools of Paris. Four one-hour discussions will be given to these problems on Thursdays beginning Jan. 28. The problems of alcohol and narcotics will be discussed by twenty of the leading citizens of Paris.

Ministers, school administrators and teachers, doctors, attorneys, and law enforcement men are assisting in the study. One of the regular class periods per week, on Thursdays from 1:30 to 2:30, will be given to these studies during the next four weeks.

This is a part of a state-wide program of education in public schools as promoted by the Arkansas Christian Civic Foundation. ■

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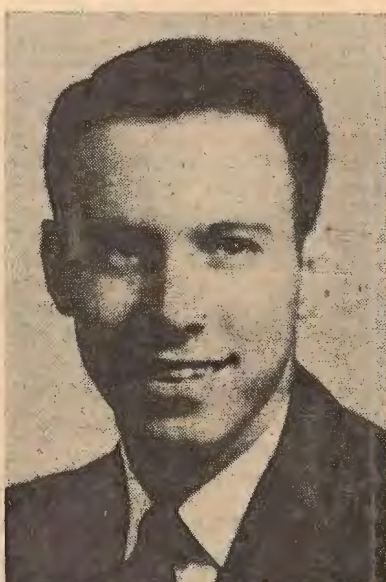
JIM MALLOCH



BARBARA TOMMEY



WINDY BURKE



DARREL COLEMAN

Student Union

PARTICIPATING IN the "Tell the Campus Week" at Arkansas Tech, Feb. 1-5, will be Barbara Tommey of Henderson State Teachers College, Windy Burke of Arkansas State College, Jim Malloch of the University of Arkansas,

and Darrel Coleman, BSU director at Arkansas A. & M. College, who will direct the week. Linda Day, BSU director at Henderson State and Ouachita, will also be a member of the team.

Student director at Tech is Neil Jackson. The week is provided by the Arkansas Student Department.—Tom J. Logue, Secretary.

Relief and Annuity

'House of Security'

OUR SLOGAN is: "Helping you to build a house of security."

We shall strive to have something in this column each week that will aid you in building that "house of security."

Many churches have set up in their budgets for 1960 the item to put their pastor or others on the church staff in the Retirement Program. If you have these forms, fill them out in detail and mail all the forms to T. K. Rucker, 401 West Capitol Ave., Little Rock.

It will take from six to eight weeks for your application to be processed and the retirement contract to be returned to you.

As of Jan. 1, there were 38 per cent of the pastors in the state in the Retirement Program and 44 per cent of the churches.

Our objective is to enlist 75 per cent of the pastors and churches by Jan. 1, 1961. We are counting on you to help us render this vital service.

Call or write us if there is any way we can be of service.—T. K. Rucker, Field Representative. ■

Brotherhood

Leadership Training

THE BROTHERHOOD Commission is working towards the development and completion of "The Brotherhood Leadership and Training Program." The courses offered will be under five headings: General, Royal Ambassadors, Christian Witnessing, World Missions, Personal Stewardship.



MR. TULL

The General books will include the Church Brotherhood Guidebook, the Associational Brotherhood Manual, and A Church Using Its Brotherhood. In other divisions, there will be Basic and Advanced courses offered.

Brotherhood work will make more rapid progress when Baptist men get better acquainted with Brotherhood principles. Knowing approved methods of getting Brotherhood work done is a fundamental necessity in doing effective Brotherhood work.

Since the new Brotherhood program, which will be made effective Oct. 1, will give continuing and perennial emphasis to Christian witnessing, to stewardship, and to world missions, the Brotherhood Leadership and Service Training Program should include basic and advanced instruction in those areas of study; and, of course, adequate studies in Brotherhood mechanics on every level.

We believe that the institution of this training program will mean much to our men; because it will help them to know more about Brotherhood work and more about their individual responsibilities in performing a well-rounded service to their Lord through their church.

Brotherhood work is here to stay; and it is definitely on the march upward, everywhere! Every church needs a Brotherhood. Every church needs to enlist and utilize all the powers of its consecrated Christian manhood.

God's work has always waited on men. God's work still waits on men. The purpose of Brotherhood is to enlist men to lift the level of the work of our churches and denomination through the leadership and the labors of God's men.—Nelson Tull, Secretary.

Japan Invites Graham

TOKYO, Japan—The executive committee of the Japan Baptist Convention has voted to invite Billy Graham to Japan.

Meeting in a January planning session at Amagi Baptist Assembly, convention leaders named a 15-man convention-wide invitation committee for a Billy Graham crusade in Japan. A special resolution stated, "We believe the time has come for Billy Graham to conduct a crusade in our nation." ■



CHAIRMEN of Evangelism at Evangelistic Conference: First row, left to right: Theo T. James, Delta; O. L. Bayless, Central; Andrew Hall, Washington-Madison; Raymond Carpenter, Ashley; Delbert Garrett, White River; H. B. Huffmaster, Current River.

Second row, Billy G. Pierce, Arkansas Valley; Al Butler, Benton; W. O. Miller, Caddo River; Ray Tweed, Stone-Van Buren-Searcy; Vernon K. Dutton, Harmon; James Sanders, Mt. Zion; James F. Yates, Greene.

Third row, Charles Duncan, Clear Creek; Murl Walker, Concord; Harold Coble, Liberty; S. M. Cooper, Red River; J. M. Stagner, Hope; Carl Overton, Carroll; J. B. Cooper, Black River. ■



MISSIONARIES at Evangelistic Conference: First row, left to right: C. W. Caldwell, secretary of Missions and Evangelism; J. D. Seymour, Stone-Van Buren-Searcy; A. L. Hart, Benton; Cecil Guthrey, Black River; H. S. Coleman, Arkansas Valley; M. T. McGregor, Hope; H. H. Johnston, Greene; S. A. Wiles, Clear Creek.

Second row, Luther Ward, Caddo River; J. H. Dean, Little River; E. E. Boone, White County; J. M. Evans, Faulkner; Jay W. C. Moore, Concord; H. M. Dugger, Little Red River; Guy Hopper, Ashley; Alexander Best, Washington-Madison; Paul Wilhelm, Clear Creek.

Third row, Harrison Johns, Independence; John Gearing, Mississippi; Dale Barnette, White River; Charles D. Conner, Red River; E. D. Eppinette, Trinity; Dale Maddux, Current River and Gainesville; Fred Sudduth, Tri-County; Carl Bunch, Mt. Zion; Amos Greer, Harmony; Hugh Owen, Central; Noble Wiles, Rocky Bayou. ■

Lay Catholic Missionaries

PARIS (EP) — A new Roman Catholic lay missionary movement called "Organisation Mondial du Laicat Missionnaire" has been founded in Paris. OMIM is training young men and women volunteers for missions abroad, where they will serve a two-year period without pay.

The first lay missionary to be sent by the movement is a young woman who is now in Caloa Daloa, Ivory Coast where she is teaching in a school for the Assumptionist Sisters.

Other carefully selected candidates are meanwhile receiving intensive religious and technical training for about two months before being assigned abroad. During their training period they will also attend a course at the Centre de Formation Missionnaire here. **Baylor Has New Publication**

WACO, Tex. (EP) — Baylor University Press announces publication of the semi-annual magazine **A Journal of Church and State**.

The new publication, first of its kind in America, will feature the work of

scholars from educational institutions representing various religious groups, and will be primarily concerned with the principle of separation of church and state, according to Baylor Press officials.

The editor is James E. Wood, now professor of religion at Baylor. Editorial policies of the publication are directed by a 14-member editorial council. Members of the council will contribute regularly to the **Journal** and will review latest publications on church-state relationships.

God's Wondrous World

Rivers and People

By Thelma C. Carter

Rivers behave like people in many ways. Some are mischievous and playful when they are young streams coming from mountains springs or melting snow and ice.

As the young rivers wind their way from the mountaintops to the lower plains or valleys, they cut river beds into the rocky canyons. Soon the sandy or muddy river beds grow larger as the moving waters spread into nearby land.

God has planned this. "He cutteth out rivers among the rocks" (Job 28:10).

Rivers spend their lives eating into the earth's covering of mountains, rocks, plant life, even desert lands. Always they are grinding and sweeping their tons of pebbles and debris on the way to the seas.

"Follow me! Follow me — to the sea!" they seem to say.

Rivers grow longer as they grow older. Sooner or later "arms" and "branches" of the parent rivers reach out into new lands, curving their way around hills and mountains. You can see these smaller river branches and the big parent rivers if you study a map of the earth.

Rivers have been called "laughing rivers," "gentle rivers," "angry rivers," and "battling rivers," even "Old Man River."

Rivers grow older, as do people, with each new birthday. The great Amazon River in Brazil is said to be millions of years old. We do not know how old our own great Mississippi River really is.

Strange as it may seem, some rivers die when they become old. Choked with silt and growth, they become swampland. Sometimes they vanish. Many old trails of ancient rivers still remain in the great desert areas of our earth. ■

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The Working Crew

We have in our churches what the airlines call the "passenger list" in contrast to their "working crew." A small group, known as the "working crew," does the work while a much larger group, the "passenger list," enjoys the pleasure of travel. Now this is no doubt the best plan for the operation of an airplane but it isn't the best plan for the operation of a church. Every member is needed on the "working crew" if the church is to perform its ministry effectively.

If you have been on the "passenger



Attributes

By Clarice Foster Booth

Though Lincoln lacked good looks and style,

His attributes were more worthwhile: His feet sought paths of truth and right;

All knowledge gained brought great delight.

His tender heart had room to spare For any needing lodgment there.

Though he had needs as well as they, These he so often put away

To serve. Yet his humility Walked hand in hand with dignity.

Year by year his powers increased, And trust in God was far from least.

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list" we would welcome you as a member of the "working crew."— Pastor James E. Hill, Jr., Central Church, Hot Springs.

JUNIOR GIRL CONFUSED ON DEACONS' DUTIES

JACKSON, Miss. —(BP)— A nine-year-old junior girl in a Mississippi church was giving a part in Training Union about the early church in Jerusalem, when she almost broke up the meeting!

In reply to the question, "Why were the deacons chosen?," she answered, "To take care of the windows and organs."

A Fair Question

"Mommy," asked the child, "why doesn't Daddy have hair on his head?"

"Daddy thinks a great deal, dear."

"Why do you have so much hair on your head, Mommy?"

"Shut up and eat your breakfast!"

Give A Man Enough Rope —

TWO COWPOKES at a bar were discussing a deceased friend. "How did old Bill die?" asked the first.

"He fell through a scaffolding."

"What was he doin' up there?"

"Gittin' hung."

Bleach Your Hair

"Prepare yourself for widowhood," said the fortune teller to her client. "Your husband is about to die a violent death."

The wife sighed deeply and asked, "Will I be acquitted?"

SHE: "And how is your bachelor friend?"

HE: "When I saw him last he was mending very slowly."

SHE: "Indeed. I didn't know he'd been ill."

HE: "He hasn't been. He was darnin' his socks."

Church Chuckles



"Just let my sermon run a teeny bit over twenty minutes . . . !!"

In days gone by, sermons often lasted for hours. The average modern-day sermon is one-tenth as long and ten times more effective. It is not the QUANTITY of words that determines the POWER of a message — Lincoln's Gettysburg Address contained slightly over two hundred and fifty words!

Perseverance in Christian Work

February 7, 1960

Acts 18:1-22; 1 Corinthians 1:26 to 2:5

By Clifton J. Allen

in Points For Emphasis, 1960

(Copyright 1959 by Broadman Press)

CORINTH WAS the leading commercial city in Greece—the capital of the province of Achaia. There was a “quick and shallow” culture which was superficial and proud. The morals were corrupt beyond description. There were many as Greeks. Here Paul labored for eighteen months, with much opposition, and established a church with which he was to have many contacts in the future.

The Lesson Explained

Paul in Corinth (Acts 18:1-4)

IT SEEMS that Paul came to Corinth alone. The necessity to support himself by his trade of tentmaking brought him into contact with Aquila and Priscilla, who also were tentmakers. Perhaps they were already Christians, which may have been the occasion for having to leave Rome. At any rate a friendship developed of intimacy and strength. Corinth was notorious for immorality. In the temple of Aphrodite there were a thousand women dedicated to sex lust in the name of religion. This fact helps to explain the low moral standards of some of the people after their conversion to Christianity. Also, the people had a veneer of culture leading to false pride. Paul gave himself to his trade of tentmaking during the week, but every sabbath he was busy in the synagogue persuading both Jews and God-fearing Greeks as to the truth of the gospel. Paul's ministry in Corinth was probably A.D. 50-52.

Opposition and Assurance (Acts 18:5-11)

THE ARRIVAL of Silas and Timothy cheered Paul's heart. He had a new spirit and began to preach with greater power, declaring that Jesus was the promised Messiah. Paul's greater zeal stirred up stronger opposition, even to blasphemy. He therefore turned his efforts toward reaching the Gentiles. A man named Justus offered his house to Paul, right next to the synagogue. Here he continued to preach, even the ruler of the synagogue being converted, also his household and many other Corinthians.

Paul knew the power of Satan's grip on the city. He must have felt a deep need for encouragement and direction. The Lord answered his need by appearing to him in a vision, telling him to stop being afraid but to continue speaking boldly in the gospel. His ministry in Corinth was prolonged to eighteen months, the increasing opposition probably accounting for his staying longer than he first planned. Paul's vision had brought added conviction that through the presence of the living Christ hardships could be endured and difficulties overcome and mighty victories won.

The Secret of Power (1 Cor. 2:1-5)

WHEN PAUL first came to Corinth, he refused to put his faith in excellency of speech or human wisdom. He had

one fixed purpose, to preach Jesus Christ. He would not compromise that message. He preached the crucifixion and the resurrection. He put his faith in the power of the gospel rather than human brilliance or wisdom. Paul admitted honestly his personal limitations, his weakness and fear. He modestly declared that his preaching had been a demonstration of the power of the Holy Spirit. The faith of the Corinthian converts, therefore, did not rest on the wisdom of men but on the power of God.

Truths to Live By

Christian workers will encounter opposition.—Too many Christians are dismayed by the fact that their efforts to serve Christ meet resistance. First of all, there is opposition within ourselves. We become afraid of criticism or afraid of failure or afraid of losing friends. Opposition springs up within ourselves from laziness and selfishness and false pride. Also, we may be opposed by members of our families or business associates, who do not share our purposes. There will always be opposition from wicked men who promote vice, drunkenness, lustful entertainment, gambling schemes, political fraud, and a multitude of other kinds of iniquity.

Christ is always with us.—“I am with you alway,” he promised. His unfailling presence does not mean that we do not have to face danger or do not have to encounter opposition or can expect to escape suffering. He has not promised us deliverance from hardship but rather his companionship in hardship. Because he is with us, we ought not to be afraid. We ought not to be lazy. We ought to be daring in our service.

Perseverance depends on dedication and conviction.—Christians face many temptations to become discouraged, to turn back, to quit. Countless problems may arise which Satan will use to tempt a person to think that the odds are against him. One's perseverance, therefore, will depend upon his dedication to the task, his conviction that he is doing the will of God, and his faith that service to Christ cannot be in vain. This truth applies in every area of Christian devotion and endeavor. Let us never grow weary in serving Christ. “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.”

A Verse to Remember

Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—1 Corinthians 15:58.

There is something imperishable and eternal in Christian work. The fact of the resurrection makes this true. Whatever is done in the name of Christ has value for eternity. ■

Beacon Lights of Baptist History

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

Music in the Church

SINGING AND instrumental music were slowly accepted in Baptist church life. Furious debates raged around them. Churches were split over their discussion.

Benjamin Keach, London pastor, was the first to introduce singing among Baptist churches. About 1673, his church used it at the observance of the Lord's Supper. For six years it was confined to this occasion. Later, singing was included in the days for public thanksgiving. After twenty years, the members were persuaded to sing every Sunday, but only at the close of the prayer after the sermon.



DR. SELPH

To comply with the tender consciences of the minority in the church, they voted not to censure those who went into the church yard if they could not conscientiously stay in the house and hear the singing. This did not satisfy the non-singers. They left the church and organized another "without a song in their mouth."

This controversy was widespread. Independent churches, as well as Baptists, were involved. Presses groaned under the weight of the literature on the subject. In 1691, Mr. Keach published a book on the privileges, duties, and blessings of singing.

Should the unconverted of the congregation as well as the converted join in praise? This question plagued all churches. All agreed that those whom God had endowed should sing one by one as God moved them. In this way churches had singing as the heart dictated the melody, but the use of rhyme and written note was something else. Arguments were made for congregational singing.

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There was a practical side to this. Silence in worship was a carry over from the days of concealed worship to avoid persecution from the state church which continued until about 1680.

England was not alone in this discussion. American Baptists had the same problem.

Proponent and opponent alike quoted scripture to prove their point. The singers gradually won their point. But this was slow, particularly in the frontier sections of the New World.

Revivals and camp meetings in the early 19th century helped to popularize singing and use of instruments in worship.

Singing was not as simple then as it is now. Due to the lack of hymnals and inability to read, hymns were "lined out." The leader, pastor, or some other member would read the words and the congregation would sing them. Of course, this was not done after a song was memorized.

Most people are grateful for music and the musical programs in our churches today. ■

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