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Arkansas Baptist Newsmagazine

12-10-1959

December 10, 1959

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "December 10, 1959" (1959). *Arkansas Baptist Newsmagazine, 1955-1959*. 49.

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ARKANSAS

Baptist

DECEMBER 10, 1959



Two Most Meaningful Events

TWO OF the most meaningful events of life are commemorated near the close of our calendar year — Thanksgiving and Christmas. It has been said that Thanksgiving is the one event that explains America. We could wish this were true. Gratitude is the very soul of genuine religion.

You recall the story related by our Lord of the 10 lepers, who were healed. Only one returned to give expression of gratitude for his cleansing. Jesus asked, "Where are the nine?" No one would want to be characterized with a sense of ingratitude. It is always a good thing to give thanks unto God. It is good to have a special time marked when our consciousness is flooded with the need to give thanks.

We are living in a seething world, but in spite of this fact we have much for which to be truly thankful. Among other things, we can be grateful that our world is free from open hostilities. The bounties of this year and the blessings of life which God has directed into our lives are beyond numbering.

Thanksgiving points toward Christmas. Here we are reminded of God's Greatest gift to all mankind. In this favored land of ours with the freedoms we enjoy, it is so easy to take things for granted. It is trite but true that the best thanksgiving is thanksgiving. Our deeds give meaning and value to our sayings.

God has entrusted to us a great stewardship — the stewardship of the gospel. We can manifest our gratitude to God by sharing the gospel with others. Many of our people will do this through the Lottie Moon Christmas offerings. This all of us should do.

Arkansas Baptists have been singly blessed of the Lord this year. We can reach our total state budget of \$1,600,000.00 if our churches will share liberally in this mission work during December. It now appears that we shall need about \$180,000.00 in December to reach our goal. This will be more than Arkansas Baptists have ever done for world missions through the Cooperative Program. It can be done — it

Brazilians Inaugurate Cooperative Financing

RIO DE JANEIRO, Brazil (BWA)—For the first time in the 77-year history Brazilian Baptists have a unified budget for financing their denominational work. The Cooperative Plan seeks to coordinate the support given to all institutions and agencies affiliated with the national convention.

The Brazilian Baptist Convention serves more than 160,000 members who are organized into 22 regional or state conventions, Dr. Lester C. Bell, general secretary-treasurer, said.

will be done if we are good stewards with the bounty which God has placed in our hands.

We would like to make this appeal to all of our churches. You will, in many instances, receive more this year than your local budget calls for. Will you share liberally with world missions out of these funds? There are other instances in which the churches can materially increase their December contributions through the Cooperative Program.

It is our judgment that it would honor God and be a means of greater service to others if we should go over the top in our cooperative mission giving this year.

Will you urge your church to give this matter prayerful consideration. Then remember too, the offering must reach our office not later than Jan. 5, 1960, to be included in the 1959 budget receipts. Please be prayerful, be liberal, and be punctual — for Jesus' sake.—S. A. Whitlow, Executive Secretary. ■

2 Billion Without Christ

WASHINGTON, D. C. (BWA)—The world's population explosion is so far outdistancing the advance of Christian missions that two billion people are today without Christ.

Writing in *The Baptist World*, Dr. H. S. Hillyer of Toronto, cites United Nations statistics for a total world population (1958) of 2,852,000,000. The total Christian population, including all Orthodox, Roman and Evangelical branches, is 820,000,000. This leaves a major segment—2,032,000,000—of the world's peoples without Christ.

Dr. Hillyer, general secretary of the Canadian Baptist Foreign Mission Board, makes the pointed conclusion: "The responsibility of our generation for evangelizing these, our contemporaries, is sensationally logical. If we do not do it, they will never be evangelized."

He quoted from an address at the 1911 Baptist World Congress in which Dr. W. Y. Fullerton of England viewed the situation: "It is scarcely an exaggeration to say that in spite of the compassion of the Good Shepherd there are even now ninety and nine sheep in the wilderness and but one in the fold." ■

Baptist Cooperation Amazing

WE CONTINUE to be amazed at the way independent, completely autonomous local Baptist churches work together in preaching the gospel to the ends of the earth.

It is our privilege, as a denominational worker, to participate in many different Baptist meetings. We see the local church in action, we attend associational meetings, and we see behind the scenes at our State Convention; and we also attend Southern Baptist meetings, such as promotional conferences, and executive committee meetings. In all of these "coming-togethers," there are different and widely varied ideas as to how we can best get the job done of going to "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things." Therefore, a meeting of Baptists is more than a gathering of individuals into a group; it is a meeting of minds, and hearts, as the Holy Spirit of God directs.

Sometimes it is not easy to find God's will in a given situation, and much discussion is the result. But, usually, after motions, amendments, substitute motions, and a round table exchange of ideas, Baptist leaders agree on a plan.

This is the secret of Baptist success. Everybody is somebody and therefore, everybody has his or her say. This leads to a good spirit and a will to abide by majority decisions.

Every plan of work, that Baptists use, is wrought on the anvil of democracy and moulded by the Spirit of God. This means that democracy sometimes disturbs the status quo and the Spirit of God sometimes leads to progress and change. But, when these things happen, Baptist leaders, after prayerful consideration, accept and adopt whatever they feel is best and then go out to live and work for the Master.

All of our tried and tested programs, such as missions, evangelism, Sunday School, Training Union, Brotherhood and stewardship, came into use through the above procedures.

We have come a long way in every phase of Baptist life, but no one agrees that we have arrived. Not when over two million of our members cannot be found. Not when it takes over twenty of us to win one soul to Christ. Not when half of our members do not attend Sunday School on any given Sunday. Not when 20 per cent of our people give 80 per cent of the money. Not when only one-third of the Baptist tithe goes into the Lord's treasury.

Therefore, Baptists must go on cooperating in order to improve themselves as workmen for the Lord in order to win souls and teach them to observe all things.

Yes, we continue to thank God for the privilege and opportunity of being a cooperating Southern Baptist.—Ralph Douglas, Associate Executive secretary.

Let Me Wear My Own Shoes

By Leonard Mullens

LET ME present to you a very strange character named Procrustes. Before you say, "Pleased to meet you, Mr. Procrustes," perhaps it would be better to learn more about this figure. If we did meet him, it could prove to be a rather tragic experience indeed. Fortunately, he is only a character from the pages of Grecian mythology.

Procrustes was a tyrant who had an iron bedstead to which he would secure any traveler who fell into his clutches. If the captive happened to have legs that extended beyond the bed, his limbs were immediately chopped off to fit the bed's length. On the other hand, if the poor prisoner proved to be shorter in height than the bed's length, he was cruelly stretched until he met the bed's dimensions. Many victims fell into his hands to suffer excruciating pain on the iron bed.

According to Bulfinch's book, *The Age of Fable*, Procrustes finally met his master. A young hero called Theseus shortly dispatched the Stretcher. However, Theseus neglected to attend to one rather important matter. Although he killed the tyrant, he did not destroy the iron bed. It seems that this bed had the remarkably faculty of multiplying its own kind, and, as a result, the world today is filled with little iron beds whose owners use them as Procrustes did his bed. People are stretched out on these iron beds, and, with a cutting here and a pulling there, their owners try to make everybody fit their own peculiar pattern, just as if their own personalities were the standard by which every action and every idea is to be measured.

These little iron beds are found among church members—elders, preachers, writers and editors—today. Certain ideas, opinions and methods are advanced as the way that the work of the church is to be accomplished. When others fail to concur in such matters, Procrustes is alive again. The little iron bed is brought out, and the poor victim is placed upon it. He is then trimmed down to size, or stretched in an effort to make him fit the pattern of another's thinking and way.—in *Firm Foundation*, Nov. 24, 1959.

Year of Evangelism Is Recommended

WASHINGTON, D. C. (BWA) — A world-wide emphasis on evangelism in 1964 has been recommended by the Commission on Evangelism of the Baptist World Alliance.

Dr. J. D. Grey of New Orleans, La., commission chairman, reported that the commission would urge "all constituent Baptist unions and conventions to arrange special programs to carry out this evangelistic emphasis." The date coincides with the evangelistic emphasis being given by North American Baptists in their current Baptist Jubilee Advance and would serve also as preparation for celebration of the 60th anniversary of the Baptist World Alliance in 1965.

The Commission on Bible Study and Membership Training, headed by Dr. Benjamin Browne and Dr. Gaines S. Dobbins, recommended that the following year, 1965, be devoted to world-wide emphasis on Bible study, Bible teaching and membership training.

OUACHITA COLLEGE was represented at the 35th annual meeting of the National Association of Schools of Music in Detroit Nov. 27-28, by Dr. James Luck, chairman of the Division of Fine Arts. Discussions dealt with some of the current problems facing music education at the college level.

Dallas Church Pledges Top Record '60 Budget

DALLAS —(BP)— The 1st Church here has oversubscribed a record budget, believed to be the largest church budget in the Southern Baptist Convention.

A total of \$927,000 in pledges and cash has topped the 1960 budget of \$900,000, and Pastor W. A. Criswell says that more than half of the budget will go to world and home missions, denominational work and benevolent causes.

ARKANSAS BAPTIST

107 BAPTIST BUILDING
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt. D., Editor-Mgr.
MISS SHIRLEY JOHNSON, Ass't to Editor
MRS. E. F. STOKES, Circulation Mgr.
MRS. GARY LaRUE, Mail Clerk

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; OB, church bulletin; DP, Daily press; EP, Evangelical Press
December 10, 1959 Volume 58, No. 49



Cover Picture

A CHILD in an attitude of prayer is a blessing to any parent's heart. This week's cover twins give a "double blessing."

Capital Baptists Asked To Focus on D. C. Needs

WASHINGTON (BP)—A fervent appeal for Baptists to minister to the spiritual needs of the nation's capital city was heard by the messengers to the annual session of the District of Columbia Baptist Convention here.

Pointing out the trend of the D. C. Convention to establish churches and minister to the spiritual needs in the suburban areas in surrounding Maryland, S. Lewis Morgan, Jr., convention president, in his address emphasized that the federal city itself should be the focal point of the Baptist witness. He said that "if the inner city is sick, the suburbs cannot long remain well."

Giving major attention to the social phenomenon of 400,000 Negro people who have moved into the District of Columbia, Morgan said that the Negro Baptist churches "are utterly unprepared to make the needed spiritual impact on this flood of Negroes suddenly thrust into our midst. . . . We cannot send missionaries to Africa and ignore the spiritual needs in the District of Columbia."

He then proposed conferences with Negro Baptist leaders, and asked for help from the leadership of the Department of Negro Work of the Home Mission Board.

"WITHOUT A SWORD," a religious novel by Margaret Randolph Cate, Nashville, Tenn., will be carried serially by the Nashville Banner during December. The book, released last year by Broadman Press, is a "faith-filled story of a shepherd who waited for Christ's call to arms." Miss Cate is a veteran Tennessee educator.

The Time Is Now

By Edna M. Kurtz

The time is now . . .
The time is today . . .
The time is this hour!

You and I are not hungry,
You and I are not cold,
You and I are not suffering,
And . . . you and I are not dead.

We are alive! . . . yet we are asleep.
Our eyes look all about us . . . and
they see nothing!

Money we see . . . and call it security;
Food we see . . . and call it substance;
Labor we see . . . and call it toil;
The cross we see . . . and call it a
symbol.

So our fathers looked upon each day
Fifty years ago . . .
Forty years ago . . .
Twenty years ago . . .
Yes, so they saw this world of ours
December 7th, 1941.

December 7th, 1941.
Yes, you want to forget that day . . .
You want to erase it from your mem-
ory!
You want to forget the screaming
shells, the falling bombs,
The legs torn off,
The maimed, the blind,
You want to wipe from your mind those
dark and awful hours;
The waiting, the fear, the ghastliness,
and the horror of it all—
And so do I.

I want to be clean and beautiful inside.
To sit beside the lake and hear the
sound of lapping water;
To climb a mountain top and see the
hills and vales before me;
To say, "God made this beauty; He
made it even for me."

But NO! No.

The time is today!
The time is this hour!
The time is now!
And NOW the Time is DIFFERENT!

There are voices crying in filth, and
want, and misery!
There are screams of starving children,
There are cries of broken men.
There are those who go to church each
week
And bow their pious heads.
The time is NOW!
And NOW the Time is DIFFERENT!

Justice . . .
What does it mean to us?
To have a Negro in our home?
To call a yellow man our brother?
To give a bit for war relief,
To share our outgrown clothes?
The hour is deadly,
The hour is dangerous,
The hour is Different.

Rouse yourselves!
Quit looking backward through a mirror.
Shatter the glass before your eyes . . .
These days we want no reflections.

The time is today.
The time is this hour . . .
The time is now!
And the clock is slowly ticking off the
minutes.
Slowly, I said, and yet . . .

Jesus asked for mercy!
Jesus asked for love!
Jesus asked two thousand years ago,
for us to love our fellow men.
He has waited,
Oh, so patiently!
He has watched our stupid, human
minds.
He saw the first weapon,
He saw the first gun,
He saw the first bomber,
And now for his eyes to see . . .
We have split the atom.

How long will Jesus wait?
How long before his shoulders straight-
en up from beneath the burden of
that cross?
How long before he turns to us
And says, "You fools! See what you
have done!"

The time is today.
The time is this hour . . .
The time is now!
And now . . . the time . . . is different.

God In Every Day

EVERY day in a thousand ways we are reminded that we do not walk alone, that God walks with us. He calls us not according to what we are, but what with His grace He knows we can become.



ELM

God shows his loving hand in history by touching what we with our limited vision would call little or insignificant events and making of them that which may even change the course of nations.

Somewhere we picked up the following comment by the great minister T. DeWitt Talmage, on the importance of little things:

"It seemed to be a matter of no importance that Luther found a Bible in a monastery; but as he opened that Bible, and the brass-bound lids fell back, they jarred everything, from the Vatican to the farthest convent in Germany, and the rustling of the wormed leaves was the sound of the wings of the angel of the Reformation.

"It seemed to be a matter of no importance that a woman, whose name has been forgotten, dropped a tract in the way of a very bad man by the name of Richard Baxter. He picked up the tract and read it, and it was the means of his salvation. In after days that man wrote a book called 'The Call to the Unconverted,' that was the means of bringing a multitude to God, among others, Philip Doddridge.

"Philip Doddridge wrote a book called 'The Rise and Progress of Religion,' which has brought thousands and tens of thousands into the kingdom of God, among others, the great Wilberforce.

"Wilberforce wrote a book called 'A Practical View of Christianity,' which was the means of bringing a great multitude to Christ, among others Leigh Richmond.

"Leigh Richmond wrote a tract called 'The Dairyman's Daughter,' which has been the means of the salvation of unconverted multitudes.

"And that tide of influence started from the fact that one Christian woman dropped a Christian tract in the way of Richard Baxter, through Philip Doddridge, through the great Wilberforce, through Leigh Richmond, on, on, on, forever. So the insignificant events of this world seem, after all, to be the most momentous."

How important it is, then, that a Christian always include in every prayer: "Not my will but thine be done!"

Erwin L. McDonnell

THE PEOPLE SPEAK

Laubach Program

YOUR Arkansas Baptist of Nov. 26 just read, and it is one of the best. Did so appreciate the picture and story of Dr. Frank Laubach. Have been so very interested in his "Literacy Prayer group" of which Louise Eggleston is a member. Her little booklets, "Christ Heals Today," "We Are Chosen," and "Let's Learn to Pray," the sale of which goes to enlighten the illiterate, are so good for us. Her mailing address is 900 Gates Ave., Norfolk, Va.—Mrs. R. H. Clinehens, 210 E. Dickson, Fayetteville.

Why Not an Atheist

BERTRAND RUSSELL, the eminent philosopher, has just had reissued a little pamphlet with the interesting title, "Why I Am Not a Christian." Though the contents of the book are disappointing, there not being enough really acid paragraphs to whet the appetite of the avid anti-Christian, it is nevertheless a good title. If good for nothing else, it suggests me.

From time to time one of my atheist friends, noting some of my holdover pagan ways, doubtless, will say to me, "Come on, now, Jim, why don't you break over, give up this Christian posturing, and be a good atheist (or agnostic, or pagan, or freethinker, or whatever he likes to call it) too?" I am writing this to answer such evangelistic pleas.

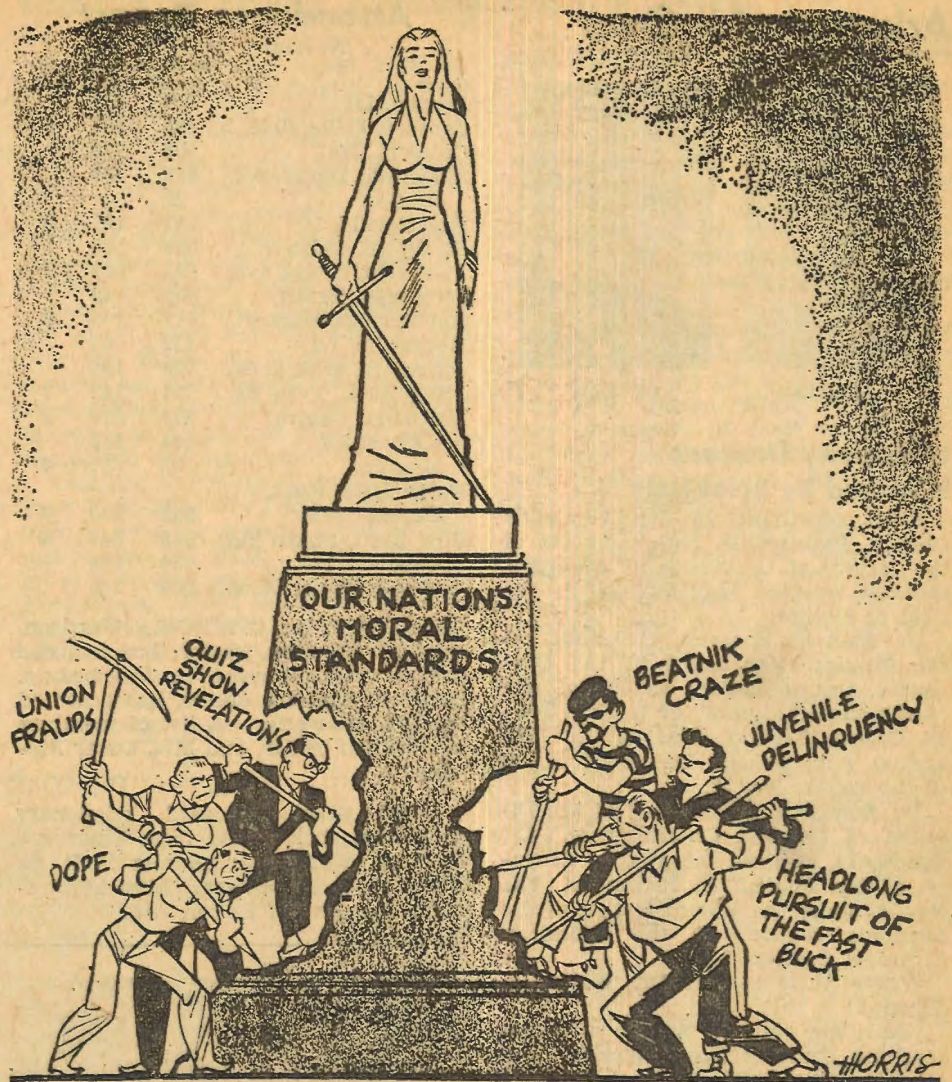
Of course I might give a facetious answer. I might make a bad joke of it and say, "I am not a pagan because I know some people who claim to be pagans but who do not live up to their paganism. Every now and then they perform some deed of self-sacrificial love, or act as if they owed a duty to the righteous God. And as long as there are any atheists who behave in this hypocritical way, I'll just keep right on being a Christian."

I might say this, for I have heard some atheists give a similar excuse from their side!

I am not going to reply, though it is true, that I am afraid I myself could not live a consistent atheistical life. Oh, I do live that life now, from time to time. Every now and then I act as if I myself were the only God I know. I hurt my friends with unkind words, I neglect my wife who loves me and stands by me, I fly into petulant rage at some slight fault detected in my children.

But these acts are occasional; is it possible to keep them up always? Might I not be a hypocritical atheist, if I were one? Might I now show by some act of love that the God I deny is really present? This is a danger, but this is not my real reason. In fact, my experience leads me to believe that atheistical conduct would come pretty easily to me!

The real reason is, however, that I am not sure I could disbelieve. An



atheist must above all disbelieve in God. What if I could not do this? Sometimes I could disbelieve in God. I could disbelieve in him when I thought of my own clever arguments.

I could disbelieve in him when I was engrossed in my lusts. But just as disbelief seemed finally dominant, I fear I would find myself asking, "Is there, perhaps, after all, He?" And such doubts are ruinous for atheism.

The sight of a humble, godly Christian man or woman, the warmth in a friend's eyes or handclasp, the awful mystery of death, C. S. Lewis' "sunset touch"—any of them are all too likely to make a good atheist unsure of his ground and liable to that dread abyss—faith.

Perhaps my fellow atheists could help me overcome this lurking faith, but I am not sure of it.

Now a Christian can doubt his faith and recover from his doubts. He has, according to that faith, everlasting arms to hold him and shelter him. If his doubts are sins, they can be forgiven; if not, no forgiveness is needed.

But who is to hold the atheist on his course? There are by definition no everlasting arms under him. Doubt, then, to the atheist may well mean final failure—or salvation, as we Christians would say it.

And so I say thank you, atheist friends, but I dare not trust myself to the shifting winds of your opinions. You are strong believers in your atheist creed, but I fear the winds of pagan doctrine would not be enough to sustain so unsteady a fellow as myself. I had better stay on as a Christian. Won't you join me?—James W. McClendon, Jr., Associate Professor of Theology, Golden Gate Seminary, Mill Valley, Calif.

'Showers of Blessing'

EARLE CHURCH is praising God for showers of blessings. We have the largest Budget that we've ever had and the first week nearly subscribed it. Which means that we'll go beyond the goal. Perhaps the most important matter we are delighted to report is that in 1955 the church gave \$3,133 to the Cooperative Program and in the budget for 1960 we will considerably more than double that. We expect to give between \$6,500 and \$7,000 to cooperative missions. We believe that if you put cooperative missions at the top of your budget God will help you in all other matters. During this same period of time we have raised around \$100,000 in a building program. We hope to see the cooperative missions item increase. —E. Butler Abington, Pastor.

Arkansas All Over



DR. SHARRAH



DR. AMIS

University Deacons Honored by Scientists

TWO DEACONS of University Church, Fayetteville, both members of the faculty of University of Arkansas, recently received high honors in the field of science.

Dr. Paul C. Sharrah, chairman of the Physics Department of the University, was recognized as one of five "distinguished alumni" of William Jewell College, Liberty, Mo., at the 16th annual Achievement Day convocation of the college Nov. 3.

Dr. Edward S. Amis, head of the Division of Physical Chemistry at the University, received the award, "Chemist of the South," in Richmond, Va., Nov. 6, under the administration of the Memphis section of the American Chemical Society.

Writes their pastor, Dr. Walter L. Johnson:

"Both are eminent atomic scientists teaching students from America and other nations, thus greatly helping in the preparation of scientists for our nation and the cause of freedom in the world.

"Both are warmhearted, faithful, friendly, lovable, devoted Christians greatly loved by their church and a large circle of friends beyond their own congregation.

"Both are capable and attractive speakers, not only concerning their scientific fields, but also in pulpits and to other groups that seek them, they bring a vital message about our Savior.

"It ought to be a source of pride and joy to all the people of Arkansas, and especially to all who love the Lord, to know that we have such men, who are both dedicated Christians and eminent scientists, teaching in the University and serving the Lord in one of His churches. There are many other dedicated and capable Christian professors teaching at the University and serving in this and other churches of the city." ■

J. B. MEASEL resigned as pastor of 1st Church, Berryville, effective Dec. 1 to accept the call of 1st Church, Holbrook, Ariz. Rev. Measel was in Berryville five years. He served as president of the Berryville Ministerial association for one year.

Attendance Report

November 29, 1959

Church	Sunday School	Training Union	Additions
Benton, 1st	673	137	
Camden, Cullendale, 1st	463	267	5
Crossett, 1st	598	248	
El Dorado, Immanuel Mission	666	297	
Fayetteville, 1st	543	191	9
Ft. Smith, Calvary	339	128	2
Ft. Smith, Grand Ave.	692	322	7
Ft. Smith, Trinity	350	142	
Hot Springs, Park Pl.	417	175	2
Huntsville, 1st	122	57	
Jonesboro, Walnut St.	375	164	
Little Rock, Tyler St.	231	142	2
Magnolia, Central	670	312	2
McGehee, 1st Mission	462	212	
	55	51	4
North Little Rock, Baring Cross	835	318	7
Pine Bluff, South Side	618	244	3
Springdale, 1st	466	158	
West Memphis, Calvary	204	129	

SOUTHSIDE CHURCH, Harrison, John R. Stratton, pastor, has included the Arkansas Baptist in the budget. Hopewell Church, Atkins, has accepted the free trial offer. A list of members was sent in by Mr. and Mrs. Oscar Alewine.

MISS SUE McDonald, missionary to Malaya, has moved from Singapore to Ipoh, where her address is P. O. Box 332, Ipoh, Malaya. Miss McDonald is a native of Keiser, Ark.

Ministerial Association To Aid Small Churches

THE MINISTERIAL Association at Southern College has recently instituted a plan which is designed to aid small churches and mission preaching points within the school's service area.

According to O. C. Wright, missions committee chairman, preachers and song leaders will be available to participate in revival meetings, either week-long or week-end revivals. The association is convinced that many small churches are in need of assistance in their evangelistic programs and that the ministerial students enrolled at the College can be of much help to them.

Churches may secure further information through their associational missionaries or by writing to Mr. Wright, College City, Walnut Ridge.—Southern Baptist College.

CONRAD CARROLL, a business administration major at Ouachita College, has been granted an assistantship for next term at the University of Arkansas, James H. Edmondson, head of the Division of Business Administration, has announced. Carroll, who is scheduled to graduate from Ouachita in January, will use the assistantship to work on his masters degree in Business Administration. A married student from Malvern, he is a member of Alpha Chi, a national college honor society.



FORMAL DEDICATION of the plant of 2nd Church, Conway, was held Nov. 2 with Rev. O. M. Stallings, former pastor, delivering the message. The church, organized in 1922, has 575 members. Final payment on the property, valued at \$95,000, was made early in November. Rev. William West, pastor, said total gifts this year exceeded \$28,000. Already the congregation is looking toward erection of an educational building to care for the growing Sunday School.

Ouachita to Present 'An Inspector Calls'

OUACHITA College's second Stage Wing production of the year, "An Inspector Calls," will be presented Dec. 10, 11, and 12 in the Ouachita Little Theater at 8 p.m.

Dennis Holt, director of theater, has announced a cast of David Jordan, sophomore from Van Buren, as Inspector Goole; Bill Knabe, senior from Little Rock, as Mr. Birling; Judy Jones, sophomore from Arkadelphia, as Sheila Birling; Mike Huckabay, sophomore from Clarksville, as Eric Birling; and Ray Riley, junior from Little Rock, as Gerald Croft.

"An Inspector Calls," contemporary British play by J. B. Priestly, is a morality play concerning social responsibility in which all members of an upper class family are linked in a suicide.—Reporter

GOODWIN CHURCH unveiled a mural of a beautiful river scene, the background for the baptistry, at a special service Nov. 22. The painting was by Mrs. E. F. Loewer. The WMU was in charge of the service.

God's People Doing God's Will

WORD CAME that 15,000 Mexican braceros would be coming to Mississippi County to pick cotton this year. The members of the 42 Baptist churches of Mississippi County Baptist Association, led by their pastors, wanted to do God's will in ministering to the needs of these. They started making preparations in the early summer for a great evangelistic effort.

Over 30,000 tracts, 2,000 portions of the gospel, 1,000 New Testaments, and over 100 Bibles, all in Spanish, were secured for distribution. Eight Spanish-speaking preachers were engaged to come to Mississippi County during the cotton picking season.

Recalling the words of Jesus in Matthew 25:35-36: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.", the people did just these things to a great degree for the braceros.

The Mexicans were hungry spiritually, as the greatest percentage of them

have never read the Bible. Their religion is one of fear and superstition, they are not allowed to read and interpret the Bible as they choose. The braceros were given the "Bread of Life", through the distribution of tracts, portions of the Scriptures, New Testaments and the Bible. Those that could not read heard the word of God preached to them by Spanish-speaking preachers.

They were a stranger here, but our people opened the doors of their churches and welcomed the braceros to worship with them. When many had made profession of faith and desired to follow the Lord in baptism, they were baptized into the fellowship of the local churches.

They were naked, to a great degree, and our people rallied to their help as much as possible and made provision for many to receive clothes and even provided some to take back to their families in Mexico. Not only were they clothed physically, but through the teaching in God's Word, they were shown how they could be "clothed in righteousness". They were sick in sin and shackled by the bonds of a religion of idol worship, fear and superstition. They were truly in prison, doomed to a devil's hell, but through the "foolishness of preaching" and the "Word of God" they were made free by accepting Christ Jesus through faith.

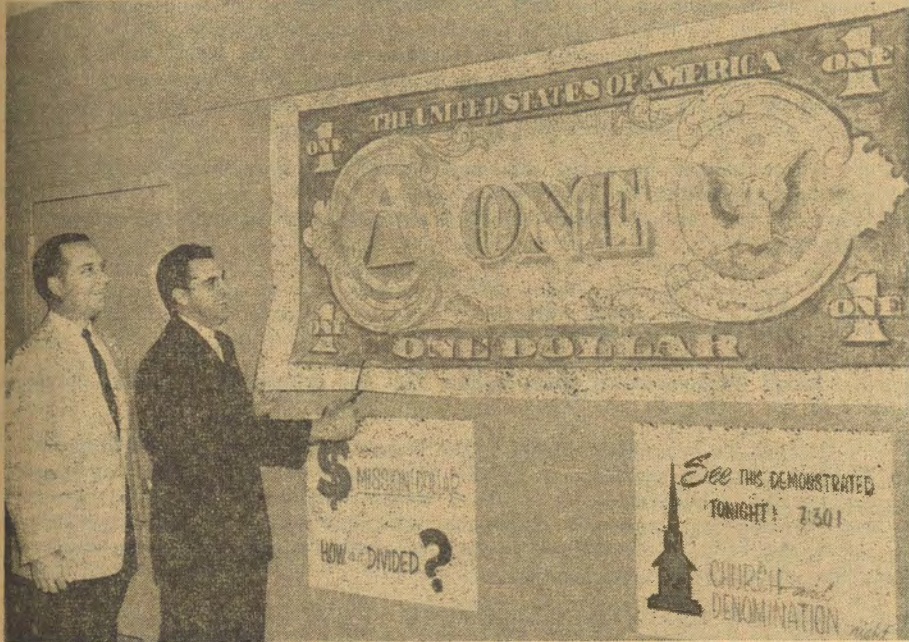
The program with the braceros does not stop when the cotton picking season is over. When the men go back to their homes in Mexico, a Baptist pastor or missionary is waiting for them on their return. Every man that has accepted Christ and is baptized into the fellowship of our churches, his name is sent to the pastor or missionary nearest his home in Mexico. The man is urged to unite with the local Baptist church upon his arrival home, and is fully instructed in what God expects of him as a Christian, what it means to be a church member, and is even urged to bring his tithes and offerings to the storehouse and to support missions around the world. The Foreign and Home Mission Board is very cooperative in helping to enlist these men in the work of Christ.

The following men are the Spanish-speaking preachers who worked during the Mexican bracero program: Rev. Ernest Atkinson, Rev. Howard Bryant, Rev. Pantaleon Molina, Rev. Pastor Camara Guerra, Rev. Frank Ramiriz, Rev. Ignacio Palomo, Rev. Ciro Garcia and Rev. Frank Browder.

The impact of Christianity upon Mexico by the conversion of these men may never be known, but the seed has been sown.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—John D. Gearing, Superintendent of Missions. ■

Dollar Demonstration Given



A UNIQUE demonstration was given at the evening services of the 1st Church, Pine Bluff, Nov. 29, showing how the dollar is divided among the various causes.

Rev. Robert L. Smith, pastor, painted a large replica of a dollar, stretched across the front of the auditorium. He explained the allotment of funds for the Cooperative Program.

As he spoke young people came forward, each representing a different cause, board or agency. They each cut their proportionate amounts from the large dollar.

The demonstration revealed, that out of each dollar given by the local

church to the Cooperative Program, 56.6 cents is spent within Arkansas for state mission causes. Seven and four-tenths cents goes for the capital needs of Arkansas Baptist institutions. Thirty-six cents is spent for Southwide and world causes.

Mr. Smith further informed his congregation that out of the 36 cents given to Southwide and World Programs, 15 cents is spent for foreign missions. Home Missions get 6.5 cents. The six seminaries receive 10.5 cents while the Radio and Television Commission gets 1.4 cents.

The demonstration was a part of the church's promotion of its Forward Program of Church Finance. ■



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

Japan Celebration

TOKYO (EP)—The 100th anniversary celebration of Protestant missions in Japan came to a close in the middle of Nov., 1959, when nearly 15,000 people gathered in Tokyo's Metropolitan Arena for a worship service. Throughout the week, numerous other services were held in the Tokyo area, including children's rallies, youth rallies, women's meetings, evangelistic mass-meetings, a sacred music festival and special lectures.

Garcia Given Bible

MANILA, Philippines (EP)—Dr. Max Abelman, an American civic leader, recently presented Carlos G. Garcia of the Philippines a sterling silver Bible from Israel. The copy of the Scriptures was given to the Chief Executive of the Philippines by Abelman as a gesture of his friendship for the people of the Philippines. The American is associated with the Jewish Hospital of Brooklyn, New York, as a member of the board of trustees and recently received an honorary degree of Doctor of Humanities from the University of Manila for his "unselfish work for the benefit of mankind."

Priest Flees Japan

TOKYO (EP) — Father Louis Vermeersch of the Don Bosco Home in Tokyo has returned to Belgium after persistent questioning by police on his relationship with Tomoko Takegawa, a Japanese airline stewardess found dead in the Zenupukuji River near the Omiya Hachiman Shrine in Tokyo. Left-wing newspapers have created a wave of xenophobia (hatred of foreigners) in the months since the death of the stewardess last March. Lurid stories have been circulated about the Roman Catholic Church. A motion picture producer, known for his sympathy with communism, made a picture based on the murder, calling it "Shiro-ka, Kuro-ka" (Is it White or Black?). Several serious Japanese critics fear that there may be something like an organized campaign building up against foreign missionaries in Japan. Whatever the facts may be, observers say, the case is harmful to international friendship and good will.

Turkish 'Old Believers'

Istanbul, Turkey (EP)—A fisherman from a village along the Nicea Lake in Turkey recently walked into the World Council of Churches field office in Istanbul and announced that his community "would like to go to Brazil" as others of his clan have done. Directors of the office were surprised to learn that the man was a member of a colony of "Old Believers" — colorful descendants of the conservative members of the Russian Orthodox Church who broke away in the 17th century. About a thousand of them were found living in the area where the Nicene Creed, used or accepted by most Christians, was drawn up in the early centuries of the Christian Church.

Baptist Crosscurrents

Movie Makers and the Bible

REAL CHRISTIANITY does not turn its back upon the world and run from it. Christianity sees the world as it really is and points beyond it to another world far more important even than the one about us. Christianity teaches that the only way to live life rightly in this world is to live it as a citizen of the world to come.

But the people in Hollywood who make motion pictures based on the Bible seem to miss the point entirely.

Their latest film is a long, Technicolor, wide screen Arab horse opera called *The Big Fisherman*. It is difficult to see how the movie makers, even with deliberate effort, could miss the Bible story of Simon Peter so badly. No wonder Lloyd C. Douglas, author of the Biblical novel on which the film is based, hoped it would never be made into a movie. Douglas was a careful student of the New Testament background and this book as all of his books carried a spiritual message. But the celluloid story is something else again.

Imagine Simon Peter galloping furiously across the desert with a beautiful young Arab girl at his side to use the power of healing which God has given him to rescue the girl's lover from a jealous king. Incidentally, for purposes of plot Arabia has been conveniently moved to border on the Sea of Galilee and in the closing scenes Peter uses his fishing boat to rescue the sweet young thing. The film plays fast and loose not only with geography but with historical facts. In the movie Peter's wife is deceased (a convenient arrangement for Roman Catholic viewers) although the Bible indicates he took her with him on his later missionary journeys. James and John are Peter's hired hands, not working with their father as the Scriptures state. Rather than being won by his brother, Andrew, as the Bible records, in the movie Peter goes through a ridiculous pseudo-conversion struggle climaxing with a miracle at the Sermon on the Mount the Bible forgot to mention. Andrew simply says, "Peter, you've got that look." Herod Antipas and Herodias provide the script writers with the excuse for some highly suggestive sexual scenes and a bacchanalian orgy. The murder of John the Baptist brings on a terrific storm demolishing Herod's palace which the Bible strangely neglected to mention.

All of this hokum—lavish sets, swift sword play, passionate love making—may be good box office, but it is a long way from the message of the Bible. Why can't Hollywood just leave the Bible alone?—Dr. Jack Gritz, in *The Baptist Messenger*

Cranberries Only?

ISN'T IT interesting to note how fast the cranberry scare has spread across the country?

Indeed, we are most grateful to the Department of Health Education and Welfare for their warning us of the dangers of eating these contaminated cranberries. I believe that it has been stated though that one would have to eat a tremendous amount of the cranberries fairly regularly to do much damage to the body. Nevertheless, we do appreciate their public service and untiring efforts to keep us healthy.

But wait a minute—are contaminated cranberries the only things that are bad for a person's health? What about all the reports that have been circulated concerning lung cancer caused by "chain smoking." Should something be done about this? Has the Health Education and Welfare Department done anything about warning the American people in a similarly dramatic way about the dangers of excessive smoking?

What about those bottles of alcohol that are sold across the counter which we call "liquor?" What about the Health Department's sounding off on the use of alcohol? Is it not a proven fact that the drinking of alcohol will ruin a man's health?

No doubt, many American families will sit down to their Thanksgiving and Christmas turkeys and push aside delicious cranberries for the fear of cancer, but will take their before-and-after dinner drinks which not only destroy the physical body, but also a man's soul. Cranberries only? —Editor James O. Duncan, in *Capital Baptist*

Washington Paper Debunks Alabama Baptist Action

WASHINGTON (BP) — An Alabama Baptist State Convention resolution on a Catholic candidate for president and on President Eisenhower's forthcoming visit to Pope John XXIII has been debunked by the *Washington Post-Times Herald*, prominent daily newspaper here.

Alabama Baptists in their annual convention, according to a Baptist Press report, said, "it is our thought that any Roman Catholic serving as president, as a matter of course, would be subject to varied types of strong pressures to give favoritism to the Roman Catholic Church regardless of his personal desires and public commitment."

The Alabama resolution based its position on the charge that "the Roman Catholic Church has political objectives which, of themselves, inject serious problems about separation of church and state" and that the Roman Catholic Church desires "to establish itself as the state church whenever and wherever it can be done."

Eisenhower's visit to the Pope was hit by Alabama Baptists as "favoritism to a church group seeking political power."

The *Post* editorial criticized the Baptist action by saying that "the separation of church and state is an important principle, but there are times when it seems to boil down to a question of what church is being separated from what state."

The editorial interpreted the Alabama Baptist action as an attack on Sen. John Kennedy "because he happens to be a member of the Roman Catholic Church." It went on to say that Sen. Kennedy has indicated that he is not committed to the Catholic position on church and state, but, the *Post* said, "that did not deter the politicking in this religious body."

Pointing out that the Baptist body wound up criticizing President Eisenhower for his visits to the Pope and to Moscow, the *Post* concluded, "for a body that believes in keeping religion and government in their respective places, this was quite a field day."

The *Washington Post-Times Herald* is the same newspaper that recently called for the pressure of world opinion to demand the easing of persecution of Baptists and other evangelical groups in Catholic-dominated Spain. ■

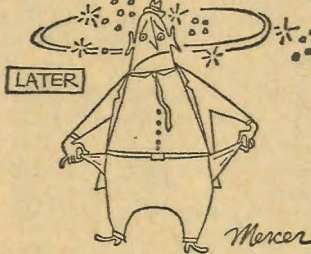
Amarillo Church Names Moore Pastor

AMARILLO, Tex. (BP) — Winfred Moore, pastor of the Central Park Church of Birmingham, Ala., has accepted the pastorate of the 1st Church here.

WHAT THEY SAY



WHAT THEY DO



Miss Minnie Landrum, Missionary Emeritus, Dies

MISS MINNIE LANDRUM, 67, emeritus missionary, died Nov. 30 in the home of a sister in Clinton, Miss. She had been suffering from cancer for several months.

Miss Landrum served in Brazil or nearly 37 years before her retirement early in 1959. She was executive secretary and treasurer of Woman's Missionary Union of Brazil for 27 years.

Before her appointment by the Foreign Mission Board in 1922 she did field work for the Mississippi W.M.U.

Soon after her arrival in Brazil Miss Landrum became an itinerant worker for the W.M.U., first in the state of Rio de Janeiro and then in five other states and the Federal District. She became accustomed to traveling by oxcart and horseback and walking miles over rough trails and to sleeping on church pews and in hammocks.

In 1927 she became executive secretary and treasurer of the Brazilian W.M.U., a position she held until 1954 when, feeling that a younger person should assume the responsibility, she asked to be released.

During her tenure of office permanent headquarters for the W.M.U. were set up, two training schools for the Christian women of Brazil were established, three good will centers were opened, and Girl's Auxiliary and Royal Ambassador work was begun among Brazilian girls and boys.

During the period immediately preceding her retirement, Miss Landrum was evangelistic visitor for the Itacuruca Baptist church in Rio de Janeiro and interim directress and teacher of missionary education and evangelism at the training school in Rio. Throughout her missionary career, she served on numerous boards and committees connected with W.M.U., Baptist schools, and the Brazilian Baptist Convention.

Too Tired

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and faint not.—Isaiah 40:32

Have you heard Christians say,

"I'm too tired"—

Too tired any church work to do?

So they placidly sit down at home
And leave the work to the faithful few.

Too tired to lead in BTU;

too tired a class to teach.

Almost too tired to go to church

To hear the pastor preach.

Suppose your pastor should say,

"I'm too tired,

"I think I'll just stay home today."

Too tired to visit the ones who are lost,

Or those who have gone astray;
Too tired to call on the sick and alone

Or those who are deep in despair;

Suppose he should say,

"Why worry about them

"I'm just too tired to care."

Suppose Jesus had said,

"I'm too tired—

"Too tired to carry the cross,

"Too tired to heal the lame and the sick,

"Or seek the sheep that was lost,"

Suppose he had been too tired,

His Father's will to obey,

And He had not died on Calvary's tree,

But had stopped along the way;

What would we be without the love of Him who gave His best,

The One who says, "Come unto me, ye weary,

"And I will give you rest?"

—Mrs. E. J. Keele, Sherwood

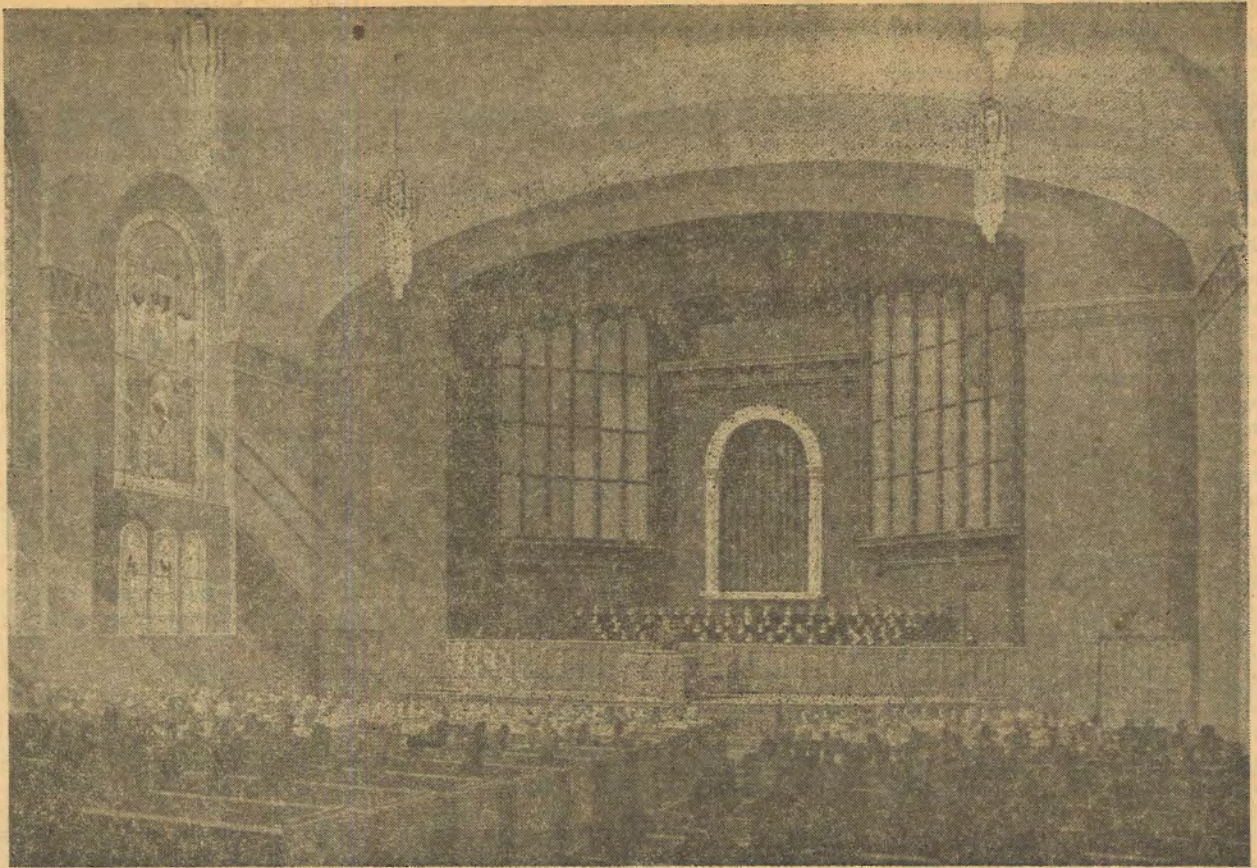
Texas Gifts Top \$12 Million in '59

DALLAS (BP)—Only 14 Texas Baptist churches did not give to missions through the Cooperative program in 1958-59, said R. A. Springer, treasurer for the Baptist General Convention of Texas.

Churches contributed \$12,212,231 to missions during the year, just under the record \$12,880,000 budget for 1960 which was approved earlier this month at the annual state convention in Corpus Christi.

The smaller portion of the total, \$3,295,876, was designated for specific causes and the remaining \$8,916,355 was in undesignated gifts, Springer said.

Since the operating budget was only \$8 million, the \$916,000 surplus has been distributed 48 per cent to Texas Baptists' nine universities and educational institutions, 37 per cent to world-wide causes and 15 per cent to state missions.



IMMANUEL CHURCH, Little Rock, will hold formal dedication of the rebuilt and redecorated sanctuary Dec. 13. Special features include a rebuilt platform and baptistry, modern stage facilities for religious drama and visual presentations, modern lighting equipment, new floor level making worship more helpful. Value of the church's property now exceeds \$1,400,000. Dr. W. O. Vaught Jr. has pastored the church since 1945.

Over 50,000 Studying At Baptist Schools

NASHVILLE —(BP)— Except for academies and Bible schools, Southern Baptist educational institutions showed a slight gain in total net enrollment in 1959.

Net enrollments in seminaries, junior and senior colleges, and academies and Bible schools for the current scholastic year stand at 50,161, according to Rabun L. Brantley, Nashville, executive secretary, Education Commission.

The net enrollment, representing full-time students, a year ago was 48,117.

Steady, year-by-year gains have been shown in early every category of institutions. The slight decrease in seminary enrollment observed in 1958 has more than recovered in 1959.

Only the seminaries are operated directly by the Southern Baptist Convention. The other institutions — 30 senior colleges, 21 junior colleges, four Bible schools, and eight academies — are operated by state Baptist groups.

Seminary enrollment this year is 5,130, up from 4,976 a year ago and 5,118 in the fall of 1957.

Senior colleges have increased net enrollments over the year from 32,136 to 33,003 and junior colleges are up from 8,304 to 9,340. Academies and Bible schools declined from 2,701 to 2,688.

The largest enrollment is at Baylor

University, Waco, Tex. — 5,716. Wake Forest College in Winston-Salem, N. C., follows with 2,505. Only other one to surpass 2,000 is Howard College, Birmingham, Ala., with 2,018.

Southwestern Seminary, Fort Worth, maintains its position as top among seminaries, having net enrollment of 1,961, a gain of 54 students over the year before.

Southern Seminary, Louisville, Ky., remains the next largest seminary despite a drop from 1,105 to 976 in net enrollment. Carver School of Missions and Social Work, Louisville, and New Orleans Baptist Theological Seminary also show slight decreases.

Two North Carolina junior colleges are at the summit in their classification — Mars Hill, at Mars Hill, with 1,056 and Campbell College, at Buies Creek, with 1,025.

Fork Union Military Academy in Virginia leads its group with 650 students.

The slight gains apparently reflect the fact that many institutions are operating at peak enrollments. They lack classroom or dormitory space for additional students. ■

BAPTISTS IN Virginia during the 18th century were made up of three distinct groups: General, Regular, and Separate Baptists. Though they were divided internally, they were united in the effort to establish religious freedom in America.

Children's Home Aid Plan Causes Concern

COLUMBIA, S. C. —(BP)— A budget proviso intended to relieve embarrassment served to create apprehension in the mind of the superintendent of South Carolina Baptists' home for children.

Heretofore, a standing budget recommendation has called for first Sunday special offerings in all the Sunday Schools for Connie Maxwell Children's Home.

This year, to relieve any embarrassment felt by churches with unified budgets and set appropriations for the children's home the recommendation carried the proviso that these offerings be taken "where it is consistent with the financial policy of the local church."

A pastor explained that the churches which substitute a budgeted amount for the Sunday School offerings do not wish to be called "non-cooperative."

Home Superintendent Sam Smith told the convention that the new proviso injects a conditional factor into a financial policy which now accounts for 65 per cent of the home's income.

This endangers the children's home program unless the convention is ready to implement it in some other way, Smith said. ■

A. C. Miller Will Retire Jan. 31

NASHVILLE —(BP)—A. C. Miller of Nashville, executive secretary of the Christian Life Commission, has announced his retirement on Jan. 31.



MR. MILLER

But the 68-year-old Baptist leader won't step out of service. He is accepting what he calls "my ministry in retirement."

He will serve as pastor of the Baptist church in Sedona, Ariz., 28 miles south of Flagstaff but live on his retirement income. Miller plans to remain active as a speaker at revivals, Baptist assemblies, and conferences, and to complete two books. The Sedona church, recently organized with 17 members, is located in a pioneer mission area for Southern Baptists.

Miller, in a technical sense, has been the only full-time administrator of the Christian Life Commission. Although he succeeded Hugh A. Brimm of Louisville, Ky., on Jan. 1, 1953, the agency then was the Social Service Commission.

Filling the shoes of executive secretary of the Christian Life Commission has not been an easy task. Miller's chief objective has been to develop a program to win Southern Baptists' acceptance of the commission.

The Southern Baptist Convention assigned the Commission responsibility for working in the touchy area of Christian race relations. It also has work in the fields of crime and juvenile delinquency, marriage and the family, liquor and narcotics, and decent literature.

Several 1960 programs have been planned by the Commission — a series of conferences on Southern Baptists' duty toward the aging; conferences on world peace at assemblies in Glorieta, N. M., and Ridgecrest, N. C., and a seminar at United Nations next fall.

Miller said these activities will proceed as scheduled.

Acker C. Miller was born Dec. 22, 1891 on a ranch in Coke County in west central Texas. He graduated from Hardin-Simmons and from Southern Seminary.

After pastorates in Scottsburg, Ind., and Cleveland, Okla., the trail led back to Texas. Miller accepted pastorates at Cisco, and Belton, Tex.

A chaplain in World War I, Miller used that experience to advantage during World War II when he was supervisor of ministry with servicemen for the Baptist General Convention of Texas.

As secretary of the Texas state Christian life commission from 1950-52, Miller developed a program for that Texas convention agency. It was from

Thank you God,
for my Mother
~~— Bobby daddy~~
Thank you
for Janet —
David for hands
— all your goodness.
Thank you for
Food - Love.
A men

THESE PRAYER thoughts of seven-year-old Kathy Herrington, daughter of Mr. and Mrs. Gene Herrington, Gaines Street, Little Rock, were written during a recent worship service.

this post he was called to similar work for the Southern Baptist Convention.

Miller said he had planned to retire Dec. 31, 1960, but that the chance to minister on one of Southern Baptists' frontiers, plus the opportunity to finish his long-desired books was too challenging to pass up.

The themes of the books will be the social responsibility of Christians in light of the Scriptures, and preaching on controversial issues. ■

Teamsters Lose Effort At Sunday School Board

NASHVILLE —(BP)— The labor union bossed by Jimmy Hoffa lost its effort to organize employees of the Baptist Sunday School Board here.

The National Labor Relations Board dismissed a petition by Nashville local of the Teamsters Union. The local had asked for an election among 94 Baptist board employees, hoping to become their bargaining agent.

The decision hinged on the number of employees which should be included in the vote, if one was called.

The Teamsters Union maintained that 94 was the number to vote; the Sunday School Board answered that 338 employees do similar work and should be included if a vote was taken.

The National Labor Relations Board took note of this wide variance in numbers of employees. It ruled the Teamsters Union's grouping of 94 workers was "arbitrary" and "not appropriate."

The Teamsters Union could still petition for an election, but to do so, it must secure signatures of about 100 workers — 30 per cent of the 338 employees described by the Sunday School Board administration.

Apparently the labor union does not

Baptist Leaders Meeting in Nashville

NASHVILLE, Tenn. (BSSB) — Chester L. Quarles, Jackson, Miss., is one of the speakers at the joint session of a meeting of more than 400 Baptist leaders in Nashville at the Baptist Sunday School Board. The session which began yesterday (Dec. 9) runs through Friday.

Dr. Quarles is executive secretary of the Mississippi Baptist Convention.

The purpose of the meeting of state Sunday School, Training Union, student, music secretaries and church building consultants from 22 states, is to project plans for 1960-61 primarily. In addition the delegates will seek to work out effective ways to accomplish objectives, analyze present methods, programs, and procedures, and test areas of work with the view of making all efforts more meaningful and effective.

The executive secretaries of all state Baptist conventions were invited to meet, James L. Sullivan, executive secretary-treasurer of the Sunday School Board, said.

feel it has the strength to secure that many signatures.

"The importance and significance of this (labor board) action can be summed up as a rejection by you of the Teamsters Union," the Sunday School Board administration said in a bulletin posted at offices here.

James L. Sullivan, executive secretary of the Sunday School Board, added, "Our basic position has always been that we need no union to represent our people.

"Under no circumstances, however, could we visualize a Teamster invasion into a church and denomination-owned and operated establishment. The sordid record of certain Teamster leadership as disclosed by the McClellan Committee makes it unthinkable that our employees would seek or support intervention by an element in organized labor which includes known gangsters, hoodlums, extortionists, and ex-convicts," Sullivan continued.

The Baptist board administration earlier had said it was not opposed to organized labor generally but was "bitterly opposed to everything that the present Teamsters Union leadership represents." ■

Ouachita Choir to Present 'Messiah' on Tuesday

OUACHITA COLLEGES 90-voice choir will present its 4th annual production of Handel's "Messiah" in Mitchell Hall auditorium at 7:45 p.m. Dec. 15. Dr. James T. Luck, chairman of the Division of Fine Arts, will direct.

Featured soloists will be Mrs. David Scott, soprano; Mrs. Robert Burroughs, contralto; David Scott and David Holt, tenor; Charles Wright, bass; with Miss Polly Nation as piano accompanist.

Miss Virginia Queen will be organ accompanist for the production.

TRAINING UNION DEPARTMENT



RALPH W. DAVIS
Secretary, Ark.
Tr. Union Dept.



MRS. RUTH ANTONACCI
Office Secretary



MRS. CHARLES DAVIS
Approved Children's
Worker

- **ASSOCIATIONAL LEADERSHIP SCHOOLS**

Benton Co., Faulkner, Bartholomew, Hope Associations

- **80 ONE-NIGHT CHURCH TRAINING UNION CONFERENCES**

Dard.-Russellville, Current River, Arkansas Valley, Ashley, Little Red River, Buckner Associations

- **STATE YOUTH CONVENTION—IMMANUEL, LITTLE ROCK**

Friday, April 15, 1960 — 10:00 a.m. — 9:00 p.m.
Charles Wellborn, Speaker — Sword Drill Finals
Ouachita Girls' Trio — Speakers' Tournament Finals

- **ONE-NIGHT TRAINING—PLANNING MEETINGS—**

All associations during September 5-16, 1960, for all associational Training Union officers, conducted by District Presidents.

- **CHURCH ENLARGEMENT CAMPAIGNS IN SEVERAL CHURCHES**

- **TRAINING UNION WEEKS AT GLORIETA**

June 9-15
June 16-22
June 23-29 — Arkansas Week

- **GOALS**

75,000 Study Course Awards
10,000 Training Union methods awards, using books in category 18
20,000 Attendance at "M" Night
600 Attendance at each assembly

Training Union Department Workers Assisted by Eight



MRS. THEO JAMES
Approved Intermediate
Worker



CLIFFORD PALMER
N. W. District
President



TOMMIE HINSON
W. C. District
President



RAY NELSON
N. C. District
President



LEHMAN
S. E. District
President

PROGRAM OF WORK — 1960

EIGHT DISTRICT TRAINING UNION CONVENTIONS (Night Only)

N. W. Dist.—Eureka Springs	←	March 14	→	S. W. Dist.—Nashville
N. C. Dist.—Booneville	←	March 15	→	S. E. Dist.—Warren
C. District—Benton	←	March 17	→	N. C. Dist.—Mt. View
E. C. Dist.—Forrest City	←	March 18	→	N. E. Dist.—Monette



R. V. HAYGOOD
Associate, Ark.
Tr. Union Dept.

TWO TRAINING UNION ASSEMBLIES, SILOAM SPRINGS

July 4-9—For people of N. W., W. C., S. W., N. C. Districts

July 11-16—For people of N. E., S. E., Cent., E. C. Districts

Dr. W. Marshall Craig, Dallas—Inspirational Speaker, Both Weeks

Dr. Stanley Wilkes, Memphis—Bible Hour Speaker, Both Weeks

STATE LEADERSHIP WORKSHOP FOR NURSERY, BEGINNER, PRIMARY, JUNIOR, INTERMEDIATE, YOUNG PEOPLE, ADULT WORKERS, AND GENERAL OFFICERS—

First Baptist Church, Little Rock, September 27, 1960, 10:00 a.m.—4:00 p.m., led by Sunday School Board workers.



MRS. RUTH TOLLESON
Field Worker and
Records Secretary

TRAINING UNION WEEKS AT RIDGECREST

July 7 - 13

July 14 - 20

July 21 - 27 — Arkansas Week

GOALS

500 Churches participating in Honor Church Program

200 Churches observing Youth Week (April 3-10, suggested date)

5,000 Increase in Training Union Enrolment

30 Associations observing Youth Night April 9.



MRS. FABER TYLER
Approved Children's
Worker

District Presidents and Four State Approved Workers



RHINE McMURRY
S. W. District
President



NORMAN SUTTON
Central District
President



D. HOYLE HAIRE
E. C. District
President



MRS. F. F. HICKS
Approved Junior
Worker

Foreign Mission Board Reports to the People

By IONE GRAY
Director of Press Relations

Needs in Missions Advance

"AS WE look ahead toward sustained mission growth we are conscious of a number of important emphases which must be stressed," said Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, in his report to the Board in its November meeting.

"For one thing, there must be continued increase in the number of mission volunteers," he said. "We look to 1960 with the objective of appointing 150 missionaries; and we have in mind increasing that number year by year until in 1964 we will appoint 200. The sustained flow of mission volunteers depends upon individual churches praying for the going of missionaries from their own midst.

"Paralleling the need for increased numbers of mission volunteers is the need for growth in financial support."

Dr. Cauthen announced that the Convention-wide Cooperative Program entered its Advance Program period November 12, thereby bringing added financial reinforcement to the Foreign Mission Board. (Cooperative Program money received after the Southern Baptist Convention's operating budget is met is called Advance Program funds and is shared by the Foreign and the Home Mission Boards, with the Foreign Board receiving 75 per cent.)

"This money is vitally needed," Dr. Cauthen said. "One million dollars of it will be applied to the 1960 budget; and the remainder will be used to meet capital needs and to supply some of the items not included in the budget because of limitation of funds.

"This is also the time when prayer is focused upon the Lottie Moon Christmas Offering. We await the offering this year with much anticipation, as it has for its objective the largest goal ever in its history. We pray not only that it shall result in gifts of money, but also in spiritual blessings through prayer, the study of missions, and life dedication."

Means to Visit Rio

Dr. Frank K. Means, secretary for Latin America, will make his headquarters in Rio de Janeiro, Brazil, during the first eight months of 1960.

He will establish his office in the Baptist publishing house in Rio but will travel extensively to other areas of Latin America.

Less Tension in Colombia

In his report to the Board Dr. Means cited reports and incidents which may indicate that there is a lessening of tension between Roman Catholics and Protestants in Colombia.

Forty-First Country

Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, reported that Rev. and Mrs. Tom G.

Small have moved from Southern Rhodesia to Kitwe, Northern Rhodesia, thus becoming the first Southern Baptist missionaries to that country and bringing to 41 the number of countries in which Southern Baptists now have work. They are soon to be joined by Rev. and Mrs. Zebedee V. Moss.

Suspended Sentence Face-Saving

Dr. Goerner said of the recent trial of Pastor Jose Nunez, of 2nd Baptist Church, Madrid, Spain, on charges that he had entered and held a service in a church building which had previously been closed by police:

"The publicity given to the trial seemed to be an embarrassment to the prosecution who could not present a strong case against the young pastor without further exposing themselves to charges of intolerance and bigotry. The small fine and light jail sentence which were imposed upon Brother Nunez were promptly suspended by the court, giving to the procedure the aspect of a face-saving device.

"The reaction of the American public to this form of religious oppression was indicated by the fact that the Foreign Mission Board received letters from several churches and individuals who asked for the privilege of paying the fine for the young pastor."

Africa's Response to Gospel

Dr. Goerner said the highlight of the past month for Africa has been the simultaneous campaigns in Ghana and Nigeria in which four Southern Baptist leaders from the States are participating. They are Dr. Eugene L. Hill, secretary for missionary education and promotion for the Foreign Mission Board; Dr. Claud B. Bowen, Greensboro, N. C.; Dr. Conrad Willard, Kansas City, Mo.; and Dr. Gray Allison, New Orleans, La.

Begun early in October, these special crusades continued through November. "While it is too early to report the results except in scattered fashion, advance indications are that many hundreds will be added to the churches during these weeks," Dr. Goerner said.

Secretaries Traveling

Dr. Winston Crawley, secretary for the Orient, was in Manila, Philippines, on November 19, the day of the Board meeting. He left the States immediately after the October meeting of the Board to participate in the 70th anniversary celebration of Baptists in Japan and to visit other countries of the Orient. He returned to Richmond December 1.

Rev. James G. Stertz, associate secretary for missionary personnel, is also in the Orient, where he participated in evangelistic campaigns in Japan and is now studying personnel needs in other countries. He will return to Richmond December 18.

Dr. Hill returned to the States on December 7 following the conclusion of the evangelistic crusades in Ghana and Nigeria and a brief visit to other countries of Africa. ■

Keep Talkin'

COLUMBIA, S. C. — (BP)— Messengers to the South Carolina Baptist Convention roared with laughter when Jimmy Waters of Macon, Ga., told them why he talked so fast:

"It's because my father was an auctioneer and my mother was a woman," quoth the pastor of Mable White Memorial Church which has had over 4,000 additions in the 12 years of his pastorate, half of them on profession of faith.

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Toward A More Responsible Ministry

By John Lee Eighmy

THE HEADLINE read, "Baptist Convention Excommunicates Minister." Literally speaking, of course, no Baptist body could exercise such authority. A certain newspaper was merely reporting the action of a state executive committee which denounced the moral conduct of a Baptist minister who had created a public scandal.

[Dr. Eighmy, a new-comer to Arkansas, formerly served as a pastor and associational moderator in Missouri, while completing work for his Ph.D. degree from University of Missouri. He is teaching in the History department at Ouachita College. An earlier version of this article appeared in WORD AND WAY, official organ of the Missouri Baptist news magazine.—Editor]

Occasionally our denomination is embarrassed because a minister through error in faith or morals openly repudiates the basic principles for which our churches stand. We dislike it particularly when ministerial defection is played up in the secular press since the publicity itself can do irreparable harm to the cause of Christ.

Lacking the power of excommunication we can only regret that such a person entered the ministry or at least did not give up the calling before bringing disgrace upon it and harm to the Baptist work. Such a reaction, however, only underscores the fact that as denomination we are virtually helpless in dealing with a touchy problem which is not going to solve itself.

To understand the problem of ministerial irresponsibility we must, first, recognize its relationship to our Baptist ecclesiology. Since the local Baptist church administers ordination it is very difficult to exercise any uniform control over the ministry. Almost inevitably premature and ill-advised ordinations occur. Candidates seek the ministerial office who lack the essential aptitudes, or fail to appreciate the obligations involved, or have given insufficient evidence of their good faith. If a minister then proves unworthy of the position or unsympathetic to the Baptist work only the church that ordained him, technically, has any authority to invalidate his good standing.

Such an arrangement fails at the start under present conditions because the ordaining church is seldom, if ever, the church where the minister serves. It is possible that the church served by an erring minister will assume enough denominational responsibility to make known the facts and declare the minister not in good standing. Churches

have, indeed, taken such course, but public censure, at best, is belated action and in most cases is not forthcoming.

The heart of this problem lies at the method of ministerial enlistment. Here we Baptists leave our churches easy prey to persons with insecure motives or misguided religious enthusiasm. It is possible for the irresponsible and incompetent to gain the full privileges of the gospel ministry.

Thus, while the Baptist ministry is a profession and divine calling, it has no requirements save those which any local church chooses to set forth. We Baptists need, therefore, to face up to the fact that although ordination is a local church function, it entails responsibilities denominational in scope. Our Baptist faith, the work of the denomination, and churches throughout the Convention have more at stake at an ordination service than a hastily called examining council can adequately represent.

Finding better procedures for ministerial enlistment involves that historic question of how independent Baptist churches can express their mutual interdependence and carry on a united program. There is no easy or final solution for this problem as related to ministerial responsibility any more than Baptists in the past found perfect and readymade answers to the need for denominational programs in evangelism, education, missions, and church finance. The important thing is that local church independence did not prevent the development of workable programs in these areas which now form the very core of our denominational activities.

With regard to securing a more responsible ministry we can do something as a denomination which will provide our churches with a much needed service, but will not destroy local church autonomy. The plan herein proposed is directed to the source of ministerial enlistment in the local churches, and is designed to create generally a greater understanding and appreciation of the ministerial calling. It would help candidates recognize more fully and accurately the responsibilities they are about to assume. The plan would also provide the churches with guidance in ordaining procedures. Finally, it would supply personal data to churches and denominational institutions seeking ministers and other Christian workers.

(1) An Advisory Committee on Ordinations to be set up in each association. A few associations, indeed, have such committees, but the practice has not gained widespread use. Under this

plan ordination would remain a local church function, but the association would have a committee to guide churches in ministerial enlistment, advise churches as to the best time for ordination, and assist in planning the service itself so as to give it greater significance. The committee would counsel with the candidates on the nature, qualifications, and duties of a minister and could also advise candidates on academic preparation and serve as a certifying agency in lieu of ordination for Baptist schools granting scholarships to pre-ministerial students.

In some associations the work of the credentials committees, which seat messengers at the annual meetings, could be expanded to include ordinations.

(2) A placement service for Christian workers to be set up on a Convention-wide basis with one central office working with similar agencies in each state convention. This service would bring considerable relief to many denominational workers, associational missionaries, and leading pastors now burdened with the operation of an unofficial recommendation bureau.

The placement service would compile in a uniform manner full information on ministers and other Christian workers including such matters as education, date of ordination, special qualifications, past positions, and books and articles published. This agency would be the central source of reliable confidential information for churches and denominational agencies and institutions seeking personnel.

At the same time it would aid ministers and Christian workers seeking new positions. The basic features of such a service already are being used by the Home and Foreign mission boards and by the Christian Education Commission in its placement service for teachers in Baptist schools.

The operation of these procedures would depend on the voluntary cooperation of ministers and churches, but under proper promotion they could become accepted practices in our denominational life. Administered effectively the plan would be a vast improvement over our present haphazard methods of ministerial procurement and placement.

A Baptist denominational body has no authority in the selection and assignment of ministers, but it has a definite responsibility to the churches and society for taking positive action to preserve the purity of a sacred office and to maintain the highest standard for those seeking to fill it. ■

A LITTLE GIRL asked a man to pick a flower for her, which he did. She looked at it, smelled it, handed it to the man and said, "Now please put it back." This was, of course, an impossibility. As the flower cannot be returned to its stem, neither can the spoken word ever be recalled to the lips. Words are dangerous. Once they wing their way, they are gone forever. You may be sorry and apologize for what you have said, but the damage is done. No wonder the Lord tells us in Proverbs 21:23: "*Whoso keepeth his mouth and his tongue keepeth his soul from troubles.*" What lamentable troubles are wrought by an unruly tongue. It has been wisely said, "A loose tongue gets its owner into many a tight place."

In Ephesians 4:29 we read God's Word on the vital subject of the believer's speech. "*Let no corrupt communication [worthless speech] proceed out of your mouth, but that which is good to the use of edifying [benefiting], that it may minister grace [blessing] to the hearers.*" Here we see both the negative and the positive aspect of Christian speech. From the negative standpoint, no "worthless speech" should come from our lips. Positively, our speech should be both a benefit and a blessing to our hearers.

What does God mean by "worthless speech"? It appears from the Bible He means three things: Indecent Speech, Deceiving Speech, and Slanderous Speech.

INDECENT SPEECH

This has to do with the obscene and filthy stories heard so frequently around the office, in the shop, or in the school. It is the foul and coarse talk which comes from the lips of so many. Isaiah had been tainted by this heinous sin. He cried out to God: "*Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips*" (Isaiah 6:5). The Lord gave Isaiah a complete victory and the once defiled lips were transformed to proclaim God's message boldly.

Not only should the believer in Christ desist from immoral speaking, but he should not even listen to such speech. Some who would not think of telling these vicious stories, thoughtlessly join the crowd and seemingly enjoy listening to this kind of corrupt speech. Is this not equally as sinful?

In one of the Virginia campaigns, General U. S. Grant was resting in a farmhouse with some of his officers, heartily enjoying the good, clean sport of exchanging amusing stories. Sanctified humor is indeed a gift from God. One of the officers said, "Now I have a story to tell, since there are no ladies around." General Grant looked up and quietly remarked, "No, but there are gentlemen here." The story was never told.

Closely akin to the filthy story is profanity. There are unwise Christians who do not always guard against this kind of "worthless speech." Many of us are constantly confronted by those who cannot speak a solitary sentence without punctuating it frequently with profane words. God says in Exodus 20:7: "*Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.*" But someone may say, "Though I use profanity occasionally, I never take the Lord's name in vain." God replies in Matthew 5:34: "*I say unto you, Swear not at all; neither by heaven; for it is God's throne.*" There are those who think nothing of blessing God on Sunday and cursing God on Monday. The Bible declares this to be a mark of the unsaved, for God catalogues the characteristics of the unbeliever in Romans 3, verses 13 and 14, stating: "*Their throat is an open sepulchre . . . whose mouth is full of cursing and bitterness.*" Under no circumstances should believers in Christ bear the stamp of this diabolical characteristic. It is "worthless speech." It accomplishes nothing and is detrimental in every aspect.

If people must be profane, why do they take God's name in vain? Why not Browning's, Shakespeare's or someone's else? Why pick on God? The answer is simple. Such speech is but another sly and subtle trick of Satan to get man to



DR. J. ALLEN BLAIR

blaspheme the name of the Lord, whom he should honor and love.

DECEIVING SPEECH

This form of "worthless speech" has to do with lying. It matters not whether they be white lies, black lies, or any other color. They should not proceed out of the believer's mouth.

David said in Psalm 116:11: "*I said in my haste, All men are liars.*" He thought he had spoken out of turn, but the facts prove he wasn't so far wrong. A survey in one of our large Eastern cities reveals that out of 10,000 men and women, 98 per cent were in the habit of telling lies. How common a practice, even among Christians. Husbands and wives lie to each other. Children lie to their parents. Employees and employers try to deceive each other with lies. No, David was not impetuous in his observation. David was right!

Psychologists now tell us men and women cannot get along without lying. After probing the inside facts on honesty, they have declared that honesty is not always the best policy. They tell us we should not feel a sense of guilt every time we are tempted to stretch the truth, for this is natural. The psychologist is correct! It is natural for the unredeemed man, for "*The natural man receiveth not the things of the Spirit of God*" (1 Corinthians 2:14). "*The wicked are estranged from the wombs: they go astray as soon as they be born, speaking lies*" (Psalm 58:3). But for the true believer in Christ, lying is an abnormality. Even though the psychologist may try to tone down and moderate the seriousness of lying, God's attitude has not changed. To Him a lie is "worthless speech." He hates lying and liars. In Proverbs 6:16, 17 He says: "*These six*

things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a LYING TONGUE," and in verse 19: "A false witness that SPEAKETH LIES."

In Revelation 21:8 God offers a word of caution to the unsaved and warns that liars will be judged. "All liars, shall have their part in the lake which burneth with fire and brimstone." In Ephesians 4:25, He admonishes the Christian to renounce lying and says: "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."

No Christian should be deceived by this degrading and detrimental form of "worthless speech." Speak the truth in love. Be honest with all men. There are no shortcuts. You have a Saviour to respect and venerate.

SLANDEROUS SPEECH

How prevalent this kind of "worthless speech" is in Christian circles! Gossiping, backbiting and acrimony are important wedges used by Satan to destroy Christian unity and harmony. Indescribable injury is being suffered in the church of Christ as a result of this loathsome disease.

Frequently slanderous speech assumes some form of grumbling, complaining, or murmuring. The children of Israel had no sooner been miraculously delivered from their Egyptian bondage than they began to murmur and complain against God. The early church, shortly after its inception, began to prosper. Yet, what do we read next but that "There arose a murmuring." Wherever a work of God is being done, you may be sure Satan will find some willing aspirants for the advancement of his fraudulence and trickery by means of "murmuring." He usually enmeshes the weaker Christians, and they become more and more critical and malicious in their speech. Their sky darkens until it has no sun. All becomes as darkness. They criticize everything and everybody, and soon are so victimized and duped that they can no longer see the good, but only the bad. This is a cancerous disease which can easily weaken and enfeeble the most mature believers. Are you afflicted? Get to your knees quickly and confess it. Receive the soothing balm of the Holy Spirit's healing before it is too late.

Slanderous speech is "worthless speech" of the worst kind because of the effect it has on others. Someone has well said, "Some Christians are very polished; everything they say casts a reflection on someone." They appear very sanctimonious and pious, but their speech betrays them. God says in James 1:26: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." It is totally inconsistent with the Christian pattern of life to talk God in one breath and to criticize our brother in another. God declares this kind of Christianity to be but vain chatter.

The slanderer is usually known by his gossiping. Like all gossipers, he has few or none of the facts. Because of his lack of understanding, he gets things all mixed up. Like a blotter, he soaks it all in but gets it all backwards. Because of this, he consciously or unconsciously perverts the facts and assumes the role of judge, becoming harsh and critical. God says in Romans 14:10: "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." We are called to be witnesses, but at no time has our God appointed us to the bar of justice as judges. God alone is the judge. We are commanded to pray one for another but never to judge one another.

Few of us realize the rapidity with which the venomous words of gossip travel. Dr. Cantril of Princeton University ran a series of experiments to prove the velocity of gossip. He called six students to his office and in strict confidence informed them that the Duke and Duchess of Windsor were planning to attend a certain University dance. Within a week this completely fictitious story had reached no less than two thousand students. The town officials phoned the University demanding to know why they had not been informed. Press agencies were frantically telephoning for details. Dr. Cantril states, "That was a pleasant rumor. A slanderous rumor travels even faster."

Unfortunately, the gossip does not recognize the fallacy of his own evil. How many times we have been approached by those who say, "Now I am not gossiping, but I think you should know . . ." They prefer to think of it as information but it is just a self-justifying, polite way of prefacing a piece of bitter gossip. Christian, if gossip comes to your ears, do not pass it on! Refuse to tell it! In Proverbs 26:20 we read of a sure cure for gossip: "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." A fire will be but smoking embers if wood is not added. Likewise gossip will die never to live again if, by God's grace, you refuse to repeat it. Let it die in your heart. The strife will cease at that very moment. Progress in God's work will no longer be hindered. Souls will be saved. Your church will prosper. You will be happier. How we need to cry out in the words of David's prayer in Psalm 141:3 "Set a watch, O Lord, before my mouth; keep the door of my lips."

Consider, on the other hand, the positive side of the Christian's speech. It should BENEFIT and BLESS. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Ephesians 4:29). God not only tells us in this verse what not to do, but very clearly what to do. It is not enough to refrain from "worthless speech," but as believers we should substantiate our faith with helpful and kindly words that bless others. Paul surely advocated this in Colossians 4:6: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

A famous publisher declares, "If you are an articulate person, you utter some thirty thousand words each day." Think of it! If put in print, this would mean enough books to fill an entire college library. How many pages of these volumes you are constantly writing will be denounced by God as "worthless speech"? We read in Matthew 12:36, 37: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Words are so dangerous. We utter them so frequently without thought or consideration, little realizing that every word we speak either curses or blesses.

Have you claimed the victory that is ours in Christ over an uncontrolled tongue? A good test to apply is this. How do you react when people are unkind to you? Is your attitude and inclination one of getting even? Do you retaliate with caustic and acrimonious words for which you are sorry long after? We read in Proverbs 15:1: "A soft answer turneth away wrath: but grievous words stir up anger." Have you learned to reply with "the soft answer," or are you dominated by the flesh in the unleashing of the "grievous words" which produce sorrow and regret?

It should be understood that because we are Christians, we are not to be as doormats, letting others tread and stomp upon us. This is not humility as taught in the Bible. What God desires is that we speak decorously when we are offended. We should always speak in a way that will benefit and bless. Keep in mind that there is a right and a wrong way to say and do everything.

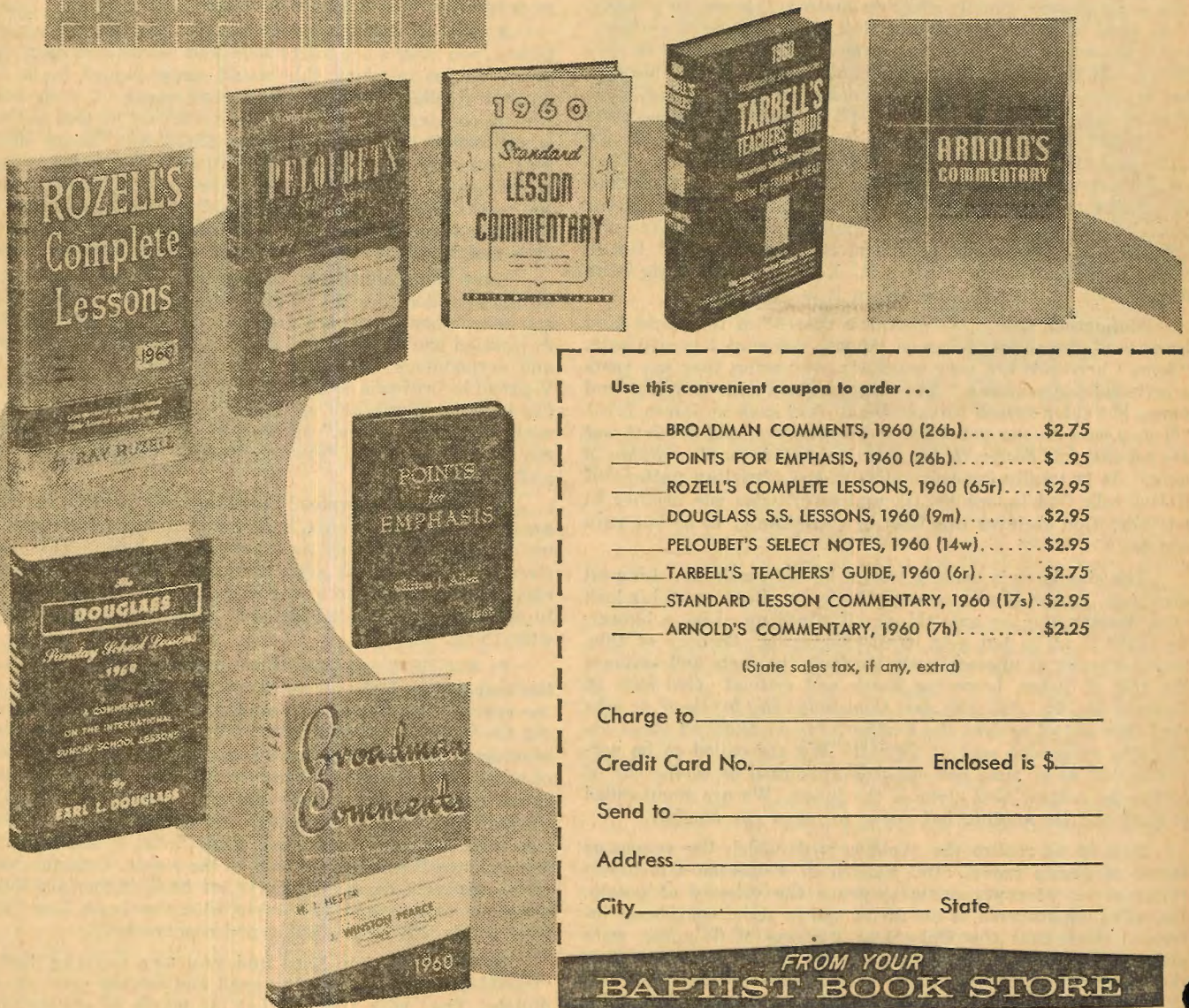
In the final analysis of "worthless speech," the problem lies deeper than we have mentioned thus far. In Matthew 12:34, the crux of the matter is unfolded: "Out of the abundance of the heart the mouth speaketh." "Worthless speech" has its beginning in an unsundered heart. If one carrying a bucket of water is inadvertently bumped or jostled by someone else, he spills water; for he can spill only what is in the bucket. Amidst the jostling of life, you can spill out of the lips only what is in the heart. If your experience with Christ is shallow and insincere, "worthless speech" will be the result. Grievous and bitter words must come. On the other hand if you are living in close communion and fellowship with the Lord Jesus Christ, your words will be profitable and commendable.

If Christ is your Lord and you are failing God with "worthless speech," bow your head and confess your sin immediately. Pray with David: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14).

—American Tract Society

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My Responsibility

By KENNETH J. FOREMAN
in The Presbyterian Outlook

Footnote to—

"Tend the flock of God that is your charge." —2 Peter 5:2.

"EACH MEMBER of the church is minister to his brother . . . priest to his brother . . . (and) shepherd." So Dr. Rachel Henderlite sums up a great teaching of the Reformers, the priesthood of all believers.

Our trouble is, as many have observed, that we take priesthood in the sense of privilege, rather than responsibility. Most Christians who have heard the expression, "priesthood of all believers," think it means mainly my right to approach God directly, without any go-betweens. It does mean that. But a study of the New Testament will make it clear that the other meaning is just as vital: responsibility for other Christians before God.

Peter is speaking directly to elders in the sentence quoted above. Unlike Paul, who later laid out at some length the qualifications of an elder as a person, Peter suggests in a familiar figure of speech what the elder is supposed to do. A familiar figure at that time, we should say; for the shepherd has vanished from our American scene except in some places in the west. At the time Peter wrote, no one had to explain the duties of a shepherd!

If there were such a word, we could speak of the "shepherd-hood of all believers." Most of us know unofficial, undesignated shepherds and shepherdesses. The difference between the official and the unofficial shepherds, priests or elders is that the official group are directly and publicly responsible to the church, as not every one is. They constitute a body, an organized group, as the others do not. But poor is the church with no shepherds except the official elders!

THE DUTIES of a shepherd were the obvious three: Guiding, feeding, guarding. "The Lord is my shepherd. . . . He leadeth me . . ." If our interpretation here is correct, then Saint Peter means to say that Christians have the responsibility of guiding their fellow-Christians. This does not mean that we should be forever sticking our noses into others' affairs. It does mean at least that we should not be leading others astray, and that our example should always be a good one. At the most, it means that all those in the congregation with skill in analyzing human situations and in counseling persons in trouble, are responsible for using that gift, under God, for the help of the perplexed.

Again, it will be every Christian's duty as a shepherd to feed the flock of God. Knowing Saint Peter as we do, we can guess he was not speaking of a well-stocked church kitchen. We

may not feel sure of just what he did mean, but let us venture a thought which may be a part of what he intended. What do we feed into other people's minds, when we talk with them, especially the minds of our fellow-Christians? Trash? Poison? Or take a special responsibility: books. Who besides the minister is concerned to see that the members of your church "fill their minds with noble thoughts"? Never in the lifetime of this writer have so many good and often specifically Christian books, been available at such low prices. But it is safe to say that in most congregations many of the members are not aware of what treasures can be had for the price of a square meal. Does your session have a Book Committee? If that title sounds ridiculous it only shows how widespread is the notion that Christian living has nothing to do with thinking.

THE THIRD DUTY of the shepherd was protection for his flock. This solved fights with other shepherds and sometimes with wild animals. The modern shepherd's transposition of this means that each of us is responsible before God for keeping our Christian brothers and sisters safe. Safe from temptation, to name one danger. Not that we can shield others from all temptation and so keep them from the least degree of sin. But at the lowest, we have no business being a channel of temptation, in speech or in habits. And at the highest, each Christian is responsible for helping his fellow-Christians build the kind of character that resists temptations as asbestos resist fire.

One more thought. When it comes time to elect official elders, which makes better sense: to choose persons who will now be forced to begin, late and awkwardly, to fulfill responsibilities they have been shirking up to now; or to select persons who have already shown a sense of responsibility and developed some degree of skill, as they have shared in the work of the Shepherd of us all? ■

All Chile Churches Have Sunday School

SANTIAGO, Chile (BWA) — Every Baptist church in Chile has at least one Sunday School for all ages, and most of them have two. The statistics show, in fact, 75 Baptist Churches affiliated with the Chilean Convention and 144 Sunday schools. The second Sunday school is, of course, in a mission station operated by the church.

About 90 per cent of the Chilean churches have a Training Union and most also have organized women's missionary unions.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

How to Win a Husband

QUESTION: According to the Bible, what are the proper steps for a wife to take to win her lost husband to Christ? And, if not, how to live in peace with him?



ANSWER: Maybe I can answer both questions at once.

First, set him a good example of Christian living. This is especially true in the home. Give of yourself to him in genuine appreciation of him and the good qualities he does have.

Second, leave him free to go to church or not, but invite him to go with you if he can do so out of good will.

Third, pray for him and watch for opportunities to witness to what God is doing in your lives. Witness but do not threaten or coerce.

Fourth, do not expect to live in perfect peace. Two human beings will not always agree but love may be strong in spite of differences.

Fifth, be willing to do whatever God leads you to do to show Christian love and compassion. "God moves in mysterious ways His wonders to perform."

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

Pulpit to Pew

By Jim Griffith

"PREACHERS HAVE an easy time," a writer says.

All who believe this should be compelled to experience the following:

A stormy church conference or a deacons meeting, a conflict in the choir, and a controversy with the Woman's Missionary Society.

Moreover, they should come to know how it feels to have a Sunday School teacher who won't teach, a deacon who won't "deac," a talented singer who won't sing, or a choir member who can't sing . . . but insists on trying.

And furthermore, let all who think the minister has an easy time get a taste of those late evening calls which begin: "Preacher, I hate to bother you, but I felt I ought to let you know that little Mrs. Mouthey said today that . . ."

The minister doesn't have an easy time, but most any minister would agree that all in all, he has a wonderful time as he goes about trying to serve a wonderful God.—in *The Christian Index*



BSU President Miss Ann Strickland, daughter of Mrs. H. T. Rice and Mr. F. B. Strickland, Colorado Springs, Colo., is Baptist Student Union president at Arkansas Baptist Hospital. Ann is a senior student nurse and plans to enter the Army Nurses Corps and seminary training after graduation.

29 Years' Attendance By Minister Recognized

DENVER, Colo. —(BP)— Brentwood Baptist Church here gave its pastor a string of pins recently, honoring 29 years of perfect attendance in Sunday school.

Harvey L. Nelson came to the church in 1955, and formerly was pastor of South Beckley Church of Dallas, Tex.

During the 29 years, Nelson had an operation on a Monday morning, but attended Sunday school the Sunday before his operation and the Sunday following it.

During 30 years in the ministry, he has been in at least 60 revivals without missing a single service. ■

Missions and Evangelism

Start a New Mission

A NEW mission in the new year will mean a new spirit in your church. Try it!

Certainly, there must be some place your church can go for mission services. Nothing stimulates greater interest in a church than the beginning of a new mission.

Several years ago, I went to Wynne to speak in the mission the 1st Church had established. A layman met me in Forrest City and as we drove along he expressed his delight in their mission and then added, "I wish our church would now go on the other side of our town and start another."

During our State Convention Pastor Boyd Baker invited me to visit Wynne again to advise them about "another" mission the church wants to begin. That's the spirit!

Matthews Memorial Church, Pine Bluff, Vernon R. Dutton, pastor, had a mission ground breaking service, Nov. 8. Four and one-half acres have been purchased in the Watson Chapel community on which the first unit of a modern building will be constructed. The Department of Missions gave \$2,000 on the purchase price.

First Church, Blytheville, Dr. Charles F. Pitts, pastor, is about to close a deal for lots on which the church will begin a new work.

What is your church doing? Has it ever started a mission? Have other religious groups moved into your town or community and set up a new church in recent years? Perhaps they came because your church didn't go.

Think it over, brother pastor. You may want them in your services, but if they don't come then go to them with a mission.—Dr. C. W. Caldwell, Secretary, Missions and Evangelism Department. ■

Beacon Lights of Baptist History

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

HAVE YOU EVER wondered how Baptists came to America? How did they spread in their work when they arrived?



DR. SELPH

Historians tell us that Roger Williams, a non-conformist educated at Cambridge, 1627, who had come to the Colonies was the first to advocate Baptist principles. There were other sympathizers but he took the lead.

With 11 others he constituted the first Baptist church at Providence, R. I., 1639. Though he did not stay with it but a short while, the work had begun.

John Clark formed the second Baptist church, Newport, R. I., about 1641. He came to Massachusetts during the heat of the religious controversy. Great credit is due him for the services rendered to religious freedom and establishment of the Baptist work.

The Newport church was missionary. It sought to start a work at Seekonk, Mass., but was prevented by the authorities. Two years later, Clark and two of his brethren suffered severe persecution at the hands of Massachusetts authorities as they sought to preach at Lynn.

Like firebrands shooting from the center of a forest fire, the Baptists began springing from the masses of people. In 1663, John Myles, a Welch Baptist, emigrated to Massachusetts with his church. The first Baptist church of Boston was organized, 1665, and suffered persecution for years. A few members from this church moved to Kittery, Me., and started a work in 1682. Driven from Maine, they settled in South Carolina and formed the Charleston church, 1684.

Soon Baptists were in New Jersey, Pennsylvania, and other New England areas. There were probably no more than 500 members in all the churches at the beginning of the Great Awakening, 1773. But the Baptist child had been born in America. ■

BUDGET BOOK DELAYED

DUE TO unforeseen difficulties, Dr. J. N. Barnette's book, *The Sunday School and the Church Budget*, has not yet been published. The reference in the November issue of *The Sunday School Builder* that this book was available was incorrect. Please do not seek to purchase it from your book store. The exact date of publication will be announced later.

—J. Roger Skelton

Facts of Interest

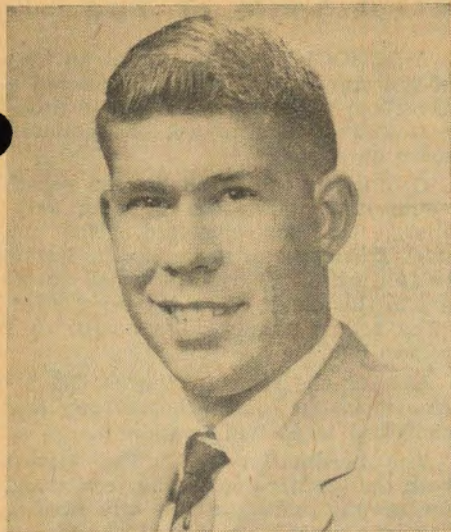
TIMES CHANGE. In 1913 Uncle Sam collected a total of \$35 million in income taxes. Today, he collects that much every seven hours and twelve minutes

LAST YEAR Americans filed 59,825,000 income tax returns for income received in 1957, a record number, with 46,865,000, another record, showing taxable income. The amount was \$149.4 billion—also a record. Individuals paid income taxes totaling \$34.4 billion, another high, topping the previous year by \$1.7 billion.

THE FALL-winter edition of the semi-annual *Television Factbook* includes a directory of 114 United States advertising agencies which billed \$1 million or more in radio and TV in 1958. The factbook estimated that there were 85,225,582 TV sets in the world as of August 1. In first place was this country with 51.5 million, followed by the United Kingdom with 10 million. The estimate for Russia was 3 million. The worldwide number of TV stations was 1,553. The United States has 554 stations, plus 34 operated by the military forces in Libya, Crete, Greenland, Korea, and Iceland.

JULIAN H. Zimmerman, head of the Federal Housing Administration, Washington, D. C., has predicted that by 2000 the typical American family will earn \$10,000 a year and spend up to \$25,000 for a house. This would be double the present average family income of \$5,100 a year.

QUOTE OF THE WEEK: "Instead of complaining that we don't have everything we want, we should be glad we don't have everything we deserve."
—*The Survey Bulletin*



HEADS MED CENTER BSU—President of the University of Arkansas Medical Center Baptist Student Union is Jerry Muse, sophomore medical student. Jerry's parents are Mr. and Mrs. Edward G. Muse of Piggott. After graduation Jerry plans to begin practicing medicine.

Brotherhood

Training for Better Service

THE BROTHERHOOD Department is arranging dates for the 15 annual Regional Brotherhood Conventions held every year in January and February.

Every associational missionary has been consulted about dates which are free of associational-wide events in the two months concerned. The problem, then, is a matter of finding dates which are clear in all the associations which make up each region.

The 1960 Regional Brotherhood Conventions will emphasize the training of men in their service to their Lord through their church.

Training in Brotherhood comprehends the training of Brotherhood leadership on every level; and the training of Brotherhood men in Brotherhood work. Such training must include the development of proper and adequate concepts of God's work, in the minds of God's men. It must also include leading the men through a variety of experiences to enable them to discover, and then to develop, their specialties in service.

The Regional Brotherhood Conventions will all be held before the meeting of the State Brotherhood Convention in Little Rock on March 4 and 5.

THE 1959 BROTHERHOOD night service and the Royal Ambassador fellowship supper were great occasions. The attendance at each was good, and the programs were excellent. The 1960 Brotherhood Night Service will be held at the 1st Church, Fayetteville, on Nov. 14; and the Royal Ambassador fellowship supper will also be held in Fayetteville on the same date.—Nelson Tull, Brotherhood Secretary.

Sunday School

Study Course Revision Explained

EVERY MAIL brings questions about the revision of the Church Study Course for Teaching and Training. The best way to learn all about the change is to secure the catalog on the Church Study Course for Teaching and Training. Perhaps these facts will be helpful.

The revision became effective Oct. 1. Who may enroll? Any person nine years and up. There are awards for juniors, intermediates, young people and adults. Provision is made for children in nursery, beginner and primary ages. The teacher of an approved unit for children is entitled to an award.

All awards previously earned in the Sunday School Training Course, the Graded Training Union Study Course, and the Church Music Training Course will be recognized in the new system. This should bring about an interest to secure the transfer of awards. Here is how:

1. Secure Forms 153 and 154 from the Church Study Course Awards Office, 127 Ninth Ave., North, Nashville 3, Tenn. Indicate on your request for forms the number of people who will have awards in each of the three courses.

2. Prepare a list of those who have earned awards in the Sunday School Training Course, Graded Training Union Study Course, and Church Music Training Courses. (Form 153)

3. Attach to this list:
(1) Unredeemed book certificates earned in the Sunday School Training Course since Oct. 1, 1953.

(2) Unredeemed book certificates earned in the Church Music Training Course since Oct. 1, 1955.

(3) The names of the books in the Graded Training Union Study Course on which each person has earned awards. (Form 154). The person preparing this report must testify that he has examined the diplomas, seals, or other evidence which represent the books on which credits are requested. No credit can be given for lost diplomas or lost seals unless the church has records showing that the lost awards were earned.

4. Sign the forms and mail them to the Church Study Course Awards Office, 127 Ninth Ave., North, Nashville 3, Tenn.

Each person's record will be entered in the Church Study Course for Teaching and Training. When he has met the requirements for diplomas and seals they will be mailed to his church—Lawson Hatfield, Sunday School secretary.

CHARLES WELLBORN, pastor of the Seventh and James Church, Waco, Tex., was the guest speaker for the Loyalty Dinner of Beech St. Church, Texarkana, Dec. 2. Mrs. J. N. Shoptaw was chairman of the Loyalty Dinner committee. Harold C. Bennett is pastor. (DP)

W. C. ROWE, retired Baptist minister, has moved back to Arkansas and is living at 1321 Hanger, Little Rock. He has accepted mission work with 1st Church, Little Rock. He has been serving as pastor of 29th Avenue Baptist Church, Gary, Ind. Some of his former pastorates in Arkansas are Strong, Hermitage, Trumann, Rector and Capitol Hill, Little Rock.



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The Christmas Seal

By Thelma C. Carter

HAVE YOU ever wondered how the idea of Christmas seals started? Perhaps you have thought they began in our country, because we use so many of them at Christmas time on our letters and packages.

The idea of the Christmas seal was born in the small country of Denmark. A postal clerk, while sorting mail one cold afternoon before Christmas, thought of the idea of a penny stamp which might be sold to help raise funds for children's hospitals.

The idea was presented to the ruler of that country, King Christian. He liked it, and Christmas seals were made and sold the following year.

People of our country began to notice the Christmas stamps on letters and packages that were sent to America. A newspaper man wrote an article about them and more people learned about them.

In 1907 a public health worker, Emily Bissell, who was concerned about the needs of a small sanatorium, sketched her idea of a Christmas seal. A wreath of holly encircling the words "Merry Christmas" became America's first Christmas seal.

The idea of the Christmas seal as a way of helping the sick and suffering swept over our great nation. For years, thousands of Christmas seals have traveled to the far corners of our world showing our concern for the needs of others. This is one way we can carry out Christ's words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

You can be happy as you put Christmas seals on your letters and packages this year. Because of these seals, hundreds of sick people will receive new hope for health and happiness in the new year ahead.

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First Christmas Cards

IF WE did not have Christmas cards to send to our friends and loved ones, do you think we might try to design some kind of holiday message? This actually happened years ago in England during the Christmas season.

The Christmas card idea is thought to have first started with English schoolboys away from home at Christmas time. Trying to write special Christmas greetings in letters, they used fine pens, printing the small letters evenly and making the capital letters with fancy flourishes and curved lines.

"A Merry Christmas and a Happy New Year" is thought to be one of the first Christmas greetings on a card. This was sent out by William Egley in 1842. The card showed his artistic engraving talent. Later, in 1846, an Eng-



Christmas Word

By Charlotte Dowdall

THE LETTERS in this word spell something everyone enjoys at this season.

My first is in candy but not in pie.

My second is in coat but not in tie.

My third is in manger but not in stable.

My fourth is in story but not in fable.

My fifth is in glad but not in share.

My all is heard on the Christmas air.

ANSWER

JOY

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lishman designed a Christmas card to be sold in shops.

In our country a man from Boston started the idea of fancy, printed Christmas cards. The idea swept from our Eastern states to the West Coast and to the sparsely settled Midwestern states in a matter of a few years.

Today millions of Christmas cards with various holiday greetings are sent around the world. Large numbers of cards travel to the sick and suffering in hospitals and homes, where the Christmas story has a special, precious meaning.

Many years ago a group of Christian people in China wished to send a Christmas cable in the least expensive way to friends in our country. The only Christmas message they could think of that expressed great love was, "God loved others. We love you."

Their message reminds us of the true meaning of Christmas: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

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BAPTIST WORLD ALLIANCE

All-Expense Price \$1,095, First Class Hotels. Visit Baptist Missions Around South America. Tour leaves Miami June 22, 1960 for Rio, Brazil. Write: Dr. and Mrs. Bruce H. Price, Conductors, First Baptist Church, Newport News, Va.

A Smile or Two

A SCHOOL inspector, to get an idea of the standard of teaching, entered a classroom while the lesson was in progress and decided to ask the children some questions.

Calling on one small boy he asked, "Who broke down the walls of Jericho?" The boy answered, "Not me, sir." The inspector turned to the teacher and asked, "Is this the usual standard in this class?" The teacher replied, "The boy is usually quite honest so I believe him."

Leaving the room in disgust the inspector sought out the headmaster and explained what had transpired.

The headmaster said, "I've known both the teacher and the boy concerned for several years and I'm sure neither of them would do a thing like that."

By this time the inspector was furious and reported the incident to the director of education.

The director said, "I feel we are making a mountain out of a molehill in this case. I suggest we pay the bill and write the sum off."

A TOMCAT and a tabby were talking together on a back fence. The tom leaned over and said to the tabby, "I'd die for you!"

The tabby gazed at him through lowered eyelids and purred her reply: "How many times?"

WE JUST heard about the husband who was asked where he had met his wife.

"I didn't meet her," he said. "She overtook me."—Joe McCarthy, American Weekly.

Church Chuckles

by CARTWRIGHT



"Save your breath, Reverend! He just switched off his hearing aid!"

Even if he left it turned on, Reverend, it probably wouldn't make any difference. For it is quite possible to listen without really HEARING. Indifference or prejudice can effectively block any new thoughts from entering the mind. You can lead a horse to water but you can't make him drink.

No Partiality with God

By Carl W. Kluck
Pastor, First Baptist Church, Atkins

ACTS 11:1-18

PREJUDICE and exclusivism is a hindrance to the spread of Christianity. Satan has utilized these unchristian attitudes to gain personal victory in the lives of many, even Christians, thus preventing universal advancement of Christianity. The Lord frowns upon these attitudes because they are absolutely foreign and unbecoming to the Christian's nature.



MR. KLUCK

The book of Acts presents Christianity as universal in nature. It is for the entire world. Interestingly enough, the Holy Spirit resorted to unique means to convince Peter of this fact. Peter's vision was dimmed by partiality. He felt that the Jews were God's chosen, and that others were common and unclean. The gentiles were commonly considered as spiritual outcasts.

Peter and Cornelius had simultaneous visions; Cornelius in Caesarea and Peter in Joppa. In obedience to his vision, Cornelius sent messengers, "two of his household servants and a devout soldier" (10-7) to Joppa to seek out Peter and bring him to Caesarea. Peter's vision enlightened him concerning the gentiles. Even while he was pondering his vision the messengers of Cornelius came for him. Peter readily joined the gentile-sent guests in their return to Caesarea. Meanwhile, Cornelius had called together his kinsmen and near friends to hear Peter tell them what they must do to be saved, and God effectively used Peter as a witness to preach the gospel to the gentiles.

THE CHARGE (vv. 1-3)

THE NEWS that the gentiles had also received the word of God came to the attention of the apostles and brethren that were in Judaea even before Peter returned to Jerusalem. Doubtless this news resulted in considerable indignation among the Jewish believers. When Peter came to Jerusalem the members of the "circumcision Party" in the church rose up against him. Their complaint stemmed from the fact that Peter had been a guest of the uncircumcised, that he had eaten with men who had no regard as to the character of food, or to the manner in which it was prepared.

The charge against Peter was not that he had preached to the heathen, but

that he had fellowship with them in a manner that violated his Jewish obligations. We are, however, prone to wonder if the true basis for the charge did not come as a result that Peter's preaching failed to stipulate, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). But, rather, he emphasized that "who-soever believeth in him shall receive remission of sins" (Acts 10:43).

The strong prejudice that prevailed could easily have caused them to camouflage their real feeling of the necessity of submission to a ceremonial act under the cover of unlawful association.

THE DEFENSE (vv. 4-17)

PETER began his defense by relating his vision in Joppa. He cautiously rehearsed the whole matter in proper order. He told how he had seen "a certain vessel . . . as it had been a great sheet, let down from heaven by four corners" filled with "fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air" (11:5-6).

As this vessel descended from heaven and appeared before him he "heard a voice saying . . . arise, Peter, slay and eat" (11:7). He protested, saying, "Not so, Lord: for nothing common or unclean hath at any time entered into my mouth" (11:8).

In response to his refusal to eat, the voice answered again from heaven, "What God hath cleansed, that call not thou common" (11:9). Three times this vision was unmistakably real before his eyes.

Peter told how in the intervening time three messengers from Caesarea came to the house inquiring for him and how he, doubting nothing, followed the leadership of the Holy Spirit, and was accompanied by these men as they journeyed to Caesarea. He emphasized the congenial reception in the home of Cornelius and the conversation with the new-found gentile friend.

Peter continued his defense as he carefully narrated the vision of Cornelius, "how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved" (11:13-14).

Surely Peter's boldness was paralleled with heartfelt joy as he testified how the Holy Ghost fell on them, even as was experienced at the feast of Pentecost. Peter recounted that during his preaching to this select gathering he vividly remembered how the Saviour had declared that the disciples would

be candidates for a higher baptism than that of water. (The result of this missionary endeavor proved that this promise of a higher baptism was intended for the gentiles as well as for the Jews.)

Peter concluded his defense as he reasoned that if God elected to bestow the same gift upon the gentile believers as had been received by the Jewish believers that it would have been presumptuous and futile for him to attempt to withstand God.

THE SALVATION (v. 18)

THE MEMBERS of the "Circumcision Party" refrained from further opposition. Their charge had crumbled under the pressure of facts. They had heard the impassioned plea of Peter and were convinced that salvation was designed for the gentiles as well as for the Jews. The contenders even "glorified God saying, Then hath God also to the Gentiles granted repentance unto life" (v. 18).

CONCLUSION

Peter and the other brethren were enlightened to several great scriptural truths:

1. God is no respecter of persons.
2. Salvation is designed for the world.
3. All men are united in Christ.

Frank Crane said, "Jesus was the only Teacher tall enough to see over the fences that divide the human race into compartments." To this end we should aspire. There is no partiality with God! ■

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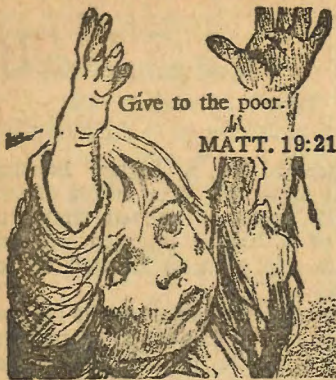
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The Bible Speaks on "The Poor"



Correction

THE TRAINING Union Department failed to include 1st Church, Paragould, James F. Yates, pastor, in recognizing the Honor Churches at the State Convention. We are happy to announce that this church earned all five seals and was one of the 13 Honor Churches of Arkansas.

PREJUDICE IS a great time-saver. You can form opinions without having to get the facts.—Wisconsin Journal of Education.

Daily Bible Readings

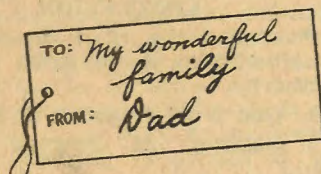
- Dec. 10—Peter Accepts the Truth (Acts 10:34-48).
- Dec. 11—Universal Praise (Psalm 22:23-28).
- Dec. 12—Salvation Is for All (Rom. 9:22-30).
- Dec. 13—"Other Sheep" (John 10:9-16).
- Dec. 14—A World-minded Church (Acts 11:19-26).
- Dec. 15—A World Saviour (John 3:16-21).
- Dec. 16—A World Gospel (Eph. 3:1-11).

Texas Board to Decide Buckner School Abolition

DALLAS (BP)—A proposal to dissolve the Independent School District of Buckner Orphans Home here, brought on by accusations by some Texas Baptist leaders of "lack of church-state separation," will depend upon the decision of the State Board of Education.

L. A. Roberts, Dallas County school superintendent, said the Texas Education Agency outlined the need for state action on the matter.

Earlier, Buckner President Ellis Carnett said that Buckner officials were recommending that the district be discontinued. "While the operation is within the letter of the law," he said, "some Baptists feel it is in the fringe area of the denomination's church-state separation principle."



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Pet. 1: 16 For 'God that he gave Son, that w

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