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Arkansas Baptist State Convention

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ARKANSAS
Baptist
NEWSMAGAZINE

NOVEMBER 17, 1960

Our Baptist Orphans Need Our Support

THE VALUE and the place of a child loomed large in the ministry of the Master. When Jesus would teach an object lesson to his disciples on greatness he "took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me . . ."



DR. WHITLOW

Again, when He would demonstrate faith and humility, He said, ". . . Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

If one does not love children there is small hope for that person. Every child is entitled to the heritage of a Christian home. Multitudes of children do not have this heritage. That is one of the reasons we have homes for the children who are without homes. Many of the children who come to our Bottoms Baptist Orphanage are not orphans. Their plight is worse than the average orphan. Most of our

boys and girls come from homes which have been broken by every form of evil.

A total of 191 children have been cared for during the past year by Arkansas Baptists through the Monticello Home. Usually there are about 130 children there at one time.

It requires a vast sum of money to care for these children, but what is the purpose of money after all? I had the happy privilege of being with 1st Baptist Church, Monticello, recently for a week of revival services. One of the deep joys of that week was the privilege of being with the children at our Home. The Christian care and concern provided by Brother and Mrs. Seefeldt and their excellent staff is a beauty to behold. I am grateful for the privilege of having a part in this wonderful enterprise.

Brother pastor, brother Baptist—at this Thanksgiving Season—what better way could we express our gratitude to God than to make a worthy offering through our church for these children? Our goal for the Thanksgiving Offering is \$75,000. Here is one place you can translate your money into human values and Christian character. —S. A. Whitlow, Executive Secretary. ■

Convention Time

THIS IS Arkansas Baptist State Convention time. Some will read this at the Convention, but a great host of others will read it after the 107th annual session of the Convention has adjourned.



DR. DOUGLAS

The Convention affords opportunity to inform and inspire as well as to evaluate. This is done in a democratic atmosphere. We do not attend the Convention as delegates (that is with delegated authority) but we attend as messengers, cooperating in Kingdom work.

To be a cooperating Baptist means many things. For instance, it means that one voluntarily cooperates in many phases of Baptist life. It certainly means that one contributes a portion of the material things of life to the church in which he has his membership, then, does his part in getting the church to share a portion of its material increase with others. To some, this seems to be the only phase of cooperation.

But to be a cooperative Baptist,

in the true sense, means among other things, that one is participating in the Baptist programs of work. Baptists have learned how to do some things and that experience is invaluable and incalculable to the churches. The Baptist program of Sunday School, Training Union, Brotherhood, Woman's Missionary Union, Annuity plans, Evangelism, Missions and Stewardship is as good as God has ever revealed to a people.


We understand, of course, that here and there an individual may strike out on his own in some phase of work and do a good job, but if the plan is sound, and the Holy Spirit of God is using it, Baptists will readily adopt it as a part of their work and not only recommend it but promote it among all of the churches.

At the State Convention sessions, leaders inform us about how the work is going. We hear about the weak points as well as the strong points in every area of Baptist life. Then, the messengers return home to take a renewed interest in doing a better job for the Master.

Now, after reading this, some will say: "He is a denominational worker and we expect him to say

these things." In a measure, that might be true, but long before becoming a denominational employee, it was the writer's privilege to work in a Baptist church as an average member, then as a deacon and finally as a pastor. We learned that the one who helped get the most done for Christ was the one who cooperated with the other members as well as the pastor.

We can remember some who were "know it alls." They would



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up just about nil as far as influence goes. I can think of others who joined other Baptist churches, but the sad thing about it is that they took their "know it all" attitudes with them. I can think of others who joined a church of another denomination but that did not seem to help matters either.

Our readers will forgive us if we seem to be preaching, but this business of being a cooperative Baptist is a serious one. Before one plunges in to retard, maim or destroy a program by criticism or outright opposition, there ought to be some heart searching, under the leadership of the Holy Spirit.

Let us look objectively at all of our Baptist work and make constructive criticism at the proper place and at the proper time; then cooperate in helping to accomplish the objectives and reach the goals. This is Stewardship on the highest level.—Ralph Douglas, Associate Executive Secretary.

Attendance Report

November 6, 1960

Church	Sunday School	Training Union	Additions
Berryville, 1st	162	69	
El Dorado, 1st	837	280	1
El Dorado, Parkview	234	102	
Ft. Smith, Grand Ave.	747	329	5
Fountain Hill, 1st	83	34	
Hot Springs, Park Pl.	451	163	
Huntsville	147	59	
Jacksonville, 1st	587	271	2
Levy	590	283	
Magnolia, Central	739	332	3
Marshall, 1st	133	34	
McGehee, 1st	478	197	1
North Little Rock, Baring Cross	820	—	4
West Memphis, Calvary	233	137	

REV. Boyd Baker, former pastor of Wynne Church, received special recognition at the 36th annual meeting of the Tri-County Association for his many years of outstanding service in the association. He was honored by a unanimous vote to dedicate the 1960 Minutes to him and Rev. and Mrs. Walter Allen who have recently been appointed missionaries to Africa.

A MAN must stand erect, not be kept erect by others.—Marcus Aurelius.

Welcome To Arkansas Baptists



DR. HALL

THE city of Fayetteville and the 1st Church take pride in welcoming the messengers of the Arkansas Baptist Convention to northwest Arkansas. We have joined with our sister churches in eager anticipation of your coming.

We are fortunate enough to be in a section of the state which is growing population-wise. It is our desire that we may match this numerical growth with spiritual maturity.

We join heart and mind with our fellow Baptists in prayer that our greatest days convention-wise lie ahead of us. "Hitherto hath the Lord led us" and henceforth we will obey His will.—Andrew Hall, host pastor.

Elbert Ragsdale Ordained At Bay

1st Church, Bay, recently ordained Elbert Ragsdale to the ministry.



MR. RAGSDALE

The pastor, Rev. Hal Gallop, Sr., served as moderator. Rev. John Basinger preached the ordination sermon. Rev. Herman Hill presented the candidate and Rev. Buran Ballard presented the Bible.

The ordination prayer was given by Rev. Philip Morrison. Rev. Arthur Simpson served as clerk.

Mr. Ragsdale is now serving as pastor of the Central Church, Dyess, in Mississippi County Association.

Comparative Proficiency

ON the river bank a passer-by stopped and asked an angler: "Having any luck?"

"Pretty good," replied the angler. "I haven't had a bite for three hours."

"That doesn't sound very good to me," said the other. "What makes you think it's good?"

"You see that man over there?" pointed out the angler. "Well, he hasn't had a bite for six hours."

"Sass" for the Gander

"WHY do you weep over the sorrows of people in whom you have no interest when you go to the theater?" asked the man.

"I don't know," replied the woman. "Why do you cheer wildly when a man with whom you are not acquainted slides safely into second base?"

The Cover



THE cover on this issue is a night-time picture of the new building of 1st Church, Fayetteville, where the Arkansas Baptist Convention meets this week for its 107th annual meeting. ■

SOME there are who make the point that our worship as Southern Baptists is far too subjective—too much “I” and “me” and “mine” and “what’s in it for me?” That there must be the objective approach, which centers our adoration and our affections upon God, the heavenly Father, no one can or should deny.

**Bless the Lord,
O My Soul**

But it seems to us that there is much of the subjective along with the objective in the great outpouring of the heart of the Psalmist, our superb example and guide in the realm of worship. For obvious reasons we shall not attempt here a full study of the Book of Psalms on the approach of worship. Suffice it at this Thanksgiving season to look at one of the great thanksgiving psalms, 103, as we meditate upon the great and good providence of God (the objective) as we experience his loving mercies in our own lives (the subjective):

Bless the Lord, O my soul: and all that is within me, bless his holy name.
 Bless the Lord, O my soul, and forget not all his benefits:
 Who forgiveth all thine iniquities; who healeth all thy diseases;
 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;
 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.
 The Lord executeth righteousness and judgment for all that are oppressed,
 He made known his ways unto Moses, his acts unto the children of Israel.
 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.
 He will not always chide: neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.
 For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.
 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, harkening unto the voice of his word.

Bless ye the Lord, ye his angels, that excel in strength, that do his commandments, harkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

ONE of the essentials of true worship is personal sacrifice, not as an end in itself but as an expression of gratitude and love to God and for the benefit of others above ourselves. Baptists of Arkansas have again

**Remembering Our
Children in Monticello**

Dr. Whitlow has to say about these children, their home and the Orphanage staff, on page 2 of this issue.) But above all, do not let your church overlook its part in providing the \$75,000 offering. ■

Bringing up Kids

WHILE looking through my files the other day I came across a folder of material on our older daughter. The folder is labeled:



ELM

“Jeannine — high cost of” and contains bills which were incurred and somehow paid as this young lady was growing up and going through school and college. (We have long since married her off to a young man and given him the privilege of paying her bills.)

There is another folder which for some reason or other is not in our files but which belongs there: one on our younger daughter, who is still in college. It would be labeled: “Judy—higher cost of,” for everything has gone up several times since we were paying the bills for Jeannine.

But what true parent would really groan and grunt under the high cost of bringing up his children, whether times are good or bad? Keeping the parental noses to the grindstone that the young’uns may have the necessities (a term greatly expanded here in America) is more a privilege than a burden. However hard the family circumstances, dads and mothers get more satisfaction by far out of the dollars they spend (invest) for their children than those they spend for their own necessities.

This is especially the case when the children love their parents and show appreciation for their sacrifices by being modest in their requests or requirements and by making the most of the opportunities.

A brief note from Judy this week pointed out a bit stronger than postscript-ally that there is \$60 now due on her board bill. Somehow, thanks to the Baptists of Arkansas who pay my salary and the Peters who lend to me to pay Pauls, I’ll dig it up and get it on its way.

But at this stage I am reminded of another call that has come to me and to the rest of you Baptists in Arkansas—a call from others of my (and your) children — our “sons” and “daughters” who are “away at school” in Bottoms Baptist Orphanage, Monticello. We are not so conscious of these children, for they are not our sons and daughters in the flesh. But they are our sons and daughters in that we are the only “parents” they have to pay their bills—for roofs over their heads, for clothes, for something to eat, for school books and all the things kiddies have to have these days to go to school, to church, and to grow up. The call is not as direct as the note from a college daughter about her board, but it is just as urgent. You and I will not ignore these.—ELM

One Year, Not Two

I WAS surprised to read in your editorial of the Nov. 10th issue of the **Arkansas Baptist**: "The fact that Dr. Bernes K. Selph will be completing his second year as president of the convention and will not be eligible for re-election . . ." If my memory serves me right this is incorrect. I wish you would check this for accuracy.—Hugh Owen, Associational Missionary, Central Baptist Association, Malvern

REPLY: Your memory is correct, Brother Owen, and this editor's slip is showing very conspicuously. We had printed 27,000 papers before someone called our attention to this error. We immediately stopped the press and made the correction—for about half our subscribers. We are glad to know that we were mistaken, though regretting the mistake. No one is so well qualified to be our president during the ensuing year as Dr. Selph. We are thankful he is eligible for re-election and we predict Baptists of Arkansas will re-elect him unanimously.—ELM

Likes Baptist History

I ENJOYED Dr. Selph's article, "Baptists Blamed," in Oct. 27 issue. It makes me a greater Baptist.—William A. Lewis, Springdale, Ark.

Paying Price

ST. LOUIS, Mo. —(EP)—Protestants who speak out about their convictions on the separation of church and state must be prepared to pay a three-fold price, said the 50-member Board of Administration of the National Association of Evangelicals at its mid-year session here.

The price: emotional attack and name-calling, threats of reprisal by interest groups and even government agencies, and economic and social pressures subtly or openly applied.

In what it termed "A Statement of Concern," the board (representing 38 denominations and 28,000 church congregations) deplored, "the evident bias in the treatment of some news stories, which seem to have been calculated to arouse strong feelings on one side of the question only."

The word "bigot," it said, has been freely used by the public media of information to refer to Protestants who have shown their "longsuffering and tolerance" by bearing it. ■

Washington - Madison Shows Gains In Membership, Gifts

By Alexander Best

(Missionary, Washington-Madison Association)

THE digest of letters of Washington-Madison Association for 1960 shows a total of 257 baptisms, a slight increase over the record for 1959.

There were 741 other additions to the churches and there was a total net gain in membership of more than 300. Sunday School enrollment showed a slight gain with the present enrollment of 5,204, an increase of 154.

Gifts to the Co-operative Program were almost \$40,000 and this was a gain of more than \$4,000. Mission expenditures totaled approximately \$64,000, which was an increase of almost \$12,000 over the previous year.

Mission work at Kingston, pastored by Rev. Jack Taylor and sponsored by the Huntsville Church, has shown considerable growth this past year. The Huntsville church also established a mission at Combs,

a few months ago. This new work is off to a good start and promises well for the future.

Ridgeview Chapel, of Fayetteville, a mission of the 1st Church, will be organized into a church early in January. Rev. Jackie Pennell is pastor of this mission and commutes from the Seminary in Ft. Worth.

1st Church, Springdale, has built a splendid mission chapel in the west section of their city, and this work was opened the first Sunday in October. Preaching services have also been conducted at two other points in the association during at least half of the year.

The 7,108 Baptists of Washington-Madison Association, who make up the 28 Baptist churches and the four missions of this association, extend a hearty welcome to Baptists from every section of the state attending their state convention in Fayetteville. ■

Drys Win Six out of Eight Local Option Elections in the State; Wets Hold NLR

DRY forces of Arkansas were victorious Nov. 8 in six out of eight local option elections in the state. Seven of these were called by the drys and one by the wets.

Dry victories are:

Bradley County, by a majority of 1,126;

White County, by a majority of 1,210;

Mountain View, in Stone County, by a majority of 273;

Bearden by a majority of 156;

Washburn Township in Logan County by a majority of 88 to 28;

Howell Township, in Cleveland County, by a vote of 55 to 3.

With a total of 13,091 votes cast in the North Little Rock election, the wet majority was only 2,737. The liquor forces apparently won also in a small township in southwest Union County, by a majority of 40 votes.

Arkansas maintains her record of no county that has voted dry and had the experience of being free of

so-called "legal" liquor ever returning to the wet column.

The program of objective, scientific education in the field of ethyl alcohol is gaining ground throughout the nation, as attested by the statement of the **Wall Street Journal** that the total consumption of alcoholic drinks decreased in the year 1959 by nearly three per cent.

The Christian Civic Foundation extends heartfelt appreciation for the publicity received throughout the church press and the churches of Arkansas. More and more people are expressing interest in this program, both by active participation and financial support.

We view the election of November 8 as a great moral victory in the field of concern about alcohol, and to God we give our thanks.—Dr. Wm. E. Brown, Executive Director, Christian Civic Foundation of Arkansas, Walden Building, Little, Rock. ■

Counseling Lives at Parting of Ways

GREAT life decisions are in the making all about me. People are at the parting of the ways, choosing a life work, choosing companions and associates, choosing paths, some to rise, some to fall. It is my high resolve to live so close to my Master that I may be duly under the Spirit's guidance so that in all places I may be led to say or do that which people need at the parting of the ways.

My soul! What a need there is for great lives! National ideals to sustain; the revolt of youth, world wide, and who shall pilot them in their new day? The awakening world crying for the democracy of Christian brotherhood. Wealth is accumulating. Men are decaying. Poets for the new day should spring up. Men of mighty mould for political leadership should be developed. Powerful business men,

with high honor, should be produced.

I must walk close to youth. I must be so true and earnest that I can counsel them. I am resolved that I shall give much thought and effort to help youth choose wisely, heroically and earnestly the path they are to take. Be this my one great aim—to counsel lives at parting of the ways.

Friendships with the strong and true; circles of friends who are making wise decisions upon every occasion make an atmosphere most constructive for lives at the parting of the ways. The very presence of strength builds courage for life-long, important decisions.

A most vital part of one's life work is so to live every day that we help mold by our very atmosphere those who are fighting their battles and making important decisions. — Dean C. Dutton, in *Quests and Conquests* ■

Good Storms

THERE is a beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by storm. And it battles against the storm with desperate effort, eager to wing back again to Norway. But all is vain, and so at last it yields, thinking that the gale will carry it to death—and the gale carries it to Sunny England, with its green meadows and its forest glades.

Ah, how many of us have been like that little voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried seaward by the storm. Until at last, finding all was useless, perhaps, yielding to the wind that bloweth where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters.—Selected ■

A Low Order of Cunning

ONE instant after the breath leaves a man's body, the goods that he has gathered with such lonesome toil and ardor pass to the ownership and possession of others, and he goes forth into space possessed only of the moral and mental spiritual qualities which he had the wisdom to cultivate while on earth.

Pursuit of wealth beyond the measure of a modest competence is without doubt testimony of an aberration of the mind, and to comprehend this truth we need

only to survey life from the time before the earth experience until after it; then the demonstration stands out clearly. A distinction needs to be drawn between creating wealth and gathering wealth. The first is an achievement in the three qualities—moral, mental and spiritual, for labor is one of the holy privileges of life; but the second may be, and usually is, an exercise of a low order of cunning, and not entitled to respect.

All of the great fortunes of the earth are, therefore, immoral, and a blight upon the personality of

the possessor. The age is thought to be one of a high civilization, but this is an error; we are barbarians, committed by dull comprehension and habit to economic and social customs that have left their scars on all past ages. And the ape and tiger in mankind are not yet dead.—*Burlington Post* ■

Wings of a Dove

At sunset, when the rose light was dying

Far down the pathway of the west,

I saw a lonely dove in silence flying,

To be at rest.

Pilgrim of air, I cried, could I but borrow

Thy wandering wings, thy freedom blest,

I'd fly away from every careful sorrow,

And find my rest.

But when the dusk a filmy veil was weaving

Back came the dove to seek her nest

Deep in the forest where her mate was grieving,—

There was true rest.

Peace, heart of mine; no longer sigh to wander.

Lose not thy life in fruitless quest.

There are no happy islands over yonder;

Come home and rest.

—Henry Van Dyke

Great Thought Nuggets

EVERY young man should make a picture in his mind of the kind of life he wants to lead. After this picture has been thoroughly imprinted on his mind, it will be the beacon that will guide his steps.—Bradley A. Fiske

THE secret of success in life is for a man to be ready for his opportunity when it comes.—Disraeli

ONE lesson, and only one, history may be said to repeat with distinctness: that the world is built somehow on moral foundations; that in the long run, it is well with the good; in the long run it is ill with the wicked.—James Anthony Froude.

No Downward Trend in Evangelism, Declares Convention Evangelist

By C. E. Autrey

Director, Division of Evangelism,
Home Mission Board

A COMMENDABLE thing about New Testament Evangelism is its spirit of optimism. Optimism



DR. AUTREY

is good if it is not baseless. New Testament evangelism bases its hope on the works of Jesus and the promises of God, and it finds its basis of existence in the nature of God, rather than

the nature and needs of men. It is never wise to stick one's head in the sand and ignore unpleasant tendencies, nor is it healthy to become pessimistic. When the evangelist becomes pessimistic, he loses his opportunity of service.

This is not a day of diminishing evangelism. There is no downward trend in evangelism at the present. Southern Baptists baptized 429,000-plus in 1959. That is more than we ever baptized in a single year. We had on a Convention-wide crusade last year, and as a result of fine coordination, preparation and cooperation, we were able to reach this high goal. That was the third campaign of its kind in the last ten years. Each of the three times we have beaten our previous record, but the year following each of the first two great drives we had a slight decline. The decline was due to the fact that we had on no Convention-wide revival campaign that year. It was not an unhealthy decline because the very next year, we began a steady climb upward in each case.

We have received reports from every state secretary of evangelism, and the reports for 1960 are encouraging in spite of the fact that we have had on no great Convention-wide crusade. It is encouraging also in spite of the extremely bad weather of the winter months which all but strangled our evangelistic efforts. Some of the state

secretaries say that they will fall slightly below last year's baptisms, and some say they will go slightly above, while a few believe the reports will just about even out with last year. We personally feel from all the figures which we have received from every secretary of evangelism that we shall fall a little below the number baptized in 1959, but not more than a few thousand.

The Division of Evangelism already has under way some new plans which should spell out a new day for evangelism. We have very largely depended on revivals for the most of our results in the past. Drs. Leavell, Matthews, and Sanderson, however, laid the foundation for a new departure which will rescue us from a complete dependence on revivals and crusades for sustained results. We now have under way a new, strong emphasis on personal soul-winning. Dr. Leavell tried to get us to see this and made a great contribution in that direction. Dr. C. E. Matthews made popular the expression, "every Christian's job," in his effort to lay the foundation for universal soul-winning. Dr. Leonard Sanderson gave us a study-course book on personal evangelism and went all over the country demonstrating how it should be done. As a result of all this and the fine cooperative spirit of the Sunday School Board, we now have a plan which will help us lead 700,000 teachers and officers of our Sunday Schools to win souls. This plan is being prepared, and you will hear much about it in the coming days from Dr. A. V. Washburn and his excellent forces.

This is not the full extent of our plans in personal soul-winning. We shall work through Woman's Missionary Union, Brotherhood, and Training Union to see more people won to Christ personally in the '60's than any decade has ever witnessed. Southern Baptists are ready. This is not an hour of diminishing evangelism. With the help of all our state Baptist papers and our Convention-wide publications and the Radio and Television Commission,

we are equipped to direct the people in the most effective job of personal witnessing ever. Every agency and board is concerned about evangelism, and all of our leaders are dedicated to it. By the grace of God, we must move up and on in this phase of our work.

Our plans are already prepared to move with increasing momentum in all phases of evangelism from 1961 through 1964:

1. We shall put forth a special effort to commit and train all our people in soul-winning.

2. We shall increase the number of Jubilee revivals gradually through 1963, and in 1964 we shall launch a nation-wide Jubilee crusade.

3. We have worked out a system through Training Union and Church Administration to promote an unprecedented program of spiritual growth.

4. We shall have a nation-wide Evangelistic Conference in the summer of 1963, preparatory to the push in 1964.

5. It is our purpose to conduct a Jubilee revival in every Association in our Convention in 1964.

6. We are now working with Alaska, Cuba, Jamaica, Panama, and will begin in 1964 with Hawaii. This is an hour of expanding evangelism. We may see temporary setbacks, but we mean to make the sixties the most prolific decade in our glorious history. Pray for us. ■

Missouri Pastor Dies Of Heart Attack

FUNERAL services were conducted Oct. 23 in Charleston, Mo., for Rev. Raymond Clyde Daniels, 30, who died of a heart attack.

A native of Arkansas, he attended college at Southern, Walnut Ridge, and Ouachita, Arkadelphia.

At the time of his death he was pastor of South Side Chapel, Charleston. He was the son of the late Mr. and Mrs. John Daniels, of Benton. He is survived by two sisters, Mrs. John McWilliams and Mrs. J. C. Adams, Prescott; John and Bob Daniels, Malvern; Roy Daniels, Prescott.

Burial took place in Prescott. ■

The Road Ahead

Joshua 3:4

By **BERNES K. SELPH**
(President's Address delivered at the
107th Annual Meeting of the Arkansas
Baptist Convention, 1st Church,
Fayetteville, Nov. 15, 1960)



DR. SELPH

MIDST the clamorous call of materialism, besieged by hate and prejudice, crippled by our own mistakes, Arkansas Baptists can afford to pause and take stock.

We stand pretty much in the same relation as that of the early people of God. When Joshua was about to lead them into the promised land, they were reminded of one thing: God was their leader. Instructions were given to follow the priests and the Ark of the Covenant. The reason for this is couched in the phrase, "Ye have not passed this way before."

As Arkansas Baptists we might well take this as our text. We have not passed this way before. For the next few moments we are going to use this scripture as the basis for our subject, "The Road Ahead."

We, you and I, have not passed this way before, but others have. And the road ahead is but a continuation of the road behind. Let's take a backward look to see if it tells us something of the road ahead.

In the light of what the past reveals, it will be one of suffering. The one behind was, and we need not think the one ahead will be any different.

Causes from this suffering come from two sources: Those without and those within our ranks.

Misunderstanding has been the chief

cause of suffering from without. Misunderstanding the Bible, our view of the Bible, our spirit, our church polity, our views of government and the relationship of the individual to his government and his God, our missionary emphasis, and our doctrines. Misunderstanding these has brought suffering—suffering of body, sometimes, but more often agony of mind and hurt of soul because misunderstanding prevented our doing the best work.

But we've also suffered from within. Ignorance has brought about much of this—ignorance of the Bible, our history, our doctrines, our methods. True, we've not been alone at the point of ignorance, but there's little comfort in this thought.

We've made much of the individual—the person and individual church—and rightly so. But oftentimes we've forgotten the correlative thought, that of the body and the group.

Keep the individual uppermost, but keep him rightly related. To forget that he is but a part of the whole is to miss an equally important truth. Paul was as concerned about the full functioning of a complete body as he was about the health of one member.

Failure to practice stewardship of talents and possessions has been a deterrent. Our churches and work have suffered as a result. Many churches with messengers here at the Convention do not know what a consecrated leadership and concentrated stewardship program could mean to them, because their members have never been willing to follow God in this. We go on year after year suffering this disobedience.

We sometimes suffer a martyr complex. In many areas we've been a despised people and have developed a martyr spirit. The most miserable people on earth are those who feel sorry for themselves. So often, this makes people mean and suspicious. Most of all, it causes people to hide behind their failures and mistakes, and causes them to place their blame on others.

Suffering these things has produced breaks and divisions among us. Leaders have been sacrificed in heated battles over personalities. Men, irresponsible and selfish, have risen up and torn asunder church fellowship over trivialities.

But there's another part, a better part, of the road we can survey. Looking behind and before us, we stand in solemn wonder.

I am amazed at the blessings of God. Are you? These have come at the acceptance of truth. Not everyone who has heard our message has accepted

it, but many have. From a handful of believers in the early days of our land, the increase has been steady. We thank God for this. We dare not brag, nor say what we've done, for our very voice would echo back and say, "You could have done more." But we can humbly bless the name of God for enabling us to do what we did.

We have gone preaching the word. We have tried to be a people of the book. Her heritage is rich here. We must be a people of the book. With open Bible we must preach, build our churches and our homes. With open Bible we've met the assault of Satan. With open Bible we must meet the coming battles, and they're coming. The book has been . . . is . . . and will be the sword of the Spirit. Every warrior needs battle equipment. The word is the Spirit's weapon in spiritual warfare. Unlike other warfare, this sword is to be wielded in love.

Do you ever stand in gratitude for the veterans of the cross? Many can be named from our ranks: Backus, Fuller, Carey, Spurgeon, Broadus, Johnston, Boyce, Mercer, Shuck, Penn, Holt, Carrol, Gambrell, Truett, Scarborough, Connor, Whittington, Ferguson, and you could add many more. Do so, in your mind.

I'm not thinking of these alone. I'm thinking of the innumerable group whose names aren't known. But they prayed, and gave, and testified, and lived, and died as Christians. God bless their memory.

Great strides have been made in our state. One hundred years ago, dark war clouds loomed on the horizon. Soon, our state with others in the southland, lay prostrate in poverty and grief of war. Communications were poor. People were scattered. But the state convention, 13 years old, struggled to do its work and grew under the hand of God.

About the time the state was getting over the Civil War, Baptists had one of their own. Finally, the split came. Regrouping, our brethren continued on the way they felt God was leading them. They regretted such had happened but were not deterred. And God blessed. I am amazed and stand in wonder of the same.

If the road ahead is one of suffering, it will also be one of amazement.

But let me add another thought. The road ahead is fraught with many problems. These problems aren't new; they are simply dressed in new clothes. They may be phrased in new technical language but they spring from the same soil—human nature.

You find these problems when you turn back to the Bible. The patriarchs, prophets, historians, all wrestled with them. Jesus met them head-on in his day. He never let his disciples forget that they faced these problems. But they were not to determine what the church was to do. The past 1900 years confirm the fact that they exist.

You ask, "What are they?" We can't catalogue all of them, and it wouldn't be necessary, but a few basic ones are

named.

The first listed is unbelief in God. I suppose one could stop with this answer and cover the reason for all problems. But this is too naive for some. Others wouldn't accept it at all, and many more would say it's too general. To the last mentioned I'd agree, but this does not take away from its truthfulness. Jesus listed this as the first need of conviction, and experience with our fellowman bears him out.

Irreverence is another. Failure to recognize God as God, his name, his day, his house, his will is the basis for much of our turmoil.

Selfishness is an ever present, ever personal, ever growing problem. Selfishness has been described as the very essence of sin. It is so subtle. We reason so many things true and right and God-honoring because we want to do them.

Disrespect for the personality of man stares us in the face now. What a man is, his person, makes him different from the beast of the fields. In the form of person man is like God. God created the person of man, all men. Therefore, we cannot show disrespect to any man without disrespecting God. For us to disrespect a man because of his race, or religion, or place in the world is to come close to grossest sacrilege and to sin against God.

Covetousness is the last mentioned of the Ten Commandments. No man is safe, nor is that which he has, wealth, honor, or family, if another uncontrollably desires it. If this one problem could be taken away, most of today's ills could be cured.

Prejudice is another problem we cope with today. Preconceived ideas, falsely formed opinions, concepts blinded by unreasonableness, falsehoods told to bolster prejudices have brought us to the brink of disaster.

Hatred is prejudice's twin problem. One of the sternest warnings Jesus gave was with reference to hatred. It is the first step toward murder.

Distrust follows closely in the wake of these two; or may precede them. They are closely entwined.

The cold, formal view of skepticism has withered many warm-hearted souls. They would like to believe now, but find too many unexplainable questions which must be answered before they accept.

All these problems often lead one to throw up his hands in compromise. Why battle against tides? is the question he asks.

These problems find many avenues of expression. Materialism of today is one. Threatening war clouds is another. Growing immorality is to name another. You could also list the strife and ill feelings between capital and labor, races, religious groups and nations.

This problem of man destroying himself isn't new. Today, he may be able to do it quicker and on a far larger scale, but he has always faced this.

Will it suddenly be solved? To ask

the question is to answer it. It is "no." But this is no reason to lose hope. There are many mediums with which to combat these.

I mention the one of mechanics. I refer to our national government, state organizations, and the churches. Efforts toward the solution of these problems are being made. Some progress is shown. True, we've a long way to go, but we can thank God we're conscious of them and grappling with them. This is healthy.

We have the men. Since there would be no problems if we had no men, then only men can solve them. Solutions will come only through men. They must apply the remedy, and the more personal the application the better.

But we must mention the means: it is the gospel preached, accepted and applied. It is not enough to preach it. Men must believe it. When it is accepted and applied, it works. It has a way all its own.

When the gospel is accepted and a life is changed, the problems mentioned become personal responsibilities. Believers can never be the same again. Constantly, the Spirit is convicting, and truth is gnawing away at conscience to correct those wrongs.

Regardless of these problems, we are to pursue our course. They're there, but we must not falter. When Peter wrote his friends of the Dispersion, he said; "Grace and peace be multiplied." He used the optive mood with the word multiplied. Now, the optive mood is used to describe "action as possible irrespective of the circumstances involved." Peter was saying by its usage, "Regardless of your conditions in life, your grace and peace is to multiply. You cannot let circumstances keep you from growing in grace and peace."

This, I believe, is the spirit we need. Problems are ahead of us, but they must be opportunities for loyal service. They necessitate effort, but they are not to steal our hearts.

In our last glance at the road ahead, we need to say emphatically: The road ahead is under the direction of God.

Just as those of old had God's leadership, we have his leadership. Brethren, we need to believe this. If this isn't so, or if we do not have this conviction, we aren't going far up the road. Our leadership needs to hear and heed God's word to Joshua, "I will not fail thee, nor forsake thee" (Joshua 1:5).

Now, there are some things we do not need nor have to be on the journey ahead.

We do not have to be wealthy, nor learned, nor numerically strong, nor popular, nor tradition bound. All these things may be well and good if turned toward God's effort. But God who created the world and owns the gold and silver, who can multiply loaves of bread, who is wisdom, who can deliver out of the mouths of lions, and who can build his kingdom in spite of the

world's most totalitarian empires, is our leader.

But we do have to be obedient. This is the one essential necessary to Christian success. God asks us to put him first. He asks us to love him with all our heart. We are to hear him. He calls for our best. Dedication is ours. Crosses are to be borne. Daily, we must follow him.

Hear him say, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock" (Matt. 7:24).

Again, "Blessed are they that do his commandments, that they may have right to the tree of life" (Rev. 22:14).

There are some things we need and have under God's direction.

We have his Spirit. "The Holy Spirit is given unto them that obey him" (Acts 5:32).

The Spirit came on the day of Pentecost in new, energizing, directing power. He came to carry on the work of Christ. We have him to convict, to comfort, to constrain, to convey—to convict of sin, to comfort in sorrow, to constrain in righteousness, and to convey the gospel to the inward man. We need him, and we have him.

We have God's word. It is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

This word is given by inspiration of God and will not return unto him void but will accomplish whereunto he sends it. Blessed is he who reads it.

We have God's promises. I've never counted them, but I've heard there were 40,000 in the Bible.

In the Old Testament, God says, "I will not leave thee, nor forsake thee" (Joshua 1:5). In the New Testament, Jesus says, "I am with thee unto the end of the ages." In the Psalms we read, "When my mother and my father forsake me there the Lord will take me up" (Psalms 27:10). In John, Jesus says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

As I said, there are thousands of promises. Let's note one more: "And the Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will let him take the water of life freely" (Rev. 22:17).

We have God's goal. It is both social and personal.

As a unit in society Jesus said to the church, "Go ye into all the world." But his commandment is to the individual as well. To the individual he said, "Be ye perfect as your father in heaven is perfect" (Matt. 5:48).

Again we read, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph.

3:16).

He wants us to be something as well as do something.

In Gerald Healy's play, "The Black Stranger," there is a scene of a mid-nineteenth century famine in Ireland. For want of something better to do, and as a gesture toward a solution, the government set men to digging roads to no purpose and which had no destination. The hero of the play finds out about this, one day, and comes home and says to his father, "They're making roads that lead to nowhere."

We aren't traveling that kind of road. Our road ahead is under God's direction and leads somewhere. It leads home—home to God, to eternal life, to perfect fellowship, to praise and worship, and to endless security. ■

Prepare New Bible

NEW YORK —(EP)— Protestant, Catholic and Jewish scholars are currently working on a "common Bible" for use as a reader in public schools.

News of the program was disclosed in the Oct. 22 issue of the Catholic publication *America*, by the Rev. Walter M. Abbott, SJ, associate editor of the magazine. He said the joint translation, based on "Modern Philological Studies," will come out in 30 paperback volumes to be released between January, 1962, and 1966, by Doubleday & Co.

The Rev. Robert F. Drinan, SJ, dean of Boston College Law School, took a dim view of the common Bible reader. He questioned whether U. S. courts would

accept the idea, noting that an "ever stronger minority" of judges was adopting the view that the state and its schools must "eliminate all practices and truths radicated in theism."

Two principal arguments have been used against Bible reading in the schools, Dean Drinan said. These are: (1) that the Bible itself — "even the Old Testament" — is the product of one religion and therefore, as a sectarian document, was prohibited, and (2) that no version of the Bible is acceptable to all sects, and that Bible reading in school inevitably favors one sect.

"The emergence of a universally accepted nonsectarian Bible must resolve the second argument," he said, "but the courts would still have to wrestle with the first."

Efficient

A Chicago mother, on hearing that her sister had received a new little girl, said to Lillian, her little daughter:

"Lillian, Auntie has a new baby, and now mama is the baby's aunt, Papa is the baby's uncle and you are the baby's cousin."

"Well," said Lillian wonderingly, "Wasn't that arranged quickly?"



CORONATION—Five queens and queen-with-scepter were recognized at a Girls' Auxiliary Coronation at Walnut Street Church, Jonesboro, recently. Shown are, from left, Jeanette Miller, Sharon Standefer, Carolyn Ketchum, Connie Henry, Susan Kelly, Ramona Boswell.

Beacon Lights of Baptist History

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

William Carey

WILLIAM Carey, a shoe cobbler, was father of the modern missionary movement.

He was born in 1761 of Anglican parentage, and his father bred in him a holy horror of Dissenters. But, at 17 years of age, he was initiated to prayer-meetings and preaching services by John Warr, a shoemaker's apprentice.

When William was about 21 years old, he heard a sermon in defense of infant baptism. This aroused his interest, and he began a study of this subject in the scriptures. After awhile, he decided on believers baptism, though it meant breaking away from his family in religious beliefs.

On October 5, 1783, he was baptized by Dr. John Ryland in the river Neu. Dr. Ryland did better work than he thought, because he penned in his diary this terse statement: "This day baptized a poor journeyman shoemaker."

He joined the church at Olney under the pastorate of the Rev. John Sutcliff. His gifts at exhortation brought encouragement from his pastor and friends for him to preach.

Under this persuasion and the Spirit's promptings, he entered the ministry. When he was called to the little Baptist church at Moulton in 1787, he was ordained by his home church at Olney.

This poor church could only pay him \$75 yearly, so he worked as a cobbler through the week. In addition to this, he opened a school.

Thirsting for knowledge he kept a book by his side. He was rigid in his study discipline. He worked in the classics on Monday; in science, history, and compositions, Tuesday; in the Hebrew and Greek Bibles the rest of the week in preparation for his Wednesday and Sunday services. In seven years, he learned five languages, laying the foundation for missionary work late on. ■

By Dr. R. Lofton Hudson

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

"Marrying Unbelievers"

QUESTION: What does the Bible teach concerning Christians and non-Christians uniting in marriage? If a pastor has strong convictions concerning performing the marriage of believers and non-believers, do you feel the church members have any right to condemn him for his convictions?



DR. HUDSON

ANSWER: There is a scripture that states that a widow should marry "only in the Lord" (1 Cor. 7:36). This could mean that she should marry only a believer or that she should marry only someone to whom the Lord should lead her.

Earlier in the same chapter Paul says to the wife (or husband) of the unbeliever, "For what knowest thou, O wife, whether thou shalt save thy husband or who knowest, O man, whether thou shalt save thy wife." (1 Cor. 7:16).

To base a whole practice, that of refusing to marry a couple when one is an unbeliever, on one or two passages, seems utterly unChristian to me. To base a practice on one or two vague scriptures seems pretty flimsy.

But some pastors, and many Christians, have very strong convictions against marrying unbelievers. They are sincere in this belief. I don't agree with them for one minute. But to criticize them or act like they are fanatics is unfair, unChristian, unAmerican, unholy, and unanything-else-you-can-think-of. Let's admire people for convictions even though we think they are dead wrong. If we are humble, we will admit that truth is hard to come by in these

Baptist Crosscurrents

Be Still and Know

When God said to His people, "Be still and know that I am God," He made a statement that is applicable to every age.

These are busy days for people in our part of the world. We're doing more things than we have ever done before; we're going more places, faster, than we've ever gone before, and yet a feeling seems to be prevalent that there is much more that just has to be done. Many people who once had time for God, for prayer, meditation, and public worship as well, have been trapped in the rush of our day. Many of these once received great joy from their Christian activities.

Materialism, that deadly "ism" and enemy of spiritual Christianity, is taking a high toll today. That new boat, automobile, house, lawn, set of golf clubs, or other possession of Christians that causes him to forget about his duty to God, turns out to be a liability rather than an asset in the long run. Too many of our people permit their possessions to possess them.

Actually one doesn't have to be still to come to know God, or to realize His presence, but the value of quietness, meditation, and Bible study has been proved again and again. People may pray, and doubtless do, while traveling hundreds of miles an hour, far above the earth. And they may pray as they travel at high speeds on the highways. Certainly God can hear the prayers of those who are not still as they pray, but it is good to "be still . . . and know . . ."

We sing the song, "Take Time to be Holy," and we need to do just that. Time spent in the place of secret prayer results in new assurance, and better understanding of the will of God.

Just to "be still" is not enough. There are millions of people in the world who any given day will spend several hours with nothing to do. They sit still in their houses, or in market places, or in remote spots, and have plenty of time to meditate. But as they do so, they still fail to recognize the truth that God would have them come to know concerning Himself. They are still, but they do not know.

God wants the people of this world to know Him. He has given us much information about Himself. He has made it possible that we may not only know about Him, but that we may know Him. Jesus said, "No man cometh to the Father, but by me." But through Him we are able to know the Father.

Information about God possessed by Christians is to be shared, not hoarded or guarded as a closely-kept secret. Jesus expressed His desire that His followers should help others come to know Him.

In moments of stillness when our minds are considering matters pertaining to the Kingdom of God, we may find great joy in remembering the truths the Bible tells us about God. Sometimes we are not as conscious of those truths when we hurry. We need to be still. We need to take time.

Although Christianity is accepted in faith, and Christians are commonly called "believers," ours is also a religion which places much emphasis upon knowledge. Both the Old and New Testaments contain many references to knowledge. We believe it to be important that people know the truth. One of the greatest truths a person can come to recognize is that God is the true and the living God. Perhaps more people would come to know Him if they would stop and think . . . or "Be still and know."—Horace F. Burns, Editor, *Baptist New Mexican*

complicated issues.

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

TWO-THIRDS of human existence are wasted in hesitation, and the last third in repentance.—Emile Souvestre

Arkansas All Over



THESE new Juniors of Central Church, North Little Rock, Sunday School proudly pose with the new Bibles given to them by the church upon their promotion recently from the Primary department. The Bibles were presented by Mrs. D. W. Wilson, superintendent of the Primary department.

Front row, left to right: Teresa Thompson, Rose Ann Hubbard, Donna and Doris Waddle; second row: Jim Fortenbury, Bobby Smith, Gary Wright, and Mary Helen Gooch.

University Church, LR To Get New Location

THE University Church, Little Rock, will move to a new location in the near future.

Rev. William C. Henley, Jr., pastor of the church, and Dr. C. W. Caldwell, head of the missions division of the state convention, have announced that options have been obtained on eight lots. Plans are to acquire another three lots, the two spokesmen said.

The property is located west of Bryant between W. 35th and W. 36th, a few blocks south of Southwest Junior High School.

Dr. Caldwell stated that the convention had agreed to help with the purchase. The full cost of the 11 lots is estimated to be about \$23,000 and the convention may provide one-fifth of the funds, Mr. Henley said.

The church was formed in 1959 by some members of the Broadmoor Church and other Baptists. ■

Counselor for Women Named at Ouachita

Mrs. Ed Flaig, a lifetime resident of Arkadelphia, has been named counselor of women at Ouachita Baptist College, according to Dr. Ralph A. Phelps Jr., president.

Mrs. Flaig will counsel in personal, vocational, and cultural areas.

She received her B.A. from Ouachita in May, 1943. She has done graduate work at both Henderson and Ouachita.

While at Ouachita, Mrs. Flaig, the former Neno Nowlin, was president of the dramatics class, junior carnival queen, a football maid for two years, and a member of Alpha Psi Omega, Glee Club, Piano Club, and the Kewpie Club.

She is married and has three daughters. ■

REV. James Melton has resigned as pastor at Ruddell Hill Church in Independence Association, to go to Phoenix, Ariz. His resignation was effective Nov. 7.

DAVID M. Jordan, junior at Ouachita College, was recently awarded the annual Leatherneck Magazine Rifle Marksmanship bronze medal. While attending the Marine Corps' Platoon Leaders class training at Quantico, Va., last summer he qualified as an expert rifle marksman and graduated honor man of his platoon. Upon graduation he will report for active duty at the Quantico Marine Officers Basic School.

BILL Harrison and Blain Drayer were ordained deacons at a service at Board Camp Church Oct. 30. Rev. Heber Shreve, pastor, was elected moderator. Rev. Jim Holman, Gilman, delivered the sermon. Rev. Karl McClendon, Mena, gave the charge. The questioning was led by Rev. Lewis McClendon, Mena.

WILLIAM Stark, A. V. Jones, Seth Shackelford were ordained as deacons of Parkview Church, El Dorado, recently. Rev. Bill Couch gave the charge to the candidates and preached the ordination sermon. Sargent Webb gave the ordination prayer. Rev. Jay D. Tolleson gave the closing prayer.

DR. DALE Cowling, pastor of 2nd Church, Little Rock, was the keynote speaker at the Florida BSU Convention at Stetson University in October.

Arkansas Native Goes To Indiana Church

REV. Jerry E. Mize, student at Southern Baptist Seminary, Louisville, has recently been called as pastor of the Lost River Church, Claysville, Ind.



MR. MIZE

A native of Bauxite, Ark., he is a graduate of Ouachita College. While a student there he served as pastor of Nunnally Church in Ouachita Association.

He is married to the former Alma Noel Dale, of Houston, Tex. ■



MISS Gretta Rorex, 16-year-old daughter of Mrs. Mildred Rorex, of Jonesboro, was awarded an attendance bar by the Intermediate Department No. 2, of Walnut Street Church, Jonesboro, for attending Sunday School for seven years, without missing a Sunday.



Gleanings from the Greek New Testament

by V. Wayne Barton

The Stopping Place

ARE you looking for a *stopping place*? The very expression itself may have an unpleasant sound for some. It does for me.

Ever since I learned to read I have been an avid reader. My mother and father used to say that every time they wanted me to do something I had my head in a book. And I used my reading as an excuse to postpone my chores: "Mother, I'm right in the middle of a story." And Mother responded, "Look for a stopping place."

But the expression has no over-

tones of unpleasantness in John 14:2: "In my Father's house are many *stopping places*." The usual translation "mansions" is misleading, suggesting palatial dwelling places. Williams more correctly translates simply "dwelling places." The Greek word is roughly equivalent to our "tourist court," having no inherent indication as to the nature of the accommodations. This is evident from John 14:23 where the same word occurs again in the singular form. The KJV more correctly translates this time "abode."

Assuming that this passage is a reference to heaven, we may reasonably infer that the accommodations will be adequate. They will be in the "Father's house." Hence, we may well look forward to a *stopping place* there.

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Roman Catholic Membership Up

NEW YORK —(EP)— Figures compiled by the Bureau of Research and Survey of the National Council of Churches show that Roman Catholic Church membership increased faster than the U.S. population last year while Protestant growth lagged slightly behind the population's upward trend.

Roman Catholic membership rose to 40,871,302, a gain of 1,361,794 or 3.4 per cent, while Protestant membership reached 62,543,502, a gain of 1.7 per cent.

During the same period, population gained an estimated 1.8 per cent.

The survey revealed that of all Americans, 63.4 per cent belonged to a church or synagogue in 1959, compared to 63 per cent in 1958. Figures showed also that 33.8 per cent of the U. S. population is Protestant and 23.1 per cent is Roman Catholic. In 1950 the comparative totals were 33.8 per cent Protestants and 18.9 per cent Catholics. Back in 1926, the percentages were 27 per cent Protestants and 16 per cent Roman Catholics.

Additional statistics (gleaned from 254 different religious bodies and gathered for use in the *Yearbook of American Churches*,

1961) showed that in America there are also 20,000 Buddhists; 484,489 Old Catholics, Armenian and Polish National Catholics; 2,807,612 Eastern Orthodox members and 5½ million Jews. There are also 3,572,963 teachers and officers of 286,572 Sunday or Sabbath schools.

Ordained clergy in the country totaled 373,589, with 243,203 of them having pastorates. Of the total, 6,777 (or 4.1 per cent) are women.

Among the Protestants, the various Baptist bodies reported the highest inclusive membership: 20,879,220. Next largest were the Methodists with 12,358,861; Lutherans, 8,021,091; Presbyterians 4,202,956; Christian churches, 3,809,064; and Eastern Orthodox, 2,807,612.



OUACHITA SINGERS—The Ouachita Singers, a 45-member group selected from the 130-member Ouachita Baptist College choir, is directed by Dr. James T. Luck. The group has scheduled a three-state tour of Arkansas, Kentucky, and Missouri beginning Nov. 11 and ending with performances at the Arkansas Baptist Convention at Fayetteville Nov. 15 and over KARK-TV in Little Rock Nov. 17.

Lottie Moon Christmas Objective \$8.7 Million

BIRMINGHAM —(BP)— The goal for the 1960 Lottie Moon Christmas Offering to help support Southern Baptist foreign missions is \$8.7 million.

The goal was announced by the Woman's Missionary Union, Southern Baptist Convention auxiliary, here.

It is \$1.2 million greater than the Christmas, 1959, goal and \$1 million above final receipts from the 1959 offering.

The Woman's Missionary Union began special offerings for foreign missions soon after its organization, and the offering was named in honor of a missionary, Miss Lottie Moon, in 1918.

The Lottie Moon Christmas Offering helps supplement salaries of missionaries, educate missionaries' children, translation and Scripture distribution of the American Bible Society, and support specific schools, hospitals, and mission stations in the more than 40 countries where Southern Baptists have missionaries. ■

Virginia Hikes Budget Goal To \$3,350,000

RICHMOND — (BP) — Virginia Baptists will have a proposed \$3,350,000 budget for 1961 to vote on in their annual general association meeting.

The state Baptist board of missions and education here adopted the budget, subject to approval of the messengers attending the Baptist General Association of Virginia session.

The 1961 proposal compares with \$3,125,000, the sum under which the state Baptist organization operates this year.

The proposed distribution of Cooperative Program receipts is 64-36 per cent. Virginia Baptists will retain \$2,144,000 for their own work and will forward \$1,206,000 to the Southern Baptist Convention for nationwide and worldwide work.

The Virginia board also voted to buy a privately-owned 53-acre camp, to be used by Royal Ambassadors, boys missionary group. Cost is \$30,000. ■



WALTER Smiley has been appointed interim director for Baptist student work in Little Rock for the school year, 1960-61. Walter will be a senior engineering student at the University of Arkansas and is the son of Mr. and Mrs. Vance Smiley of Hot Springs.—Tom J. Logue, Secretary.



OUACHITA HOMECOMING ROYALTY—Dr. Ralph A. Phelps, Jr., president of Ouachita College, as he crowned Rebecca Morgan, sophomore from Fordyce, Homecoming Queen in ceremonies preceding the football game between the Ouachita Tigers and the Southern State Muleriders in Arkadelphia Nov. 5.

Seize Smut Books

FRESNO, Calif. —(EP)— The Alameda County grand jury recently seized records of a Fresno publishing company and closed its shop after charging the firm printed and circulated obscene books.

District Attorney J. Frank Coakley charged that the Mid-Tower Publishing Company had violated the state's anti-obscenity law and that the firm's paper-back books were "grossly obscene."

The Mid Tower Publishing Company also was attacked recently by Charles Keating, Jr., president of the National Citizens for Decent Literature, who described Fresno as "the smut capital of the country."

Dedication Rites

BERLIN, East Germany (EP) Youth dedication rites, the Communist equivalent of church confirmation, are taking place in East Germany. The Red government seeks to enroll at least 85 per cent of eligible teen-agers in the program.

Storm Warnings

By DUKE K. McCALL

President Southern Baptist
Seminary

SPIRITUAL pride has blinded Southern Baptists to the warning flags that are clear throughout our denomination. As a perpetual optimist I am sounding an alarm for the first time in seventeen years of denominational service. There is no reason for panic, but this is the time for realistic reappraisal and appropriate action.

The S.B.C. Executive Committee has warned the S.B.C. agencies not to expect to receive their full Cooperative Program allocation next year or the next. The 1961 Cooperative Program estimate for S.B.C. agencies has been reduced by two and a half million dollars.

Now there are easy explanations, such as bad weather during early 1960, the absence of pastors from the country during the summer, and the economic slowdown which caused the changed financial picture.

But what have these explanations to do with the headline "Baptism Goals Revised Downward by S.B.C."? It appears that Baptist churches will baptize from one-fourth to one-third fewer people than the 429,063 who were won to Christ in 1959. Again there is an easy explanation. There were fewer simultaneous evangelistic crusades this year.

But what has that explanation to do with the fact that Sunday School Board officials report it is becoming increasingly difficult to maintain the pace of enlisting new people in Sunday school. Again there is an explanation: The time and attention of the church members during October is being divided between the Forward Program of Church Finance, and the methods study courses and enlargement efforts of the Sunday schools.

But what has that explanation to do with the fact that total enrollment in theological seminaries is down? All six seminaries were shaken by their 1960 fall enrollment

figures. A study reveals that this is the result of a trend for several years. In 1951 Southern Baptists ordained 1,996 new ministers. This declined until, at the end of the decade, in the year 1959, only 840 were ordained.

In 1946 Southern Baptist colleges enrolled 37,000 students of whom 3,300 were ministerial students and 1,737 were mission volunteers. In 1955 college enrollment had grown to 52,000. The number of ministerial students had increased to 6,500, but mission volunteers had declined to 1,637. Last year, with nearly 60,000 students, the number of ministerial students had dropped to 4,250 and the number of mission volunteers to 1,151. The number of ministerial students in seminaries has declined from a peak in 1957 of 4,004 to 3,406 in 1959, despite the addition of Midwestern Seminary.

Again there is an explanation. Southern Baptist pastors stopped "calling out the called." But what do we do now that the 30,000 Movement multiplies the number of congregations needing a preacher, a minister of education, a minister of music?

Underneath our glib explanations of the various disappointing reports on the various aspects of our work lies the common denominator of spiritual motivation. The Foreign Mission Board is not going to have enough prepared volunteers to make all of the appointments it planned during this year. There is no better barometer of the spiritual life of a denomination than the commitment of young life to the call of God. When that barometer starts falling, along with a diminishing of evangelistic concern at home, then it is time to fall to our knees and cry for God's forgiveness and help.

At present our problems are superficial but they point to disaster in the days ahead unless these trends are changed.

Dr. Douglas Hudgins, pastor First Baptist Church, Jackson, Mississippi, has proposed a new emphasis on the worship service. I support this, provided it is under-

stood that the purpose is not merely a crowded sanctuary but also a fresh spiritual encounter with the God who in Christ Jesus has sought us and saved us. Let us not look for the solution in terms of new or better promotion programs. We have a good machine. It is just that we are running out of gas.

"It must be of the Spirit if we are to save the flesh," said General Douglas MacArthur, and we have all agreed. God's primary purpose is not to save the flesh but the spirit. It is a recovery of a sense of the reality of the spiritual which pastors and people need.

Let us seek God's face to find out not so much what he would have us do as what he would do with us. ■

Opposes Red China

TAIPEI, Formosa (EP)—Free Chinese need have no fear that America will recognize Red China because "no government shall ever recognize the Peiping regime," as long as it fails to mend its present evil ways.

This emphatic statement was made by Bishop W. Angie Smith, 65, president of the Methodist Council of Bishops, during his recent visit to Taiwan.

Bishop Smith admitted that some fellow clergymen in the United States advocated the recognition of Red China and its admission to the UN, but he said that the "overwhelming majority" of American Christians are adamantly opposed to it. ■

NO persons are more frequently wrong than those who will not admit they are wrong. — Rochefoucauld.

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Central Association News and Notes

The Buie Church ordained Don Tallison to the ministry Oct. 2. Hugh Owen acted as moderator and preached the ordination sermon. L. C. Miller presented Bro. Tallison to the council. Mac Gates led the questioning. Dewey Green led the ordination prayer. Loy Garner presented the Bible.

Shorewood Hills Church had a revival Oct. 10-16 with Jesse Reed doing the preaching and Pat Me-

haffey leading the singing. Pastor is Lawrence Vowan. There were seven additions to the church by baptism and two by letter.

1st Church, Malvern, has adopted a rotating system for the deacons. Fifteen were elected as active deacons and five new ones are to be elected each year.

Mrs. Henrietta Muse has accepted the position of church secretary of Central Church, Hot Springs. Mrs. Muse has been a member of Central Church for several years and active in the associational work.

Rev. Lewin Newcomb has been acting as interim pastor of Fairdale Church. Brother Newcomb was formerly pastor of the Pencilbluff Church in the Caddo River Association.

Rev. Herbert Sparler has resigned as pastor of Lee Chapel Church. His plans for the future are incomplete.

Rev. Douglas Cheatham has resigned as pastor of Old Union Church. He is a student at Ouachita College and has been pastor about seven months.

1st Church, Malvern, had a revival meeting Oct. 23-30 with Angel Martinez doing the preaching and Joe Simmons leading the singing. The stores of Malvern closed for the morning services each day. There were many rededications, 51 professions of faith, and 46 additions to the church by baptism and 10 by letter.

Thurman Hitchcock has accepted the call of the 2nd Church, Hot Springs, to become their educational director. He will move on the field Nov. 2. He comes from 1st Church, Bentonville. We welcome him to our association.

The 3rd Church, Malvern, has voted to adopt the Forward Program of Church Finance as a plan for financing their church. Plans are being made to put this program into effect in the future.

The 1st Church, Benton, has recently completed improvements to the old building by moving and enlarging the kitchen, and the educational facilities. This included putting tile on the floor and a folding door to make the dining area larger.

Three deacons were ordained recently by the Church. They were Lacy Landers, Kennon Moore, and Otis Mitchell.

A reception was given at the church recently, honoring the past presidents of the W.M.U. The theme was "Orchids to You." There are only 14 past presidents and 12 live in Benton. These 12 were all present.

The Church had a revival October 16-23. Rev. A. T. Willis preached and Gale Dunn led the singing. There were 10 additions to the Church.

An anonymous donor is buying the Burks property at Lonsdale and is giving it to the Springlake Assembly as a "Guest House." Mr. Herron, caretaker, is living in it now. One room is to be reserved for special guests to the Assembly. The property consists of 12 lots and a 3-bedroom modern house with butane gas. It is adjacent to the present property and is the nearest house to the Assembly Hall.—Hugh Owen, missionary.

Central Florida Aims For Retirement Center

ORLANDO, Fla. — (BP) — Wekiwa Baptist Association hopes to raise \$100,000 by Dec. 1 to buy property in nearby Altamonte Springs for a Baptist retirement center.

The money will be raised by appeals to individuals rather than to churches in the association.

The association would deed the property over to Florida Baptist Convention as a part of the state convention's program of work with the aged.

Wekiwa Baptist Association also approved formation of a hospital group to plan a denominational hospital in this central Florida region. ■

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Negro Baptists Adopt New Finance Plan



PRE-CONVENTION budget planning meeting of the Regular Missionary Baptist State Convention, Pine Bluff. The Unified Budget plan of financing was approved, and the largest proposed Convention Budget was adopted. Seated at right of Dr. Clyde Hart is Dr. C. B. Knox, Convention President.

THE REGULAR Missionary Baptist Convention, of which Dr. C. B. Knox is president, is made up of some 800 to 900 Negro Baptist churches. For over a year now Dr. Knox has been leading the churches of his convention to turn from the old plan of financing their churches and convention by "Representation" (special offering). He has, with our assistance, been promoting the Bible plan of systematic giving through a Unified Budget Plan of Church and Convention financing.

Several churches adopted the Unified Budget Plan during the year. In every case, the income of the church was greatly increased. A typical example is a church in Dermott. This is a half-time church. For one year prior to the adoption of the Unified Budget plan, in March, the offering of this church had averaged \$60 on preaching Sunday and \$28 on non-preaching days. Since the adoption of the Unified Budget plan in March, this church has averaged \$117 per week.

The report of this church, and others like it, was given at the pre-convention planning and promotional meeting held at Pine Bluff, Oct. 26. (See picture.) In

this meeting the president called together the district moderators, all auxiliaries, and convention officers to study the proposed convention budget of \$59,000, by far the largest convention budget ever attempted by the Regular Convention.

These leaders studied the budget, heard reports from churches now using the Unified Budget, asked questions, and then, with enthusiasm, voted their support and approval of this history-making budget.

This Convention is on its way to better things. It will take many years for churches are slow in accepting and attempting a completely new plan of church finance. This same thing was true of our own convention churches following the adoption of the Co-operative Program plan of convention financing, back in 1925.

Since our article appeared in the Nov. 3 issue of *Arkansas Baptist Newsmagazine* we have received scholarship aid for the four ministerial students and the girl missionary volunteer at Arkansas Baptist College to the amount of \$75 each. — Clyde Hart, Director ■

THE BOOKSHELF

TWO picture booklets for small children have just been published by Standard Publishing, Cincinnati 31, Ohio: *Time to Pray*, by Carol Fernthiel, \$1, and *Bible 1,2,3's*, by Dana Eynon, 50 cents. The first combines colorful pictures and prayers and teaches how to tell time. The latter teaches Bible story recognition as well as lessons in learning to count.

In Your Opinion, by John M. Fenton, Little, Brown and Company, 1960, \$3.95

Professor Samuel Stouffer, of Harvard, says of polls and poll-taking that they "represent the most useful instrument of democracy ever devised." How that instrument has been forged, refined and used—what has been learned of the thoughts and actions of the American people during the last 15 fateful years—is the theme of this timely book.

The Stranger of Galilee, by R. E. O. White, Eerdmans, 1960, \$3.50

Says Dr. F. Townley Lord, for many years a Baptist pastor in London and now of the faculty of Furman University, Greenville, S. C.: "*The Stranger of Galilee* deserves . . . a very wide and appreciative circle of readers. They who take it up will find it difficult to lay down. If their response . . . is anything like my own they will discover three notable qualities . . .: devotional interpretation of unusual insight and warmth of appeal; a style of presentation which is fluent and graceful; and a background of impeccable scholarship. . . ."

Devotion, by Virginia Ely, Revell, 1960, \$2.50

From familiar, everyday crises of life come these 25 inspirational messages for personal and group use, dealing with trials of affliction, temptation and defeat. The author is medical librarian at the U. S. Public Health Service Hospital in Ft. Worth, Tex., one of the few hospitals in the nation where narcotic addicts are treated. She is a Southern Baptist.

View from the Ninth Decade, by J. C. Penney, Nelson, 1960, \$3.50

Here is a book of sage advice on the principles of business success, written by a man who is universally regarded as a sage of business. Mr. Penney addresses himself to young people just starting out. "Proceed as though the impossible were possible," he counsels, telling of his phenomenal success as he first opened a Golden Rule Store, in Kemmerer, Wyo., in 1902. Always from a Christian point of view, he deals with business men and their hard problems and decisions. ■

A Firecracker Exploded

— By John Deaton —

Man dug in the ground and found a mineral he called niter or saltpeter. The niter exploded, and man was on his way to the stars.

The journey was a hard one that took a long time. The road from firecrackers to satellites was a rough road. It was a road of tears, for when man discovered niter, he opened Pandora's box; he found a hornet's nest.

True, he found great power, but he found gunpowder as well. Man discovered modern war, and he suffered through battles without number, each more useless and more terrible than the one before.

As man fought, he dreamed, and he worked hard to realize those dreams. Little by little, he crept up from an unknown Chinaman and his firecracker to such men as Oberth and Goddard. Little by little, man climbed toward the stars.

Nobody knows who discovered niter. It suddenly appeared about a thousand years ago when fireworks burst over China. Then explosions of firecrackers raced around the world, and man's very life changed.

Soon he discovered that those explosions could propel bullets, throw shells, and burst bombs. They also could send rockets flying through the air, man found, and rocketry began.

The first rockets were used in battle in China. They were unpredictable, scary things that frightened the enemy more than they hurt him. Then Sir William Congreve developed his "long-range" military rocket.

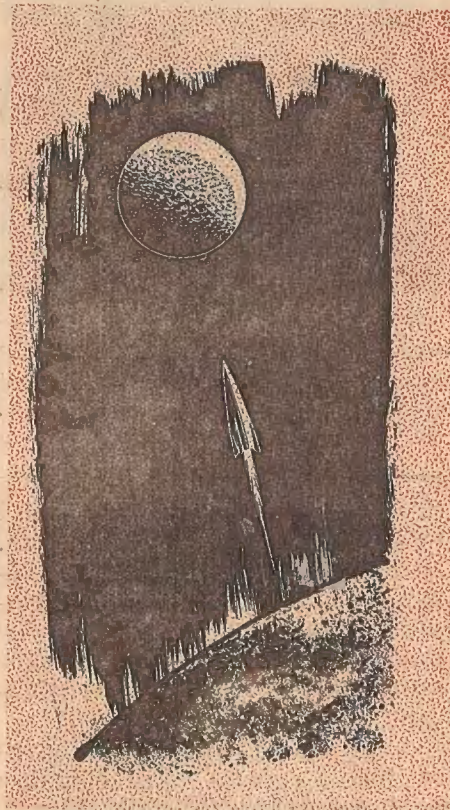
Sir William's rockets carried warheads, and they traveled unimaginable distances—as far as a mile and a half. They were instruments of destruction. The British used them in the War of 1812, and they burst above Fort McHenry, inspiring "The Star-Spangled Banner."

If Congreve's rockets destroyed, Dennet's saved. Dennet invented a rocket to carry lines for sea rescue work.

Many people contributed to the development of the rocket. There was Hale, who put fins on its tail, discarding the old-fashioned wooden stick. And there was the American, Robert Goddard.

Goddard, the father of the modern rocket, dreamed of using rockets for scientific research. They could be used to probe the upper atmosphere, he believed, and he proved it.

In 1930 Robert sent a rocket more than a quarter mile high. It traveled at the fantastic speed of five hundred



miles per hour. He also built the world's first liquid-fuel rocket.

Meanwhile, scientists all over the world were working with rockets. German scientists organized a society dedicated to space travel. Hermann Oberth wrote a book, *The Rocket into Interplanetary Space*. Men attempted to hitch automobiles and trains and planes to rocket power.

War exploded, and buzz bombs terrified London and Antwerp. Then when peace returned, man set his eyes on the stars in earnest. Rockets traveled faster and farther. Man-made satellites leaped into the sky and stayed there, circling the earth. Space probes passed the moon to orbit the sun. And man talked constantly, planned constantly, thought constantly of the day when he himself would leap into space.

Now his dream was close to fulfillment. Someday he would travel to the moon, the planets, perhaps even to the stars. He knew he would, for a thousand years ago he started dreaming when a firecracker exploded.

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The Magic of Seaweed

By Thelma C. Carter

Have you ever looked at a frond of seaweed and wondered why so many tiny sea creatures were clinging to it? Do you know that seaweeds are rich in foodstuffs, minerals, and chemicals?

God has a purpose in all things. Even in the strange seaweeds, whether they are tiny pinpoint plants or kelp, which grows to the gigantic lengths of several hundred feet.

We cannot help but say with the psalmist: "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea" (Psalm 104:24-25).

The main purpose of seaweed appears to be the food it provides for millions of sea creatures. It is a perfect food, according to scientists, containing all the necessary food elements. Marine seaweeds are usually red and brown in color, showing their food content of starch, sugar, and minerals.

Seaweed grows only where sunlight penetrates the ocean water, never in the deep, dark depths of the oceans. It grows thick and dense along many of the warm tropical seashores of islands and continents.

Most seaweeds are known as algae (pronounced "al-jee"). Some algae plants are so tiny as to be almost invisible. Others grow to giant size, covering many acres.

Some seaweeds are eaten by people living along coastal areas. Sea lettuce is enjoyed in much the same way as common garden lettuce. Irish moss is used in puddings. One red algae is used in soups and other dishes. Some seaweeds are dried, shredded, and powdered for food purposes.

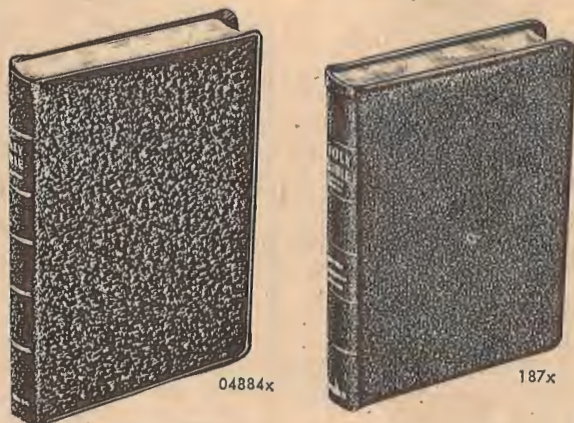
Each year scientists find out more and more about the rich food content of the wondrous storehouse of the great seas.

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Charles Finch Retires As TB Chaplain

CHARLES FINCH retired from the chaplaincy at the State Sanatorium, Booneville, Oct. 1. He served 12 years and 3 months. It is doubtful that any pastor, evangelist, or denominational servant in Arkansas has exceeded his record of having witnessed over 2,000 professions of faith.

The ministry of Charles Finch has been primarily soul winning, but it has been far more. It has been a ministry of teaching and preaching, counseling and comforting, cheering and challenging, distribution of good literature and a hundred of other things pertaining to the bodies, minds and souls of the patients. When patients were suffering because of heat in the summertime, he purchased fans with his own money. When they were destitute of such items as pajamas he would secure them and often pay the bill. His big heart of sympathy caused him to give his heart in time, thought and physical strength to the work he dearly loved.

This far-reaching ministry of Charles Finch was in the name of the Lord and as a servant of Arkansas Baptists. The summary of his visits with patients, tracts and



MR. FINCH

pieces of literature distributed, is phenomenal.

Arkansas Baptists will remem-

Church Chuckles by CARTWRIGHT



"How's business, Reverend, sinful enough to suit you?"

Some folks seem to think that the life of a clergyman is almost completely pre-occupied with the sole objective of seeking out and fighting sin. Actually the primary objective of Christian endeavor is not the negative goal of opposing sin, but the POSITIVE goal sometimes referred to as 'spreading the Word'. Sin is a stumbling block, a hindrance which must be removed—but beyond this fact lies the exciting challenge of changing that which WAS evil into that which IS good!

Short Stories

"COULD you suggest something suitable for a girl friend's anniversary?"

"How about these book ends?"

"Just the thing! She always reads them before she does the beginnings."

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CUSTOMER: "I want a box of cigars, please."

CLERK: "Yes, ma'am — a strong cigar?"

CUSTOMER: "Oh, yes. My husband bites them terribly."

A MAN must stand erect, not be kept erect by others.—Marcus Aurelius.

ber this good man and his wife as he relinquishes this place of service and takes up his retirement. May the Lord give him renewed physical strength and continue to use his talents in many ways.—C. W. Caldwell, Superintendent ■

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This and That

AROUND THIS time of year, it is the privilege and pleasure of the state music director to participate in a few of the choir installation services being conducted for choir officers. Recently, I attended the installation at 1st Church, Pine Bluff. More than 100 attended. The banquet hall was like one large haunted house with all the spooks and goblins, spider webs, skeletons and the witches' brew. An unusual feature of the banquet was the Arkansas AM & N Choir, one of the finest college choirs in our state. Hoyt Mulkey is at the helm of the music ministry in this church and is doing a magnificent job.

Don Sears, the new minister of music at Grand Ave. Church in Ft. Smith, got his church choir off to a good start by having his choir installation service in Holiday Inn. The space age motif with rockets, planes and missiles was used. All of the choir officers were installed and the choir gave 100 per cent commitment to all-out effort in the revival that was to begin the following Sunday. Don Sears reports 205 persons have enrolled in six choirs which leads us all to believe that Grand Avenue is in for a fine music ministry under the direction of this new man.

Not all of the good reports come from the large city churches. Sometimes a very dedicated layman or a pastor's wife leads out in a program in the small church that is just as far reaching and comprehensive as in the large church. Mrs. S. M. Williamson, the pastor's wife, led out such a program in the Strong Church. A few days ago, she called me and asked that I come down to the church and conduct a choir rehearsal for each choir. You can imagine how happy I was to see about 60 per cent of the average Sunday School attendance enrolled in five graded choirs. The following



MR. McCLARD

morning we met with all directors, accompanists, choir mothers, and sponsors and gave suggestions on how they could improve the graded choir program.

The 1960-61 associational music activities, as conducted by the associational music officers, are being reported to our office almost daily. We are hearing of graded choir workshops and hymn sings from several areas of our state. Last night, it was our privilege to participate in an excellent graded choir workshop and hymn sing in the Oak Grove Church in Little River association. Jake Lord and Rev. James Dean did an excellent job in planning this meeting. Surely this type of event will bring lasting results in the churches. —LeRoy McClard, Secretary.

Sunday School

Provoked!

YOU OUGHT to be provoked every day, of course, that is, in the positive rather than the negative use of the term.



MR. HATFIELD

Often the scriptural use of "provoke" means to cause anger, to make bitter, or to irritate beyond measure. Man may provoke man and man may provoke God in this negative sense.

However, the scripture also uses the term in the sense of to "persuade," to "arouse," to "excite" and to "be very zealous."

Hebrews 10:24 is a good example of how a Christian ought to be provoked. "Let us consider one another to provoke (to persuade, arouse, excite and be very zealous) unto love and good works. . . ."

A developing Sunday School teacher should daily be aroused into spiritual action. A growing Sunday School worker can break forth into spiritual opportunities through lesson preparation, pupil visitation, and teaching opportunities. An alert Sunday School leader can daily stretch forth into exciting areas for lesson application. Dare to try new ideas, read

a mind-stretching book, become inventive, more creative and original. Stop being satisfied with the same ol' six and four pattern. Exercise your heart and mind with an exciting pioneer spirit. Make your work and lessons more meaningful to your followers in the Lord. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left . . . (Isaiah 54:2-3a)." —Lawson Hatfield, Secretary.

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DAVIS DICTIONARY OF THE BIBLE, John D. Davis. A one-volume dictionary of the whole Bible. \$5.95 (Combination offer with *Broadman Comments, 1961*, \$6.95)

BROADMAN SERMON OUTLINES, a compilation. Forty-seven original outlines by twelve outstanding contributors. \$1.00

THE CURRICULUM GUIDE, 1961, Clifton J. Allen and W. L. Howse. Gives the foundation of a Southern Baptist church's educational curriculum, basic theological assumptions, summary of the year's lessons and programs, and special supplementary materials. A Convention Press Book. (Available December 1) \$1.25

EFFECTIVE PUBLIC PRAYER, Robert L. Williamson. An inspiring guide for pastors who yearn to lead their congregations more fully into the presence of God. \$2.95

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Thanks Be To God

By Ralph A. Phelps, Jr.

President, Ouachita College

Bible Material: Psalms 96, 103

THANKSGIVING did not originate with the pilgrims at Plymouth Rock, for the Jewish people centuries before started festivals in which they gave thanks for God's blessings to them. The Passover observance celebrated the sparing of their children when the death angel passed over their homes shortly before the exodus from Egyptian bondage, and the festival connected with the Jewish New Year was also a time of special thanksgiving.



DR. PHELPS

Psalms 96 and 103 have been connected for centuries with the Jewish New Year feast, at which thanks are given to God for His blessings during the past year and at which time he is figuratively enthroned again and proclaimed as King.

Psalm 96, with slight variations, was a part of David's song when the ark of the covenant of the Lord was transferred to Jerusalem (1 Chron. 16). On that occasion David, after offering the proper sacrifices, blessed the people in the name of the Lord and then gave to each man and woman in Israel "a loaf of bread, a portion of meat, and a cake of raisins." The occasion was shortly after David's mighty victories over the troublesome Philistines.

Psalm 103 is a song of thanksgiving for the mercy and forgiving love of God. Apparently the background is a national deliverance from great trouble; but the author does not limit what he says to one great event. He has in mind the whole course of Jehovah's dealings with his people. What he says is equally applicable to the individual and the nation.

I. Thanksgiving for the power of God. Ps. 96

1. Verses 1-6 contain an outburst of thanksgiving for the supreme greatness of God. So significant was the occasion that a "new song" had been composed for it; so widely known was the event that "all the earth" was urged to join in singing God's praise. This tribute to Jehovah was not to be one quickly uttered during a worship service and then forgotten when the people returned to their secular tasks; instead, they were to "show forth his salvation from day to day." This day-to-day living still remains the best way to praise the redemptive power of God.

The proclamation of this tribute is not to be limited as to place but should also be "among the heathen . . . among all people." The psalmist does not equivocate but declares flatly that the Lord is "to be feared above all gods. For all the gods of the nations are idols [literally, "worthless things"], but the Lord made the heavens." This is the mainspring of mission endeavor: the deep conviction that our God is the true God and is superior in every way to the naturalistic approaches to religion practiced by unbelievers, no matter how sincere they may be.

Honor, majesty, strength, and beauty are pictured as attendants standing in the presence of the King (v. 6). This is a beautiful figure of speech paying tribute to the omnipotence of God.

2. Verses 7-13 contain exhortations to give God the worship to which his wondrous nature entitles him, the "glory due unto his name." This worship included, first, bringing an offering into his courts. A material offering to God not only shows our love for him but also acknowledges his authority over us.

This act of worship includes, second, sharing the news of God's greatness with other nations. "Say among the heathen that the Lord reigneth." We cannot rightly claim to be discharging our worship responsibilities if we are not reaching out a mission arm of proclamation to a lost world. We must tell the world about our God for "he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth" (v. 13).

The redemption of Israel is so wonderful that even nature is pictured as rejoicing (vss. 11, 12). Thus, all the world joins in thanksgiving for God's majestic power.

II. Thanksgiving for the Mercy of God. Ps. 103

If God were powerful but not merciful, mankind would be in a terrible plight; for the conduct of man does not merit the blessing of God. Fortunately, however, the Lord is merciful as well as powerful. This song is an outburst of gratitude for God's mercy and forgiving love.

1. Verses 1-5 contain the Psalmist's reminder to himself that he should praise the Lord for all his benefits. At first it might seem odd that a man remind himself he ought to do something as fundamental as praising God, but, as a matter of fact, we have a tendency to have short memories where God's goodness is concerned. When trouble comes or disaster strikes, this tends to loom so large that it overshadows the hundred good things we have experienced for every bad one. The hundred days of health are forgotten in the one day of sickness. As individuals and churches, we need to say, "Forget not all his benefits."

Among the blessings which the Psalmist has experienced are forgiveness for sin, physical healing, redemption from destruction, loving-kindness, satisfaction, and renewal of strength. These are all things which every life needs, and their availability from God's hand is reason enough for "all that is within me" to "bless His holy name."

2. Verses 6-14 declare the merciful manner in which God has dealt with the nation of Israel. Certainly no greater demonstration of mercy toward a nation had been witnessed than God's deliverance, under the leadership of Moses, of the people from the Egyptian Pharaoh's persecution. When the people were slaves of this cruel ruler, they had perhaps thought that his power was invincible, for it extended to the power

of life and death over this vassal people. However, "the Lord executeth righteousness" and judgment for all that are oppressed," and the power of God completely crushed the military might of Egypt beneath the swirling waters of the Red Sea.

The nation could rejoice because God had not dealt with them according to their sins. Instead, he had "removed our transgressions from us" as far as the east is removed from the west—i.e., as far as possible. He could do this because he has compassion like that which a father has toward his children, and he understands human frailties, knowing that "we are dust."

3. Verses 15-18 declare that man, although transitory in nature, has hope because of the eternal kindness of God. Man may live for only a short time, as a flower blooms fleetingly before the hot desert winds sear it; "but the mercy of the Lord is from everlasting to everlasting"—from infinity to infinity. One may hope for this mercy if he fears the Lord and keeps

God's commandments. Note the emphasis upon *doing* the commandments, not just recalling them.

4. Verses 19-22 summon all creation to praise Jehovah, for "His kingdom ruleth over all." The Psalm closes by repeating the refrain, "Bless the Lord, O my soul." The term "soul" includes the total personality and is substantially equivalent to "all that is within me."

God's people, above all others, should cry out in thanksgiving every day of their lives; for they have so much for which to be thankful. We should hang our heads in shame for complaining about our lot in life and should thank God for not having dealt with us on the basis of our sins. "Count your many blessings, name them one by one; count your many blessings, see what God hath done." While God, like an earthly father, does not do what he does in order to be thanked, an expression of appreciation must warm his heart as it does daddy's when son or daughter says, "Thank you for what you've done." ■

Maryland Studies Idea Of College In Capital

BALTIMORE —(BP)— Maryland Baptists have been asked to study proposals for a Baptist college in the area of the nation's capital.

The mission board of Maryland Baptist Union Association has recommended that the association study the proposal, advanced by a Washington Baptist editor and others.

The Maryland board acted on a recommendation of its survey committee that the union association appoint a committee of 10 "to join with a similar group of the District of Columbia and any other interested groups for the purpose of making a study of all that would be involved in the establishment of a Baptist university in or near our nation's capital."

James O. Duncan, editor of the Capital Baptist, advanced the idea of the Baptist college. The paper

is the weekly organ of the District of Columbia Baptist Convention. ■

Clergymen Unwelcome

MOSCOW —(EP)— Membership of clergymen in Russian labor unions is illegal; they should be expelled.

So charges *Trud*, official trade union daily published here. The paper said that a 1956 decree gave only employees of religious organizations the right to join trade unions not clergymen. Since then, says *Trud*, clergymen have violated the decree in order to benefit from health insurance and vacation plans. The paper said that trade unions must "put an end to this illegal and disgusting situation" by keeping funds from those "parasites" whose profession is "religious poison."

Relations Improving

BELGRADE —(EP)— Signs of reconciliation of the Roman Catholic Church and Communist

Yugoslavia's government are appearing here.

Severed in 1952, when Tito's government charged the Vatican with interference in domestic affairs, diplomatic relations may return to normal if a memorandum to the government by a council of Catholic bishops is accepted by state officials.



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