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November 3, 1960

Arkansas Baptist State Convention

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ARKANSAS
Baptist
NEWSMAGAZINE

NOVEMBER 3, 1960

Convention Time

THIS WILL be the first time in several years that our Convention has met outside our capital city.



DR. WHITLOW

It will be held this year in Fayetteville, Nov. 15-17. The 1st Church, Dr. Andrew M. Hall, pastor, will be our host church. The church has recently completed the construction

of one of the most beautiful sanctuaries to be found anywhere. It has a seating capacity of more than 1,200.

Fayetteville, and the surrounding country, is one of the most beautiful sections of our state. The hills, ablaze with trees of every hue and color, are a marvelous exhibition of the handiwork of God.

There are six churches in the university city that are affiliated with our state convention. Their total membership is more than 2,800.

There may be a number of our people who have never seen our state university. In connection with the University is our own Baptist Student Center operating under the capable and dedicated direction of Jamie Jones. It would be worth the trip just to see these

two institutions. Then, just a few miles away is located our Arkansas Baptist Assembly near Siloam Springs. New facilities have recently been added to the Assembly that we would like for all our people to see.

However, the central purpose of our gathering in Fayetteville is to do business for our Lord. President B. K. Selph and his committee have prepared a well-balanced program. It will be informative, inspirational and challenging.

Each of us needs to prepare our heart for this annual meeting. Consequently, we would urge all of our Baptist people, those who attend and those who do not attend, to remember prayerfully this gathering in Fayetteville. We want to present ourselves as instruments for the fulfilling of God's own purpose.—S. A. Whitlow, Executive Secretary.

1961 Goal

ONE OF the Southern Baptist Advance goals for 1961 is one-half million study course awards in Stewardship books. This means that the leaders of the Southern Baptist Convention feel that we, as Baptists, need to do more study on the doctrine of stewardship. In



DR. DOUGLAS

order to reach this goal, the year 1961 has been designated as the year of Stewardship and enlistment. When one considers the fact that the average Baptist Church member gives only 1/3 of his tithe and does not see the need of magnifying stewardship and enlistment, we have waited almost too long to do something about this glaring weakness.


In order to do what Baptists need to do in the magnifying of Stewardship and enlistment, we must not simply emphasize the stewardship of money, but the total stewardship of the Christian life. Stemming from the lack of money, stewardship has come to be a glaring weakness in the total Christian life of our people. Certainly we want the souls of men but we want the lives of our

people to count for the Master in helping reap the fields that "are white unto harvest."

During 1961, we want to emphasize the Cooperative Program of Baptists. Some think that when they give a dollar through the Cooperative Program that they have done their duty and can go merrily on their way. But, to be a Cooperative Baptist means cooperating with other Baptists in going from Jerusalem to the uttermost parts. Jerusalem means the place where the individual now lives and serves, and the uttermost parts means throughout the whole world. To do this effectively one must have the right spirit about Kingdom work. Real stewardship is not having a critical, know-all attitude about the weak places in our work but having a Christ-like spirit, always looking for a constructive plan to help strengthen the weak places. This is real stewardship.

Let us understand that we must begin with money in the doctrine of stewardship. This is true because Jesus said that where your treasure is there will your heart be also. Some have thought that if you could get the individual to stir the baptismal waters and then get his name on the church roll that you would get his money. But, according to Jesus, unless that individual puts something worthwhile into Kingdom work he will never be thoroughly enlisted in Kingdom work.

With these thoughts in mind, let us not be reluctant to use the Forward Program of Church Finance or any other approved means to enlist our people in the stewardship of money.—Ralph Douglas, Associate Executive Secretary.



ARKANSAS
Baptist
NEWSMAGAZINE

**"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"**

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

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November 3, 1960 Volume 59, No. 43

*You Are Cordially Invited
To Attend Open House
At the Baptist Student Center
University of Arkansas
944 West Maple
Any Time During the
Arkansas Baptist State Convention*

Reflections on Religious Liberty

By Erwin L. McDonald

(Excerpt from an address by the Editor of the Arkansas Baptist Newsmagazine, delivered at the closing session of the annual meeting of Trinity Baptist Association, at Pleasant Grove Church, Route 1, Harrisburg, Ark., Oct. 18)

IN a democracy such as we are privileged to live in here in America, we Christians have tremendous responsibilities as citizens and voters. Here we are privileged as few people on earth to have a part in framing the laws of our land, for we govern ourselves. Let us not make the mistake of saying, either in words or attitudes, that we should not "mix religion with politics." If there is any area of our American life that is crying out for real religion, surely it is politics. We may not need to mix our politics with religion; but, if we have the right brand of religion, bringing it to bear on political affairs is one of the urgent needs of the hour. It may be that through this door could enter the great spiritual awakening our nation needs so desperately.

Surely at this hour, as a cave man in the world's great assembly of nations holds in his evil hands the button which, if he but press, will throw the world into a nuclear war—surely, in the face of such a perilous situation we will not insist that Christians should keep their religion sealed off in a separate compartment from politics. The fact that Christians have so generally and consistently left politics to others or to those who are only nominal Christians may be a big part of the reason for the muddle the world is in tonight.

What would our United States Constitution be tonight, and what would our ideals as an American people be, as far as we fall from them in practice, if our founding fathers and many who have come after them had not taken their citizenship seriously? I cannot urge you too emphatically to study the issues that are before us in the November 8 election and seek prayerfully to know what God would have us do at the polls. Many of the things we have taken for granted but which have been passed down to us at the cost of the life blood of those who have gone before us are at stake, immediately or ultimately, directly or indirectly.

Not in a long time has the spotlight been centered so squarely upon the whole area of separation of church and state as now. And the number of people among us who would wink at if not actually alter that part of the U. S. Constitution providing for complete separation of church and state is great and powerful and growing. They will not fail to exert their power and influence at the polls and upon whoever is elected President. The election on November 8 may prove to be the most crucial Presidential election since Washington. Now, more than at any other time, the office of the U. S. President is high and powerful in the world.

But let me remind you that there is one ruler in the world who claims to stand above even the President—the Pope, who heads the Roman Catholic Church and claims to be the spiritual and

temporal ruler of hundreds of millions of people in the world, including an estimated 40,000,000 in the United States itself. As loudly as the Catholic who is a candidate for President has proclaimed his belief and stand for religious liberty and separation of church and state, we have had not the slightest word from his superior, Pope John in Rome, to indicate he would be permitted to carry out his pledges in this vital realm. On the other hand, the pronouncements of the Roman Catholic Church and her practices across the centuries set that church in direct and unrelenting opposition to the stand the Catholic candidate professes to take on church and state affairs.

Personally, I do not believe the Catholic candidate, for all his millions of personal wealth, for all his remarkable personality, his great intelligence and his powerful political organization manned largely by devout Catholics—I do not believe this candidate, even if he should be invested with the Presidency with all of its power, could get to first base trying to convert the Pope and the hierarchy to his professed views on church and state. Any Catholic who sits in the White House will be joined to the Pope and the Vatican by iron bands.

But let us not get the idea that religious liberty stands or falls with this or any other election. Certainly, in this great conflict, the battle is not ours but God's. The Scriptures are still in our hands for our chart and compass. It might be worthwhile for us to consider in our circumstances the life and example of a man who, ironically, was for a while one of the world's most zealous and notorious bigots and then became the greatest exponent of religious liberty for all time. I refer, of course, to Saul of Tarsus, who became the great Apostle Paul.

Before he became a Christian, Paul was a religious zealot. He not only thought that he and those of his particular sect had divine truth, but that they had a monopoly. Everybody else was regarded by him as a heretic, a teacher of error. Not only that, but Paul felt that he was called of God to blot out error even to the extent of putting to death those he regarded as heretics. How strange it is that we should have among us in our enlightened 20th Century and in a nation founded on the inspired idea that all men are free—how strange that we should have a great and powerful church that continues to operate as Paul did before his conversion. Yet, that is what we have in the Roman Catholic Church. I cannot help wondering what the experiences of Saul of Tarsus mean to the Pope and the members of the Catholic hierarchy. How do they read this part of their Scriptures? ■

The Cover



MORE than 200,000 Royal Ambassadors and counselors throughout the Southern Baptist Convention will focus their attention on the theme, "The Field Is the World," during Royal Ambassador Focus Week, November 6-12, 1960.

Attendance Report

Church	Sunday School	Training Union	Additions
Berryville			
Freeman Heights	231	130	29
Conway, 2nd	305	132	2
El Dorado, 1st	861	273	2
El Dorado, Immanuel	627	320	
Ft. Smith,			
Grand Avenue	739	386	10
Fountain Hill, 1st	81	42	
Hot Springs,			
Park Place	470	208	5
Huntsville	152	57	
Levy	615	272	2
Magnolia, Central	684	273	2
McGehee, 1st	512	240	

Henry Stamp

WASHINGTON, D. C. —(EP) — The U. S. Post Office Department will issue a commemorative stamp next January honoring Patrick Henry for his famous words: "Give me liberty or give me death!"

Historic St. John's Episcopal Church, Richmond, Va., has been chosen as the site for special ceremonies marking the first day of sale of the new stamp scheduled for Jan. 11, 1961. The stamp is last in a series of six honoring famous "American Credo's."

RABBI Robert I. Kahn, of Congregation Emanu El, Houston, Tex., who is national chaplain of the American Legion, gives all Americans good direction as we face the national election next Tuesday, Nov. 8:

Before You Cast Your Vote

behavior at all times.

"This means self-control by every individual citizen, and self-control by every religious group. It means, if I may spell it out a little, that we limit our activities as individuals and as denominations to the voluntary, to the persuasive, that we do not seek by political means to achieve our own sectarian advantage or to force our denominational ideas upon others.

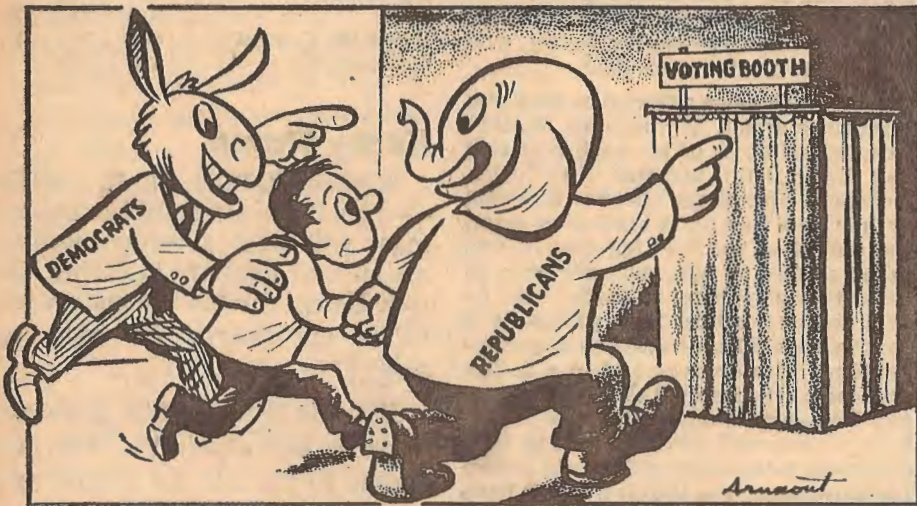
"It also means that we do not attack each other's faith with false witness, or violent deeds or violent words, and that we do not question each other's Americanism with appeals to chauvinistic prejudice.

"It means that we oppose, always by democratic means and open and fair discussion, every attempt and every tendency whether by individuals or denominations, by priests, by ministers, rabbis or laymen, whether in the schools or in the government, to breach the wall of separation between church and state. And, at the same time, we honor the constitutional right of every citizen, regardless of his faith, to run for any office and be judged by his fellow-citizens on the basis of his character, his record, his platform.

"Only thus can American religious freedom be maintained . . .

"As you go to the polls on Nov. 8 to cast your vote for the men and women who will guide us . . . I would urge upon you the oath suggested 800 years ago by one of the great minds in Jewish history, Rabbenu Tam. The oath he asked of his community before they cast their ballot was this: 'I swear before God that my vote is not swayed by personal advantage, nor by the interest of my family, nor by religious partisanship, but that I vote with the best interests of the whole community at heart.' " ■

ON THIS THEY ARE IN PERFECT AGREEMENT



Difference in Timing

A politician thinks of the next election; a statesman, of the next generation.—James Freeman Clarke

How Old Are You?

THE longer I live the more I realize that old people really are not very old. Sometimes it seems to me that those who



ELM

are called old are merely playing parts. Why, even I can remember when many of them were young or in their prime who now draw Social Security checks in retirement.

And speaking of playing parts, I am reminded of Shakespeare's portrayal of the aged:

*. . . The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side;
His youthful hose, well saved, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble,
pipes
And whistles in his sound. Last scene
of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion,
Sans teeth, sans eyes, sans taste, sans
everything.*

—As You Like It. Act II, Sc. 7

A contemporary of Dr. Gaines S. Dobbins asked him at a meeting of the Southern Baptist Convention, "Where are all the old men who used to attend the Convention?" To which Dr. Dobbins replied, with a twinkle in his eye, "My friend, you and I are the old men now!"

Said one octogenarian to another, as he observed another birthday: "I do not mind being old. After all, when you consider when I was born, I've got to be old—or dead!"

"A birthday," somebody said, "is the one time that every woman wants her past forgotten and her present remembered."

"If you want to know how old a woman is," advises Edgar W. Howe, "ask her sister-in-law."

"A historian says that women used cosmetics in the Middle Ages. And they still use cosmetics in the middle ages."

The seven ages of woman: infant, little girl, miss, young woman, young woman; young woman, young woman.

The Minnesota State Medical Association declares: "You may be old at 40 and young at 80; but you are genuinely old at any age if:

You feel old; you feel you have learned all there is to learn; you find yourself saying, "I'm too old to do that"; you feel tomorrow holds no promise; you take no interest in the activities of youth; you would rather talk than listen; you long for the "good old days" feeling they were the best.

Erwin L. McDonald

THE PEOPLE SPEAK

'Voice in Wilderness'

I HAVE read with more than usual interest your Sept. 29th Editorial having to do with the Co-operative Program. It so happens that your position and mine coincide. While I was a member of the Executive Board of Texas Baptists for many years and having served as president of the Board, I can readily testify to the gradual deterioration of our co-operative program, due in large measure to the special offerings and the pressure of them. I myself have cried aloud and spared not but mine has been somewhat as a voice in the wilderness.

You have touched on a very sore and vital problem and I hope something can be done before it is too late.—Perry F. Webb, Pastor, 1st Baptist Church, San Antonio, Tex.

'Undeniable Facts'

YOUR editorial, "The Swimmer Who Holds onto the Boat" . . . has just been read with exceeding interest and profound gratitude.

You have spoken well and wisely and have pointed out some undeniable facts all Southern Baptists need to consider.

Thank you for your alert mind and agile pen. We need more thinking along this line for the advancement of the total program of Southern Baptists.—Floyd B. Chaffin, Associate Executive Secretary, Annuity Board, Dallas, Tex.

Withholding Tithes

I HAVE just read your article on supporting the Cooperative Program. I am a Baptist as were all the _____ and _____ who came over to this country. But I am not in good standing with some because I do not see the Co-operative Program as you do.

I tithe but I have never read anything in my Bible that says "pass up the hungry or needy, take it to the church." I cannot believe Christ ever refused to help where needed, nor will I do it.

I get packages from Savannah to Denver, from New York to S. Texas, all to be given to the needy. It costs me something to get it out sometimes but I do not regret anything I spend.

My adopted son is now at O.B.C. and he gets help from many sources, more than I could give him alone. I thank God for giving me the "one talent" to work among the poor illiterate needy people where the church seldom goes.

The church program reminds me of a recent occurrence here. "We need an office here and a man to run it." We did it. "I need a helper." Well, we ended up by having to pay five people to run the work one should have done . . . If I am wrong in my thinking and you can

correct it by a Thus said the Lord, I will try to accept it.

P.S. I can't see how 1 Cor. 16:1,2,3 means we should give it to the church when those at Jerusalem were in real need. Why would it not be acceptable to God if we feed those in want? (Name withheld by the Editor)

REPLY: Our main business as churches and Christians is not to minister to the physical, but to the spiritual needs of people. But our churches have doubtless gotten away from the spirit and example of our Lord in leaving to the government or to non-church organizations the ministry of helping those who are in destitute circumstances.

There are some hopeful signs of recovering this ministry, however. At least some of our churches provide funds for helping the poor, particularly of their own memberships. And, as you may have read recently, one of our Southern Baptist leaders, Dr. E. S. James, editor of *The (Texas) Baptist Standard*, has proposed that the Southern Baptist Convention set aside a million dollars a year for relief for people in distress.

It is inconceivable that God would call churches to undertake a world ministry of winning lost souls to him, bringing them into his churches, and teaching them to observe his instructions for daily living and serving, without giving the churches a plan of financing this vital work. We believe from a study of the Scriptures that Bible stewardship calls upon us individual Christians to be found faithful to our Lord, to his church, and to a lost world, through the pooling of our tithes and offerings in our churches.

If one Christian has the right and the privilege to withhold his offerings from his church and decide himself how these will be expended, then every Christian has the same right and privilege. If all Christians exercise this "right," how will the churches carry out their charge as given by Christ in his Great Commission (Mt. 28:19-20)?

The Bible tells us plainly that "the tithe is the Lord's" (Lev. 27:30). And we are also admonished to bring the tithes "into the storehouse" (Mal. 3:10).

In addition to the regular tithes and offerings which we Christians take to our churches we are occasionally faced with calls for emergency giving, as in the case of the special offerings for the destitute Christians of Jerusalem, which you refer to, in 1 Cor. 16:1-3.

Perhaps we should take the lead in getting our churches or our denomination to do more for the relief of the poor than is now being done, but I cannot see any justification from the teachings of the Scripture for a Christian to withhold his tithes for this or any other cause, however worthy the cause may be. Remember, our Baptist churches are democracies and after we have brought our tithes and offerings to the church each one of us has a voice in determining how the funds will be expended.—ELM

THE BOOKSHELF

Stammerer's Tongue, by David Head, Macmillan, 1960, \$2.50

Designed as a book to guide new Christians toward satisfying prayer, this book offers examples of prayers in each of four areas—questions to God in prayer, prayer in the Church, prayer in daily life, and prayer in affliction.

The Cross before Calvary, by Clovis G. Chappell, Abingdon, 1960, \$1.50

A message of hope for troubled Christians, this book is based on the experiences of Old Testament figures whose lives reveal how God suffers as Man suffers. Here, in new perspective, are Joseph; Shadrach, Meshach, and Abednego; Moses; Elijah.

Devotions for Junior Highs, by Helen F. Couch and Sam S. Barefield, Abingdon, 1960, \$1.75

The authors have used the vocabulary of junior high school readers in the preparation of the 40 meditations constituting this volume. Some of the questions it seeks to answer are: What does God expect of me? What is God like? When tempted, where can I find help?

Worship Programs for Juniors, by Alice A. Bays and Elizabeth Jones Oakberg

Here are 39 highly adaptable worship programs designed for their appeal to Juniors. The materials are divided into six series and offer intriguing stories about familiar people, daily situations, Jesus and his teachings, God in our lives, the Bible as our guide, and specials for church and national observances.

Christian Attitudes toward War and Peace, by Roland H. Bainton, Abingdon, 1960, \$4.75

In this discussion, Dr. Bainton looks at the three attitudes toward war which have been espoused by the Christian church: pacifism, the just war, and the crusade. He traces the history of each attitude and evaluates its importance and effect. He shows the stands taken from antiquity by the writers of the Old and New Testaments and by prominent thinkers across the years.

The Cokesbury Game Book, by Arthur M. Depew, Abingdon, 1960, \$2.95

This is the third of a series, others including **Cokesbury Party Book** and **Cokesbury Stunt Book**. It first appeared several years ago and is now brought up to date, covering much new material. Says the author: "I have tried to produce a volume that will be helpful for many groups of people. The first thought has been to provide a ready reference book for recreational leaders and workers with church, school, and playground groups."

South American Romance, by Mary McCombe Orr, 1960, \$2.50

Mrs. Orr, a veteran of nearly 25 years on the mission fields of Argentina and Brazil, draws on her background of Brazilian customs in writing this novel.

Six Paths to the Presidency

"NO person except a natural born citizen . . . of the United States . . . shall be eligible to the office of President; neither shall any person be eligible . . . who shall not have attained to the age of 35 years, and been 14 years a resident within the United States."

With these words, the framers of our Constitution set down the requirements for the highest office of our land. Nowhere did they specify land or title requirements, religious or political restrictions, specifications of race or creed or even of sex.

Indeed, the father who stands before his infant's crib—whether it be in a backwoods cabin, a plush modern nursery or a city tenement—and says, "My child, you may grow up to be President," is quite right.

And this is far more than just "theory." The men who have risen to lead our nation have come from almost every type of background imaginable.

George Washington was born into a family of wealth, and achieved the Presidency only after a career of distinguished service.

Andrew Jackson's lineage was quite different; he was the first President to come from a frontier family. His brief, formal education was interrupted at age 13 when he enlisted to fight in the Revolutionary War.

A truly self-made man, Abraham Lincoln is still another example of how Americans of the most humble origins can aspire to and gain the leadership of our nation. He came to us heavily endowed with the courage, nobility and wisdom necessary for the tasks that lay ahead of him.

Theodore Roosevelt, our 26th President, was born in New York of a family prominent both socially and politically.

From the scholastic world, America gained its 28th President—Woodrow Wilson. Son of a minister, he was graduated from Princeton, studied law in Virginia, and then earned his Ph.D. at Johns Hopkins University for studies in government and history.

President Dwight D. Eisenhower is another whose distinguished career has had an educational highlight. He served briefly as President of Columbia University, but his has been almost entirely a military background.

When you think of it, there have been as many varied paths to the Presidency as there have been Presidents! They are outlined in many references—from small pamphlets to voluminous histories prepared by our greatest scholars.

Through the experience of these six great leaders—Washington, Lincoln, Jackson, Theodore Roosevelt, Wilson and Eisenhower—we can see there is no prescribed path to the White House. Any American citizen can hew his own path as he goes.—*The Right Hand*, Central Printing Co., Little Rock

Malice toward none

"Both (North and South) read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us not judge that we be not judged. The prayers of both could not be answered, that of neither has been answered fully. The Almighty has his own purposes . . . Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on and finish the work we are in . . ."
—President Abraham Lincoln, in his Second Inaugural ■

Vocational Loyalty

IT is well for a man to respect his own vocation whatever it is, and to think himself bound to uphold it, and to claim for it the respect it deserves.—Charles Dickens

Slaves Required

THE fact is, that civilization requires slaves. The Greek were quite right there. Unless there are slaves to do the ugly, horrible, uninteresting work, culture and contemplation become almost impossible. Human slavery is wrong, insecure, and demoralizing. On mechanical slavery, on the slavery of the machine, the future of the world depends.—Oscar Wilde

Privilege of Life

IT is a glorious privilege to live, to know, to act, to listen, to behold, to love. To look up at the blue summer sky; to see the sun sink slowly beyond the line of the horizon; to watch the worlds come twinkling into view, first one by one, and the myriads that no man can count, and lo! the universe is white with them; and you and I are here.—Marco Morrow.

How Happiness Comes

HAPPINESS in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild-goose chase, and is never attained. Follow some other object, and very possibly we may find that we have caught happiness without dreaming of it; but likely enough it is gone the moment we say to ourselves, "Here it is!" like the chest of gold that treasure-seekers find.—Nathaniel Hawthorne

We Have Today

TODAY is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness.—David Starr Jordan

Ignorance Not Bliss

KNOWLEDGE is essential to conquest; only according to our ignorance are we helpless. Thought creates character. Character can dominate conditions. Will creates circumstances and environment.—Annie Besant

ALCOHOL



CONFESSES:

***"On the radio ...
on the signboards ...
over television ...
in the newspaper ads ...
I say what I'm PAID to say."***

***"But in the laboratories ...
in wrecked automobiles ...
in city jails ...
in roadhouses ...
and in the veins of all
who drink me ...
I tell the awful TRUTH."***

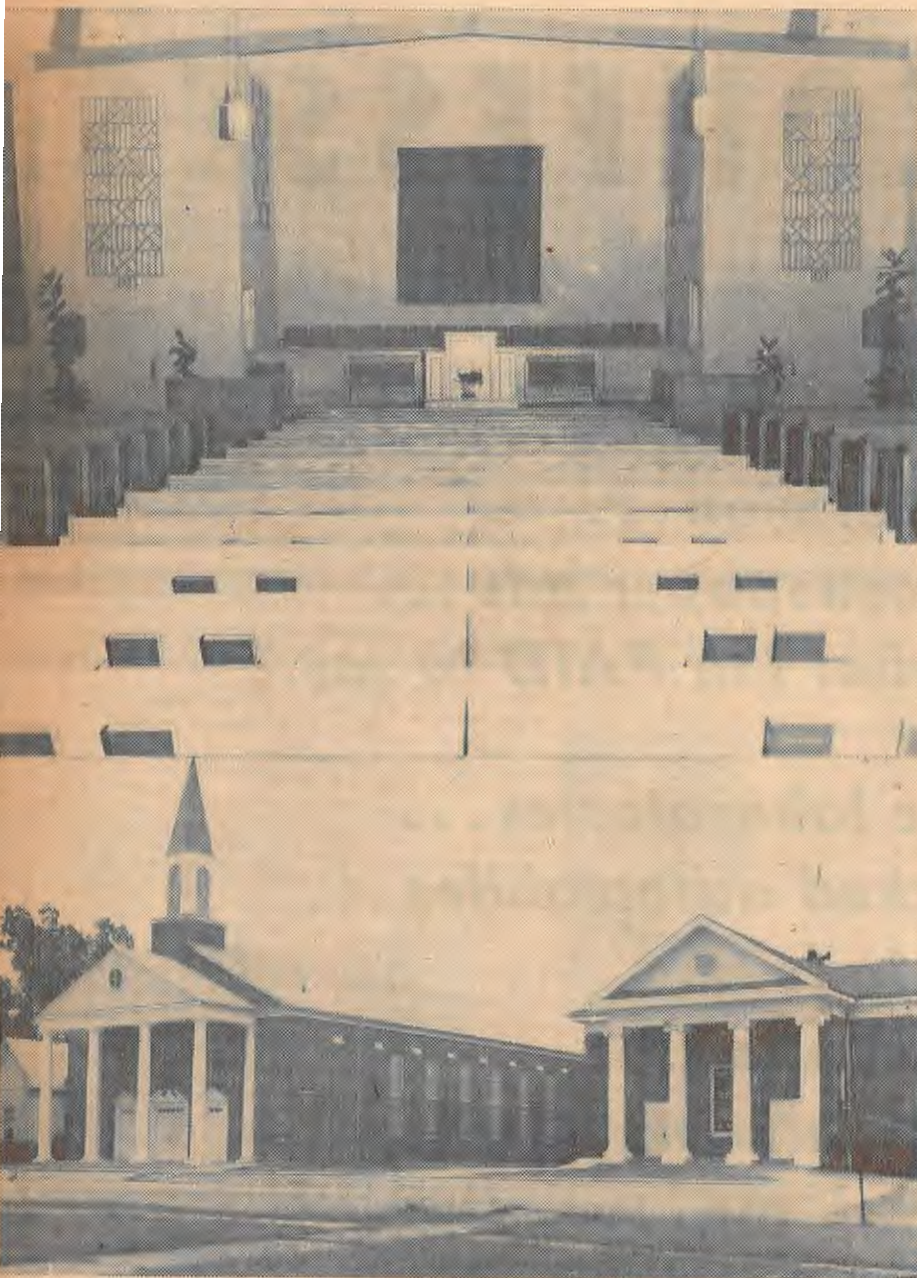
VOTE AGAINST LIQUOR ON NOVEMBER 8

PAID FOR BY THE CHRISTIAN CIVIC FOUNDATION OF ARKANSAS, INC.

November 3, 1960

Page Seven

Brinkley First Church Dedicates New Building



New views ... exterior and interior

1ST CHURCH, Brinkley, dedicated its new, \$150,000 auditorium and educational building Oct. 30. Pastor Jack Gulleddge preached the dedicatory sermon.

Others on the program included: H. L. Lipford, Reese Howard, H. C. Seefeldt, and A. B. Cooper, all former pastors at Brinkley.

Mrs. Abbey Richardson, of Warren, was guest soloist and Fritz

Goodbar, who served as interim pastor, was also a program participant.

Local people on the program included Mrs. R. E. Low, Sr., L. B. Hughes, Don Thompson, Glenn Fuller, Summers Little and C. A. Burton. Special music was provided by the adult choir, under the direction of Mrs. Dorcas Rusher and Mrs. Ulysses Medford.

The new building was started in Sept., 1959, and financed through bond sales. The new auditorium has a total seating capacity of 700. The architect for the new construction was Norris J. Sparks. H. B. Ramey served as building superintendent and Mr. Little was general building superintendent.

The auditorium has wall-to-wall carpeting with new, upholstered pews, foam-rubber-cushioned backs and seats. The windows are decorated with long drapes of the same material used on the pews. A public address system has been installed with eight speakers and a central record-playing unit. It is connected for the weekly broadcasts over KBRI radio.

The organ was moved from the old auditorium and reconditioned for the new building. The choir is equipped with upholstered opera seats to match the interior decorations. The choir has new choir robes. One of the features of the new church is the special lighting over the pulpit, choir loft, and baptistry.

The new education unit houses nine departments and sixteen classrooms. Four modern nurseries have been included, with new furniture. Two Beginner departments, two Intermediate departments, and one new Adult department are located in the new unit.

The old church auditorium will be remodeled for more classes and departments in the near future.

The church graded the Sunday School organization on Promotion Day from 11 to 19 departments and increased the number of teachers and officers from 65 to 120.

New church offices have recently been built. The pastor's study, secretary and educational director's offices are carpeted and have new furnishings with built-in wall cabinets and bookshelves. The pastor's study is paneled. ■

MISS Martha Hairston, missionary to Recife, Brazil, has returned to the States for a furlough. She is doing graduate work at Southwestern Seminary. Her parents are Mr. and Mrs. Earl Hairston, of Warren.

Benton County Association Starts Seminary Center

THE Benton County Association has started an Extension Center for Seminary Study. This was done to meet the increasing need for training ministers and laymen.

Classes meet each Monday night at 1st Church, Bentonville.

Courses include the following:

Religious Education—a study of teaching principles with Thurman Hitchcock, minister of music and education of 1st Church, Bentonville, instructor.

Old Testament Historical Study—Adam to David, with Rev. Al Butler, pastor, 1st Church, Bentonville, instructor.

Preaching Study for ministers, including methods of study and delivery, with Rev. James A. Overton, pastor, Sunnyside Church, Rogers, instructor.

The enrollment has reached 20.

Rev. Larry O'Kelly, pastor, 1st Church, Rogers, is assistant instructor for all classes.—Arthur L. Hart, director.

Southern Baptist College Alumni Plan Dinner

THERE will be an alumni dinner at Brogden's Chicken Little, Springdale, Wednesday, Nov. 16, at 5 p.m. for all former students and friends of Southern Baptist College.

Tickets will be on sale at the convention for \$1.50.

Rev. Tommy Henson, pastor of 1st Church, Paris, is in charge of the arrangements, and Rev. Roy Hilton, pastor of 1st Church, Harrison, is in charge of the program. ■

OFFICERS for the Ministerial Association at Ouachita College this year are: president, Jody Ganaway; program vice president, Buddy Coleman; membership vice president, Don Reed; recording secretary, Wyndell Deaton; corresponding secretary, Lawrence Harrison; treasurer, Charles Petty; chorister, Danny Light; pianist, Billy Shaw. Sponsors for the group are members of the college's religion department.



A STORY TO TELL was the theme of a Coronation Service for the Girls' Auxiliary of 1st Church, Ozark, recently. Twenty-seven girls including the six queens pictured, participated in the service. They include, from left, Angela Maxwell, Peggy Holt, Mary O'Brink, Linda Doyel, Phyllis Nickell, Quita Maxwell. A reception followed honoring the girls and their counselors. The membership of this GA has grown from 14 to 57 in two years. Mrs. Ben Haney is G.A. Director. Rev. Ben Haney is pastor.

Baptists Gain Toe-hold in Utah, Idaho

By Ralph W. Davis

State Training Union Secretary Davis, recently accepted a Sunday School Board invitation to conduct associational Training Union officers' clinics in Idaho and Utah and has provided this report at our request.—The Editor

OUR Southern Baptist work in Utah—the heart of the Mormon empire—is still small but growing. Our work began in Roosevelt, Utah, in 1947, with a Baptist deacon who had gone to this section to live.

For ten years an aggressive missionary program has been promoted and we now have 26 churches and about 18 missions. All of the work is small, due to the heavy concentration of Mormon population. Few other kinds of churches exist in the state, although Presbyterians at one time had promise of a strong work.

The State of Utah contains four Baptist associations, all of them covering vast areas. The Salt Lake Association is 318 miles in distance between its farthest churches. This factor makes difficult the promotion of an effective associational program.

The need of the work in Utah is qualified pastors who are missionary in heart and who will come to

develop new work. They must be sound Southern Baptists who believe whole-heartedly in the program. They must know the educational program and materials and be sold on the value of the organizations, because it is impossible to build churches in this area with preaching alone. Many of the pastors will have to earn a living in secular labor of some kind.

Another need is for churches in the South to support a mission over a period of time with anywhere from \$100 to \$200 per month for buildings.

Across the southern half of the State of Idaho, Southern Baptists have twelve churches and five missions. These churches and missions are organized into three associations, the Eastern Idaho Association, the Magic Valley Association, and the Boise Valley Association. The work is sponsored by the Baptist General Convention of Arizona and although Idahoans are in a different state and a thousand miles from the Arizona Convention headquarters in Phoenix, they are a part of the Arizona State Convention.

The Idaho churches are small. There are a few over 1200 members in the twelve churches and five missions, but each church and mission

carries a full program, Sunday School, Training Union, WMU, and Brotherhood. The churches support the Cooperative Program. Southern Baptist work in Idaho is only ten years old.

These states constitute a vast mission field. We have approximately one-eighth of the number of churches which we should have now. Four of the churches are pastorless at present; we are continually in need of good pastors. We look to the stronger Baptist states for help; pray for Southern Baptist work in Idaho.

Ouachita Grad Goes To South McGehee

REV. O. Phillip May, student at New Orleans Seminary, has recently been called as pastor of South McGehee Chapel.



MR. MAY

A native of Fordyce he is a graduate of Ouachita College. While a student there he served as youth director for 1st Church, Brinkley, and was pastor of a church in Conway. Other pastorates include: Mandeville Church, Texarkana, and Parkdale Church.

He is married to the former Mary Eugenia Gannaway, daughter of Mr. and Mrs. Edgar A. Gannaway, of Arkansas City. They have one daughter.

Southwestern Professor To Address State Grads

DR. D. DAVID Garland, professor of Old Testament at Southwestern Seminary, will address the Arkansas alumni of the seminary at a luncheon at the A-Q Chicken House, Springdale, at 12:10 p.m., Nov. 16, during the meeting of the Arkansas State Convention.



DR. GARLAND

Twenty-three Southwestern state alumni meetings will be held during the months of October and November, alumni officials report. Southwesterners have been urged to participate.

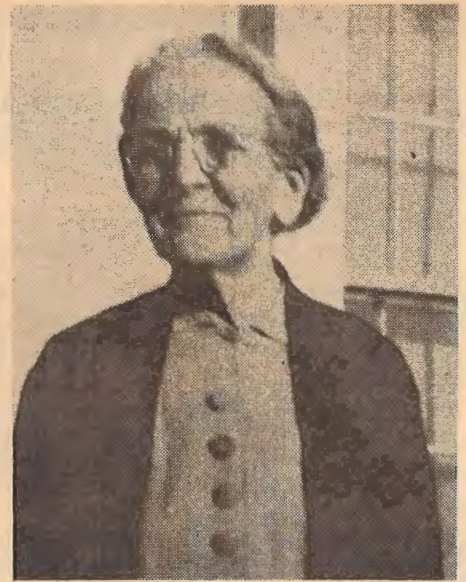
Rev. Richard Perkins, Gaines St. Church, Little Rock, is the president of the Arkansas alumni association. ■

ter of Mr. and Mrs. Edgar A. Gannaway, of Arkansas City. They have one daughter.

The chapel is a mission of 1st Church, McGehee.

REV. Danny Burris has recently accepted the pastorate of McArthur Church, Delta Association. A student at Ouachita College, he previously was pastor of McKay Mission, Little Rock.

Caddo Gap Church Honors Charter Member



MRS. HANNA

MRS. Ruby Gary Hanna was honored by the Caddo Gap Church Oct. 9. She is the only living charter member.

She was recognized on her 88th birthday for her long devotion to the church and the community.

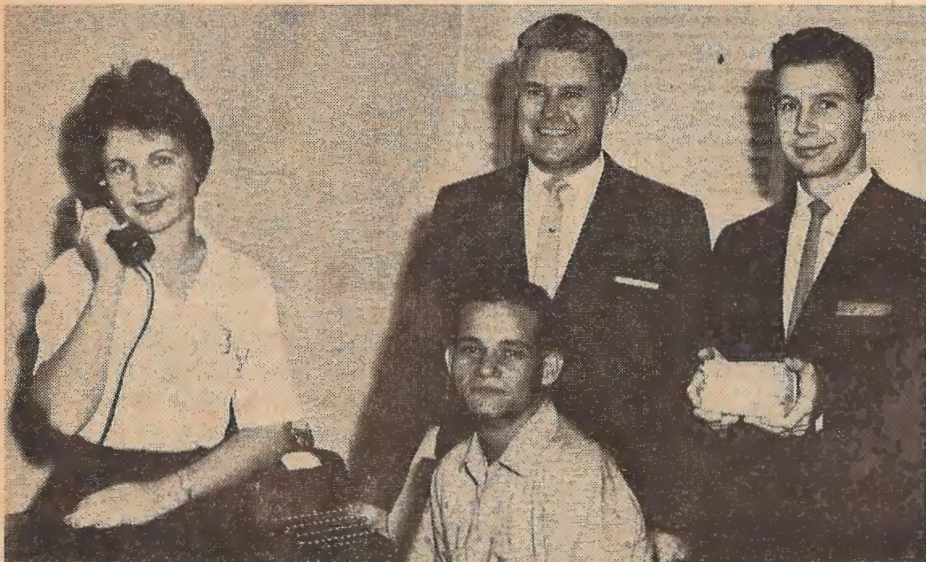
Mrs. Hanna has served in many capacities during her church service. She has taught in most of the Sunday School classes and served as secretary, pianist, song leader, and clerk. She is known throughout the community as a musician and has taught piano lessons for many years. She still participates in the worship services as soloist.

She is a native of Barbour county, Ala. She was married to the late S. A. Hanna who died in 1932. He was a deacon at Caddo Gap.

REV. Robert Smith has been called as interim pastor of 1st Church, Norphlet. He is a part-time student at both Ouachita and Henderson Colleges and plans to graduate from Ouachita in January. He is a native of Carlisle.

Prison Sunday

SPRINGFIELD, Mo. —(EP)—The Assemblies of God Home Missions Department has urged churches of the denomination to spotlight prison evangelism on National Prison Sunday, Nov. 13.



STUDENT OFFICERS—Student government officials elected at Southern Baptist College for the 1960-61 year include: (from left) Joan Vail, Biggers, secretary; Dr. H. M. Haney, faculty sponsor; Ted Houston, Moro, president; T. H. Gibbs, seated, Crawfordsville, vice president.

Central, NLR Celebrates 50th Anniversary

THE 50th anniversary of Central Church, North Little Rock, will be observed Sunday, Nov. 6, with all-day services and a noon luncheon at the church.

Dr. C. Gordon Bayless, pastor of the church since April 10, 1951, will speak at the regular morning worship service at 10:50. The afternoon program, beginning at 2:30, will feature former pastors of the



DR. BAYLESS

member of the church, the church was constituted on Nov. 6, 1910, and was first known as Calvary Baptist Church of Argenta (now North

Little Rock), many of whom have accepted invitations from the church to attend.

According to the history of the church, prepared by Haskell Matthews, a deacon and long-time

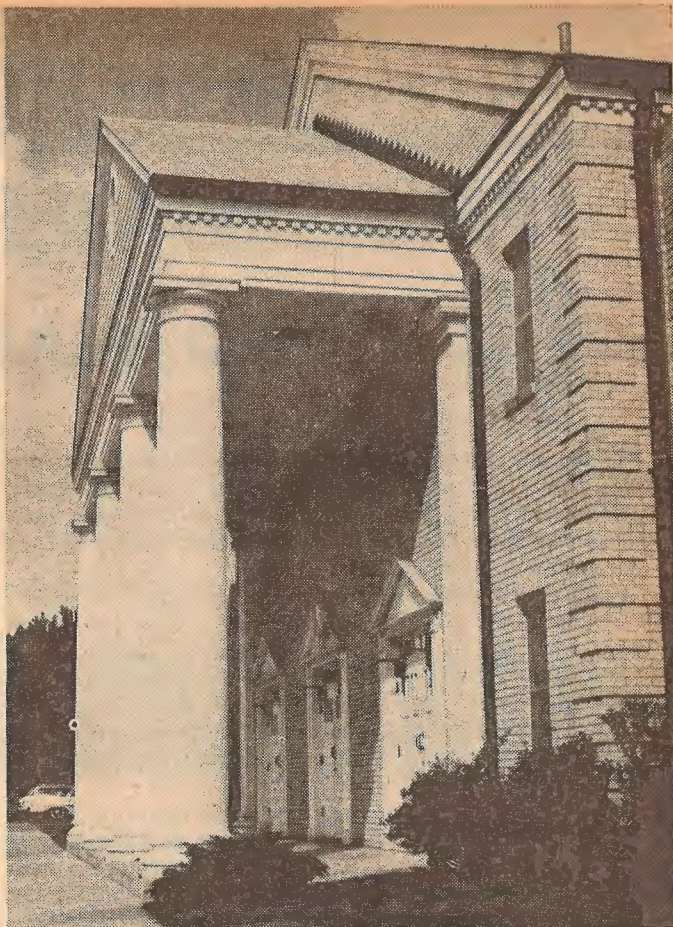
member of the church, the church was constituted on Nov. 6, 1910, and was first known as Calvary Baptist Church of Argenta (now North Little Rock). It grew out of a mission Sunday School which had been organized and sponsored by the Baring Cross Baptist Church, North Little Rock.

Former pastors include: L. O. Vermillion, W. T. King, Robert Deans, W. C. Hamil, L. B. Burnside, G. H. Lewis, W. E. Corder, Wallace Ely, L. D. Eppinette, E. D. Estes, J. K. Jobe, James A. Overton, Ralph Davis, John Collier, Clark O. Hitt, and Earl Herrington.

One of the highlights of the his-

tory of the church was the construction, under the leadership of Pastor Bayless, of the modern, air-conditioned, brick auditorium and education building. The new sanctuary was dedicated Sept. 2, 1956.

Central Church now has a membership of 777, Sunday School enrollment of 568; Training Union enrollment of 245; with 106 in the Woman's Missionary Union and 34 in the Brotherhood. It recently adopted a budget of \$54,000 for the coming year. ■



Bible On Radio

NEW YORK —(EP) — As a public service presentation by RKO General station WOR, the entire Bible will be read from beginning to end, with no omissions.

Galen Drake, well-known philosophic commentator and interviewer, reads a 15-minute portion of the Revised Standard Version of the Bible from Monday through Friday. He estimates that it will take him two years to complete the reading.

A member of the Park Avenue Christian (Disciples) Church in

New York, and an ardent student of the Bible, Mr. Drake happily noted that the project will fulfill an ambition he has had for 30 years. ■

Ex-Priest Convention

TORONTO, Can. —(EP)—“Reaching Roman Catholics for Christ” was the theme for the Seventh Annual Missionary Convention of the Evangelical Mission of Converted Monks and Priests.

The convention was held in the Stouffville (Ontario) Masonic

Hall, Oct. 18-21. Headquarters of the Mission is also in Stouffville.

The Rev. L. Emard, former Roman Catholic priest, was featured speaker. Special messages on evangelizing Roman Catholics were delivered by the Rev. D. Vandervalk, director of LeFlambeau Children's Home. Literature displays, curios, banners and personal testimonies by delegates augmented the theme: “We have set out to evangelize the world, but have forgotten the Roman Catholics.” ■

NOW! Lifetime Hospitalization

PAYS \$100 WEEKLY from FIRST DAY to

NO WAITING PERIODS!



To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstinents' Hospitalization Policy, which will pay you \$100 a week from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Why should you help pay for their hospitalization?


Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100 a week from the first day and as long as you remain in the hospital! This money is paid you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by

the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!


One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is your turn to enter the hospital, it's too late to buy coverage at any price.


BAPTIST LEADERS SAY—




DR. HYMAN APPELMAN, International Evangelist: "God was gracious enough to use me to lead Arthur De Moss to the Lord Jesus Christ. I have known him intimately. He is 100% trustworthy. He knows insurance backwards and forwards. When he O.K.'s a thing like the Gold Star Total Abstinents' Plan, it is to be taken at full face value. Without any sort of reservation, I recommend it to everybody."



DR. PAUL S. JAMES, long-time Pastor, Baptist Temple, Atlanta, Ga., now Pastor Manhattan Baptist Church, New York City: "This hospitalization policy for non-drinkers appears to me to be excellent and I know of no other Company which makes such provisions for one's time of need. I am happy to give my personal endorsement to this program."



DR. ROBERT G. LEE, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention: "After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of."



DR. DUKE K. McCALL, President Southern Baptist Theological Seminary: "Observation and common sense, would indicate the incidence of disease among users of beverage alcohol would be considerably higher than among total abstainers. I rejoice, therefore, to hear that to the better health now enjoyed by the total abstainer may be added, through your organization, a savings in hospitalization. I commend you for this venture and commend the venture to all who qualify."

The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstinents' Hospitalization Policy, you would receive \$100 per week in cash as long as you remain in the hospital. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and pay in addition to your present policy.

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month.

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own-home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever, you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

THE WORLD MUTUAL HEALTH AND ACCIDENT INSURANCE COMPANY

World Mutual has been operating since 1920, and has an unimpeachable record of honesty, service, and integrity. By special arrangement with DeMoss Associates, World Mutual has underwritten this Gold Star Total Abstinents Hospitalization Policy.

This plan offered exclusively by
DE MOSS ASSOCIATES
VALLEY FORGE, PENNA.

"Special Hospital—Medical Plans for Special People!"

Coverage for Non-Drinkers ONLY!!

LIFE to readers of ARKANSAS BAPTIST

NO AGE LIMIT!

NO SALESMEN!

For Proof of Service and Reliability, Read these Letters:

Miss Mildred L. Faulkner, Barrington, Illinois—"Thank you so much for the prompt settlement of the claim we filed. You are not only prompt in settlement but very considerate also. I would highly recommend your insurance to my friends. Thank you again."

Mrs. Dennis McCloud, Yuma, Arizona—"We are thankful that we did have this insurance policy. With no other income while my husband was in the hospital, this check certainly helped out."

Mrs. Frances E. Swarthout, Wimbledon, North Dakota—"Thank you very much for the check you sent so promptly in response to my claim. God bless you for your interest in us older people."

Mrs. Mandeville Cherry, Dothan, Alabama—"I received the check for \$_____ for which I thank you. Am pleased with your service—Your policy for the senior citizens is very reasonable."

Mrs. Esther G. Powers, Norwalk, Ohio—"Thank you ever so much for your draft in the amount of \$_____ received so promptly in payment of my claim for benefit. . . I have found that I am insured in a very reliable company, proved by your prompt and considerate handling of my claim."

Mrs. Grace Giloy, Neillsville, Wisconsin—"I received the cash settlement for my claim, and want to thank you sincerely for same. Every cent was paid according to policy. I had only made one payment on policy before I was stricken, and you paid up immediately with no questions asked—I heartily recommend this policy to anyone."

Check These Remarkable Features:

- ★ Guaranteed renewable. (Only YOU can cancel)
- ★ Good in any hospital anywhere in the world!
- ★ Pays in addition to any other hospital insurance you may carry.
- ★ All benefits paid directly to you in cash!
- ★ No health examination necessary.
- ★ No automatic age termination.
- ★ Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- ★ No limit on number of times you can collect.
- ★ Pays from the very first day in hospital.
- ★ No policy fees or enrollment fees!
- ★ Ten-day money-back guarantee!

Only conditions not covered:

Following are the only conditions this policy does not cover: Pregnancy, any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

Additional Benefits

- PAYS \$2,000 CASH** for accidental death.
- PAYS \$2,000 CASH** for loss of one hand, one foot, sight of one eye.
- PAYS \$6,000 CASH** for loss of both eyes, or both hands, or both feet.
- PAYS DOUBLE** the above amounts (up to \$12,000) for specified travel accidents!

RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

APPLICATION TO
World Mutual Health & Accident Ins. Co. of Penna.

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: **X** _____

HERE'S ALL YOU DO:

- 1 Fill out application at right.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to DeMoss Associates, Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
	Each adult age 19-64 pays → \$4.	\$40.
	Each adult age 65-100 pays → 6.	60.
	Each child age 18 and under pays → 3.	30.

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO **DE MOSS ASSOCIATES** VALLEY FORGE PENNA. ARB-1160



THE E. A. CROXTON family of Mandeville has just completed perfect attendance in Sunday School for the past year. The five perfect attenders are, from left, Thomas, 5; Mrs. Croxton; Mr. Croxton, pastor of the church; Ann, 13; Martha, 8.

Vice President Declines Church-State Discussion

WASHINGTON — (BP) — Vice President Nixon has declined to discuss with the Baptist Joint Committee on Public Affairs issues involving separation of church and state.

The decision was announced in a letter from Herbert G. Klein, special assistant to the Vice President, to C. Emanuel Carlson, executive director of the Baptist committee.

Earlier this year the Baptist public affairs committee encouraged Baptist groups "to involve themselves in conversation and inquiry with all candidates for public office; to obtain from these candidates for public office at all levels, state and national, a clarification of their position and views on the issues pertaining to the separation of church and state; and to seek to understand thoroughly the implications involved."

Acting upon this policy Carlson made himself available to both presidential candidates for conferences on the live church-state problems that are in the discussion stage in the nation. Senator John F. Kennedy, Democratic presidential nominee and a Roman Catholic, received Carlson and his asso-

ciate, W. Barry Garrett, for a conference in his office in the Senate wing of the United States Capitol.

Kennedy agreed in a public statement with the Baptist representatives that "a frank renunciation by all churches of political power as a means to religious ends would greatly improve the political climate and would seem to be a legitimate request by both political parties."

In his letter for Vice President Nixon declining similar discussions, Mr. Klein wrote, "As you probably know, he (Nixon) has taken the position that the question of religion should not be discussed in the campaign and he has also forbidden his staff to talk about the matter. Under the circumstances, I am sure you will understand that it will not be possible to furnish any statement such as you requested."

In his third effort to discuss separation of church and state with the Vice President on behalf of the Baptist Joint Committee on Public Affairs Carlson wrote, "We are still concerned for an open discussion of the public policy interpretations which the different

candidates ascribe to the broad American principles of church-state relations. If this should become a one-sided discussion it will be subject to a variety of interpretations among our people. Any refusal to admit that public issues exist in this field will also be difficult to explain to our people."

Kennedy has said that he opposes Federal aid to parochial schools on the grounds that it is unconstitutional and that separation of church and state is the best arrangement for all parties concerned. On the other hand the Roman Catholic Church is vigorously seeking public financing for its institutions. ■

D.C. Baptists To Study Ordination Practices

WASHINGTON — (BP) — Ordination standards and procedures for the ministry are under consideration by the executive board of the District of Columbia Baptist Convention. M. Chandler Stith is the executive secretary of the convention.

At a meeting of the board the Advisory Committee, of which Bryan F. Archibald, pastor of the Chevy Chase Baptist Church, is chairman, presented recommendations as to policy, standards, and procedures for ordaining Baptist ministers by the churches of the District of Columbia Baptist Convention. The matter will be under consideration for six months after which the board will take definite action.

In introducing the committee's recommendations Archibald said that ordination is of such significance "that honest care and devout attention should be given this service by every ordaining church." He pointed out that although differences in standards and procedures exist in the churches of various parts of the country, "these differences arise more often from neglect than from real conviction."

The committee's proposals include the candidate's prerequisites for ordination, procedure to guide churches and the ordination council, and an order of service for ordination.

A. L. Malone Honored At Ft. Smith Church

A. L. MALONE, Training Union director of 1st Church, Ft. Smith, for 29 years, was honored recently as the church observed "Malone Day."

Mr. Malone became a member of the church in 1925. He was elected to serve as deacon in 1928 and became director of the B.Y.P.U. in 1931.

Training Union work, under his leadership, grew from five departments to 23 departments, with two missions. The enrollment grew from 295 to approximately 1,000.

A W.M.U. has been organized in Oak Cliff Church. Mrs. Jimmy Harris was elected president; Mrs. Walter Carter, vice president; Mrs. Howard Fields, program chairman; Mrs. Wilma Scott, treasurer and Mrs. Frank Chappell, secretary.

NIGHT circle officers of the W.M.U. of Concord Association were recently installed at a quarterly dinner session held in 1st Church, Ft. Smith.

Miss Margaret Ann Kaufman is president; Mrs. Glenn Puckett, vice president; Essie Berry, program chairman, Belle Dedmon, secretary, and Ina Lee Utley, treasurer.

MRS. CLAUDIA Vaughn, an active member of Grand Avenue Church, was named State president of the Arkansas Credit Women's Association recently in the organization's annual meeting in Crossett.

MRS. WALTER JACKSON, one of Ft. Smith's active Baptist women and an active worker in the State WCTU for many years, was elected president of the organization in the annual meeting held recently in 1st Church, Ft. Smith.

Newman McLarry was toastmaster for the convention banquet. C. D. Peoples, Bluff Avenue Church, gave the invocation and Norman Ferguson, 1st Church, led the congregational singing.

DR. W. A. CRISWELL, of 1st Church, Dallas, was the featured speaker recently for the all-church leadership night in 1st Church, Fort Smith.

The 1961 budget for 1st Church is \$235,000, of which almost \$80,000 will go for missions.

Seven men have been nominated as deacons of the Towson Avenue Church, Harlan Abel, pastor.

THREE MEN, Bentley Allen, Don Halium and James Jinson, were ordained as deacons recently in 1st Church, Paris. Dr. T. K. Rucker, of Little Rock, delivered the ordination sermon. Tommie Hinson is the pastor. — Mrs. Erma G. Kennedy, Secretary to Jay W. C. Moore, Superintendent of Missions.

A Smile or Two

Church Chuckles by CARTWRIGHT



"The Constitution guarantees everyone religious freedom. You're free to go to church, I'm free to stay home!"

Lesser of Two Evils

THERE had been several earthquake shocks in the neighborhood, so a married couple sent their little boy to an uncle who lived at some distance.

A few days later, the parents received this telegram: "Am returning your boy. Send earthquake."

Hep Cat

THE young negro recruit was the victim of so many practical jokes that he doubted all men and their motives. One night while he was on guard, the figure of one of the officers loomed up in the darkness.

"Who goes dere?" he challenged.

"Major Moses," replied the officer.

The young negro scented a joke. "Glad to meet yuh, Moses," he said cheerfully. "Advance and give the ten commandments."

Gift of Tongues

PROF: "What do you consider the greatest achievement of the Romans?"

STUDENT: "Speaking Latin!"

CHARACTER is much easier kept than recovered.—Thomas Paine.

Last Words

SHE: "I don't look 30, do I dear?"

"He: "Not any more."

Training Union



MR. DAVIS

Association	Meeting Place
Arkansas Valley	1st, Helena
Ashley	
Bartholomew	1st, Monticello
Benton Co.	
Big Creek	Mammoth Sprgs.
Black River	
Boone Co.	
Buckner	Mansfield
Caddo River	Pencil Bluff
Carey	1st, Bearden
Caroline	England
Carroll	Freeman Heights,
	Berryville
Centennial	1st, DeWitt
Central	1st, Benton, Dec. 5
	Park Place, Hot
	Springs, Dec. 6
Clear Creek	Clarksville,
	Van Buren
Concord	1st, Fort Smith
Conway-Perry	Morrilton
Current River	Shannon
Dard.-Russ.	1st, Russellville
Delta	Bellaire
Faulkner	2nd, Conway
Gainesville	Rector
Greene Co.	E. Side, Paragould
Harmony	Immanuel, Pine Bluff
Hope	Beech St., Texarkana
Independence	1st, Batesville
Liberty	Camden, Smackover
	El Dorado, Stephens
Little Red River	Murfreesboro
Mississippi	1st, Blytheville
Mt. Zion	1st, Jonesboro
Newton	
Ouachita	Dallas Ave., Mena
Pulaski	1st, Little Rock
Red River	Gurdon High School
Rocky Bayou	
Stone V. B. S.	Leslie
Tri Co.	
Trinity	McCormich School Gym
W. Mad.	
White County	1st, Searcy
White River	
Woodruff	Augusta

—Ralph W. Davis, secretary

Imagine! An RSV Concordance Reference Bible only 5"x7"—the **CONCORDETTE**

The handsome RSV Concordette Bible is really three books in one: the Revised Standard Version text—a 192-page concise concordance with list of proper names—more than 75,000 center-column references. Though the Concordette Bible includes every feature of larger Concordance Reference Bibles, it measures only 5" x 7" and is 13/16" thick. Printed on India paper, it is easy to carry and handle in church or at home. The Concordette

comes in six fine editions. Each has twelve maps, a presentation page and a four-page family record . . . all in color. Now available in imitation leather or beautiful genuine leathers of red or black. Priced from \$5.95 to \$14.95.

Ask to see the RSV CONCORDETTE Bible at your BAPTIST BOOK STORE

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No Funds

WE HAVE pointed out again and again that perhaps the number one problem confronting Negro Baptists of America today is that so few young negroes of high school and college age are entering the ministry. To aggravate this problem and to make it doubly tragic is the fact that a majority of the few who do surrender to God's call for special work do not have the financial resources to get an adequate education.

We have printed the letter from Dr. Allix B. James, vice-president of Virginia Union University, Richmond, Va., in our column trying to show you the urgency of this problem. This letter is from Arkansas Baptist College.

Dear Dr. Hart:

"My visit to your office the other day was very gratifying. It was good to see and talk with you for a few minutes.

I can appreciate very much the wonderful work you are doing. I have always admired you for the Christian task you are performing and the spirit in which it is done.

We have four very deserving young ministers, and one young woman who is studying to be a missionary, for whom I am seeking scholarship aid. They have come to me asking for financial assistance and I promised I would try to help them.

I know that through your department you have granted scholarship aid before for such students, and I sincerely hope that you can find it possible to do so at this time."
—Matthew Burks, Dean.

Our Department has no funds for scholarship aid!

Pray with us that funds might be available to help meet this need.—Clyde Hart, Director. ■



DR. HART

Brotherhood Program

BROTHERHOOD NIGHT will be observed at the 1st Church at Fayetteville on Nov. 14. G. C. Hilton, state Brotherhood president, will preside. The program in its present form appears below.

THEME: "Under the Mighty Hand of God"

at the Piano: Dr. Cecil Evans

at the Organ: Mrs. E. H. Sonneman

- 7:00 Song Service (led by) _____ Richard Greer
- 7:10 Scripture and Prayer _____ Monroe Drye
- 7:15 President's Word _____ G. C. Hilton
- 7:25 Special Music _____ Men's Chorus
(First Church, Fayetteville)
- 7:30 Presenting the New
Brotherhood Program _____ The Brotherhood Department
- 7:55 A Timely Emphasis—State Royal Ambassador Camps
- 8:15 Special Music
- 8:20 Coming Events in Brotherhood
Regional - State - Southwide
- 8:30 Song
- 8:35 Special Music _____ Men's Chorus
(First Church, Fayetteville)
- 8:40 Message: "God's Hand Is Not Shortened" _____ J. T. Elliff
Pastor, Bethany Baptist Church, Kansas City, Mo.
- 9:15 Benediction

* * * * *

Royal Ambassador boys will be special guests on Brotherhood Night.

Catholicism Seen As National Threat

FORT WORTH — It is not partisanship nor bigotry to be concerned about the election of a Catholic for president, Glenn Archer, executive director of Protestants and Other Americans United for the Separation of Church and State, told more than 300 Ft. Worth ministers and seminary students at Southwestern Seminary, Tuesday.

Archer's pronouncements drew an ovation as he asserted that "it took nearly 2,000 years for mankind to liberate itself from the shackles of religious intolerance, yet some even today desire to force their dogmas on others."

"A real Roman Catholic problem exists in the United States and that problem threatens our liberty. Our missionaries in Spain and other Catholic-dominated countries know that Roman clericalism is a problem in their parts of the world," he declared.

"Some say that American Catholicism is different, but the Pope is in control. If we have a better Catholicism in America it is because we have a stronger re-

sistance to their political system. If we relax that resistance we will end up like the people in Spain," he said.

Speaking in Price Hall auditorium, Archer pointed out: "If our leader subscribes to any authoritarian system, whether atheistic or religious, our democratic culture is in jeopardy and nothing short of an awakening and organized resistance can save us." ■



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Church Music

Pulaski Music

IT IS not our usual practice to magnify the music ministry in the larger associations since their



MR. McCLARD

activities are more extensive but we feel all associations will be encouraged by the annual report of Pulaski County music work.

Officers were: Director, E. Amon Baker; Pastor Adviser, Richard Perkins; Instrumental Activities, Jack Jones; Training, Ural Clayton; Congregational Activities, Norman Webb; Graded Choir Activities, Max Alexander; Publicity and Promotion, Betty O'Pry; Zone Leaders, Burton Perry, James Sparks, Jack Riley, and M. E. Brasher.

Music activities included: 19 hymn sings with 3,425 in attendance; two central and three local church schools of music with 570 music awards, 43 per cent of churches reporting awards in category 19 (Music) of Church Study Course for Teaching and Training; three churches standard for one quarter; one church

standard for one year; 27 choirs participating in State Festivals; seven persons attending State Leadership Conference; 12 persons attending Convention Leadership Conferences; and over 300 attending State Music Camps.

Goals for 1960-61 include the following: four officers meetings; 100 per cent of officers reading "Associational Music Ministry" 20 music activities in the association, 50 per cent of churches represented in music activities, eight standard music ministries; 50 per cent of churches reporting music awards; 800 music awards, 20 pastors receiving awards for study of new text, "Music in Worship"; 15 churches participating with at least one choir in State Festivals; 15 new choirs reported by churches; Standard associa-

Two recommendations made to

Increase Associational Missions

IN PREPARING your church budget, don't forget your Associational needs. Is your church giving



DR. CALDWELL

the right proportion to the Association? The accepted percentage is considered as 2 per cent of the total church budget as the minimum and 5 per cent as the maximum. If the amount your church gives is less than 2 per cent of the total budget, then Associational Missions is not getting its rightful share.

The Association is now the most

vital unit in the promotion of the annual associational meeting are: every pastor teach "Music in Worship" to his congregation this year; every church teach "Hymns We Sing" to Intermediates, and "Makers of Music" to Juniors in January Bible Study Week.

Congratulations to Amon Baker and crew for the excellent work in 1959-60 and the exciting program for 1960-61.—Le Roy McClard, Secretary.

every phase of our denominational program. Keep the associational program strong and it will quicken the interest of all churches in missions and evangelism as well as the church organizations.

Some churches give as much to associational missions as to the Cooperative Program. That isn't right. A world program should have a far larger share than a district association. But, on the other hand, some churches make excuse for their meager giving to associational missions because of their increase to the Cooperative Program. Do the right thing by both. That is the reason that a minimum and maximum has been suggested for associational missions.

In the larger associations 2 per cent from all the churches would enable a strong missions and evangelistic program to be carried on. And, it should not be expected that the churches in the weak associations should give over 5 per cent. Supplementary aid should be given these small associations out of state mission funds.

Consider increasing the associational mission item in your church budget.—C. W. Caldwell, Superintendent.

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Commission Appeals For Training Site

MEMPHIS —(BP)— Members of the Southern Baptist Convention Brotherhood Commission here called the Convention's attention to the "pressing need" for a training center for men and boys.

In a resolution, they expressed hope the Convention will soon provide such a center. The center

would train leaders of Brotherhood (laymen) and Royal Ambassadors (boys).

A budget of \$338,500 was approved, largest in the history of the commission.

Officers chosen for the coming year were Plaford Davis, investment counselor of Effingham, Ill., chairman; Doyle E. Carlton, Jr., cattleman (recent unsuccessful candidate for governor of Flori-

da), vice-chairman; and Joe Burnette, education director of 1st Church, Columbia, S. C., recording secretary. George W. Schroeder, Memphis, was re-elected executive secretary-treasurer.

Davis succeeds R. L. Sherrick, Memphis, who recently became former insurance executive of circulation-merchandising manager for the Brotherhood Commission. ■

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The new Fellowship Hall of the First Methodist Church at Crossett, Arkansas, (above) is a prime example of how fine pine paneling can be used to add warmth and charm to church structures. Interior walls finished in fine pine paneling, combined with laminated pine arches for framing, provide interesting economies in church construction, too. Consult your architect and builder for details on how wood can be used to build a finer church economically.



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David and The Ants

By Enola Chamberlin

DAVID and his grandfather were walking along a graveled road in the country. The morning was cold.

"Look at those ants," said David, pointing to the side of the road. "They are scarcely moving. Yesterday afternoon when we were here they were running around like—well, like ants."

Grandfather laughed. "Yes," he said, "we do think of ants as running around or going rather fast, don't we? That is because we don't often see them on cold mornings. They generally stay in their holes until the weather warms up."

"What has the weather to do with their running or their not running?" asked David. "I should think that when it's cold they would run to get warm."

"You would do that, I know," said Grandfather, "but ants are different. A noted scientist who studies ants has timed their movements. He has found that the colder it is the slower they move. When it gets down to freezing, they scarcely move at all. When it gets up to fifty degrees, just about what it is this morning, ants take a full hour to travel fifty-two feet. You can know how far that is because the sidewalk in front of your house in town is about fifty-two feet long."

David thought a moment. "That distance must seem a long way to an ant," he said.

"When it's cold, yes," said Grandfather. "When it is warm like yesterday afternoon, an ant can run across that sidewalk in about eight minutes. When it gets really hot, about one hundred degrees, an ant will dash from one side of that yard to the other in four minutes."

David was watching the ants as each very slowly lifted one leg and put it down and then very slowly lifted another.

"These are big red ants," he said. "I never see them in town. All I see are some little ants that get into the house. Are there many different kinds of ants?"

"Many, many different kinds," said Grandfather. "Ants live just about everywhere. There are red ants, black ants, brown ants, yellow ants, and white ants. They live in trees; they burrow into the ground as these do; they build houses of mud. The white ants of Africa build dirt mounds thirty feet high. The walls are so thick that even hard storms won't tear them down."

"What are ants good for?" asked David.

"All creatures fill some purpose or God would not have made them," said Grandfather. "Ants carry small seed from place to place and help to scatter grasses over the earth. Some Central American ants, called army ants, are always traveling. They eat spiders and cockroaches and even mice and rats. The people there get out of the way of the ants, but they are also glad to have them clean house for them."

"If these were army ants, they wouldn't get very far this morning," said David. "Not one of them has moved the length of my finger."

"Which makes it cold enough for us to get on with our walk, so that we won't freeze up like the ants," said Grandfather.

He and David went on to see what else they could find along the country road.

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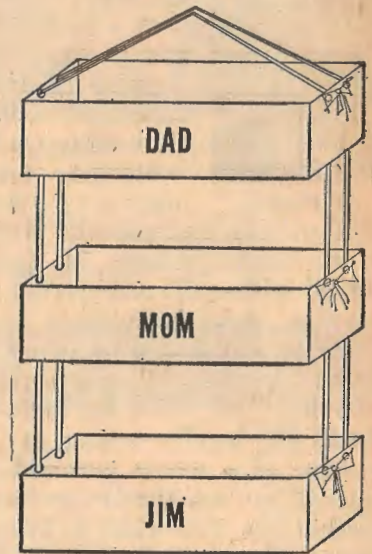
Family Glove Holder

By Diane O'Reilly

THIS glove holder will make a welcome gift for Mother to use for the whole family. Get a shoe box for each member of the family. You will need also two yards of ribbon or yarn, plus another four feet of ribbon for each shoe box.

Discard the tops and cover the rest of the boxes with colored shelf

Family Glove Holder



or wrapping paper. Fasten the edges of the paper inside the box. The name of a member of the family on each box will decorate it.

Put two holes about three inches apart on each end of the boxes near the top. Put two holes at each end of the bottom of the boxes about three inches apart.

Starting with a box for Dad, thread two one-yard pieces of ribbon through one side of a box. Knot them firmly on the outside and tie in a bow. Then lace them through the other side of the box and tie them in the same way. This makes a loop for hanging the holder.

Thread a two-foot piece of ribbon through the holes in the bottom of a box, drawing the ends down so that they hang evenly. Do the same thing on the other end of the box.

Thread the hanging ribbons through the holes on the ends of the next box to be used, tying the ends in a bow. Repeat this, finishing with the box for the smallest member of the family.

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Confession and Restoration

By Ralph A. Phelps, Jr.
President, Ouachita College
November 6

Bible Material: Psalms 51:32

NO need of the human life is greater than to find forgiveness for sins which a person knows he has committed. No joy of the human life is greater than to find that forgiveness and to experience a sense of restoration of fellowship with God.



Mental hospitals, psychiatrists' offices, and pastors' studies see a steady stream of people plagued with guilt complexes; and countless other individuals gulp drinks or swallow pills in an effort to "forget." A consciousness of having done what one knows is morally or legally wrong can be the base of a whole pyramid of physical or emotional problems. Whether the individual is king or peasant, the need to remove this sense of guilt is the same.

David the King was a man with a conscience that would not let him rest. Beneath the splendor of the monarch's last great military campaign against the Ammonites was the blackness of his double crime — adultery with Bathsheba and carefully planned murder of her husband, Uriah. Like many men of today, David won the battle with a physical foe but lost the spiritual enemy.

These dastardly crimes furnish the dark backdrop for the beautiful Psalm 51, David's agonizing prayer for himself, a renowned ruler in the eyes of the world but a sordid sinner in the eyes of God. Psalm 32, a companion piece, is generally thought to be one David wrote to describe how he finally found the forgiveness for which his soul cried.

I. Prayer for Forgiveness, Psalm 51

The elements in this prayer for remission of sins are those which should be found in every sinner's cry to God for pardon.

1. *Plea for pardon*, vss. 1-4. As David cries, "Have mercy upon me, O God," he sees the nature of God as the ground for pardon and the nature of sin as the need for it. In God's grace, kindness, and compassionate mercy, he finds hope that he may be forgiven. Certainly there is nothing in his conduct which would merit God's favor; like all other sinners, he has hope in God's nature alone.

A threefold picture of sin is presented in the different terms used. "Transgression" is rebellion against God; "iniquity" is twisting of moral character or depravity; "sin" is missing the mark, as an archer would miss his target. Certainly David's sins had possessed all of these characteristics, and as a result he had experienced a troubled conscience — "My sin is ever before me" — and broken fellowship with God.

2. *Plea for cleansing*, vss. 2, 5-9. The word for cleanse in verse two suggests a comparison of sin with leprosy. David first mentions a need for God's cleansing: (1) a sinful nature resulting from being a part of a sinful race and (2) sinful acts, the result of wilful choices contrary to God's purposes.

He then defines the dual nature of God's cleansing: (1) It is inward, cleaning out the wellsprings of life, and (2) it is thorough. "Purge" means purification, as in ceremonial cleansing such as a leper went through. "Wash me" means washing by kneading or beating, a picture of washing clothes. "Blot out" means to erase the debt from the record book. "Hide thy face" asks

God to turn his back on sin, to cease gazing on it.

3. *Plea for renewal*, vss. 10-12. David asks for restoration of four things: (1) a clean heart, (2) a steadfast spirit, (3) divine fellowship, and (4) salvation's joy. The things which he lost when he fell into sin he now desperately desires. David learned, as sinners often do, that forbidden fruit can turn to ashes in the mouth of the thief.

4. *Plea for service*, vss. 13-17. Equipped now with a broken spirit and a contrite heart, the once-proud ruler pleads for another opportunity to serve God. He promises to "teach transgressors thy ways" and to "show forth thy praise" so that "sinners shall be converted unto thee."

II. Praise for Restoration, Psalm 32

God evidently heard David's prayer for forgiveness, for in Psalm 32 he describes the blessings of finding an answer to his guilt. It seems likely that he wrote this song as a fulfillment of his promise to instruct other transgressors.

The psalm opens with a doxology of praise: "Blessed is he whose transgression is forgiven, whose sin is covered." Happy indeed is the man on whom God no longer keeps an account of past sins, the man who learned the hard way that absolute sincerity — "no guile" — is necessary in laying all sinfulness open before God in confession. David reminds those who hear him of three possibilities for the sinner.

1. *The road to ruin*, vss. 3, 4. David walked for a time on this road, perhaps because of pride or fear of what his subjects would think if they learned that their mighty warrior had feet of clay. For a while he kept silent, stubbornly refusing to admit that he had done wrong. The hardest words to utter in any language are "I have been wrong," but these words must be spoken in sincerity before one can start getting right.

As long as David persisted in an unwillingness to confess, he suffered physically, mentally, and

spiritually. God's hand was heavy upon him as he suffered from some dire disease which he regarded as a punishment for his sins, and his roaring like a beast in pain is an indication of his anguish. His body moisture dried up in the summer heat as his body was wracked by fever and his spirit seared by guilt.

2. *The path to peace*, vss. 5, 6a. Fortunately the king turned from his original road to one which brought him peace of mind, health of body, and serenity of soul. His formula is a simple one: (1) He acknowledged his sin, admitting it as rightly chargeable to him. (2) He brought everything into the open before God, concealing nothing. (3) He prayed unto God for forgiveness. The result of this course is eloquently stated in the single sentence, "Thou forgavest the iniquity of my sin."

3. *The fortress against failure*, vss. 6b-11. The leader recognized that the penitent sinner would need resources to help him stand firmly against temptation in the future, and these he also found from the hand of God. Jehovah would be a bulwark against the floodtide of sin, a hiding place in time of trouble, an instructor when knowledge was needed, a guide to point life in the right direction. The person who trusts in the Lord shall be surrounded with mercy and can shout for joy.

A woman who had spent a small fortune trying to get a guilt complex erased came to see a minister as a last resort. "If you cannot help me, my only other possibility is suicide," she said with an awful note of finality. He listened to her sordid story of sin and to her frustration in not finding peace of mind by telling herself, as others had advised her, "We all make mistakes, and I have made some, too." The minister took a long chance and told her as bluntly as he could, "You are a gross sinner in the eyes of God, and you will never be anything else until you admit it, confess your guilt, and ask God to forgive your rottenness." A light came into her eyes, and she said quickly, "That's what I have felt all along, and that's what I need

to do." With that she poured out her guilt to God in prayer, confessing her sins and begging forgiveness; and a peace of mind which she had despaired of finding came sweeping into her life.

"There is a balm in Gilead, which heals a sin-sick soul."

The Rev. Alfred A. Knox, of Columbus, O., director of public relations and Methodist Information for the denomination's Ohio area, has been named editor of *The Arkansas Methodist* and *The Louisiana Methodist* effective Nov. 1. Both weekly organs are published in Little Rock, under a joint commission. Mr. Knox succeeds Dr. Ewing T. Wayland, who earlier has been appointed editor of *The Christian Advocate*, Chicago bi-weekly.

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Christians, It's Up To You!

A SPECIAL MESSAGE TO CHRISTIAN VOTERS IN ARKANSAS PRECINCTS WHERE THE QUESTION OF LEGAL LIQUOR SALES WILL BE ON THE BALLOTS NOV. 8



YOUR CHILD MAY BE NEXT!

IS legal liquor good for business?
Yes.

It is good for the auto wrecker business. The cars that are crashed by drinking drivers have to be hauled away.

It is good for the ambulance and undertaking business. The bodies that are broken and maimed and poisoned by liquor bought at the legal outlets must be carried to hospitals and morgues.

It is good for the gambling business and the prostitute business and crime business in general, for liquor, even that bought at licensed stores, is tied in inseparably with all the evil forces that plague civilized society.

It is good for the business of our enemies who are set on destroying our great country. According to Dr. Andrew C. Ivy, "Alcoholism poses a greater health menace to Americans than radioactive fallout." He declared in an address last July to the 5th Annual Institute of Scientific Studies for Prevention of Alcoholism that there are 8,000,000 known alcoholics in America and that the number of alcoholics is increasing at the rate of 450,000 a year. Twenty thousand persons die and 400,000 are injured annually in accidents caused by drunken drivers, Dr. Ivy reported.

And, of course, legal alcohol is good for the liquor business. For the people who sell this poison do not have to pay for "accidents" and the crimes that are perpetrated by people whose senses and sensibilities are doused by it. They do not have to pay for the broken homes and the broken lives.

BUT, it must be pointed out that the liquor business is not good for any legitimate business in the community. For anything that wrecks and ruins people is bound to be detrimental and not helpful to the businesses that prosper as the community prospers.

Legal liquor is not good for the business of the homes, the schools and the churches—as they shoulder their responsibilities for character development of your community's boys and girls.

Legal liquor is not good for the government to which it pays taxes. For every dollar of liquor revenue the city and state collect, many dollars must be spent for law enforcement and correctional institutions. One of the biggest falsehoods the liquor forces declare in a liquor election is that "we need that liquor revenue."

ANOTHER argument you are hearing, no doubt, is that you are going to have liquor regardless and that it is better to have legal liquor than bootleg liquor. But if this were true, which it is not, Christians could not afford before God to vote for something that is known to be a curse to society. It may be true that some people will secure liquor one way or another, but the responsibility is theirs and not that of clear-thinking voters who do all they can to abolish liquor.

It is well known that driving on the highways of dry territory is far less hazardous than driving in wet communities. And Arkansas had far more bootleg stills last year in wet territory than in dry! Figures from the Alcohol and Tobacco Tax Enforcement Division reveal that in 1959 there were 95 arrests for possessing stills in 15 wet counties as compared with 31 such arrests in 11 dry counties. In 49 counties there were no such arrests.

CHRISTIANS in the precincts where liquor is being voted on this fall must carry the responsibility for the outcome of the election. For they are in the majority and this is still a democratic country. But just remember that the wets are going to have every vote their energies, money, and fallacious reasoning can produce.

Your views on liquor may be all that they should be; in the teaching of the Scriptures, but unless you go to the polls and vote your convictions, you will be helping to provide liquor stores. ■

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