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Arkansas Baptist State Convention

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ARKANSAS

Baptist

NEWSMAGAZINE

NOVEMBER 24, 1960

Still Time

AS OF November 1, 1960 we have received \$1,307,592.36 from the churches for missions through the Cooperative Program. This is



DR. WHITLOW

about \$10,000.00 more than we had received for the comparable period of last year. Thus we are a little less than one per cent ahead of 1959 in our Cooperative Program receipts.

During November and December of 1959 we received \$303,000.00 as undesignated contributions. This was the largest sum we ever received for a two-month period. If we should receive the same amount this year we would still be \$40,000.00 short of our total budget. Thus the Capital Needs section of our state budget would get only about 60% of the budget goal.

To reach our total budget we would need to receive for the two-month period a total of \$343,000.00. This can be done. But if we are to realize our full goal it will require the finest sort of cooperation on the part of all our churches.

There are approximately 120 in our state which have made no contribution to world missions through the Cooperative Program for the first ten months of this year. If the pastors and missionaries could urge

each of these churches to have a worthy part in our cooperative effort during December this would help immeasurably. Then, if those churches which the Lord has blessed with surplus funds would share generously with world needs out of these funds, this would help greatly. We could wish that our pastors would give this matter serious and prayerful consideration and make such recommendation to their churches.

ABOVE ALL — WE NEED TO RECEIVE YOUR COOPERATIVE PROGRAM CHECKS IN OUR OFFICE NOT LATER THAN JANUARY 5, 1961, IF IT IS TO BE COUNTED IN 1960 GIVING. We prayerfully await your verdict!—S. A. Whitlow, Executive Secretary ■

Making Budgets

DURING THE fall months our churches are faced with budget-making time. Even though the congregation has gone along all year without mentioning money matters (except when a few leaders here and there discuss the lack of finances) there is suddenly a committee appointed to talk about money.



DR. DOUGLAS

This might not be the case in many churches, but the approach to the problem has been about as varied as the localities of the churches. Generally, there is a feeling of "Let's hurry through this thing of talking finance so we can get on with Kingdom business!" This makes the doctrine of stewardship appear as a secular or extra activity thrown into the spiritual life of the church.

Giving is the tap-root of the Gospel. In a sense this makes stewardship a theological matter and as such should never be neglected or ignored until the church is forced to do something in order to get some more money to keep things going. Jesus did not separate the spiritual from material things. He taught that the material things of life should be used to gain spiritual ends: Jesus

knew that our possessions are a vital part of life and therefore he had much to say about money, property, etc.


Man spends much of his life actively engaged in doing work, in order to get something in return. In other words, he gives himself and in return he receives money or property. Then, if that person is a Christian, it means that he has given his life to Christ in repentance from sin. Then and there he knows that he owes God something. Some feel that they should give him a full life of service so they become missionaries. Others feel they owe him a life of preaching. Others feel they owe a life of teaching and dedicate themselves as professors. Still others feel they owe Him their lives as musicians and they become ministers of music. This is spiritual giving of self.

On the other hand the man who is saved, owns a business and gives God a portion of his gains, is also rendering spiritual service. The church member who receives a salary and feels that he owes at least one tenth to his Lord and contributes it to his church is rendering a spiritual service. This is true for many reasons, but suffice to say, his money helps keep the preacher, the missionary and teachers on the job.

Yet we have (in a large measure) lost sight of this phase of Christianity. No longer do we teach that surrender to Christ is expressed in our practicing Bible stewardship. In too many instances, the church talks money once a year and then in apologetic tones. Now, is it any wonder that Southern Baptists rank 40th of all the denominations in the giving of money?

Is it any wonder that the average Southern Baptist gave only \$53.88 to his church for the year 1959? Think of it! A dollar per week for all the church is trying to do. That ought to show us why we have so many unenlisted and unchurched Baptists. When a man gives a portion of self (money) to his church he will become interested in what that church is doing. When a person sacrificially gives a tithe to his church he will not go

(See BUDGET, page 10)



ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

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BP Baptist Press; CB church bulletin; DP Daily Press; EP Evangelical Press.

November 24, 1960 Volume 59, No. 46



NEW convention officers, left to right: Dr. Bernes K. Selph, re-elected president; Billy Walker, 1st vice president; Ed F. McDonald, Jr., 2nd vice president; and Dr. S. A. Whitlow, secretary-treasurer.

Harmony and Inspiration Characterize State Convention in Fayetteville

—By The Editor—

FAYETTEVILLE — In sessions marked by harmony and high inspiration, Baptists of Arkansas attended in large numbers the 107th annual meeting of the Arkansas Baptist State Convention here at 1st Church, Nov. 15-17. Registration of messengers totaled 789.

Although the total attendance was somewhat below what it usually is in Little Rock, due to the greater travel necessitated for the Fayetteville meetings, there were doubtless many from Northwest Arkansas attending who could not have travelled to Little Rock.

In the smaller city of Fayetteville there were less outside attractions than in Little Rock. This, plus the fact that this year's program was unusually and consistently good, no doubt was a factor in the good attendance for all services. As one pastor put it, "There's no place to go but to the convention sessions, unless you just stay in your room."

Pastor Andrew M. Hall and the Baptists of the host church, assisted by Dr. Alexander Best and the other churches of the host association, had everything well organized. The beautiful new sanctuary of 1st Church, with its cushioned

pews, its new organ and its stained-glassed windows, proved to be ideal for the occasion.

After stormy weather for the opening day, near perfect weather prevailed. The forests and hills are not as colorful this fall as usual, but there were yet many sections of the Ozarks resplendent in fall beauty, along the winding, scenic highways leading to Fayetteville.

Officers Named

Dr. Bernes K. Selph, pastor of 1st Church, Benton, completing his first term as convention president, was re-elected by acclamation. Evangelist Billy Walker, of Walnut Ridge, whose sermon on the home was one of the highlights of the convention, was chosen as first vice president, and Ed F. McDonald,

Editor's Note: Our issue of last week carried in full the convention president's address, by Dr. Bernes K. Selph, and this issue carries the annual sermon, by Dr. S. W. Eubanks. We plan to carry further reports, particularly on the sermons and inspirational addresses, in our next issue.—ELM

Jr., pastor of 1st Church, Newport, as second vice president. Dr. S. A. Whitlow, executive secretary of the convention, was re-elected secretary-treasurer.

In pre-convention sessions, held Monday afternoon, Nov. 14, the Pastors' Conference and Pastors' Wives' Conference, held simultaneously, named the following officers:

Pastors' Conference: Leslie Risher, pastor of West Batesville Church, Batesville, president; Richard Perkins, pastor of Gaines Street Church, Little Rock, vice president; and William Sewell, pastor of 1st Church, Searcy, secretary;

Pastors' Wives' Conference: Mrs. Roy Hilton, Harrison, president; Mrs. Jim Brewer, Helena, program chairman; Mrs. Harold Hightower, Little Rock, devotional chairman; Mrs. Lehman Webb, El Dorado, social chairman; and Mrs. Bill Hickem, Crossett, secretary-treasurer.

1961 Meeting Planned

The convention voted to hold its 1961 meeting a week earlier, to avoid conflict with the deer hunting season. The dates next year will be Nov. 7, 8, and 9, at Immanuel Church, Little Rock, with Dr. Robert L. Smith, pastor of 1st Church, Pine Bluff, preaching the annual sermon. Alternate preacher is Dr. John McClanahan, pastor of 1st Church, Hope.

A budget totaling \$1,750,000, as previously published in the *Arkansas Baptist Newsmagazine*, was voted without opposition. Thirty-six percent of the budget goes for Southern Baptist Convention causes.

Largest single item of the budget is \$285,797.50 for Ouachita College, Arkadelphia. Incidentally, a resolution passed by the convention requests the convention's executive board to study the needs of Ouachita College with a view to providing the financial support needed in the future because of a rapidly expanding student body. Dr. Ralph A. Phelps, Jr., president of the college, reports a current enrollment of more than 1,200, greatly taxing the college facilities.

A total of \$150,000 is included in the budget for the Bottoms Orphanage, Monticello, \$75,000 of this to be raised in the annual Thanksgiving offering.

(See CONVENTION, page 11)

CAN your church be a successful New Testament church?" asked Dr. William A. Carlton, in the closing address of the Wednesday night session of the state convention in Fayetteville. Dr. Carlton, vice president of Golden Gate Seminary, Mill Valley, Calif., declared that a New Testament church "is the most important and most powerful institution on earth." Its influence

Can Your Church Be Successful?

for the saving of the human race is felt, he pointed out, not only in the church's immediate locality, but throughout the world; and not for time only, but also for eternity. But to be successful, he said, a church must overcome the greatest of foes—Satan.

Many feel their church could be successful if they did not have so many obstacles in their paths, Dr. Carlton said. But the first church, at Jerusalem, had no chance, really, to become great, it had so many handicaps. He pointed out that the Jerusalem church:

1. Was lacking in position and in social influence.
2. Had lost its pastor.
3. Did not have a "proper location," being crowded down town in a bustling city filled with strife and rivalries.
4. Choose the wrong time to begin its first evangelistic campaign—in the dry, hot season when Jerusalem was running over with people from many lands and of many tongues—when everybody "had company."
5. Was too small. It had started with only twelve charter members and "something had happened already to one of them." (The First Church of the Sadducees was much larger, and the First Church of the Pharisees still larger!)
6. Did not have any money. "Everybody knows you can't do anything without money."
7. Did not have a proper building. In fact, the church had none at all! (It was 185 A.D. before any church owned its own building!)
8. Had many enemies all around. They had killed the pastor and now they were trying to kill all the members.
9. Faced times too perilous. War was expected to break out at any time. (But as long as a church's troubles are all on the outside, the church really has nothing to fear.)
10. Had serious internal troubles. (You might as well face up to the fact your church never will have the right kind of members!) In the first church, the treasurer turned out to be a crook and a robber. Another of its leaders, a man by the name of Peter, cursed on the night of his Lord's trials and denied he had ever known him. Still another, Thomas, was noted for his doubts. He stayed away from church on the first Sunday after his Lord was crucified and then refused to believe the reports of the Apostles that Christ had risen. Two of the members, brothers, were so high-tempered and explosive that they were called "Sons of Thunder."

But when the day of Pentecost came and "old lyn' Peter," now endued with the Holy Spirit, stood up to preach the gospel fearlessly in the streets, 3,000 were added to the church in one day.

Answering the question with which he began, Dr. Carlton declared:

"Yes, your church can be a great New Testament church—not because it may have a great and beautiful building; or a membership counted by the hundreds or thousands, or a "choice location" in some beautiful suburban area, or a tremendous budget. The secret of your greatness is the secret of the greatness of the first church—the presence and power of the Holy Spirit." ■

The Big Idea

AFTER-the-game or from-the-bench quarterbacking is a favorite pastime these days.

Some of our old-timers will remember the story from Aesop titled "Belling the Cat," which used to be found in one of the school readers:



ELM

Long ago, the mice had a general council to consider what measures they could take to outwit their common enemy, the Cat. Some said this, and some said that. But at last a young mouse got up and said he had a proposal to make which, he thought, would meet the case.

"You will agree," said he, that our chief danger consists in the sly and treacherous manner in which the enemy approaches us. Now, if we could receive some signal of her approach, we could easily escape from her. I venture, therefore, to propose that a small bell be procured, and attached by a ribbon around the neck of the Cat. By this means we should always know when she was about, and could easily retire while she was in the neighborhood."

This proposal met with general applause, until an old mouse got up and said:

"That is all very well, but who is to bell the Cat?"

The mice looked at one another and nobody spoke. Then the old mouse said: "It is easy to propose impossible remedies."

During World War I, when German submarines had become a deadly menace in the Atlantic, Will Rogers proposed a remedy. "Heat the Atlantic Ocean, making it so hot all the subs have to come to the surface and then they can be sunk by our fleet," suggested Will, with a sly grin.

"But, Will," said one of his friends, "how would you ever heat that much water?"

"That's just one of the little details you will have to work out," grinned Will. "I am just giving you the big idea."

We are not short on big ideas, but there are a lot of little details that are slightly on the difficult side. Which reminds me of another tale from Aesop:

As a mother Crab was taking a stroll on the sands one day with her little one she said: "Child, you are walking very ungracefully. You should accustom yourself to walking straight forward without twisting from side to side."

"Mamma," said the little crustacean, "set the example yourself and I will follow."

Moralized Aesop: "Example is the best precept."

Elmer L. McDonald

THE PEOPLE SPEAK

Feeding the Hungry

MOST of the children of the world face a short life, a sick life and a hungry life.

This is the assertion of the U. S. Committee for UNICEF (United Nations Children's Fund), with headquarters at the United Nations, New York.

The U. S. Committee for UNICEF also reports that three out of four of the world's children (estimated to number one thousand million) live in economically underdeveloped countries.

About 80 per cent of these 750 million children live in areas where the income per person averages less than \$100 a year.

Southern Baptists operate children's homes or children's aid societies in practically every state of the Convention territory. However, nothing is being done by official Southern Baptist groups to provide for the physical needs of children abroad.

In the absence of an official program individual Southern Baptists are free to do something for the world's needy children through the United Nations Children's Fund.

The work of UNICEF is supported by contributions from 87 governments. Non-governmental organizations and individuals also contribute to its work.

One way that individuals can contribute is through purchase of UNICEF greeting cards. The sale of these cards is promoted in the United States in the fall looking toward the observance of Christmas. All cards are available either with "Season's Greetings" printed in the five languages of the United Nations (English, French, Spanish, Russian and Chinese) or with inside pages blank for use as gifts or personal stationery.

Cover designs are contributed by famous artists of the world. They offer glimpses of remote cultures and new approaches in art. They are also intended to be conducive to better understanding among peoples.

Proceeds from as few as two boxes of the cards can mean twenty children cured of yaws or can provide seventy children with a glass of milk every day for a week.

All cards come with matching envelopes, ten to a box, priced at \$1.25, except for two special edition large-sized cards by Tadashi Nakayama and Kay Christensen, which are priced at \$2.50 for a box of ten cards.

Persons wanting more information should write to U. S. Committee for UNICEF, Greeting Card Department, United Nations, New York, for the illustrated brochure on greetings cards.

UNICEF, established by the U. N. General Assembly, works in four major ways to help meet the needs of children. It helps to alleviate problems of mal-

nutrition. It provides for child health and welfare services. It helps governments to control and eradicate children's diseases. And, it helps countries with emergency supplies in times of disaster.—Gainer E. Bryan, Jr., Southern Baptist Alternate Observer to United Nations

White Co. Victory

I KNOW the Christian and righteous forces of Arkansas will rejoice with us in White County.

Now that the smoke has cleared away the complete returns of the liquor election in White County show that we defeated the "wets" by a resounding vote of 4,339 for the wets and 5,549 for the dries, or a margin of 1,210 votes!

We are so happy that after four years of fierce battle with them God has given us a great victory!

Dr. George Benson, president of Harding College, and the president of our White County Citizens League for Better Government, was our leader, and he did a splendid job, together with a number of our fine Christian laymen.—Reese S. Howard, Pastor, 1st Church, Beebe

The Former Pastor

IS it ever ethical for a former pastor of a church (gone almost two years) to come back on his old field and tell the present pastor he thinks it would be better if he resigned?—(Signed but name withheld by the Editor)

REPLY: It all depends on what you mean by "ethical." A former pastor, in the interest of what is best for the church and the cause of Christ, should leave the church to handle its own affairs, under the direction of its own pastor. It is frequently (but not always, by any means) ill advised for a former pastor to move back to or continue to reside on a field he formerly served as pastor. Certainly, if the former pastor is going to live in the community, whether or not he is a member of the church, he should be very careful not to usurp the leadership of the pastor. But let it be said that a former pastor who has the right attitude and exercises discretion can be a blessing both to the people and the pastor.—ELM ■

IT'S good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy.—George Horace Lorimer

Accidental Discovery

"NO license, lady?" growled the traffic cop. "Don't you know you can't drive without one?"

"That explains everything," said she. "I thought it was because I was nervous and near-sighted that I hit two cars and ran into a fire hydrant."

THE BOOKSHELF

My Answer, by Billy Graham, Doubleday, 1960, \$3.50

Here Evangelist Graham answers several hundred of the most interesting questions put to him in his syndicated column—a column that has been carried for several years, five days a week, by over 150 newspapers. A wide variety of subjects are covered, including dating, marriage, children, teen-age problems, divorce, death, religion, war, etc., the author applying his sympathy, common sense, and wide knowledge of the Bible.

* * *

Rozell's Complete Lessons, 1961, by Ray Rozell, Rozell and Company, 1960, \$2.95

The author states as his primary purpose the provision of "fresh and teachable material focused into a complete lesson written out in full within the framework of a careful outline and with the best teaching methods built into the material." Teachers are encouraged not to present the materials as mere lectures, specific suggestions being given with each lesson dealing with pupil needs, stating the lesson aims and suggesting lesson approaches.

* * *

The Humanity of God, by Karl Barth, John Knox Press, 1960, \$2.50

The noted theologian turns his creative and critical powers upon his past thinking and that of his forerunners of the last century, in the three essays comprising this book: "Evangelical Theology in the 19th Century," "The Humanity of God," and "The Gift of Freedom."

* * *

Protestant Thought and Natural Science, by John Dillenberger, Doubleday and Company, 1960, \$4.50

The author, a theologian and historian on the faculty at Drew University, states that he has not attempted to write a history of the conflicts between theology and science nor to deal with the harmony between the two, but, rather, to "penetrate behind the concrete issues . . . to the underlying problems which exercised the major parties in the debates." The span covered is Protestantism from the Reformation to the present.

* * *

Grant Moves South, by Bruce Catton, Little, Brown and Co., 1960, \$6.50

Not the most learned or the most dashing, Ulysses S. Grant, one of the many generals created by the North in the early summer of 1861, nevertheless turned out to be one of the best fighters for the Union cause. In *Grant Moves South*, Mr. Catton gives a dramatic and kaleidoscopic account of the Civil War and Grant's part in it. The book begins with Grant's first Civil War assignment, the command of the 21st Illinois Volunteers, and shows his growth as he moved "not only against Confederate armies but against obstacles and frustrations imposed by his own superiors." ■

Certain Days in Philippi

By S. W. Eubanks

Pastor of Immanuel Church, Ft. Smith

(Delivered at the 107th Annual Meeting of the Arkansas Baptist Convention, 1st Church, Fayetteville, Nov. 15, 1960.)

OUR text is contained in Acts 16: 25-33. In verse 12, Luke explained for the record:

"And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days."

Many miles from us today, at a point across the world where Greece, Yugoslavia, and Turkey come together, a mound of ruins marks the site of ancient Philippi. Turning to the Gazeteer section of Webster's Collegiate Dictionary I find following after the place name, Philippi: "Ruined town, Macedonia, Greece, about 10 miles from the Aegean Sea; battle 42 B. C.; Here Saint Paul founded a church."

And that is about all that history reveals about the city named for Philip of Macedonia. Christian history is also silent on the last days of the Christian church founded by Paul, Luke, Silas and others about midway in the first century. At present the general region has a scattering of Greek Orthodox churches, and the majority of the people are of the Moslem religion. Ten years after his first visit to Philippi, Paul sent a wonderful letter to the church. In the letter he stated that it was given to them "not only to believe in Christ but also to suffer for him."

Sometime in the second century, Polycarp, pastor of the church in Smyrna, wrote a letter of encouragement to the Philippian Christians. It was at a time when the church was passing through a crisis of persecution. We can be assured that regardless of whatever happened to the church, it did not cease to be without giving forth its witness to the world around.

In those days persecution had a great part in the spread of the Christian message. Disciples of Jesus were often scattered and driven out from their homes. Wherever they went they gave witness to the things that had happened to them and the good news about Jesus Christ. Little groups of Christians flocked together and churches sprang up. Paul found these congregations of believers in a number of places. Like the rubber tree that throws its seed, and new plants spring up at a distance from the mother tree, God's Spirit has a way of spreading the seeds of Kingdom life through the movements and witness of disciples.

We do not know all the story, but in the perennial stream of God's mission, the church in Philippi has played an important role. The influence of the church on the social life of the city was very great in the elevation of the slaves and the improvement of the social position of women. The final record of the church of Philippi is contained in the records of the Book of Life.

Our present interest in this particular text, the Philippian church, and the events in this story of Luke point out the way milestones have been reached in the furtherance of the gospel. From the time of the first Great Commission given to Abraham (Genesis 12:1-3) and other Hebrew patriarchs to the present hour there have been many frontiers reached. Many milestones have been passed in the ever-moving streams of God's redeeming grace. We are reminded of that great vision of Ezekiel when he saw the healing waters of the sanctuary trickling down from the altar and issuing out into an ever-widening stream until finally it became a river flowing down to the sea. And the waters were as healing and medicine—a prophetic vision, I believe, of God's blessings on their way to redeem and heal nations.

I am in my office on Monday afternoon, November 7, 1960. Editor McDonald has called me asking for a copy of my Convention Sermon for publication in the *Arkansas Baptist*. So as I write these things about the great Apostle and the first Christian believers and the first church on European soil, I am made to wonder why I have chosen this text and context for a Convention sermon.

The ruins of Philippi remind me of rubble and dust and seem many miles away. The year 50 A. D. seems a long time ago and I am tempted to wonder what lessons from this ancient story might be applicable for Arkansas Baptists slightly past the half-way mark in this 20th century. Conditions are so different, and yet, are they so different? Listen to an excerpt from a sermon on Corinthians, preached in an American pulpit by a fine gospel preacher about a year ago:

"Neither human nature nor human circumstances have altered radically since Paul first proclaimed this gospel in the streets and market places of Corinth. The sensuality and materialism of that city, its commercial enterprise and activity were essentially no different from the world of today.

There may be new facilities for sin, but there are no new sins. Lust, greed, envy, hatred, and unbelief have not changed. The same gospel that was valid in Corinth applies to America: 'Christ died for our sins according to the scriptures, and he rose again.'

While I am writing down these thoughts, my office 'phone rings, I answer and one of our WMU women is calling to ask if the Lottie Moon offering envelopes have arrived. I make a hurried check and find that they have arrived, a box of 500 attractive, red-and-white envelopes with the lettering: "Lottie Moon Christmas Offering for Foreign Missions." I had just finished reading a copy of the 1961 proposed budget to the Arkansas Baptist Convention. I remembered the total, \$1,750,000, for the things of the Lord's work in our Arkansas Baptist Program and gifts to the Southwide causes.

The connection between Philippi and now is that our world continues to be blessed by the ever-flowing stream of God's saving grace in Jesus Christ. Disciples of Jesus, like Paul, are still dedicated to the task of the Christian gospel, at home, in the homeland, islands of the Seas, and in many areas of the world.

As we read the Book of Acts we soon have the feeling that Christian faith and life meant something special to the disciples of the first century. We are amazed at their courage, zeal, and the unexcelled progress they made in the Lord's work. The strength of idolatry and paganism was no match for the power of the Holy Spirit working through them. Though small in numbers they soon caught the attention of kings and emperors.

Some have tried to explain their unusual Christian zeal by the fact that they were still close in a point of time to the great life of Jesus, his death and resurrection, and the dramatic and spectacular advent of the Holy Spirit at Pentecost. These youthful days of Christianity might help to explain some of their enthusiasm and energies for the things of Christ, but the truth is that everything about the Holy Spirit is just as fresh and miraculous today as it was on the day of Pentecost and in that long-ago midnight hour when the jailer was saved. Their world was pagan, intensely pagan. Our world is revolutionary, restless, and rocked with intense commotion and agitation. Men are seeking salvation and peace of mind in many and various ways, but the answer to the jailer's question, "What must I do to be saved?" remains the same: "Believe on the Lord Jesus Christ, and thou shalt be saved."

In these two verses, Acts 16:30, 31, the jailer has asked man's great question, and Paul has given God's great answer. Forty years later the aged John wrote his Gospel on the same theme: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."



"CHURCH men and women can sell groceries, drygoods, perfume, automobiles, real estate, insurance . . . yet, the same salesmen have little or no speech, know-how, or persuasion when a lost person needs someone to tell him about Jesus, the Redeemer."



"SOME of us who travel mostly in respectable Christian circles and see mostly Sunday congregations do not know just how sinful and degraded some of our American society has become and how far it is from the Kingdom of God."

Paul gave his life to the proclamation of this basic truth in teaching, preaching, writing, and suffering.

Power at the Place of Action

Let us look again at some of the details in our text. Lydia and her

household had been saved and baptized. A girl had been saved from masters who had enslaved her, and as a result of this conflict of the gospel with "vested interests," the missionaries were whipped, had their feet tied together, and were put in jail. They sang

praises to God, and prayed. The jailer doubtless heard these testimonies before he dropped off to sleep at midnight. Then briefly we have the story of an earthquake, a wrecked jail, and a jailer about to take his life because something had happened to his charges.

Fortunately for the jailer, his family, and the church to be in Philippi, some men were there. They were not just other men, nor were they there by accident. Behind the hour and incident was a great heritage. No experience of salvation is isolated and without background. Behind the salvation of each one of us lies millenniums of God's servants as guided and inspired by the Holy Spirit.

The church in Antioch of Syria had something to do with their being in Philippi at the time; the Holy Spirit had turned them back from Bythenia, and the Spirit of God in a vision at Troas had brought them across the famed Hellespont into Macedonia and Philippi. They were in jail as a result of doing the Lord's work, and Dr. Carver has written that there was "an intelligent use of the earthquake." Call it predestination if you wish, but behind every experience of salvation in Jesus Christ stands a long chain of events and through it all the ever-moving, listing where it may, stream of God's saving grace as carried forward by the Holy Spirit.

I have mentioned that fortunately some men were there. They were Christian men, willing, and out of experience ready with the answer. There was no hesitancy, no stumbling for words, no cloven-tongued dumbfoundness, no efforts of evasion, no excuses or alibis of ignorance, no uncertain suggestions to the man about what he might do to be saved, but a straight, ready, and positive answer. Men were there. They were Christian men, and they measured up to the expectancy of Jesus Christ for their lives and work.

One of our Sunday School Board men will appear two or three times on this Convention program. I have heard him use an expression which I like very much and which seems very applicable to the point I am making. Dr. James Sullivan often says, "This is where the water hits the wheel." It directs the attention to a point of action. Why not a lesson from an old water wheel? One of the grandest lessons that ever came to an ancient prophet was that of the potter's wheel. The water would hit the old mill wheel at the point of action. If the water failed to run, or the fall of the water on the wheel produced no action, there was no power, and no grist was ground. When the Spirit of God cannot work through us, when our contact with the world produces no action, then souls are not saved.

In church bulletins and publications we read that the number of conversions, indicated by reports of baptisms, is decreasing year by year. We are not winning the lost in any great numbers, the unsaved men and women seldom come

to our churches, and the growth of population is outstripping the evangelistic increase. The hearts of people in our day seem to be unusually calloused and hardened; a wave of skepticism seems to be sweeping over our nation, and American people saturated in the materialism are too proud, too conceited, and too self-sufficient for repentance and contrition before God for salvation.

However, this is only one side of the spiritual situation of our people. At the point where the water hits the wheel to produce action, the witness of the people of God is too thin, too diluted, too scarce to produce much results. How many people in our churches are making any appreciable efforts of personal soul-winning? Very few, at the most. What is even more serious, perhaps, than this is the fact that too many present-day Christian people have so little regard for the impression that is made on others. At the point of contact and action, too many times the redemptive Christian influence is at zero.

Our day is a great day for executives. Respectable church men can manage a big business enterprise, preside over boards and conferences, attract important customers, sign big contracts, make big decisions, and set in motion organizations to get the job done. When it comes to leading a lost soul to the Savior, these same important men plead their ignorance, weakness, and inability.

Our day is a great day for salesmen. Church men and women can sell groceries, drygoods, perfume, automobiles, real estate, insurance, commodities, and goods of all kind, and yet, the same salesmen have little or no speech, know-how, or persuasion when a lost person needs someone to tell him about Jesus, the Redeemer. If we are failing at the task, it is not because we do not have a denominational program; it is not because we do not have an adequate supply of preachers and evangelists; it is not because we do not have enough money from tithes and offerings, it is not because we do not have the churches, the organizations, and the people, but it is at the point of action — day by day contacts of Christians with other people.

In the place of enthusiasm and spirit is complacency and boredom. The text says that Paul and Silas sang praises to God and offered prayers at midnight in the Philippian jail. The stripes, the welts, and the humiliation of being in jail were not the important things that had happened to them. They had witnessed glorious experiences of salvation, and had had a part in baptizing new converts. These were big things, signs of victory and success, and causes for rejoicing and praising God.

Compare the joyous Spirit of Paul and Silas at midnight in that dingy, vermin-infested, smelly jail with a congregation of present-day people in a comfortable auditorium on any given Sunday morning. The music man

will announce the hymn and wave his arms, but like molasses on a cold morning there is only a little stir, only a few lips are opened to sing. The audience has settled down to a silent premeditation.

A foreigner in our country was asked what thing he had observed about the American people that impressed him most. His reply was, "The absence of a smile." In a service of worship we wonder what has happened to make the countenance look so sad and worried. We wonder why our people are not happy, why there is only little or no song, and why there seems to be no memory of the great things God has done for us. I fear that only few souls would ever be saved if folks judged our Christian experience by the appearances of our countenances, the scantiness of our praise and the paucity of our testimonies.

If we are failing, it is where the water hits the wheel — the diluted quality of Christian contact with the world. It has been said that the smile of Senator Kennedy won for him the presidency. We believe the songs of praise and prayers of Paul and Silas paved the way for a man and his family to find their way into the Kingdom of God.

A rose grower told me that the way to improve the color and appearance of the rose is to put the proper food in the soil from which the rose grows. Perhaps the same principle holds true in the improvement of the Christian radiance and influence. It is an old story but so fitting: An actor told a man who was careless in his Christian living, "I take fiction and perform it as though it were truth. You take truth and perform it as if it were fiction."

To sum up our point, we seem to be lacking in the thing that counts in the advancement of God's redeeming grace in the hearts and lives of lost men, women, and young people. It could be that we have no vital message to impart because we have not let anything vital happen to us. Life goes on routine, humdrum, and without any great committal of life to the things of God. One time Jesus said to his disciples, "Ye are the salt of the earth" and "Ye are the light of the world." He went on to point out that the salt must keep its salt and the light must keep its light to be of any value in helping men to see and glorify God. Our need, if we will admit and accept it, is a repentance before God, a baptism of the Holy Spirit, and with fire.

Fundamentals of Our Faith

A few years ago I read in some of our Baptist journals a running discussion on what Baptists believe is the basic fundamental of the gospel. It is difficult to make a decision in the matter because all of the doctrines in our Bible are supremely important. They are related, they stand together, and are inseparable. In John 3:16, as quoted above, is summed up for us the great truth. Standing alongside John 3:16, in content and depth, is the pro-

found statement in Corinthians: "To wit, that God was in Christ, reconciling the world unto himself."

It is fundamental with us that we accept the word of God as of supreme and ultimate authority for our faith and practice. Our basic message is the fact of Jesus Christ for our salvation.

These fundamentals of our faith must never change. From these pivotal doctrines we must never stray. So far Baptist people theologically have done a fairly good job of convincing the world of consistency in adhering to these basic doctrines. We must continue in the same unwavering loyalty to our belief in the word of God. We must never become lost in our theology, and others must never get the impression that Baptists are uncertain about the doctrines they hold. The mariner sets his course by his knowledge and conviction that the needle on his compass always points to the magnetic north. We can set our course only as we have conviction that the direction of our work is always toward Jesus Christ, the Savior of men.

Last year at the time of commencement, I went back to my senior Alma Mater, a Baptist school of more than 120 years' existence. Following my graduation I was an employee of the college for a few years. I remember writing a brochure of the history of the school, and wishing to dramatize the history just a little, I stated that in 1849, while the great gold rush was on in California and the Klondikes, cement was being poured into the foundation forms to build the Baptist college. Later the college president pointed out the error in my copy by saying that the institution was much older than Portland cement. I had read that the founder of the school has insisted that the foundation of those early buildings be placed upon solid rock. As a result for more than a hundred years there has been no shift or crumbling of the foundation stones, and the structures are still intact.

I also know that Baptist people of a century or more ago were careful to establish their institutions and programs of work on solid spiritual foundations. Knowing also that there have been shifts and cracks in the spiritual foundations of some of our schools that started out with Christian objectives, I was interested to know if anything had happened to the spiritual foundations of my beloved Alma Mater. However, in the midst of scholarly addresses on such advanced subjects as science, philosophy, international law, and space-age achievements, I heard the speakers speaking the name of Jesus Christ and using the terms "New birth" "salvation" and "Christian living." It seemed that every message proclaimed from the college platform, no matter how intellectual its content, was centered in life with Jesus Christ as the initial beginning for all successful living and achievements. I came away happy and satisfied that for this generation the deeper foundations of the institution

are solid and in place. We will continue to be safe if we follow Paul in telling lost men and their families that the way to be saved and live is to believe on the Lord Jesus Christ and commit their lives unto him.

In the course of our work in future days, we may need to change methods and plans of organization. As a matter of fact, I believe our great denomination has always been energetic in analyzing and appraising our methods of work for needed improvements and changes for efficiency and effectiveness. And sooner or later we need not become discouraged when our numbers may diminish. Sooner or later the loose parts of our churches must fall away like dead leaves from a tree or loosened fenders from a car. Through time and circumstances the purging work of God's Spirit must be performed. The thousands of indifferent, backslidden, and sin-laden members of our churches must be left in the wilderness in order that new generations go forth to possess the land of promise. A preaching and teaching loyalty to the truth of God's word is one of the best ways of keeping the Lord's work pure that I know. It remains the best discipline we have.

The temptation in these days is to yield to the demand for a substitute way of salvation, something easier and less demanding than the claims that Christ lays upon his true disciples. Christian faith has always been handicapped by the prophets of a sacramental saving grace.

I have been reading about the work of Billy Graham in Switzerland and Germany. On the continent, Billy Graham has come face to face with the teachings and influence of a Swiss theologian by the name of Karl Barth. For decades Karl Barth has been speculating on, and tampering with, the doctrines of divine inspiration and as a result an evangelistic break through is almost impossible. If what we read is true, only by the miraculous power of God's Spirit can the sacramental shell ever be penetrated. Barthism teaches that all men are already saved in Christ, and need merely to learn the news. As a result, in some places in Germany 90 per cent of the people hold membership in the churches, about 2 per cent attend, and evangelistic efforts are deplored.

Christian Faith in Conflict

Paul's teaching and work in Philippi soon came into conflict with the masters of the demon-possessed girl. In Athens his sermon drew mockery from the philosophers of Mars Hill. In Athens his preaching found ready opposition from the silversmith who made images and shrines for the worshippers of the Goddess Diana. It is said that in Corinth every household had its idols. Everywhere and always the truth in Jesus Christ is in conflict with the things of the world. Faith has always been in conflict with a godless commercialism, exemplified today in

lotteries, saloons, gambling dens, houses of vice, and other places where human personality is exploited and enslaved for profit and pleasure.

Our faith is in conflict with some of the scientific theories of our day. Some seem to be trying to find a stumbling block to Christian faith in the facts of the space world opening before us. We need to remember that our God is spaceless, timeless, and eternal. Christian faith meets conflict in the multiple demands made upon people; in the swirl of activities, and in the idolatrous materialism of our century.

Our presidential candidates played upon the American craze for things and material security. The popular party platform is to inflate, accelerate, keep the production lines humming so that the people can possess more, and more, and more. Have we ever heard it read, "Man shall not live by bread alone," and, "For what is a man profited, if he shall gain the whole world, and lose his own soul."

Some of us who travel mostly in respectable Christian circles and see mostly the Sunday congregations do not know just how sinful and degraded some of our American society has become and how far it is from the Kingdom of God. As in Elijah's day, not all have bowed the knee to Baal, but many, many are worshipping at the idolatrous altars of materialism, sex, and pleasure. Isaiah said of Judah, "The whole head is sick, the whole heart is faint."

Men of Certainty and Courage

None of us know what the future will bring. It could be socialism; it could be inflation, prohibitive taxes, and depression; it could be increased Romanism, and it could be atomic and missile warfare. It ought to be a great revival, a repentance, and a renewal of the American people to the things of God. The latter is our hope, our objective and our message.

Our Christian message must be clear, positive, and certain. In the ancient days the trumpet was an instrument of signal and warning, often in times of danger, and often to rally the people for assembly and instruction. Isaiah spoke in the language of the trumpeter when he said: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their trespasses, and the house of Jacob their sins."

In respect to speaking God's message, Paul wrote the Corinthians that the trumpet should give forth no uncertain sound. Our day demands that the certainty of our message be established. Teaching, preaching, and spreading the gospel in Paul's day took courage and valor. It has been said that in America one may live out his years without knowing whether or not he has courage. As we try to view the future, the Christian task will be far from easy. But out of the past I hear an encouraging voice saying, "Thou therefore endure hardness, as a good soldier of Jesus Christ." ■

Scotland Crusade Group in Meeting

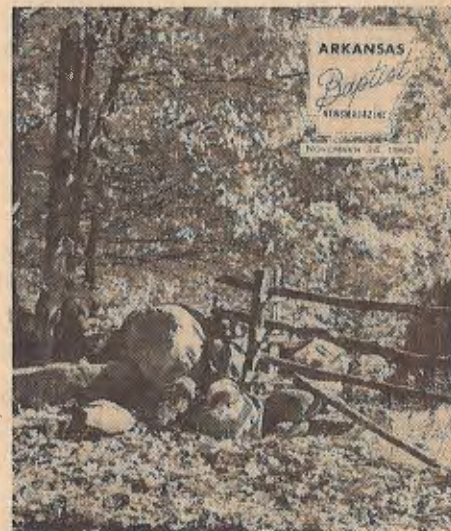
A MEETING of the Scotland Evangelistic Crusade group was held in Fayetteville recently in connection with the annual meeting of the Arkansas Baptist State Convention. Rev. Lewis E. Clarke, pastor of Maple Avenue Church, Smackover, director of the crusade, reported that he has hopes of enlisting a music director to serve as a member of each of the approximately 30 evangelistic teams which will take part in the simultaneous revival in Scotland Baptist churches next April.

Any churches or ministers who have been invited to participate in the crusade are urged to make their plans final as soon as possible and notify Director Clarke so that visas can be secured.

Director James T. Luck and members of the Ouachita College Choir will make the trip to Scotland for the revival and will appear on television while there. ■

(BUDGET, continued from page 2) on away and forget it and his church. Jesus said, "For where your treasure is, there will your heart be also."

Yes, giving is spiritual and anything spiritual should not be looked upon with dread, fear or disgust. Neither should the doctrine of stewardship be neglected. —Ralph Douglas, Associate Executive Secretary



SCENES like this are still to be found in the beautiful Ozarks of Northwest Arkansas, as can be attested by the hundreds who attended the convention in Fayetteville. ■

In the Future Lies the Promised Land

STEP by step my investigation of blindness led me into the industrial world. And what a world it is! I must face unflinchingly a world of facts—a world of misery and degradation, of blindness, crookedness, and sin, a world struggling against the elements, against the unknown, against itself. How reconcile this world of fact with the bright world of my imagining?

My darkness had been filled with the light of intelligence, and, behold, the outer day-lit world was stumbling and groping in social blindness. At first I was most unhappy but deeper study restored my confidence.

By learning the sufferings and burdens of men, I became aware as never before of the life-power that has survived the forces of darkness—the power which, though never completely victorious, is continuously conquering. The very fact that we are still here carrying on the contest against the hosts of annihilation proves that on the whole the battle has gone for humanity. The world's great heart has proven equal to the prodigious undertaking which God set it. Rebuffed, but always persevering; self-reproached, but ever regaining faith; undaunted, tenacious, the heart of man labors towards immeasurably distant goals. Discouraged not by difficulties without, or the anguish of ages within, the heart listens to a secret voice that whispers: "Be not dismayed; in the future lies the Promised Land."—Helen Keller

* * *

Ships on the Sea of Time

IT is not possible to have the true pictures or statues of Cyrus, Alexander, Caesar, no, nor of the kings or great personages of much later years; for the originals can not last, and the copies can not but lease of the life and truth. But the image of men's wits and knowledge remain in books, exempted from the wrong of time, and capable of perpetual renovation.

Neither are they fitly to be called images, because they generate still, and cast their seeds in the minds of others, provoking and causing infinite actions and opinions in succeeding ages: so that, if the invention of the ship was thought so noble, which carrieth riches and commodities from place to place, and consociateth the most remote regions in participation of their fruits, how much more are letters to be magnified, which as ships, pass through the vast sea of time, and make ages so distant to participate of the wisdom, illuminations, and inventions the one of the other?—Francis Bacon

* * *

Alms from My Brother

I WAS passing along the street when a beggar, a decrepit old man, stopped me.

Swollen, tearful eyes, blue lips, bristling rags, unclean sores . . . Oh, how horribly had poverty gnawed that unhappy being! He stretched out to me a red, bloated, dirty hand . . . He moaned, he bellowed for help.

I began to rummage in all my pockets . . . Neither purse, nor watch, nor even handkerchief did I find . . . I had taken nothing with me. And the beggar still waited . . . and extended his hand, which swayed and trembled feebly. Bewildered, confused, I shook that dirty, tremulous hand heartily . . .

"Blame me not, brother; I have nothing, brother."

The beggar man fixed his swollen eyes upon me; his blue lips smiled—and in his turn he pressed my cold fingers.

"Never mind, brother," he mumbled. "Thanks for this also, brother.—This also is an alms, brother."

I understood that I had received an alms from my brother.—Turgenev, "The Beggar Man"

The Prophet's Reward

HE said, "I see." And they said: "He's crazy; crucify him."

He still said: "I see." And they said: "He's an extremist." And they tolerated him.

And he continued to say: "I see." And they said: "He's eccentric." And they rather liked him, but smiled at him.

And he stubbornly said again: "I see." And they said: "There's something in what he says." And they gave him half an ear.

But he said as if he'd never said it before: "I see." And at last they were awake; and they gathered about him and built a temple in his name.

And yet he only said: "I see." And they wanted to do something for him. "What can we do to express to you our regret?"

He only smiled. He touched them with the ends of his fingers and kissed them. What could they do for him? "Nothing more than you have done," he answered. And what was that? they wanted to know. "You see," he said, "that's reward enough; you see, you see."—Horace Traubel, "The Prophet"

1978

*Life; we've been long together
Through pleasant and through
cloudy weather;*

*'Tis hard to part when friends
are dear—*

*Perhaps 'twill cost a sigh, a tear;
Then steal away, give little
warning,*

*Choose thine own time;
Say not Good-Night—but in
some brighter clime*

Bid me Good-Morning.

—Anna Letitia Barbauld

Leaf after Leaf Drops Off

*Leaf after leaf drops off, flower
after flower,*

*Some in the chill, some in the
warmer hour:*

*Alive they flourish, and alive
they fall,*

*And Earth who nourished them
receives them all.*

*Should we, her wiser sons, be
less content*

*To sink into her lap when life is
spent?*

—Walter Savage Landor

DO not act as if you had ten thousand years to throw away. Death stands at your elbow. Be good for something while you live and it is in your power.—Marcus Aurelius

New Agency Created

A new agency of the convention, to be known as the Arkansas Baptist History Commission, was created. It will take the place of the Arkansas Baptist Historical Society and will be composed of eight members, one each from the eight districts of the convention, and a chairman serving as a member at large, all to serve three-year terms, the first board members serving on a staggered term basis. Members of the Arkansas Baptist Historical Society board whose terms have not yet expired will serve as members at large until the expiration of their terms.

It will be left to the discretion of the executive board of the convention as to whether or not and when a full-time executive of the new commission shall be named.

The members of the new commission board, elected at Fayetteville, are: J. T. Midkiff, Walnut Ridge; E. Harold Elmore, Mountain Home; George E. Pirtle, Pine Bluff; Mrs. Margaret Smith Ross, Little Rock;

CUTLINES, top to bottom: Baptist Book Store Manager T. Bradley Bolin, Mrs. Bolin and Mrs. V. M. Shook, of the store's sales staff, in the temporary book store operated at the convention in Fayetteville.

Pastor Emil Williams, of 1st Church, Russellville, as the only 1960 officer of the Pastors' Conference still living in the state and who presided at the preacher meeting in connection with the Fayetteville convention, congratulates Pastor Leslie Riherd, of West Batesville Church, Batesville, upon his election to president of the conference. Others in the picture are Pastor Richard Perkins, of Gaines Street Church, Little Rock, vice president; and Pastor William Sewell, of 1st Church, Searcy, secretary.

Officers of the Pastors' Wives' Conference: Mrs. Roy Hilton, Harrison, president; Mrs. Lehman Webb, El Dorado, social chairman; and Mrs. Bill Hickem, Crossett, secretary-treasurer. — Arkansas Baptist Newsmagazine Photos



CONVENTION PERSONALITIES

Dr. Bernes K. Selph, Benton; James E. Dean, Nashville; Dr. George T. Blackmon, Arkadelphia; Dr. Walter L. Johnson, Fayetteville; H. S. Coleman, West Helena; Harlan L. Abel, Ft. Smith; and Virgil Tyler, Little Rock.

The 1960 annual of the convention will be dedicated to the memory of the late Dr. Rel Gray, a former president of the convention, who died in a highway crash several months ago in Louisiana, and to L. H. Davis, a former president of the executive board, who died unexpectedly shortly before the Fayetteville convention, at his home in Arkadelphia.

Presidential Support

A resolution pledging prayerful support to John F. Kennedy as the next President of the United States was adopted as follows:

"Whereas the people of the United States have chosen for President the Hon. John F. Kennedy, be it resolved that the Arkansas Baptist Convention go on record as pledging him our prayers and support toward improving the total well-being of our nation and to maintaining peace throughout the world. We especially pledge our efforts in the interest of maintaining our cherished American heritage of religious liberty.

"Be it further resolved that the clerk of the convention forward a copy of this resolution to the President-elect."

The following board and committee members were elected at the closing session of the convention Thursday:

Executive Board

Terms to expire in 1963: James Brewer, Helena, Arkansas Valley Association; Bill Hickem, Crossett, Ashley County; T. J. Welch, Monticello, Bartholomew; Ray Daugherty, Stuttgart, Centennial; Graham Fowler, Malvern, Central; Marvin Gennings, Ft. Smith, and Thomas Hinson, Paris, Concord; Richard Vestal, Corning, Current River; Emil Williams, Russellville, Dardanelle-Russellville; Mason Craig, McGehee, Delta;

Vernon Dutton, Pine Bluff, Harmony; W. E. Perry, Stamps, Hope; Lonnie Lasater, Camden, and Walter Warmath, El Dorado, Liberty; Troy Carroll, Murfreesboro, Little River; Charles F. Pitts, Blytheville, Mississippi County; Curtis Mathis, Jonesboro, Mt. Zion; Paul Roberts and Ernest G. Ward, both of Little Rock, Pulaski County; Ben Wofford, Clinton, Stone-Van Buren-Searcy; Fred Savage, Marion, Tri-County; and E. C. Edwards, Tyronza, Trinity.

Terms to expire in 1962: Clifford Lyon, Mansfield, Buckner; Dexter Blevins, Hot Springs, Central; P. C. Church, Clarks-ville, Clear Creek; Theo James, Arkansas City, Delta; Phil Beach, Rison, Harmony; and F. M. Robinson, Rt. 2, Leachville, Mississippi County.

Terms to expire in 1961: E. Clay Polk, Piggott, Gainesville; Pat Titsworth, Star City, Harmony; Tom Newton, Smack-over, Liberty; and Carl Kluck, Arkadelphia, Red River.

Arkansas Baptist Foundation Board

Terms to expire in 1963: John L. Carter and C. Hamilton Moses, both of Little Rock; and Kendall Berry, Blytheville.

Term to expire in 1962: C. A. Bishop, Ashdown.

Arkansas Baptist Hospital Board

Terms expiring in 1963: Kenneth Price, North Little Rock; B. T. Harris and George Muncey, both of Little Rock; Jacob L. King, Hot Springs; W. M. Freeze, Jr., Jonesboro; and J. W. Royal, Benton.

Term expiring in 1962: Newman R. McLarry, Ft. Smith.

Baptist Memorial Hospital (Memphis) Board

Terms to expire in 1963: Ray Langley, Parkin; Charles F. Pitts, Blytheville; and Curtis McClain, Harrisburg.

Bottoms Baptist Orphanage Board

Terms to expire in 1963: Otto Walker, McGehee; Harold Echols, Arkadelphia;

Charles Dillard, Magnolia; Fred M. Green-son, Monticello; Paul Owens, Lake City; and Mrs. Albert Greenwall, Willson.

Terms to expire in 1962: Madison Pen-dleton, El Dorado; and Jack Gullede, Brinkley.

Term expiring in 1961: L. C. Sander-son, Mena.

Ouachita Baptist College Board

Terms expiring in 1963: Paul Meers, Dardanelle; Mrs. J. L. Bodie, Little Rock; Wilson Deese, West Helena; Edward Maddox, Harrisburg; William J. Sewell, Searcy; Ben Elrod, Pine Bluff; Charles Gordon, Jr., and Spencer Fox, both of Pine Bluff.

Term to expire in 1961: Roy Hilton, Harrison.

Term expiring in 1962: Lawrence Ray, Pocahontas.

Christian Civic Foundation of Arkansas, Inc., Board

Terms expiring in 1963: Dale Barnett, Flippin; Dale Cowling, Little Rock; Tom Digby and Erwin L. McDonald, both of North Little Rock; and Rhine McMurry, El Dorado.

Convention Program Committee

Term to expire in 1963: Ross O. Ward, Ashdown.

Nominating Committee for 1961 (ap-pointed by convention president): Don Hook, Little Rock, chairman; Homer Bradley, Earle; Dr. Andrew M. Hall, Fayetteville; E. E. Griever, Hamburg; and W. P. Meers. ■



"THE Man of God for Such an Hour as This" was the theme of the Pastors' Conference in Fayetteville on Monday of last week, preceding the annual sessions of the Arkansas Baptist State Convention. Speakers, from left to right, were: Dr. Robert L. Smith, pastor of 1st Church, Pine Bluff, "His Mission"; Dr. Charles F. Pitts, 1st Church, Blytheville, "His Message"; and Pastor C. N. Rue, Beech Street Church, Texarkana, "The Man Himself."—Arkansas Baptist Newsmagazine Photo

Friends in Need

FOR more than forty years, in the face of widespread public indifference and often hostility, I have struggled to make Americans aware of the danger which the tremendous growth in world population represents.

Within the next forty years, if nothing is done to control population growth, world population will more than double, and without a comparable increase in the resources that support life. Asia, the poorest and most heavily populated of continents, will have a population increase from 1500 million to 3700 million human beings, a total far more than the present world population. Even today in countries like India one-third of the people exist on an average annual income of less than \$70 — 20 cents a day.

None of us in our beloved America can fully comprehend the agony of a man unable to feed his family, seeing his wife and children suffer because they are deprived of the bare necessities of life. In Asia today, human beings perish because of lack of a cupful of rice necessary to maintain the spark of life. If these hundreds of millions are unable to provide the elementary needs of their families for food, clothing and shelter, their free institutions may not survive their desperate search for a way out.

The people of India and of other endangered countries are launching programs of population planning. They are determined to maintain a balance between human beings and the resources on which their lives depend. They desperately need help. It is because of their appeals that I have participated in the organization of the World Population Emergency Campaign. I have promised our friends in India, Pakistan, Ceylon, Malaya and other countries of Asia, Africa, and Latin America that the American people will help them in their great need.

Their human need is just as real as if they were victims of flood or fire, yet their misery is not reflected in our newspapers. It is seen, however, in the gaunt faces and starving bodies which one sees everywhere in these areas, where hunger and deprivation make their mark on millions.

Please help today be sending your tax deductible contribution to me at the World Population Emergency Campaign, 8 West 40 Street, New York 18, N. Y. I ask for your gift in the belief that these millions of unfortunate men and women in far-off lands are our brothers and sisters in the struggle for a happier human future. We must not fail them. — Mrs. Margaret Sanger ■

WEST Church, Batesville, reports 30 additions, 24 by baptism and six by letter, in a recent revival. Billy Walker, Walnut Ridge, was the evangelist and Verne Carpenter, Batesville, led the singing. Rev. Leslie M. Riherd is pastor.



STUDENTS recognized recently for their outstanding scholastic work at Southern College, Walnut Ridge, include: front row, from left, Jean Vail, Paula Cole, Janice Dail, Joyce Reeves, Dorothy Goff; second row, Anita Gothren, Jerry Gibeens, Bobby Lloyd, J. A. Huddleston, Jimmy Dale Taylor, Sandra Key Presley.

Kentucky Calls Off Inter-Faith Meeting

LOUISVILLE —(BP)— The General Association of Baptists in Kentucky has put off indefinitely a proposed conference here with leaders of other denominations.

The meeting was first scheduled Apr. '28, then reset for Oct. 4.

As the October date neared, association officials found that response by others was not sufficient to "guarantee a meeting with all religious viewpoints represented."

Some observers said the current so-called "religious issue" in the Presidential campaign had an indirect bearing.

The conference was to be under auspices of the association's public affairs committee. The association had approved the inter-faith meeting after taking notice of "mounting tensions in public affairs as religious groups bring their often di-

vergent policies and practices to bear upon public life.

"This is especially true with reference to education and health programs of our state and nation," the association continued.

W. C. Boone, Middletown, Ky., association general secretary, and Edwin F. Perry, Louisville minister who is chairman of the committee, issued invitations last March to leaders of major denominations in Kentucky, including Roman Catholics and Jewish groups.

The Western Recorder, Kentucky Baptist weekly magazine, said that the Roman Catholic Church archbishop of Louisville did not reply to the invitation to meet Oct. 4. "It was felt that discussion which left out the Roman Catholics would do little to remove present misunderstandings," the Western Recorder reported. ■

Differences

By Mary Taylor

*A snowflake is a lovely thing;
Each has its own design.
Your life has its own pattern, too,
And so, I'm sure, has mine.*

*Each leaf is different from the
rest—
That's how it's meant to be;
And I am glad God planned it so
In making you and me.*

*It means there's something I can do
That's different from the rest;
And I must try to find the way
That I can serve him best.*

(Sunday School Board Syndicate, all rights reserved)

Correction

"M" Night for Pulaski County Association will be held at Immanuel Church, Little Rock, on Monday night, Dec. 5, at 7:30.—Ralph W. Davis, Secretary, Training Union Department



EIGHT members of the Junior Girls Auxiliary of Freeman Heights Church, Berryville, received awards in a recent Coronation Service. Jeannie McDonald and Patty Ivie received the Maiden award. Dianna Rowe, Evelyn Lindt, Donna Linda, and Janet Perkins received the lady-in-waiting award. A princess award was given Judy Laman. Virginia Snow was crowned queen and was attended by Rene Collins, crown bearer. Intermediate GA queens Ann Carol Baker, Carol Sue Gibson, and Janice Carol Snow assisted with the service. Mrs. Oscar Baker and Mrs. John Snow were Junior counselors. Rev. Gerald Rowe is pastor.



ATTENDANCE pins were awarded to Mrs. Betty Goza Daugherty and her one year-old daughter, Gayla, recently for attendance in Sunday School at Canfield Church. They were presented by W. W. Ward, superintendent of the Sunday School. Mrs. Daugherty received the 11-year bar and Gayla was given a one-year pin and a certificate.

BILL Massey, pastor of Winslow Church, Winslow, was ordained at services at Winslow Church November 6. Terrell Gordon, pastor of Immanuel Church, Fayetteville, was moderator and others on the council were Clifford Palmer, pastor, First Church, Siloam Springs; John Teas, pastor, Bethel Heights Church, Fayetteville; Nealie Fine, West Fork Church, Clifford Ward and Glenn Melvin, Immanuel Church, Fayetteville; Otto Bishop, H. M. Smith and E. R. Brooks, of the Winslow Church. Mr. Palmer gave the charge to the candidate and to the church. A Bible was presented Mr. Massey by M. P. Downs in behalf of the Winslow Church.

AN attendance recognition service was held recently at West Helena Church. Those who were recognized during the morning worship service and presented pins are: Claudia Ann Kemp, 2-years; Mrs. Nolen Lewis, 13 years; Nolen Lewis, 9 years; Mr. and Mrs. Bob Bailey, Mrs. Ada Belle Oldham, Mrs. F. Wallbaum, Johnny Gregory, T. Bailey, all one year.

Successful Revival

FIRST Church, West Memphis, has just completed a revival under the leadership of the Freddie Gage Evangelistic Team. There were 95 additions, 61 by baptism.

Rev. Walter Yeldell, the pastor, observed his sixth anniversary with the church November 6. During his ministry there have been over 1,200 additions, more than 400 by baptism. Approximately \$450,000 has been given to all causes, \$85,000 of this amount to missions. A new educational building with space for 600 and a \$50,000 pastorium have been erected, an auditorium is in the planning stage. Mr. Yeldell toured Europe and the Near East last summer as the guest of the church.

New Budgets Received

SEVEN of our churches have put the *Arkansas Baptist Newsmagazine* in the budget within the last 10 days. This brings the total number of budget churches to 607, the largest number ever to have our paper in the budget. They are: Martinville Ch., Ashley County Association, Pastor S. V. Garner; Knobel Ch., Gainesville Association, Pastor Eugene Dudley; Nimmons Ch., Gainesville Association, Pastor E. W. Gray; Prosperity Ch., Carey Association, who put us back in the budget with the coming of a new pastor, Bill T. James; Winthrop Ch., Little River Association, Pastor Eugene Jewel; Mt. Zion Ch., Big Creek Association, Pastor Carl White; and Lunsford Ch., Mt. Zion Association, Pastor Bob Adams.

Six churches recently accepted our one month free trial offer. At the end of the month, they will consider putting the paper in the budget. They are: Mount Pisgah Ch., Tri-County Association, treasurer Mrs. Joe Hall; Zion Hill Ch., Rocky Bayou Association; Botkinburg Ch., Stone-Van Buren-Searcy Association, Mrs. Ernie Bagley, secretary-treasurer; 1st Ch., Prairie Grove, Washington-Madison Association, Pastor Doug Jones; Rayner Grove Ch., Woodruff Association, Pastor Wayne Guffey; Shiloh Ch., Trinity Association, Pastor E. P. Johnston.

Scottish Spring May Be Early Baptistry

By Mrs. Virginia Harris Hendricks
BURGHEAD, Scotland—(BP)
—The historical beginning of Christianity in some parts of the world is hidden in legends and traditions.



MRS. HENDRICKS

Archaeological discoveries are helping establish many facts of history. They tell modern Christians more of the zeal of the early followers of the Lord answering the call "go ye into all the world."

This village on the northern coast of Scotland claims to be one of Britain's oldest settlements. It is believed that when the Romans circumnavigated Britain in the year 86, Burghead was included as the "Winged Camp" on Ptolemy's chart.

This section of Scotland reminds one of the stories of war-

riors and sea-kings. But another picture was inspired in my mind when I visited the "Roman well" in Burghead.

For many years this attraction has been displayed to tourists as a well built by Roman conquerors. The modern theory is that it is a baptistry of early Christians.

Baptism by immersion was practiced by the early church. The only living water in that area was in the spring which this "well" now covers. It is a shallow pool in an underground structure probably fashioned to suggest the sepulchre of the Lord.



SCOTTISH woman ascending from Roman well . . . or early baptistry?

Scotland's coast is thousands of treacherous miles from Galilee. But the baptistry stands in Burghead as a monument to the Christians who took seriously their Lord's command to capture the world for Him.

The Christians of Burghead did not enjoy peace. The dragon ships of the Norsemen brought their hordes of plundering Vikings who established themselves on Scottish soil. But even the most ferocious enemies that history had provided have failed to stop the Christian faith.

Rev. L. H. Davis, 66, Dies at Arkadelphia

ARKADELPHIA, Nov. 11. — Rev. Lawrence Hubert Davis, aged 66, of Arkadelphia, a retired Baptist minister, died Nov. 11 at his home.

Mr. Davis had been pastor of churches at Ft. Smith, Harrisburg, Star City and Carlisle. He was a member of 1st Church here and was a Mason.

Survivors include his wife, Mrs. Lillian Lee Davis; three sons, Naimoin Davis of Marshall, Tex., Logan Davis of Arkadelphia and Billy Mac Davis of Del Rio, Tex.; seven brothers, Alva Davis of Dallas, Delphia Davis of Sidney (Sharp County), Homer Davis of Gideon, Mo., Rev. W. E. Davis, Rev. Carl Davis and Hayden Davis, all of Batesville, and Stanley Davis of Missouri; two sisters, Mrs. Hattie Stubbs of Sidney and another sister of Dallas, and four grandchildren.

Funeral services were held Nov. 13 at the Murray Funeral Chapel here by Dr. Sam Reeves and Dr. T. H. Jordan. Burial was in Rose Hill Cemetery. ■

Bill Osborn Ordained At Calvary Church, Hope

CALVARY Church, Hope, recently ordained Bill Osborn to the ministry. Rev. M. T. McGregor, Hope Associational Missionary, was elected moderator by the ordaining council and presided during the service. Rev. E. A. Croxton, pastor at Mandeville, led in the opening prayer and Rev. Charles Baskin, pastor of Anderson Church, read the Scripture. The questioning of the candidate was conducted by Rev. J. D. Passmore, Calvary pastor. Dr. S. A. Whitlow gave the sermon and charge.

Perry Moses, deacon in Hope's 1st Church, led in the ordination prayer and the Bible was presented by the candidate's father, Floyd Osborn, a deacon at Calvary Church.

Osborn is pastor of the Ozan Church. He and his wife, Carolyn, are students at Ouachita College.

Attendance Report

Church	Sunday School	Training Union	Additions
Baring Cross, N. Little Rock	782	271	6
Berryville, 1st	163	69	
Camden, 1st	561	227	
Central, Magnolia	778	322	6
El Dorado, 1st	870	295	1
El Dorado, Parkview	236	108	6
Ft. Smith, Grand Ave.	686	323	5
Hot Springs, Park Pl.	493	185	
Huntsville, 1st	130	43	
Kingston Mission	29		
Jacksonville, 1st	600	242	5
Levy, N. Little Rock	639	274	9
McGehee, 1st	458	172	
Mission	43	33	
Newport, 1st	370	158	
Van Buren, 1st	328	155	2
West Memphis, Calvary	245	137	1

WALTER J. Adkins assumed the pastorate of Shady Grove Church, Pulaski Association, Nov. 13. He formerly was pastor at Oak Grove Church, Harmony Association. His education has included three years at Ouachita College and one year at Southwestern.

Missionaries On Furlough



MISSIONARY Loyce Nelson leaves for one of his speaking engagements—a task which requires of lot of time and travel during furlough.

[*Editor's Note: Mr. and Mrs. Loyce Nelson and sons, Bill and David, have returned from Japan for their furlough. They are staying in Texarkana.*]

What is a furlough? What do you do on furlough?

You mean you have a year's vacation? These are some of the questions a furloughing missionary hears from time to time.

First of all, a furlough is not a furlough. The term has a military implication, meaning a leave of absence. The soldier on furlough is on vacation in the fullest sense of the term, but, of course, this is not true of a missionary on furlough.

The missionaries and their children anticipate furlough for many months; that anticipation reaches a fever pitch during the last few weeks prior to departure from the field. To the missionary serving in Japan this big event comes every six years. Five years away from friends and loved ones, away from people who act and think as you do is a long time. Departing from one's work and one's friends in Japan is a disturbing event, but



Mrs. Loyce Nelson standing at entrance of Hickory Street Church, Texarkana, prior to an associational WMU meeting.

going to America and one's friends there is an event joyfully anticipated.

Therefore, furlough is visiting loved ones whom you have not seen for several years, especially the parents. People often talk of the sacrifices made by missionaries, but missionaries are aware that the parents who send their children to the foreign fields are the ones making the sacrifice. So furlough provides the opportunity, after several years' absence, to be closer to those who love you and are loved by you. It means that whether you visit them often or not you can do so if the necessity arises.

Furlough is the time when missionary parents try to provide for their children the American way they have been missing during the previous term and which they will be missing when furlough is completed. There are too many of these to enumerate, but two or three will illustrate. Church life is one. In Japan, and probably most other countries, because of language and custom barriers, because the church is so different, the children do not have the privilege of actually entering into the



BILL, 11, and David 9, sons of missionaries Rev. and Mrs. Loyce Nelson, pose before attending school at an American institution.

church life. So, on furlough the MKs (missionary kids) learn by experience what their missionary parents have taught them by word regarding the church built by Jesus.

For many of these MKs furlough provides the first opportunity to go to an American school. A good majority of MKs study the Calvert correspondence course under the guidance of their mother, with brother and sister for playmates. Going to a school for the first time, where there are hundreds of children, can be a great event in the life of the MK. There are many of these "firsts" during furlough and the child learns quickly to use the situation to his full advantage, saying, "But, daddy, I have never been to a rodeo (or football game) and won't have another chance for five years!"

Could you resist the plea?

Furlough is a time for shopping. Our two boys thoroughly enjoyed their first trips to the supermarket. It was hard for them to believe so many things existed and that there could be so many of each item. This shopping on furlough becomes a rather serious business, for many things, from

needles to refrigerators, must be replenished. Many days and several dollars are consumed in buying clothes, to be used immediately and to be taken back. Many days must be spent during the year purchasing the other items to be taken back to the field.

Furlough is also the privilege of visiting in and speaking to many Southern Baptist churches, telling of the work being done through Southern Baptists in foreign lands. The Foreign Mission Board considers laying the burden of foreign missions on the hearts of Southern Baptists to be one of the important of missionary tasks. The Foreign Mission Board expects each missionary to participate in at least eight weeks of Schools of Missions and three weeks in summer camps. Other than these responsibilities, the missionary is busy during the year preaching and teaching missions in the churches, in WMU and Brotherhood meetings, in various associational, district, and state meetings. The preachers among the furloughing missionaries also enjoy preaching in revivals.

Furlough is a time of great concern for the work one has left behind, a time of prayer for those one has come to know, a time of objective appraisal of the work one has been doing. It is a time of formulating new plans looking to the day of return to the field.

And, furlough is a time of rest. It is not rest in the sense of cessation from one's labors and responsibilities, for most missionaries readily admit that furlough is a busier, more exhausting time than when on the foreign field. The Foreign Mission Board suggests a month vacation at the beginning and at the end of furlough, but it is hard to take when there are invitations to tell of the work, and in some way to help lay the burden of missions on the hearts of Southern Baptists. The rest comes from being among friends and loved ones, from living among people where one is not a foreigner, among people who understand him and whom he understands. There are opportunities for fishing, football and other forms of relaxation.

Furlough is thoroughly exhausting but delightfully refreshing. ■

Beacon Lights of Baptist History

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

Carey's Missionary Plan

By BERNES K. SELPH

GOD worked through a geography book to spur William Carey on to missions.



DR. SELPH

In his school room Mr. Carey taught children geography and in his study hours read Captain Cook's voyages, along with other books. He made a map of the world and put it on the wall of his shoe shop. The destitute condition of the heathen preyed on his mind, and he talked to others about them.

But Carey was called "a hair-brained enthusiast" and received little encouragement. Hyper-Calvinism—belief that God had elected some to be saved and others to be damned and men weren't to interfere—held sway. Too, they were poor, and a missionary undertaking of such proportions was inconceivable. But Carey did not look at possibilities, he only looked at the question of duty.

The Northampton Association met at Clipstone, Easter, 1791, and the missionary emphasis was given by Suttcliffe, Fuller, and Carey. The latter pled for immediate action. But those in attendance thought it best for Carey to speedily complete a pamphlet on missions which he was preparing.

One month later when Carey took the pastorate at the Leicester church, he read a portion of the pamphlet entitled *The Inquiry into the Obligation of Christians to use Means for the Conversion of the Heathen*. His program was simple: Pray, plan, pay.

On Wednesday, May 30, 1792, William Carey preached what has been termed the "Deathless Sermon." His text was Isa. 54:2-3, and the theme was "Expect Great Things from God; Attempt Great

A Smile or Two

Church Chuckles by CARTWRIGHT



"Yak, yak, yak . . ."

A disinterested observer pauses briefly before a great painting, but seeing none of its artistry, passes on. A bored listener, hearing the strains of some great symphony, classifies it as meaningless noise. In the same way, there are those to whom the message of Christianity has no personal meaning. Its appeal falls upon ears that will not hear, upon eyes that will not see, upon Conscience dulled by over-emphasis of worldly pursuits.

How About A Hacksaw?

WARDEN: "Is there anything in particular you'd like included in your last meal?"

CONDEMNED PRISONER: "Yes — mushrooms. I've always been afraid to try them."

Things for God." This made a profound impression upon the listeners.

But at the business session the next day, caution was expressed and delay proposed. Carey and Fuller were sitting together during the discussion. The enthused missionary turned to Fuller and, gripping his arm, said, "Is there nothing again going to be done, sir?" Fuller accepted the challenge, arose and spoke for the cause.

Before the meeting adjourned he presented a resolution which called for a plan at the next ministers meeting to consider forming a Baptist Society for the propagation of the gospel among the heathen. ■

"... For The Multitudes"

IT WAS in 1892 that the first reference was made to Woman's Missionary Union observing a Week of Prayer for Foreign Missions although prayer had claimed a big place in the organization since its beginning. Through the years the Weeks of Prayer for Foreign Missions and Home Missions have been a vital part of the organization's activities. Mrs. R. L. Mathis, president of Woman's Missionary Union, SBC, reminds us that, "The opportunity has grown far beyond those beginning days."

Linked with the observance in



MISS COOPER

praying has been the observance in giving—giving for world missions through the Lottie Moon Christmas Offering for Foreign Missions. The Jubilee Advance goal for 1960 is a 13 per cent increase over last year's offering. The offering in its entirety is administered by the Foreign Mission Board.

"His Peace for the Multitudes" is the theme of this year's observance Nov. 28-Dec. 2. Sincere praying in His name, sacrificial giving for His work, dedicated living day by day are the answer to the needs of the multitudes . . . the 2/3 of the world's population who go to bed hungry each night . . . the billion who are ill . . . the 100 million who are enslaved each year by communism . . . the 2 billion (71 per cent) of the world's population who are lost. Will you PRAY and GIVE that they may know Him? — Nancy Cooper, Executive Secretary and Treasurer.

Several churches have already arranged such meetings. The Brotherhood Department would like in this manner to get into every association within the next three months.

If you desire a Brotherhood Officer's Clinic in your church, and you are willing informally to invite the Brotherhood officers in the other churches in your association, let the Brotherhood Department know, and we will endeavor to get together with you on a date.

The Brotherhood Department suggests that if such a clinic is arranged in your church, the associational Brotherhood officers also should be invited. Under the New Plan of Brotherhood organization and work, associational Brotherhood officers and the church brotherhood officers are closer together than ever before. And, since one of the major responsibilities of associational Brotherhood officers is to work towards Brotherhood organization and work on the church level, it will be well for both groups of officers to be present at the clinic.

Let us hear from you if you desire a clinic for the officers of your church Brotherhood. — Nelson Tull, Brotherhood Secretary

'M' Night Dec. 5

R. V. HAYGOOD, associate in the Training Union Department, has been invited by the Sunday School Board to attend a planning and study conference on Intermediate work on April 10-13, 1961. The purpose of the meeting will be to make a careful evaluation of Intermediate Training Union administration, organization, activities, and curriculum. The Training Union Department of the Sunday School Board will utilize the findings in future expansion and development of its Intermediate work.

Intermediate leaders in Arkansas are invited to send their observations and suggestions concerning Intermediate work.

"M" NIGHT

In the November 3 issue of the *Arkansas Baptist*, a list of associations planning to observe "M" Night was printed. Additional associations planning to observe "M" Night are as follows: Rocky Bayou, Melbourne; Boone Co., First, Harrison; Benton Co., First, Gentry; Ashley, First; Crossett; Black River, First, Newport, Nov. 28, First, Hoxie, Nov. 28; Tri-County, First, Forrest City; Wash.-Mad., First, Fayetteville; White River, First, Mt. Home; Newton, Boxley, Nov. 28.

For several years 43 associations in Arkansas have observed "M" Night. This is the simultaneous associational mass meetings at which time the 1961 program of work will be projected. In many associations the film strip on Stewardship will be shown.

Don't forget these important 1961 dates:

1. District Training Union conventions—March 13-17
2. State Youth Convention, 1st, Little Rock—April 14
3. Two Training Union Assemblies—July 3-8; July 10-15
4. State Leadership Workshop (Nursery through General Officers)—Sept. 26—Ralph W. Davis, secretary.

Brotherhood

Clinics

IN THE last issue of "The Brotherhood Challenger," sent to some 2,400 men throughout Arkansas, the Brotherhood Department offered its services in the conducting of Church Brotherhood Clinics, under the following plan:

If any church desires to have a clinic, and is willing to invite church Brotherhood officers from over the association, the Brotherhood Department will furnish the materials, instructors, and help publicize the meeting throughout the association.

Such a clinic would not be in any sense an associational meeting, since associational meetings are set up by the associational missionary and his Calendar Committee. The clinic will simply be a church Brotherhood Officer's meeting for a particular church, with other church Brotherhood officers extended an informal invitation to participate.



MR. TULL



JAMES Smalley, BSU director at Arkansas State Teachers College, has just begun his sixth year as director at ASTC.—Tom J. Logue, Secretary

COUNSELORS CORNER

By Dr. R. Lofton Hudson

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

"Past Sin Troubles"

QUESTION: Nine years have passed since I was unfaithful to my husband. He doesn't know about it.



DR. HUDSON

I am losing my mind. I would talk to him about it but he has told me in the past that he would kill me and the other party if such an awful thing occurred. How can I get my mind and soul at

peace?

ANSWER: Why should you tell your husband. The Bible says in one place that "every man shall bear his own burden" (Gal. 6:5). In another, "Cast thy burden upon the Lord, and he will sustain thee" (Psalms 55:22).

This seems to be the kind of burden to cast on the Lord. If you have sought his forgiveness, that is all that can be done. The burden of bad memories must be born by the individual himself. Telling your husband would be to hurt him twice. You cheated on him once. That was bad enough. Don't add insult to in-

jury.

It may be, too, that you are going over and over your sins to keep from repeating the same "awful thing."

You can't lose your mind. That theory has been exploded. But unless you close doors to the past and live intensively in the present, your emotions may make you sick.

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

Church Music

Music Activities

SOMETHING DIFFERENT is planned for the congregation of 1st Church, Arkadelphia. Each Sunday in November from 10:30 to 10:50, four organists will play "Organ Concerts in Miniature." Featured organists will include: Mary J. Miller, Nov. 6; Tony Carroll, Nov. 13; Patsy Burrow, Nov. 20; and church organist, Miss Virginia Queen, Nov. 27. This series of musical meditations will be a blessing to the members as well as giving outstanding talents to be used for God's glory. Elwyn Raymer is minister of music.



MR. McCLARD

The Junior High Clinic was an extremely gratifying and rewarding experience on Nov. 4. Some 215 youngsters, mostly junior high age, assembled in Immanuel Church, Little Rock, for four hours of concentrated rehearsal and clinic experiences. Dr. James

Ouachita Senior Releases Record

DERREL Watkins, a senior at Ouachita College, has recently released his first recording. It is on the Carol label of the Townhouse Recording Co., Sulphur Springs, Tex. It contains two songs, "God Did a Wonderful Thing" and "Oh, What Love."

Since enrolling at Ouachita in 1953, Watkins has served as pastor of three churches, one in Michigan and two in Arkansas. He has done revival work in Arkansas, Alabama, Michigan, Ohio, Arizona, and Missouri.

He has served as associate pastor at 1st Church, Fordyce; Lee Memorial Church, Pine Bluff; Fairview Ave. Church, Detroit, Mich.

At present he is associate pastor of Temple Church, Camden.


Luck, Chairman of Division of Fine Arts, Ouachita College, served as guest clinician and Polly Nation was accompanist. Combata (changing voice) was the theme for the day. Without a doubt, Dr. Luck gave convincing demonstrations with music, featuring the boys' changing voice. No longer do we need lose our boys as they move into this period of adolescence. We were so impressed that we are expanding the clinic to a full festival in the fall of 1961. Thank you Dr. Luck and Polly Nation for a most delightful day.

Don't forget! Every church conducting a Christmas Carol Sing this year.—LeRoy McClard, Secretary.

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TU Progress at Cabot



DR. CALDWELL

Baptisms

THE BAPTISM records for our 44 Associations are given below for the last two years. The third column shows the increase or decrease.

Association	1959	1960	Incr. or (-)Decr.
Arkansas Valley	447	392	(-55)
Ashley County	222	158	(-64)
Bartholomew	218	*	
Benton County	332	332	-
Big Creek	28	37	9
Black River	256	259	3
Boone County	168	206	38
Buckner	142	112	(-30)
Buckville	1	13	12
Caddo River	55	61	6
Carey	148	103	(-45)
Caroline	212	262	50
Carroll County	85	85	-
Centennial	197	142	(-55)
Central	604	503	(-101)
Clear Creek	254	268	14
Concord	913	657	(-256)
Conway-Perry	46	110	64
Current River	98	96	(-2)
Dardanelle-Russellville	177	164	(-13)
Delta	282	471	189
Faulkner	188	184	(-4)
Gainesville	78	111	33
Greene County	245	234	(-11)
Harmony	480	638	158
Hope	574	487	(-87)
Independence	138	99	(-39)
Liberty	530	528	(-2)
Little Red River	75	88	13
Little River	135	223	88
Mississippi County	680	583	(-97)
Mount Zion	523	416	(-107)
Newton County	26	*	
Ouachita	103	102	(-1)
Pulaski County	1732	1575	(-157)
Red River	187	173	(-14)
Rocky Bayou	68	91	23
Stone-Van Buren-Searcy	100	102	2
Tri-County	774	605	(-169)
Trinity	384	376	(-8)
Washington-Madison	252	257	5
White County	206	165	(-41)
White River	184	132	(-52)
Woodruff County	134	165	31
TOTALS	12,681	11,765	Net Decrease (-916)

*No report.

-C. W. Caldwell, Secretary

MARRIED YOUNG PEOPLE'S TRAINING UNION, FIRST BAPTIST CHURCH, CABOT: L to R: James Lon Spence, Marilyn Spence, Barbara Potts, Wayne Potts, Kenneth Radcliff, Marilyn Radcliff, Bobby Vanmeter, Mary Lois Rice, Counselor, Dianne Weeks, Pat Alexander, and Paul Alexander.

1st Church, Cabot, has shown great progress in Training Union through the years. In October, 1959, they organized a Married Young People's department with an enrollment of only five. By October, 1960, the department had grown to 18 or 20, and they now have prospects for several others. Mrs. C. J. Rice is their Counselor and Royce Weeks is director of the depart-

ment. H. L. Lipford is pastor and Jack Lowman, Training Union director.

This is an illustration of what many Training Unions throughout Arkansas should do immediately: begin a Married Young People's union or department, even if you have only two or three couples between the ages of 17-24.

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Pilgrim Thanksgiving

EVEN though the celebration of the first Thanksgiving Day was a happy time for the settlers at Plymouth, it was also an anxious time.

A friendly Indian chief with his followers joined in the festivities, which lasted several days. Parties of unfriendly Indians also were not far away. These took no part in the occasion to thank God for the abundant harvest.

History tells us that whenever they left home, they carried their guns. They never knew when they might have to defend their wives and children from a war party.

History also tells us that the settlers always had their guns within easy reach in church or wherever they might worship. They must have had them nearby during the festivities of the first Thanksgiving.

The work that was done during the year before the first Thanksgiving was back-breaking. The forests rang with the sharp strokes of axes. The men cut and notched tree trunks and branches so that they could build cabins. They thatched the roofs and covered the windows with greased paper to let in light.



When early spring came, the small band of brave settlers prepared the soil and planted Indian corn or maize, wheat, peas, and barley. Abundant rains brought a rich harvest and with it a desire to thank God for his generous blessings.

How many times the Pilgrims must

have remembered the Bible verse: "Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:2).

From this first time of thanksgiving, the custom spread to all parts of the country, and we celebrate Thanksgiving Day every year.

(Sunday School Board Syndicate, all rights reserved)

A Hatful of Berries

By Margaretta Harmon

Prudence and John were Pilgrim children. They had sailed across the ocean with their parents to live in Plymouth Colony.

Indians were the Pilgrims' only neighbors. Prudence and John were glad the Indians were friendly. During the first hard years, the Indians had shared their food with the Pilgrims. This year the Pilgrims' crop was good, and they had invited their Indian friends to a Thanksgiving feast.

"It will take a great deal of firewood to cook a feast," said John.

As he and his sister were hunting wood in the forest, they saw some bushes with bright, red berries on them.

"The berries look good. Shall we taste them?" asked Prudence.

John shook his head. "They might make us sick," he said.

Then two smiling brown faces popped up from behind the bushes. Prudence and John were not afraid, for they knew these Indian children. They called the boy Red Deer and his sister Mayflower. Although they could not speak one another's language, all four were friends.

John pointed to the pretty red

berries. Then he pointed to his mouth.

Red Deer understood the Pilgrim boy's question. He popped a berry into his mouth, ate it, rubbed his stomach, and smiled. His sister did the same. Then John and Prudence knew the berries must be good to eat. Each of them tasted a berry.

"Ooo!" squealed Prudence. "They are very sour."

Mayflower giggled at the face the white girl made.

"Let's carry some berries home for the feast," said John.

He took off his tall felt hat, and his sister helped him fill it with berries.

Mayflower giggled again. Would the Pilgrim boy put his hatful of berries on his head? The Indian children followed their Pilgrim friends home to see.

John's mother was pleased with the berries.

"These are called cranberries," she said, "because, as they hang on the bushes, their stems are curved like the necks of cranes. I will cook them with molasses to make them taste sweet."

The cranberries bubbled in the kettle over the fire. After the Pil-

grim mother added the molasses, each child had a taste.

"Yum, yum," said John.

"Yum, yum," said Red Deer.

"Cranberries taste good," Prudence told her Indian friend.

"Good," Mayflower said with a giggle.

Nobody could blame Red Deer for wanting to taste other things in the Pilgrim mother's kettles. He dipped a finger into some brown stuff cooling beside the fire.

"Don't taste that!" cried John. "It's soap."

John spoke too late. Bubbles came out of Red Deer's mouth, and the others laughed. Then Prudence and John showed their friends how to use the soap. What fun they had washing for the Thanksgiving feast.

Today boys and girls still wash for dinner, although seldom does anyone make soap at home. Mothers still cook cranberries for Thanksgiving, but we call them cranberries.

Like Prudence and John, we still bow our heads on Thanksgiving Day and pray, "Thank thee, Father, for all the good things we have, for our families and our friends."

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The Christian's Fight

By RALPH A. PHELPS, JR.
President, Ouachita College

November 27

Bible Material: *Ephesians*
6:10-20; *Psalms* 46

ALTHOUGH he may appear to be blissfully unaware of his status, every Christian is a soldier at war with a powerful enemy and is supposed to be on active duty at every moment. This warfare is one in which there has never been an armistice or a moment's truce since the world began, and it will continue to rage until the world comes to an end.

It is unfortunately true that many who consider themselves Christians are either asleep at their posts or consider themselves non-combatants in this cosmic struggle between good and evil. Ample evidence of the fact that they are not carrying their banner forward is to be found in the headlines of any daily newspaper or in a simple comparison of figures showing the growth of Christianity and growth of world population. If the population is increasing ten times as fast as converts are being won to Christianity, then it is high time that reveille be sounded for Christian soldiers.

I. The Christian's Adversary

Eph. 6:10-13

Paul, writing from a prison cell in Rome, is certainly in a position to know how powerful the enemy of the gospel of Jesus Christ can be. The powers of Judaism and Rome have combined to try to put him out of the way once and for all—Judaism, because he preaches the Christ whom the Jews had murdered; Rome, because he is an annoyance upsetting the calm tenor of *pax Romana*, the Roman peace.

This first great missionary of Christianity certainly does not

make a mistake of underestimating the power of his enemy, nor is he soft-headed about the real force behind the Roman soldiers who pace up and down before his prison cell. He knows that if he and his fellow Christians at Ephesus, to whom he pens these lines of instruction and encouragement, are to survive they must "be strong in the Lord." There is no place for weakness in the life of the Christian soldier.

The real enemy is Satan and his kingdom—the rulers of the darkness of this world. Although an evil emperor, a scheming high priest, or a crude soldier may appear at first glance to be the foes giving Paul trouble, he knows that behind these earthly figures lurks the real power of evil—that tempter of tempters, deceiver of deceivers, adversary of adversaries, Satan himself. It is he who is responsible for the "spiritual wickedness in high places."

"Rulers of darkness" are running amuck in our world today. The Communist bosses who dictate the lives of one-third of the people of this globe most certainly fall into this classification, but they are far from alone in this category. To be included are the barons of the liquor industry, who have so promoted their deadly business in the United States in the past twenty-five years that twenty gallons of alcoholic beverages per capita were consumed last year and \$158 per person was spent on liquor. This meant that more money was spent on alcohol than all forms of education combined. Compulsive drinkers, the pathetic by-product of this lucrative traffic, now number more than 5,000,000.

Other "rulers of darkness" include the underworld kings who traffic in dope, sex, obscene literature, pornographic records, and gambling. Their efforts have done

much to produce a crime situation which saw three serious crimes occur each minute in 1959 and more than 1,000,000 juveniles dealt with by the police. According to the F.B.I.'s "Uniform Crime Reports—1959," we had one murder every hour, one robbery every seven minutes, one rape every thirty-five minutes, one aggravated assault every four minutes, one burglary every forty-six seconds for the whole year.

To be able to stand rather than fall on the field of battle against such enemies, the Christian soldier cannot afford to go out half-ready. "Therefore, take unto you the whole armor of God," Paul urges. This fight demands the best preparation possible.

II. The Christian's Armor

Eph. 6:14-17

In an age when wars will be fought with supersonic jets, intercontinental missiles, and atomic submarines, the armor which is referred to in this passage seems elementary; but for the soldier of Paul's day it was as up-to-date as an anti-missile missile in 1960. Perhaps Paul was looking at his guard as he wrote these lines, or maybe he had just seen a legion of Rome's finest soldiers march by his jail. At any rate, his description of the "full armor" is accurate and represents a well-equipped soldier.

"Girded up with truth" refers to the custom of tucking in the long flowing robes of that day to permit freedom of action. Since the men normally wore long robes similar to bathrobes of today, they had to tuck these into a belt so that they could fight effectively. Later this girdle became a belt for carrying the sword and other weapons. "Truth" is the girdle which puts the Christian in the posture to fight.

"Breastplate of righteousness" refers to the part of the uniform which covered the body from the neck to the thighs and protected the vital parts of the body from arrows, darts, and sword thrusts. "Righteousness" or godly character is the Christian's breastplate.

"Feet shod with the preparation" is a reference to a soldier's



DR. PHELPS

shoes, essential pieces of equipment if he is going to march anywhere. Julius Caesar is said to have transformed the morale of his army by having heels put on the sandals of his soldiers. Shoes are a symbol of preparation. Perhaps a better translation would be, "Having shod yourself with the equipment of the gospel of peace."

"The shield of faith" refers to the oblong piece of wood or metal covered with hides and used to turn aside arrows and darts bearing fire. Burning arrows were as terrifying to warriors of that day as flame-throwers are today. As long as the soldier had his shield in hand, he stood a good chance to survive these projectiles. The devil is pictured as shooting fiery darts at the believer in an effort to destroy him, but the shield of faith can withstand this attack.

"The helmet of salvation" refers to the most vital part of the armor, the headpiece which protected the defenseless head of the soldier. Salvation is the life-saver of the Christian.

In his hand the believer is to take the "sword of the Spirit, which is the word of God." What guns, tanks, and planes are now, swords were in Paul's day. Just as no soldier would think of going into battle without his sword, so no Christian is equipped to fight unless he has well in hand the word of God. The word of God includes not only what we call the Holy Scriptures but also the Son of God, the Word who became flesh and dwelt among us. Armed in this manner, the Christian can take on any foe. (Cf. Heb. 4:12; Rev. 19:11-13.)

III. The Christian's Allies

Eph. 6:18; Psalm 46

At times the Christian soldier may become terribly discouraged, for it sometimes seems that the legions of the enemy are endless and are rolling on from success to success. The believer also has powerful allies in his fight, however.

One of these is prayer. "Pray always with all prayer and supplication," Paul urges. This he did, whether in prison or out. He knew from experience the sustaining grace which prayer procured.

Prayer is the communication line between the believer and his Supreme Commander, God. When the line is used, limitless power can be called upon to help combat the enemy. God is the supplier of the whole armor which the believer should put on.

In Psalm 46, the nature of God as a refuge and a source of strength is eloquently sung. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried in the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the troubles thereof." (Vss. 1-3.) He is a mighty God, who "breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire." (v. 9) His triumph will ultimately be complete, for he declares, "I will be exalted among the heathen, I will be exalted in the earth." (v. 10.) We who fight for God may be weak within ourselves, but we are strong in the degree to which we identify ourselves with the King of kings.

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RELIGIOUS NEWS REPORTS

Dr. Barnhouse Dead

PHILADELPHIA, Pa. (EP-Special)—One of the most eloquent, respected voices ever raised in defence of the historic Christian faith was stilled with the death of Dr. Donald Grey Barnhouse.

Dr. Barnhouse, who underwent surgery for a malignant brain tumor on Oct. 8, died Nov. 5 at Temple University Hospital.

Always a colorful and at times a controversial figure, the distinguished Bible teacher leaves behind a wealth of written material through which his influence for Christ will continue to reach out to the ends of the earth. He authored 10 books, and it is believed that others may be published posthumously. Editor-in-chief of *Eternity* magazine since it was launched in 1950, he previously had edited its predecessor, *Revelation*, since 1931.

A master of illustrations, Dr. Barnhouse was ordained to the Presbyterian ministry in 1918, and had served Tenth Presbyterian Church in Philadelphia since 1927. His ministry was known throughout the world. He had been in great demand as a Bible teacher for such famous conferences as English Keswick and had served as missionary to both Oxford and Cambridge Universities.

A pioneer in Christian radio broadcasting, he first attracted nation-wide attention through his ministry on the CBS network in 1928.

Born in Watsonville, Calif., on March 28, 1895, Dr. Barnhouse studied at the University of Chicago, Grenoble (France), the University of Pennsylvania and simultaneously at Princeton University and Princeton Theological Seminary.

He held a Th.M. degree from Eastern Baptist Seminary, a Th.D. from Aix-en-Provence, France, and a D.D. from Dallas Theological Seminary.

Burma Baptists Meet

MYITKYINA, Burma (EP) — The largest Protestant assembly ever held in Burma—the 92nd annual meeting of the Burma Baptist Convention—drew more than 12,000 people here from 14 communal groups throughout the nation. Six thousand of these were registered voters.

Evangelism Week

NATIONAL Child Evangelism Week will be observed Feb. 26 through March 5, 1961. Dr. Frank R. Mann, director of United States Division of Child Evangelism Fellowship, has announced that the theme of the week will be "... greatest in the Kingdom" (taken from Matthew 18:4). (EP)

Percy Crawford Dies

THE evangelical Christian world was saddened by news of the death of Dr. Percy Crawford, aged 57, on Oct. 31. A distinguished radio and TV broadcaster, as well as founder-president of King's College, Dr. Crawford was a pioneer in youth evangelism. Thousands found Christ as Saviour or dedicated their lives to Christian service through the ministry of his summer camps and conference centers as well as his own vigorous coast-to-coast evangelism. (EP)

'Eye of Hurricane'

MINNEAPOLIS, Minn. (EP) — A Protestant missions leader who spent two months in Tanganyika says that the country was like the "eye of a hurricane" in contrast to African nations surrounding it.

Dr. Melvin A. Hammarberg, executive director of world missions for the Augustana Lutheran Church, said Julius Nyerere, the prime minister of Tanganyika, explained to him the reasons for Tanganyika's "tranquility."

He cited Tanganyika's strong national organization, a loyal law and order force, and the impact of the Christian witnesses.

Living with the Lutherans of Tanganyika, said Dr. Hammarberg, was "like touching anew and afresh the Acts of the Apostles." In this church, he said, "Christianity permeates all of life."

S.B.C. and H.S.T.

Not unnoticed in the hectic closing moments of the 1960 presidential tourney was the suggestion of Dr. Ramsey Pollard, president of the Southern Baptist Convention, that former President Harry S. Truman should be "turned out of his church unless he repents of his sin and ill manners." The church leader charged that "the language Mr. Truman used in Texas brought a discredit to the nation, the high office of President and the cause of Christ." (Truman reportedly had said that Texans "ought to go to hell" if they vote for the Republican Presidential ticket.)

Truman's reaction to the statement, as given to Associated Press, was that he had "already told the Baptists where they can get off, and had nothing more to add." (EP)

Honor Air Chaplain

WASHINGTON, D. C. (EP) — Chaplain (Col.) Charles I. Carpenter (Methodist), the first chief of Air Force chaplains, was honored here at the annual conference of Air Force Command chaplains. He will retire from military service Nov. 30 to become pastor of Avenue Methodist Church, Milford, Del., returning to a civilian pastorate in the same area from which he entered the military chaplaincy more than 25 years ago.

Chinese for Christ?

WHILE Red China itself may be closed to the work of outside Christian missionaries, a sizeable Chinese "mission field" still exists throughout the world.

According to the *China News*, a Taipei newspaper, Chinese nationals residing abroad total 14,581,070 as of the end of last year.

Figures released by the Overseas Chinese Affairs Commission showed this breakdown: 149,525 in the U. S.; 14,152,113 in Asia; 13,762 in Europe; 41,906 in the Pacific basin; and 40,622 in Africa. (EP)

Transfer in Burma

NEW YORK (EP) — Burma — the first mission field opened by U. S. Baptists — now has become the first where arrangements for complete property transfer have been made.

Dr. Edward B. Willingham, general secretary of the American Baptist Foreign Mission Societies, reports that arrangements have been completed to transfer all American Baptist mission property in Burma to a central Trust Association which will hold title to properties in behalf of local Baptist groups and congregations throughout the country.

Involved in the transfer are more than 160 plots of land, many with churches, schools, staff residences and hospitals. Under the new policy, individual groups will continue to manage the properties they have occupied.

Complete transfer is expected to take several years.

The work in Burma was begun in 1813 by New Englanders Adoniram and Ann Judson.

Cuba Abandoned

The Church of the Nazarene has returned to the states its six American-born missionaries to Cuba, due to the political unrest there, according to announcement by Dr. George Coulter, foreign missions secretary. (EP)

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