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### December 3, 1959

Arkansas Baptist State Convention

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**ARKANSAS**  
*Baptist*

DECEMBER 3, 1959

*In This Issue: "Christ's Dynamic Love"*



# Convention Eliminates Orphanage Offering

ON TUESDAY, Nov. 18, the Arkansas Baptist State Convention voted unanimously "that the Thanksgiving



DR. WHITLOW

Offering — Special for the Bottoms Baptist Orphanage be eliminated as a fund-raising plan as of 1961 and that allocations in the budget be increased to replace same." There is little doubt in our thinking that this represents almost the unanimous opinion of the

Baptists in Arkansas.

Most of our churches, we think, would like to have the number of special Appeals reduced to a minimum. For the past decade or so we have been giving more prominence to the teaching of stewardship in our churches. The tithe represents a minimum of giving for kingdom causes through the church. Usually the people who tithe are the most conscientious members of our churches.

A number of these do not think they can give much above the tithe, but when a multitude of special appeals are made — no doubt all being for worthy purposes — the conscientious tithers feel they should participate in every worthwhile endeavor of their church. Some find this is next to im-

possible. As a result a number of this group suffer a sense of disappointment — if not guilt.

As you know, the goal for our Thanksgiving offering this year for the Orphanage is \$100,000, and the goal for 1960 is \$75,000. The Home is included in the Cooperative Program budget this year (1959) for \$40,000. The allocation for the Home in the 1960 budget is \$75,000. It requires about double this amount to support the home. You can readily see that if we are to increase the 1961 budget to about dou-

ble that of 1960 it will be quite a step. If we should fall down in the Thanksgiving offerings this year and next, it might not be possible to dispense with the special offering in 1961.

We hope and pray our churches will do a worthy part by the Thanksgiving offering this year and next so that we might eliminate the special offering beginning with 1961 — and more respectably support our Home. Let us thank God for our blessings, and share more liberally with these children.— S. A. Whitlow, Executive Secretary. ■

## 1960 Goal: 13 Pct. Using Program

THIRTEEN per cent of our Baptist churches, in Arkansas, using the Forward Program of Church Finance in 1960! This is a high goal, because only 8 per cent of the 30,000 churches in the Southern Baptist Convention used the Program this year.



DR. DOUGLAS

Many of the associations have elected

a Stewardship Chairman and we plan to work with him to set up goals in the associations.

A good time to start thinking about the Forward Program is now. Order a package of the material from Stewardship Services, 127 Ninth Avenue, North, Nashville 3, Tenn., and start studying it immediately.

Contact us and we will be glad to come and explain the whole program to the people. If we have more requests than we can personally fill, we will be happy to send someone to help. We have many good pastors in our state who have led in two or three church campaigns and some of them will help us.

So, please start getting ready now for the best and most far-reaching stewardship campaign ever conducted in your church—The Forward Program of Church Finance Campaign.—Ralph Douglas, Associate Executive Secretary.

### Missions and Evangelism

## Spreading Cheer at Christmas

WHAT ARE your plans for spreading cheer during the Christmas holidays? Let me suggest something which may be a little different. Contact our



DR. CALDWELL

chaplain, Charles Finch, at the State Sanatorium in Booneville and ask him what you, your church, or your Sunday School class might do to help the sick and suffering patients in that great institution.

There are so many things that could be done by individuals and groups which would cheer the patients tremendously during the Christmas season. Chaplain Finch will be glad to list for you the many things which can be done and I am sure that many who read this will take the suggestion in the spirit in which it is offered.

You might also want to do something for boys in the Boys' Industrial School

at Pine Bluff. Most of the boys there have come from broken homes and some little special gift or deed at Christmastime might be the very thing that would turn them to the right road in their careers. I would also suggest that you write to E. A. Richmond for suggestions.

You might also find a good place to spread some cheer in your own association by contacting your associational missionary. He probably knows of families or areas where you could do a good turn that would mean much, not only to individuals but the Lord's kingdom.

Last, but not least, I would suggest that you remember your superintendent of associational missions. Most churches remember their pastors, many Sunday School classes remember their teachers, institutions remember their employees and their leaders; so don't forget your associational leader who serves as your missionary. Remember him in a gracious way.—C. W. Caldwell, superintendent of Missions and Evangelism. ■

## Pictures Available

WE PLAN to make the audio-visual of our Arkansas Baptist work that was presented at the State Convention meeting available to all of our churches.

This presentation is a 35-minute tape recording. To accompany the recording and explain, we have about 21 35-mm slide pictures.

This program shows the importance of each church member and every family giving God his rightful portion, through the local church. When this is not done, the individual learns that the whole Kingdom program suffers. The whole matter is presented in a unique way and will be of invaluable service to our people.

We plan to make the pictures and recording available just as soon as possible. If you wish to use them write or call our office and we will be glad to give you a date. The only charge will be return postage.—Ralph Douglas, Associate Executive Secretary.





**SOUTHWESTERN CANDIDATES.** Dr. Evan Allard Keiff, president of Hardin-Simmons University, will be the speaker for the mid-winter commencement exercises at Southwestern Seminary, Jan. 15, at 7:30 p.m. There are to be 116 diplomas and degrees awarded.

Ten of the graduating students are from Arkansas. They are: top row, left to right, Hartsell D. Atwood, North Little Rock, Th.M.; William H. Cook, Harrison, Th.D.; Vinson L. Huggins, Shirley, Dip. Theol.; Charles L. Hughes, Fulton, MCM; Earl B. Humble, Joiner, Th.D. Bottom row, John B. Jackson, Bentonville, BD; Dorothy V. Noles, Pine Bluff, ARE; Dallas E. Pinkston, Crossett, BD; Raymond H. Reed, Hindsville, BD; and Clyde Eugene White, Gregory, BD.

## Harris, New TU Head, To Be Presented

ATLANTA, Ga. (BSSB) — Philip B. Harris will be introduced to Southern Baptists at the nationwide Training Union Convention here as the new secretary of the Training Union Department, Baptist Sunday School Board. The convention will be held December 28-30 at Atlanta's 1st Church and Municipal Auditorium.



DR. HARRIS

Dr. Harris will succeed J. E. Lambdin as secretary of the department. Dr. Lambdin has served in the position for 30 years. Referring to Dr. Harris, he says: "He is well qualified to take up the leadership of the Training Union Department and carry on. By experience and education he is well equipped to do the job. He is a man of wonderful Christian spirit and character. The members of the Training Union Department and the state workers know him and admire him. . . . When you know him, you too, will love him."

Dr. Harris was born at Creal Springs, Ill., June 8, 1912. He was graduated in 1937 from Southern Illinois University, Carbondale, with a B.E. degree. He has

done graduate work at Southern Seminary, Louisville, Ky. He holds the M.R.E. and D.R.E. degrees from Southwestern Seminary, Ft. Worth, Tex. In 1957 he did graduate study at Columbia University, New York City, and Union Seminary, New York. ■

SOUTHERN BAPTIST College was represented at the annual Marianna High School College Night program by Biology Professor Peyton Robb, and four freshman students: Patricia Brown, Wynne; Jo Ann Casey, Florissant, Mo.; Ted Houston, Caruthersville, Mo., and Jerry Greer, Pine Bluff.

### Daily Bible Readings

- Dec. 3—Helping the Weak (Rom. 15:1-7).
- Dec. 4—"Judge Not" (Luke 6:32-38).
- Dec. 5—Bearing Burdens (Gal. 6:1-6).
- Dec. 6—Do All for Christ (Col. 3:12-17).
- Dec. 7—Peter at Joppa (Acts 9:32-43).
- Dec. 8—Truth in a Dream (Acts 10:1-16).
- Dec. 9—The Truth Applied (Acts 10:17-33).

### The Cover

Left to right are President Bernes K. Selph, pastor of 1st Church, Benton; 1st Vice President Charles F. Pitts, pastor of 1st Church, Blytheville; 2nd Vice President Roy Bunch, pastor of Mt. Olive Church, Crossett; and Clerk-Treasurer S. A. Whitlow, newly elected State Convention officers.—Arkansas Democrat Photo

## ARKANSAS BAPTIST

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BP, Baptist Press; OB, church bulletin; DP, Daily press; EP, Evangelical Press.  
December 3, 1959 Volume 58, No. 48



**IS CHRISTMAS** this year to be a load or a lift? Is it something to thrill the heart or just something to live through?

Much will depend upon whether or not we approach the Christmas season purposefully and with the right attitude of heart. Several suggestions are given by different ones in this issue of our paper.

**Getting Ready for a Good Christmas**

Heads of two great retail trade associations are calling on retailers throughout the country to refrain from using Sunday, the Lord's day, to keep their stores open during the Christmas shopping season. Christmas shopping is a part of celebrating Christmas, but there are things far more important to engage us on Sundays. The Lord would no more have His day than His temple made a center of merchandizing, and we cannot properly celebrate the Lord's birthday by breaking the Sabbath.

A timely word from Dr. William E. Brown, executive director of the Christian Civic Foundation of Arkansas, [in Letters to the Editor, page 5] warns against the desecration of the Christmas season through so-called "Christmas parties" that turn out to be liquor-guzzling orgies. What a way to honor one who said: "I am come that they might have life, and that they might have it more abundantly"! Dr. Brown points to the hundreds of lives snuffed out last Christmas by people under the influence of liquor. Surely, the very least a Christian can do for Christ at Christmas will be to turn thumbs down on all liquor, including that which some well-meaning cooks think must be added to the fruitcake.

Worthy of careful consideration are suggestions by Dr. C. W. Caldwell, in his Missions and Evangelism column. Write to Chaplain Charles Finch at Arkansas State Sanatorium, Booneville, suggests Dr. Caldwell, if you want some suggestions for "playing Santa" to the hospital's patients. What a wonderful suggestion this is. Or you might like to write to Chaplain E. A. Richmond, at Boys' Industrial School, Pine Bluff, Dr. Caldwell suggests, to find out how you can help to bring cheer and the Christian influence to the lives of the boys there, who are largely from broken homes.

Contact your associational missionary for tips on people who need your help and your thoughtful encouragement at Christmas, Dr. Caldwell further suggests. The missionary can tell you about old people, shut-ins, poor children who will have no "Christmas" unless you become their Santa. And, last but not least, remember your associational missionary or superintendent of missions, he suggests.

Let's plan now for a merry Christmas that will honor Christ.

**ONE OF** the saddest commentaries on church life today is the amazing number of pastors who find themselves in serious difficulty with their churches. The facetious remark by the pastor who declared, "All our members are active—half for me and half against me?" is too often true to be funny. That good men, called men, dedicated men; men who are well prepared by years of schooling; men who have had many years of fruitful experience in the pastorate, are often under fire and actively opposed by large segments of their church memberships is cause for pause and prayerful concern on the part of us all.

**The Church Pastorate—Our Most Difficult Job**

There are many and varied attitudes toward preachers and pastors. They range from the Roman Catholic idea of a pope who is decreed invincible to the feeling that the preacher is just a man trying to make an honest, and, perhaps, an easy living. Some would agree with the little boy who thought that all mankind could be divided into three categories—men, women, and preachers.

Some feel ill at ease when they hear it whispered there's a preacher in the crowd, or when they learn a preacher is moving into their neighborhood. They seem to have the feeling that God has finally caught up with them and they will now have to mend their ways whether they want to or not. It is surprising how many people will show more respect,

(Continued on page 5)

**'This Old House'**

**THE OTHER** day I did something I have been wanting to do for nearly half a century. I went back for a visit to scenes of my childhood in Prairie View, Logan County, where my farmer-carpenter-preacher daddy was pastor for some time of the Baptist church, long since defunct.

It was my first time to lay eyes on the place since we moved away, when I was a boy three or four years old. Much to my surprise, the old house that had served as the Baptist parsonage was still standing—barely standing.



Prairie View Parsonage

It had been an old building when my young parents and I lived in it.

One thing that had been so attractive to me as a boy was no longer in evidence—an old cellar under the house. There, as a little meddler, I had unearthed one day a large package of Confederate currency, long after it had been stashed away by a much earlier resident. And subsequently I had received one of my first lessons in honesty as my folks, much against my wishes, sought out the descendants of the one believed to have placed the money there, and gave it to them.

What an experience to walk again where you walked as a child. What a flood of memories come rushing back upon you as you recall sacred relationships long since broken by the passing of the years.

No wonder the human heart keeps asking, "Will we know our loved ones in heaven? Will the family circle be unbroken?"

Standing 'midst the wrecks of time, how assuring the words of Paul as they come with great clarity and freshness across the centuries:

". . . as in Adam all die, even so in Christ shall all be made alive . . .

". . . as we have borne the image of the earthy, we shall also bear the image of the heavenly . . .

". . . when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought, to pass the saying that is written, Death is swallowed up in victory."

*Erwin L. McDonald*



**THE PEOPLE SPEAK**

**Celebrating Christmas**

WE ARE concerned with the way in which Christmas is celebrated in many offices and industrial plants.

Christmas is commemorative of the birthday of Christ—a Holy day. But to many it has become a holiday with the holding of parties and the giving of gifts that oftentimes contribute to regret and embarrassment rather than pleasure and good will.

For example, during the 1958 Christmas season there were 594 fatalities in automobile accidents with better than 50 per cent involving drivers under the influence of intoxicating beverages. And since the Gallup Poll findings indicate nearly half the adults in America do not drink, some of those who annually receive as a gift a bottle of whiskey, would be a lot happier with a remembrance of another kind.

We urge you and your associates to consider the following as you plan what we trust will be a reverent observance of the birthday of Christ:

1. If there is a company party—make it a family affair. The chances of the other fellow getting home safely will be so much better than if he celebrates with the boys.
2. There is more good will for the management in gifts that can be shared with loved ones. Food gifts are always acceptable—everyone eats.

May your remembrance of the birthday of Christ prove a blessing.—William E. Brown, executive director, Christian Civic Foundation of Arkansas, Inc.

**EDITORIALS—(continued from page 4)**

outwardly, that is, for preachers than for God Himself. Many a church member holds onto a habit he knows to be "off bounds" for Christians and will move heaven and earth to keep the poor pastor fooled.

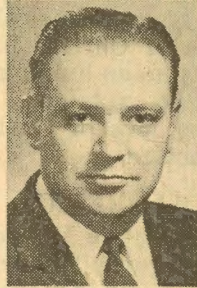
That God regards the pastor as a vital blessing to His people is reflected in Jeremiah 3:15, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." This was a promise to backsliders, provided they would repent of their sin and turn back to God.

God sends us pastors to be our undershepherds, to walk with us through the hot, often hard, day of life; to feed us on the Bread of Life; to help us with our burdens; to guide us into the abundant life of Christ—an loving and living. We rob ourselves and commit great sin when we refuse to hear and heed them as men sent from God.

At best, our pastors have the most difficult place, as well as the most important place to fill. They deserve the full measure of our Christian love and support.

**Decay of Integrity**

THE NATION has been aghast in recent weeks at the sickening revelation of "fixes" in TV quiz games. The situation has pointed up the moral and mental sickness of a generation which will barter honesty and integrity for dollars and cents. Yet, some of us point to these scandals and cry for blood as though this is but the initial outbreak of an odious scourge.



DR. PITTS

The fact of the matter is that for the past generation or two, we have closed our eyes to chicanery and deceit on a massive scale. Doubtless, deception has been practiced from the days when Eve met the "great deceiver" in Eden, but it appears that our age has lifted it from relative obscurity to respectability in high places. We have tolerated the machinations of crooked politicians; ignored collusions of dictatorial labor bosses and underworld characters; winked at headline-seeking individuals who trumped up ridiculous charges against respectable men. In short, "we, the people" have been a party to this decay of integrity.

Nor can church people draw their robes of righteousness about themselves, sound their trumpets, and march forward as innocent crusaders against dishonesty. Individually and collectively we need to shout "Unclean! Unclean!" until we set our houses in order. In this, the shepherd should lead the flock.

Far too long, the ministry has aided and abetted an abhorrent deception on the part of certain "men of the cloth." It has been publicized time and again in the public press that there are over a hundred fraudulent "schools" in operation in our country. Here degrees can be bought like a can of beans. Many, to delude the unwary and fools generally, require certain "courses" to be completed by correspondence.

Known to nearly every minister of even a few years' experience are the names of certain "reverend" gentlemen who availed themselves of the opportunity to purchase a little theological dignity. That certain of these men are pastors of some of our larger churches is a disgrace upon the name of the church. That intelligent and often distinguished men of letters in the congregations can stomach such spiritual debauchery on the part of a pastor is inexcusable. That such men are referred to as "Doctors" and elected to high offices in denominational life must be one of the chief delights of the first citizen of Hell.

Just as fraudulent and deplorable is the practice of legitimate educational degrees under political pressure. Such things are not so commonplace, but they do happen. Some churches have even threatened to withdraw financial aid to a college unless their pastors are given such degrees! A few others have granted degrees for no other accomplishment than for having the wisdom to choose the right friends.

Unless the membership of our churches exercise caution and honesty in looking into these matters there is little hope. Spiritual hoaxsters will but begot other hoaxsters.

Somehow, the tide seems to be turning. It may well be that the relatively innocent Charles Van Doren has done enough good in bringing about a rebirth of intellectual and spiritual honesty that some Baptist College should give him an honorary degree.—Charles F. Pitts, 1st Church, Blytheville.

**'Older People'**

WE ARE happy to announce that Dr. Paul B. Maves has been secured as the keynote speaker for the 1960 Pastoral Care Day to be held at the Arkansas State Hospital. The conference will be held on February 1 to study the theme, "Older People and the Church."

The date for this year's conference was set and the theme decided upon when the response of our survey of 100 ministers from all sections of the state indicated that an overwhelming majority wanted to meet in January or February and that the preferred topic was the problem of aging.

We believe we have secured the best possible speaker for the purpose of focusing the resources of the church onto the needs of an aging population. Dr. Maves is co-author of the book **Older People and the Church**, published in 1949. Since that time he has been a leader in acquainting the church with problems of mental health and the particular problems of aging. His other publications include: **The Church and Mental Health** (1953); **Best is Yet to Be** (1951); **Understanding Ourselves as Adult** (1959).

Set this date down now! February 1, 1960, Pastoral Care Conference at the Arkansas State Hospital.—James M. Conard, Chaplain, Benton Unit; John V. Albright, Chaplain, Little Rock Unit of Arkansas State Hospital.



# Christ's Dynamic Love

By Dr. T. K. Rucker



**PAUL'S MINISTRY** had been called in question and in chapters 2-6 he is explaining the nature of His ministry. It was triumphant, accredited, glorious, honest, suffering, hopeful, devoted, reconciling, and approved. He is also explaining his principles of action. Here he discloses the secret of his life, "the love of Christ" is constraining him. His consequent devotion to Christ has made him a new creature. Only with this face in view can his conduct be explained.

This constraining love of Christ transforms our lives and makes us effective in his service.

## CHRIST'S LOVE IS MAGNETIC

His love, as expressed in His death, is magnetic, "And if I be lifted up from the earth will draw all men unto me."

This death was in order to make possible a larger life. As Christ died and rose again, so all who yield themselves to him die to self and rise to a new and higher life. This was the very purpose of his death and resurrection. He died for them that they should no longer live for themselves, but should live a new life devoted to him "who for their sakes died and rose again."

Christ draws the sinner to himself. He makes him conscious of his sins and of his dual need. He reveals the Father's provisions in Christ's death upon the cross for forgiveness of all sin. He makes known all the resources of God.

This love is new in two senses, depth and range. In depth Christian love is called divine, as coming from God, who takes the initiative in loving man and sharing that heavenly love with him. In range it is universal, excluding no one but reaching out to love all people in whatever condition they may be.

So this divine love draws all of life's warring elements and segments to one common point—in Christ himself. Therefore "wherever the spirit of the Lord is there is unity."

## CHRIST'S DYNAMIC LOVE OF RIPENESS

God's love spontaneously flows to all creatures not by reason of their worth or merit, not moved by any gain for himself, not caused by any external force or value, but coming freely from his boundless generosity. Such love is creative, bringing new value to every object of God's love. It reaches across chasms and barriers and all sin to us and opens a way between God and man.

When this love come in, all evil, sin and the world are expelled. All jealousies, rivalries, resentments, and contentions must go. Jesus casts out evil impulses by confronting them with an overpowering stream of creative goodness from the heavenly Father.

The haughty aristocrat feels too superior to love his neighbor; the self-righteous man has little sympathy for a poor sinner; the proud race or nation wastes little love on the alien. The power of Christ's love in the human heart changes the recalcitrant and warring impulses of life to its own likeness.

This is an age of machine culture and it threatens spiritual values. The fatal limitations of machines and mechanical products is their inability to love. The dramatic fiction of this play is to show how empty and suicidal is a civilization that cannot love. If robots learn to love, they are not mechanical inventions but creative human spirits. Without love the human race will perish. If men are to survive love must be stronger than all other motives for Christ, his Church and the individual soul. Therefore that love will so fill the individuals life that it will fill it so full of all of that which is good until there will be no room for the sordid, or that which is cheap or sinful in the life.

## CHRIST'S LOVE IS A DYNAMIC, COMPULSIVE POWER

Christ's love is always unfinished business, with a future yet to be decided again and again.

There are glorious chapters in the history of Christ's love. Mary visited by the most High cherishes in her heart a divinely unselfish love for her son Jesus. As Jesus grows in wisdom, stature, and in favor with God and men, he goes about his Father's business of love. The twelve disciples answer his call to forsake all to follow him and learn together how to live in this love. Other disciples after Pentecost form a beloved community, sharing all things in common, rejoicing and serving God. In



the face of persecution many Christians are faithful unto death, like torches in a dark world bearing witness to a new light of love.

Convinced believers in this way of love lay aside property and position to become little brothers of the poor, going forth to minister to any in need. Missionaries give up home and security to live in foreign lands as messengers of the gospel of love. Reforming spirits called "Christ followers" are determined to correct the evil abuses of their day and create new communities where love and democracy unite in freedom to worship God; churches and schools rise on the frontier, social settlements in the slums, to bring life to new birth in spiritual love. Fellowship in suffering and service raise funds and bring vital goods to starving and homeless enemies in the reconciling forgiveness of sin.

But Christian love is needed more than ever today. It has not yet prevailed over hate, cruelty, or the lust for power. We need to love in larger ways, going farther and deeper into the experience and expression of love. Otherwise love will be too little and too late to meet the crisis of our time. We must bring love to fruition in deeds and in relationships of loving kindness. We must offer love anew to heal our world sickness in practice as well as in principle. Yet, we are not to offer love as a rival against other ways of life, for love is a divine overflow of light in darkness, a growth of health over disease to save and to create and share a more wholesome life with all.

In our time the spirit of this compulsive love is demonstrated by Ghandhi and Schweitzer. Ghandhi so identified himself with the poor and oppressed of India and Africa that he took their burdens upon his slender shoulders with unflinching courage, until by prayer and social reorganization he released soul force enough by non-violent methods of fasting and death to set his people free.

Schweitzer, at the height of popular acclaim as organist and theologian, felt a divine compulsion from within to give himself to relieve the sufferings of the poor and sick until, no longer able to endure the comforts that were his in privileged Europe, he turned to heal and to teach the neglected children of Africa and to demonstrate that reverence for life which is the spirit of one family and the hope of our world. Such love is contagious. The cause of love is always hand pressed, forever in need of stalwart support by every person in every hour.

This compulsive love of Christ is the motivating power back of the Jubilee Advance Program, the 30,000 Movement, the Forward Program of Church Finance. The heart of each Christian breathes and lives and loves and gives through his church and his denomination to make possible the fulfillment of the prayer of our Lord—"Thy Kingdom come, thy will be done, on earth as it is in heaven." ■

**It's a PROVEN  
FACT that the  
FORWARD PROGRAM**

*will*

- ▶ DEEPEN SPIRITUAL LIFE OF YOUR CHURCH
- ▶ ENLIST MORE TITHERS
- ▶ INCREASE INCOME FOR ALL CAUSES

## THE BOOKSHELF

**The General Foods Kitchens Cookbook**, Random House, 1959, regular, with washable 4-color cover and jacket, \$4.95; deluxe, with washable white vinyl plastic cover stamped in gold foil and wrought iron holder-easel which serves as hanging wall rack and counter reading stand, \$7.50

Here are 448 most attractive and inviting pages for the cook anywhere in America.

Most cookbooks were prepared before many modern foods became available. This one is as current as the food counters in the neighborhood supermarket. It has the new approach of arranging its material by meal situations. Answered is the daily question of many a meal planner: "What can we have today that will be well-balanced and different from what we had yesterday and the day before?"

**A Table in the Wilderness**, a novel by L. J. Dickinson, Wm. B. Eerdmans Publishing Co., 1959, \$3.50

This is the story of the pioneers who settled what is now the state of Michigan. It opens in the year 1818, when Ezekiel Lemm and his wife Lucina leave Vermont to settle in Territory of Michigan. It is told in a colloquial style which captures the voice of the pioneer.

**Bible Readings for Boys and Girls**, Selections from the Revised Standard Version Bible, Thomas Nelson and Sons, 1959, \$3

Faithful to the total message of the Bible, these Old and New Testament passages have been carefully chosen and arranged by members of the Committee on Children's Work of the National Council of Churches and reviewed by other educators and leaders from many denominations. Quite readable, the book is printed in large, clear type and has many attractive illustrations.

**Your Money and Your Church**, by Richard Byfield and James P. Shaw, Doubleday & Company, 1959, \$3.95

The authors believe that weak church finances are symptomatic of unsound theological teaching and inadequate moral commitment. They point out that tithing as a standard of giving is equitable, has the weight and authority of Biblical origins, and enables each church member to have a part materially as well as spiritually in the work of his local church.

**Religion and Nursing**, by Samuel Southard, Broadman Press, 1959, \$4.75

This book, written by an outstanding young professor at Southern Seminary, deals at length with two questions nurses ask about religion—the relation of religion to their own lives and to the lives of the patients. It is designed for use by both student and graduate nurses and has been endorsed by a number of nurses, doctors and hospital chaplains.



## Surgical Wing Open House Slated

OPEN HOUSE plans for the new surgical wing of Arkansas Baptist Hospital have been announced.

The scheduled, as listed in the hospital's publication, **The Buzzer**, includes:

Thursday, Dec. 3: 12 noon to 4 p.m., press, radio and TV representatives; 7-9 p.m., hospital personnel and families.

Friday, Dec. 4: 2-5 p.m., State Convention personnel, city, county and state officials; 7-9 p.m., members of the medical profession.

Saturday, Dec. 5: 12 noon to 4 p.m., school of nursing alumnae; 7-9 p.m., suppliers, police, fire, ambulance service personnel and representatives of insurance companies.

Sunday, Dec. 6: 2-5 p.m., general public.

**MAX L. TAYLOR**, who served as pastor at 1st Church, Bay, for almost four years, assumed his new duties as pastor of Yarbro Church, Blytheville, Dec. 2. During the 44 months in Bay, Mr. Taylor led in the building of a completely new air-conditioned plant. There were 170 additions by baptism and about 75 additions by letter and statement. The attendance in Sunday School increased about 85 per cent and Training Union, 70 per cent. Two missions were established. The budget was more than doubled. Mr. Taylor will resume his studies at Midwestern Seminary in January on a commuting basis.

## Operation Cotton Picking Takes Word to Braceros

**JONESBORO, Ark. (EP)** — Recently four Salvation Army officers, two of them Mexicans, toured 1,200 miles on the farm roads of Arkansas to bring the gospel to the braceros (Mexican migrant farm laborers) in an evangelistic effort "Operation Cotton Picking."

Utilizing a Salvation Army mobile canteen, primarily designed for disaster work, the team covered three counties around Jonesboro, dropping in on the braceros as they worked in the cotton fields during the days and showing up at their bunkhouses at night.

In all, the workers visited 62 farms and distributed 1,700 gospels of Mark, Luke and John; 1,500 gospel tracts; four New Testaments; and 500 copies of *El Grito de Guerra* (The War Cry), Salvationist organ. All of the literature, along with more than 100 copies of a mimeographed songbook were in Spanish.

"We were feeling our way to a great extent this year and envision a much more effective effort next year," said Brigadier Harry Ward, Salvationist divisional commander for Arkansas and Louisiana and head of the evangelistic team.



—Arkansas Baptist Photo

**THANKFUL CHILDREN.**—Deborah Stewart (right) and Susan Girard, of the Primary department of 1st Church, Lavaca, discuss things for which they are thankful, at a Thanksgiving exhibit in the Lavaca church. Deborah, 8, is the daughter of Pastor and Mrs. Claude Stewart, and Susan, 7, is the daughter of Mr. and Mrs. Roy Girard. The exhibit was prepared for use on Sunday preceding Thanksgiving Day, by Mrs. Girard and Mrs. Royce Hile.

**R. G. LE TOURNEAU**, a noted lay-speaker, spoke in De Witt for two services Nov. 28 and 29. The two services were held in the high school auditorium and were sponsored by the city's ministerial alliance. (CB)

**DR. WELDON MARCUM**, pastor of 1st Church, Miami, Okla., was the guest speaker for the loyalty dinner of 1st Church, Bentonville, Nov. 20. (DP)

**DR. S. A. WHITLOW** was the guest speaker for the loyalty dinner of 1st Church, Hamburg, Nov. 19. (DP)

**ENTERPRISE CHURCH**, Big Creek Association, on Sunday afternoon, Nov. 22, ordained Paul Roper, Clifton Talburt and Lawrence Luther as deacons. Rev. P. O. Freeman, pastor of the church, acted as moderator and did the questioning. Oscar E. Ellis acted as clerk. Rev. Dewey Green gave the charge; Rev. Robert Colburn prayed the prayer; Dr. A. J. Johnson preached the sermon; Buel Shrable presented the candidates to the council; and Rev. P. O. Harrington gave the benediction. In addition to the above, the following deacons participated: Herbert Fore, Theo Hobbs, Clifton Roper, P. C. Goodwin, Alfred Chadwick, W. P. Winstead, Bryan Oliver, Rex Arnett and Loyd Horton.

**JERRY NEEL** has assumed his duties as new manager of the Medical Arts Cafeteria, Little Rock. The cafeteria opened this month. Mr. Neel, a former Ouachita student, formerly managed Cedric's Cafeteria in Camden and prior to that had been assistant manager of an Arkadelphia cafeteria.

## Former Arkansan Wins Scholarship

**FORT WORTH**—Rev. Neil E. Jackson, Minister of Education and Youth for Meadowbrook Baptist Church, has been awarded a \$400 scholarship from the Order of Eastern Star. Rev. Ray Nobles, pastor of the church, has announced.

The Estarl Scholarship was awarded to him on the basis of his "religious leadership." The money will be used to pay his expenses at Southwestern Baptist Seminary where he is working toward a master-of-religious education degree, which he hopes to receive next July.

He has held the post at Meadowbrook Baptist for 15 months. He formerly served churches in Altus, Rogers, and Helena, all in Arkansas. He served as recreational director for three years at Siloam Springs.



## Ouachita Yearbook Selections Listed

Eighteen Ouachita College students have been elected to appear in the campus favorites section of the 1960 yearbook, **The Ouachitonian**, according to editor Gene Dolby:

**Campus Favorites:** Kathy Hutto, a junior from Damascus, and Bill Scrimshire, a senior from Malvern.

**Most Versatile:** Carolyn Croft, a junior from Springdale, and Hubert Dungan, a sophomore from El Dorado.

**Most Talented:** Polly Nation, a junior from Pine Bluff, and Ron Kelly, a sophomore from Hot Springs.

**Most Collegiate:** Billie Bob Johnson, a junior from DeWitt, and Johnny Ward, a senior from Ft. Smith.

**Cutest:** Barbara Clem, a freshman from Malvern, and Shelby Ward, a sophomore from El Dorado.

**Wittiest:** Beverly Spearman, a junior from Texarkana, Texas, and Joe Dempsey, a senior from El Dorado.

**Most Outstanding in Sports:** Jamie Sue Maddox, a senior from North Little Rock, and Tommy Murphree, a sophomore from El Dorado.

**Most Likely to Succeed:** Emily Balcom, a junior from Tyronza, and George O'Neel, a senior from Ft. Smith.

**OBC Personality:** Nan Spears, a junior from Pine Bluff, and George Watanabe, a senior from Wahiawa, Hawaii. ■

V. E. SAMMONS has been elected chairman of the deacons at 1st Church, Hot Springs for the coming year. George Hartsell will serve as vice-chairman and Jim Byrne, secretary. (CB)

## Attendance Report

November 22, 1959

Church	Sunday School	Training Union	Additions
Benton, 1st	691	136	3
Camden, Cullendale 1st	473	266	
Crossett, 1st	592	216	1
El Dorado, 1st	987	346	21
North Side Chapel Mission	72		
El Dorado, Immanuel Mission	783	353	
Ft. Smith, Calvary	22		
Ft. Smith, Rye Hill	364	140	
Hot Springs	131	96	2
Huntsville, 1st	486	205	1
Jacksonville, 1st	121	44	
Little Rock, Life Line	620	265	3
Little Rock, Tyler St.	223	133	
Magnolia, Central	270	116	
McGehee, 1st	791	344	
Mission	498	217	
North Little Rock, Baring Cross	58	36	
Pine Bluff, Immanuel	881		
Pine Bluff, South Side	656	226	11
Springdale, 1st	720	264	
West Memphis, Calvary	481	158	6
	232	151	

**ARKANSAS' GOAL** at the Southwide Training Union Convention in December is 300. The Convention goal for the meet to be in Atlanta is 10,506.

**FRANK TAYLOR** has been called as pastor of Rankin Chapel, Harmony Association. (CB)

**SPRADLING CHURCH**, Ft. Smith, ordained James Coon and Olen Price as deacons recently. (CB)

**H. B. STONE** has resigned as pastor of East Side Church, Trumann. (CB)

## Church Efficiency Conference Dec. 14

**THE ANNUAL Church Efficiency Conference** at Southern College, Walnut Ridge, will be held Dec. 14-16. The theme is "Edifying the Churches."

Dr. H. E. Williams, president, said the conference will be of tremendous benefit to both ministers and laymen and the college extends a cordial invitation for all interested church people to attend. Each participant will be housed in college facilities and can secure meals in the college cafeteria. Rev. William M. Walker is in charge of general arrangements.

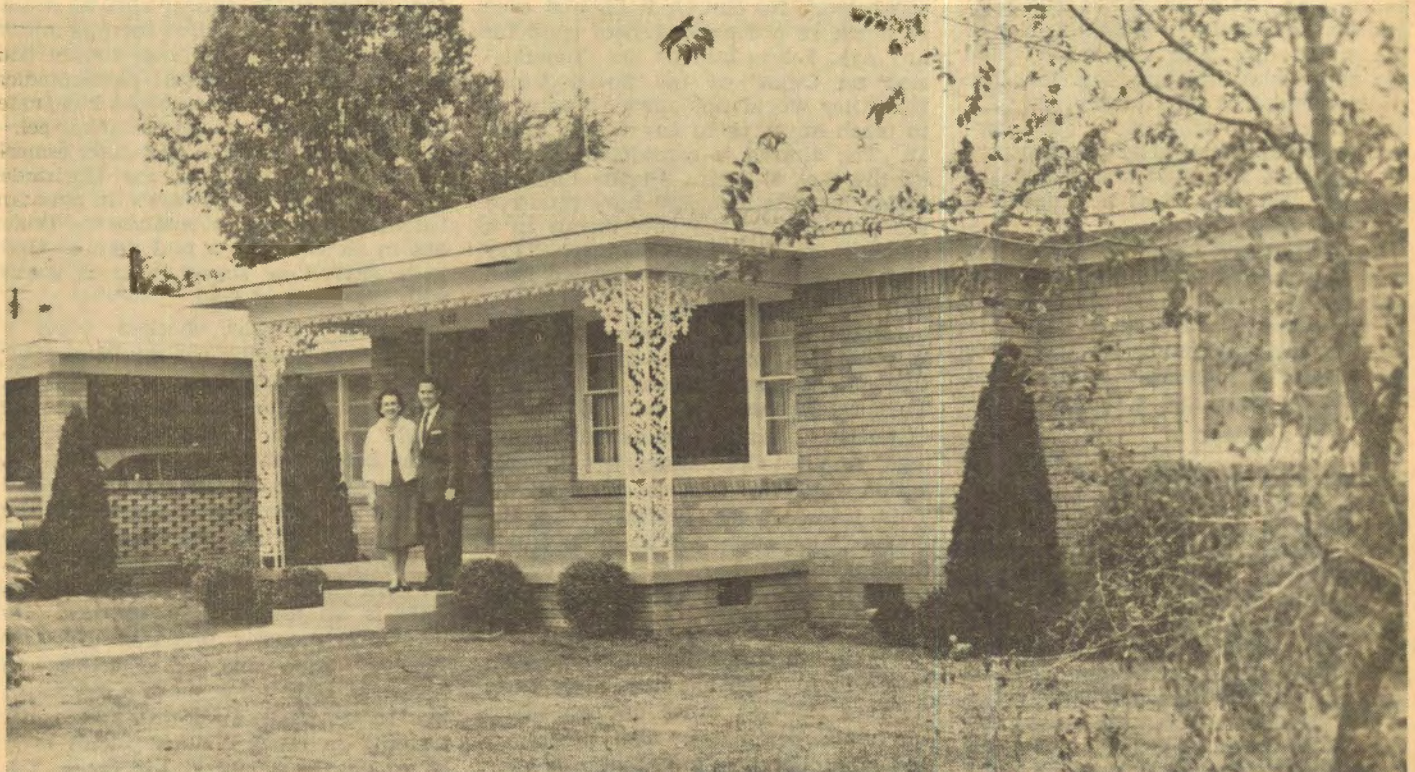
Outstanding personnel who will appear on the program during the week are: Miss Rosemary Limbert, missionary to Japan; Dr. Ralph Douglas, associate executive secretary, Baptist State Convention, and Dr. J. T. McClain, Bible professor, Midwestern Seminary, Kansas City. ■

**MCCORMICK MISSION**, sponsored by 1st Church, Trumann, has called Roy Cragg of Trumann to serve as pastor. (CB)

**LAWSON HATFIELD**, state Sunday School secretary, spoke at both services at 1st Church, DeQueen, Nov. 22. He is a former pastor of the church. (CB)

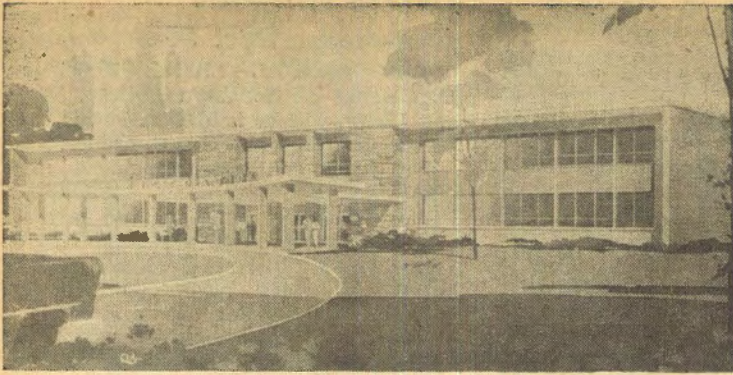
## Alaska, Hawaii to Be Represented at BSSB

**NASHVILLE, Tenn.** —(BSSB)— Our two newest states will send representatives to the series of simultaneous meetings for state Baptist secretaries and associates at the Sunday School Board, Nashville, Dec. 9-11.



*PASTOR and Mrs. James Yates, of 1st Church, Paragould, stand in front of the beautiful, new parsonage recently acquired by the church.*





### Convention Address

## Christian Education In Our World

By DR. H. E. WILLIAMS  
(President, Southern Baptist College)

RATHER THAN giving a formal report, I feel led to speak to you on a matter of far greater importance than either of our two Baptist colleges. I should like very much to present to you the whole picture of Christian education against the background of present and future world conditions.

Most of our Baptist people do not adequately realize what the place of the Christian college really is, nor do they sense the critical difference in a Christian college and one controlled by the state. It seems to be the spirit of the times to continue shoving off onto the state responsibilities which rightfully belong to individuals, private organizations, such as our Convention and private industry. With the rise of the welfare state in our world there are many who, not only feel that the state should feed our hungry, care for our indigent, provide jobs for our laboring people and look after our prosperity, but that it should also shape the mind by providing all of the education for our people.

Some may ask, "What is the difference in a service rendered by the state and by private interest?" Just so long as the people are served is the main interest, they say. Some ask, "What is the difference in mathematics learned in a state college and a Christian college?"

The mere asking of such questions indicates that we have a dulled sense of values which is frightening and indicates we cannot see the end result of a world dominated by politicians rather than being served by Christians. When all of philanthropy is cared for by the state we need not think that the people will feel very inclined to look with favor upon the church. The door to the mission field has been largely the service we have rendered the needy peoples of the world. They did not come to hear us sing, pray and preach until they first had seen us build schools for their children, hospitals for their infirm and orphanages for their home-

less. Nor will the people of modern times listen to us if we do not back up our preachments with devoted humanitarian service.

Many of you know that I have twice recently visited a land where the state is in absolute control of all education and other services for the people. The church failed to provide adequate humanitarian services, being more interested in politics and antiquated theology, and in turn the state took over all such programs and now prohibits the church from doing more than having a very limited worship service. The constitution of the USSR says that "the church and the school shall be separated." No church is allowed even so much as a Sunday School class for any age. I was told by the "Commission on Cults" of the Soviet Union that they would not allow the church to teach anything to any person under 18. The church is considered obsolete by the Soviets, since all the humanitarian benefits it should have rendered are provided by the government in a much more universal manner. They even teach basic morality isolated from all religious relations.

In such a system the educational life is geared to one ideal—the perpetuation of and service to the government. This is inherent in state controlled education. This system cannot permit true, free intellectualism, lest investigation find flaws in its own armor. This is what the professors of the Soviet Union evidenced when they said to us over and over, "We teach everything in the light of Marxism-Leninism."

I maintain that state controlled education in America has little more basic freedom than in other nations where the state dominates. The professors and administration are constantly sensitive to the political whims of governmental leadership and ill advised legislation. Intellectual inquisitions rise

often in different states, resulting in debacles hurtful to the atmosphere of true academic freedom. This in turn produces mediocrity and debility in education.

The Christian college is the most nearly free institution in American education. It can decide who will attend and who will not attend. It can decide who will teach and who will not teach. It can espouse intellectual pursuits, based upon sound sources, regardless of the political atmosphere. It is not geared to the status quo except by voluntary choice. If new ideas are discovered it can advance them without fear. It can analyze and discard the spurious without fear or favor. When the cold

winds of tyranny blow across the plains of man's intellectualism, leveling the politically controlled institutions, the church related college alone can stand against rape of the human mind.

The great American tradition of academic freedom is a creation of the Christian colleges of our history. It is nurtured in the tradition of education being free of the politician. If it is to be preserved in our generation it will be found imbedded in the existence and the living philosophy of the Christian colleges of our world.

In recent years there has been a growing feeling that probably we could depend upon the state for training in the general fields, and in turn we could teach theology only. But there is much more to an education than simply the textbooks used. Spiritual development does not come from textbooks but from the philosophy, tone, atmosphere, purpose, ideals, fellowship and other extra-curricular attributes of the Christian college. People do not grow in soul by listening to an atheist analyze the Bible but by listening to a real man of God in a church or school, who is warm with the spirit of God.

Recently, I was shocked when a young man entering the ministry, after two years of agriculture training in college, told me that he thought he would complete his degree in agriculture before entering the seminary, rather than go to Ouachita as I had encouraged him. He explained that the seminary would take him with a degree in agriculture just as readily as though he were a graduate of a Baptist college. This is an unspeakable tragedy! No person is properly prepared to study theology from any state college in America. Have we come to a day when we have watered down theological training so much that a person need have no background to enter the course? If so we are on the verge of producing a generation of theological monstrosities or midgets. Imagine the



## - - - Christian Education A Principle

medical schools offering to take a geology student without requiring pre-medical college training. We cannot conceive of theological leadership letting down the requirements, while, in other fields, the requirements are getting harder.

Not long ago, in a meeting of the Baptist leadership of education in all of the South, one of my friends in seminary education said he really preferred to have a student who had no prior theology when he enters the seminary, indicating that he did not have to undo so much of his theology. Really my friend was saying he felt he had all the information the neophyte needed and it would be better to wait until he gets to him to get it all at once. What presumption! What a simple evaluation and estimation of theological education! We cannot condone such in our day when the minister ought to be the most highly trained and skilled person in all the world. Theology does not require less training but infinitely more in our day. In the next 25 years the preacher will be faced with the most gigantic problems in the history of mankind. The ministry of that day, if it is inadequately trained, will be inept to cope with the situation and the church will languish and suffer severe reverses. The destiny of many generations will be determined in this era. It will be a battle of brains for the complete revolution of mankind. Let us hope and pray that we will have men able to see through the haze by their correct understanding of man, his history and the purpose of God for him.

The cause of Christian education is more than an institution—it is a principle. Often, I feel, too many of our people are for some particular institution rather than for the principle. Loyalty to an institution is commendable, but devotion to a principle is divine and lasting.

Christian education, in the true sense of the word, is the union of the two greatest forces in human history—true religion and untrammelled knowledge. When adequately imbibed by the human spirit, these two factors release the greatest potential of the human being. No person can become great in our day without education, nor should one become great without religion. To educate a man without Christ at the center of his education is to make him potentially as dangerous as though you should place a machine gun in the hands of a savage and teach him only how to point it and pull the trigger. Man must also have the deeper qualities of religion in his training to harness the basic savagery which knowledge alone does not harness. That is the major reason it is better to learn mathematics in the Christian college rather than the state school.

In this era of statism, we as Baptists should be careful lest we become dull on the principle of separation of church and state. The state colleges of our Southland are now in position to actu-

ally be promoted by our churches and denomination. Only a few years ago many of them prohibited denominational student organizations but now welcome them, largely for the public relations advantages. In turn they feel that such wonderful organizations offer a false assurance to the parents that such schools are essentially Christian. We do not make these schools Christian and our people should realize the impossibility of doing so.

Often we are reminded that there are far more Baptist boys and girls in the state schools of the south than in Baptist schools. Of this we should by no means be proud. However, the real worth of the school is, not in comparative enrollments, but in the benefits to the students and the effectiveness of the institution in Christian development of the area. Such was the thought of a former president of this convention when he said of Southern Baptist College that it had "done more to advance the Kingdom of Christ in her few years than many large and richly endowed universities."

We should destroy the false myths circulated about Christian colleges. Thousands of people go to state colleges annually feeling they are forced to do so by curriculum limitations. Yet a person can get any course he wants in the south in a Baptist institution. Even in Arkansas at least 90 per cent of the course demands of Arkansas students can doubtless be found in the two Baptist colleges. This is especially true of the first two years of college. Also the costs are no longer prohibitive. In the case of Southern the expenses are less than the state colleges charge.

In summing up the matter, may I point out that the day of Christian education has not ended. It is even more essential now than ever in the history of the world. It is up to all of us to re-study the whole field of education. It is the duty of every Baptist to support, with his means and his students, our Baptist colleges. If we cannot preserve them, and through them help preserve freedom of the mind, then we will dwindle away into a fopish denomination undeserving the great heritage that has been ours. The Christian college is an absolute essential in this day when all other education probably will be geared to an


era of competitive science—subsidized by the government. Some of education should still be geared to the idea of God and the fine art of Christian living in an era which has sold its soul for the mess of pottage known as stateism, variously referred to as communism, socialism, Fascism, Nazism and nationalism. ■

CALVARY CHURCH, Benton held a revival Oct. 25 through Nov. 1. Jesse S. Reed was evangelist and Harris Flanagan, song leader. There were 10 for baptism and 3 by letter. J. W. Royal is the pastor.

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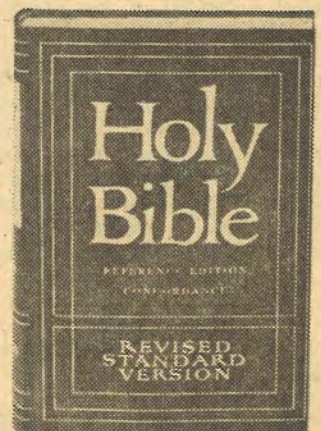
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**BAPTIST VISITORS**—A painting of a Texas scene caught the eye of Wilfred L. Jarvis (right) of Sydney, Australia, former vice president of the Baptist World Alliance, as he toured the new headquarters building of the Brotherhood Commission at Memphis recently. Jarvis, who is visiting Southern Baptist Convention agencies, was welcomed by John W. McCall, chairman of the executive committee of the Brotherhood Commission.—(BP) Photo

## Missionary to Tour Arkansas Colleges

THE REV. William M. Dyal Jr., missionary to Costa Rica, will make a tour of 14 Arkansas college campuses for the Student Department in early December. He will speak in college chapel services and in BSU devotional meetings.

While on furlough, Mr. Dyal is serving as missionary associate in the department of missionary personnel of the Foreign Mission Board, working especially with college students.

Accompanying Mr. Dyal on the tour will be Miss Mary Hutson, youth director for Arkansas WMU, and Tom Logue, state student director.

In Costa Rica, Mr. Dyal teaches in the Baptist Theological Institute, San Jose, and does field evangelism. He gives much time in helping newly appointed Southern Baptist missionaries to South America, all of whom spend a year in language school in San Jose before proceeding to their various fields of service.

Appointed in 1953, Mr. Dyal was formerly stationed in Guatemala, where he was president of the Guatemalan Baptist Theological Institute in Guatemala City. He was transferred to Costa Rica in 1957. He is a graduate of Baylor University and Southern Seminary and is married to the former Edith Colvin of El Dorado. ■

## Convention Press Book Distributed in Hebrew

NASHVILLE, Tenn.—(BSSB)—“Thus It Is Written,” by H. Cornell Goerner, is now being printed in the Hebrew language for distribution in Israel.

## Telecast of Moscow Church Service Likely

THOMASVILLE, N. C.—(BP)—The Soviet government apparently is ready to permit an American network (NBC) to televise two programs from Moscow Baptist Church, the paper *Charity and Children* reported here.

Last July the Soviet government turned down a joint bid by the Southern Baptist Radio and Television Commission and NBC to televise programs from Moscow Baptist Church.

But just before leaving High Point, N. C., for Europe, Paul Stevens, director of the Commission, revealed that the Soviet Embassy in New York had called NBC with the news that permission would be given to go ahead with the program. Official clearance “in writing” would be forthcoming in a few days, the Soviet Embassy spokesman told NBC.

*Charity and Children* reported Stevens was elated with the news from NBC, especially since he will be taking part in an Air Force preaching mission in Norway, Denmark, and the Netherlands for the next month. The preaching mission ends Nov. 6 and this would leave him free to go directly to Moscow to assist in filming the programs. ■

## Unclaimed Wedding Band

NASHVILLE, Tenn. (BSSB)—“E.W. to J.W.” 5-18-57 “Each for Other.”

Does this have a familiar ring to your ears? Perhaps it's your ring.

A wide gold wedding band was found on the grounds of Ridgecrest Baptist Assembly last summer, and it was turned in to the manager's office. Willard K. Weeks, manager, reports that the ring bearing the above inscription has not yet been claimed.

## Beacon Lights of Baptist History

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

A VITAL FORCE came to the Baptist cause in the Great Awakening of 1773. People in the New World had a new consciousness of God.



DR. SELPH

But the Baptists held aloof from the movement led by Edwards, Whitfield, and the Tennants. In some cases, they refused to open their churches for evangelistic services. Yet, no denomination profited more by this revival. Perhaps no group actually moulded its results into more permanent and lasting effects than the Baptists.

The revised emphasis on regeneration called for the abandonment of infant baptism. It was only logical. This played into the hands of the Baptists. Their emphasis for a hundred years in the New World had been at this point. The stage had been well set and now action was about to begin.

Under the stimulation of the revival, people began to flock to the Baptist churches. Sometimes whole congregations, with their pastors, became Baptists. In others, the churches divided.

This was especially true of the Congregational churches. Infant baptism and the Half-way Covenant had brought the Congregational church to a low ebb spiritually. In this group many of the ministers and churches opposed the revival effort. Others heartily endorsed it. The latter became known as Separate or New Light Churches. Experiencing regeneration, they no longer felt a kinship with their formal group and looked elsewhere. They found the Baptists. There they found a spiritual culture to their satisfaction.

At first, many older Baptist churches gave little encouragement to the “New Light Baptists,” but time took care of that.

Much credit is due the conservative Philadelphia Association which saw the good in this movement. Under its influence the middle wall of partition was broken down between the old and new Baptists. It tempered the excessive enthusiasm of the Separatists and directed their energy into an aggressive denominational life. ■

DR. AND MRS. Bruce H. Price will conduct a tour to the Baptist World Alliance, leaving Miami on June 22, 1960, and going down the east coast of South America to Rio de Janeiro. After the Congress the party will continue the tour, visiting mission stations in various countries and returning to Miami from Panama. Dr. Price is pastor of 1st Church, Newport News, Va.



# Ouachita Needs Outlined

By Ralph A. Phelps, Jr.

WE AT Ouachita College are in much the same position as one of our Navy flyers in the Pacific during World War II. Returning from a mission, he landed on a carrier with visions of high recognition for his services—perhaps a Navy Cross or even a Congressional Medal of Honor. He climbed from his plane, saluted smartly and said, "Captain, sir, I shot down four Japanese planes, sank a Jap destroyer, and seriously damaged a Jap submarine." To which the captain replied, "Velly good, Yankee boy; but you just made one serious mistake!"

We have been basking in the warm glow of a mushrooming student body which has increased from 489 regular students in the fall of 1953 to 1,026 regular students in the fall of 1959; in an enlarged curriculum which offers more than 500 courses with majors in 26 departments; in expanding facilities which this last year saw the completion of a badly needed new dining hall and two temporary dormitories; in increasing academic stature which, after being unaccredited seven years ago, now permits us to offer a master's degree with the encouragement of our accrediting association; and in plans for even greater growth in the immediate future, as we are enlarging Riley Library and preparing to move the athletic field in order to make room for badly needed additional dormitories. I say we were basking in these things until the full realization hit us recently that we have just about "succeeded" to the point of jeopardizing seriously our present rating and our future standing.

What has happened, simply, is that we have succeeded better at everything than we have in getting financial support to pay the cost of such a successful program. In 1953, we received \$200,000 from the Arkansas Baptist State Convention for 489 students. This year, we are receiving \$249,120 for 1,026 regular students. This means that we have received \$49,120 additional money to educate 537 more students. Or, to put it another way, Ouachita received from the Convention \$408 per student in 1953 compared with \$242 per student in 1959—a decrease of 38 per cent per student during a period when the cost of everything has been steadily rising. The more we educate, the less money per student we get—yet for every 15 students added to the enrollment we must add one full-time teacher.



An interesting comparison is that of Ouachita and a neighboring state institution. While we are scheduled to receive \$249,120 this year, the state school—only slightly larger—is scheduled to get \$629,572. After adding tuition costs to the per-student convention allotment, Ouachita's total comes to \$506 per student. After adding tuition charges to the state's allotment, the state school's total comes to \$603 per student. In other words, we are expected to do with \$506 what the state school does with \$603—and the same accreditation standards are applied to us as to state schools. Although we are well schooled in belt-tightening as a result of long years of experience, there is a point past which one cannot tighten his belt without cutting himself in two.

I suppose that the politic thing to say at a convention such as this would be that everything is going great, prospects are brilliant, and the sky is the limit. But a bit of downright honesty may occasionally be in order.

**This honest baring of the soul I am doing publicly tonight, for we stand at the crossroads of crisis in the development of Ouachita College.**

We are already skating on extremely thin ice in matters of serious overcrowding (with as many as four students occupying rooms intended for two) and in a larger student-teacher ratio than is considered academically sound. Our facilities and academic resources in several areas are substandard, and were it not for the fact that we have a devoted, highly qualified faculty subsidizing the institution by serving at considerably lower salaries than they could make in tax-supported schools, we probably would already have lost our accreditation again.

#### Four Possibilities

Four possible courses are open. One, we can greatly increase tuition and fees in order to get the operating revenue needed. This would automatically preclude the possibility that many who want to go to their own Baptist school could do so, for we have a large number enrolled at the present time who cannot pay their bills without great sacrifice on the part of their families. To raise costs further would push them out of Ouachita completely.

Two, we can continue on our present course of taking all who want to come regardless of whether we have teachers, buildings, or books. But the ultimate end of this course is to lose accreditation and drop back to the status of a publicly-acknowledged second-rate school. We do not believe that this is what Arkansas Baptists want.

The third possibility is to cut the size of the student body back to what we can afford with our present resources—somewhere around 700 students—and limit the size arbitrarily. But if this happens and Baptists who have supported our denominational program for years find that they cannot get their children into their own school, I predict that what will break loose will make the War Between the States look like a preliminary warmup event.

The fourth possibility is for us to receive adequate money from the state convention to permit the growth which continues to amaze people in the educational world, for a student body which has increased 110 per cent in six years is a rare thing. If Christian education is worth anything, it is worth making it available to every Baptist boy or girl who wants to attend a Baptist school.

How can such funds be made available? Certainly the limitation of time here tonight does not permit a discourse on this question, but I can at least suggest the first thing that we must do. We must recognize the fundamental importance of the church college to our Baptist work and to the preservation of those Christian ideals which we consider primary in every area of life. We Baptists are engaged in a great many enterprises, some of which may or may not be vital to the kingdom's advance. But in the midst of these expanding programs we must not forget the Baptist college which is the primary training base for our ministers, missionaries, Christian educators, and Christian laymen who must shape the common destiny if our civilization is to have any values higher than beer, boats, and busts! Perhaps we place this high value on Christian education, but in 1954 16.8 per cent of the state budget went to Ouachita while in 1959 the percentage had dropped to 15.5 per cent.

Mark well these words: If the Baptist college goes under or is relegated to the place of a pathetic little bunch of pious palaverers walking the sidelines of the game of life in tattered garments, then our whole denominational program will go down the drain. No denomination is stronger than her schools, and we Arkansas Baptists need to wake up to that fact tonight. We may already have slept too long.

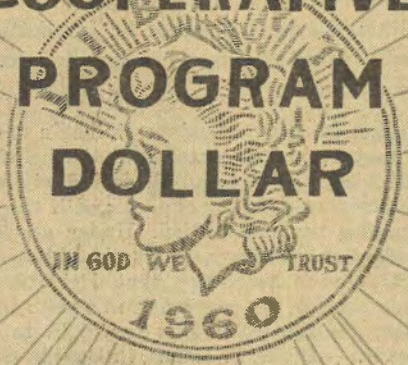
A critic of Baptist higher education recently said that many of our colleges have two outstanding traits—they are secular and second rate. With the help of Arkansas Baptists and the leadership of the Almighty God, neither can ever be truthfully said of Ouachita, queen of the college world. ■



"ARKANSAS BAPTIST"	\$15,000	or 2.9%
BAPTIST STUDENT UNION	\$22,000	or 3.2%
BROTHERHOOD	\$22,700	or 3.3%
CAMP ASSEMBLY	\$22,800	or 3.3%
BENEFICE	\$10,000	or 1.5%
FOUNDATION	\$1,000	or .1%
MISCELLANEOUS	\$3,000	or .4%
MISSIONS-EVANGELISM	\$12,000	or 1.7%
RACE RELATIONS	\$10,000	or 1.4%
MUSIC	\$47,000	or 6.7%
PROMOTION CONVENTION	\$30,000	or 4.3%
RETIREMENT	\$73,000	or 10.4%

ADMINISTRATION  
\$47,500 or 2.9%

# 1960 COOPERATIVE PROGRAM DOLLAR



SUNDAY SCHOOL	\$30,000	or 4.3%
TRAINING UNION	\$30,000	or 4.3%
WOMAN'S MISSIONARY UNION	\$30,000	or 4.3%
ARKANSAS BAPTIST HOSPITAL	\$30,000	or 4.3%
MEMPHIS MEMORIAL HOSPITAL	\$30,000	or 4.3%
DE ADITHA COLLEGE	\$30,000	or 4.3%

SOUTHERN BAPTIST COLLEGE	\$25,000	or 3.6%
BOTTOMS BAPTIST ORPHANAGE	\$25,000	or 3.6%
SOUTHERN BAPTIST CONVENTION	\$25,000	or 3.6%
PULASKI COUNTY COLLEGE PROPERTY	\$25,000	or 3.6%
CAMP ASSEMBLY	\$25,000	or 3.6%
BOTTOMS BAPTIST ORPHANAGE	\$25,000	or 3.6%
BAPTIST STUDENT UNION	\$25,000	or 3.6%
ARKANSAS BAPTIST HOSPITAL	\$25,000	or 3.6%
MEMPHIS MEMORIAL HOSPITAL	\$25,000	or 3.6%
NEW MISSION SITES	\$25,000	or 3.6%
FUTURE OFFICE BUILDING	\$25,000	or 3.6%
BOTTOMS BAPTIST ORPHANAGE (Thanksgiving Offering)	\$25,000	or 3.6%

## Your COOPERATIVE PROGRAM DOLLAR



Makes Possible  
• PREACHING  
• TEACHING  
• HEALING



ARKANSAS BAPTIST STATE CONVENTION  
401 WEST CAPITOL, LITTLE ROCK

Circle 10 on Reader Service

# YOUR ARKANSAS COOPERATIVE PROGRAM DOLLAR 1960 GOAL ... \$1,725,000

**DIVISION I  
STATE CAUSES  
\$89,075 - 5.1%**

Name	Amount	Per Cent
Administration	\$47,500	2.9
"Arkansas Baptist"	15,000	.9
Baptist Student Union	22,000	2.2
Brotherhood	22,700	1.4
Camp-Assembly	22,800	1.4
Benefice	10,000	.8
Foundation	1,000	.06
Miscellaneous	3,000	.2
Missions-Evangelism	12,000	1.5
Race Relations	10,000	.8
Music	47,000	1.8
Promotion Convention	30,000	1.8
Retirement	73,000	4.4
Sunday School	30,000	1.8
Training Union	30,000	1.7
Woman's Missionary Union	30,000	2.2
Arkansas Baptist Hospital - Nursing	40,000	2.4
Charity	20,000	1.2
Baptist Memorial Hospital - Regular Charity	25,000	1.5
Charity	10,000	.6
Chautauk College	25,000	1.5
Southern Baptist College	25,000	1.5
Bottoms Baptist Orphanage	25,000	1.5

**DIVISION II  
SOUTHERN BAPTIST CONVENTION  
\$34,000 - 2.0%**

**COOPERATIVE PROGRAM DISTRIBUTION  
1960**

Name	Amount	Per Cent
Foreign Mission Board	\$25,000.00	33.2
Home Mission Board	107,000.00	18.1
R.R. Board	11,761.00	1.9
American-Seminary Com.	2,004.00	.34
Carver School	3,064.00	.50
Seminaries (6)	165,000.00	27.32
Brotherhood Commission	6,112.00	1.00
Christian Life Commission	1,120.00	.19
Education Commission	1,722.00	.29
Historical Commission	1,246.20	.20
Joint Commission on Public Affairs	1,122.00	.20
Radio and Television Commission	21,700.40	3.66
Southern Baptist Foundation	1,122.00	.19
Southern Baptist Hospital	2,332.00	.36
Convention Operating	7,246.80	1.22

**DIVISION III  
CAPITAL NEEDS  
\$122,925 - 7.1%**

Name	Amount	Per Cent
Pulaski County College Property	\$7,025	6.9
Camp-Assembly	20,000	16.3
Bottoms Baptist Orphanage	5,000	6.1
Baptist Student Union	10,000	11.6
Arkansas Baptist Hospital	40,000	23.5
Memphis Memorial Hospital	5,000	4.2
New Mission Sites	20,000	16.3
Future Office Building	7,500	6.1

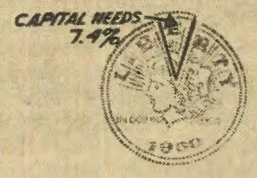
**DIVISION IV  
BOTTOMS BAPTIST ORPHANAGE  
(Thanksgiving Offering) \$75,000**



DR. S. A. WHITLOW  
Executive Secretary and Treasurer



DR. RALPH DOUGLAS  
Executive Secretary





**Muslims Invite Graham**

LAGOS, West Africa (EP) — When Evangelist Billy Graham conducts crusades in West Africa next January and February, Muslim leaders of the area want to meet him. The head of the Ahmadiyya Muslims has asked the Christian Council of Nigeria to arrange the meeting. Maulvi Naseem Saifi, a missionary with the proselyting Pakistani sect said, "An exchange of views between Billy Graham and some of the Muslim missionaries would be very much appreciated."

**The Catholic Example**

VATICAN CITY (EP) — Pope John XXIII has asked Catholics to "set their house in order" and to set a good example. The reason, says the pontiff, is so that the Roman Catholic Church will have a right to ask the return of all Christians to its fold.

Some 8,000 peasants heard the Pope deliver his plea at a general audience in St. Peter's Basilica on Nov. 18. The pontiff referred to the forthcoming "ecumenical council" and his general hopes for Christian unity.

**Season of Disasters**

THE LATE summer typhoon season, 1959, has logged a record number of monumental disasters into the weather books of the Far East, Formosa's August storm (EPA 8-27-59) with its record rainfall, high death total and multiplied millions of dollars of damage . . . not long after this storm, Japan suffered the awful devastation of the worst typhoon in modern history . . . then Korea, the land of the Morning Calm—the disaster statistics following in the wake of Typhoon Sara have reached these proportions: 4 per cent (one million of Korea's population) was left homeless; 35,000 buildings destroyed, 1,000 known dead and 1,000 more missing. For several days after the Korea typhoon, all communications to the disaster areas were completely disrupted. (EP)

**Jews Ban Bingo**

MIAMI BEACH, Fla. (EP)—Reform Jews have officially positioned themselves against gambling in their synagogues.

In other actions here at the Union of American Hebrew Congregations, delegates approved resolutions against birth control, against state-sponsored religious tests for prospective adoptive parents and against religious tests for persons running for public office.

The resolution on gambling sparked heated debate. Its effect is to ban bingo, raffles and similar activities on synagogue premises. While some delegates urged that gambling is sin, others defended bingo, raffles and similar fund-raising ventures as important sources of synagogue income.

# Baptist Crosscurrents

## Designated Giving

A QUESTION was raised in a conference of our own church about designated gifts from the people. The editor took the position that any person has the right to designate his gifts if he so desires and that the church is obligated to send it to the designated object. We stand on that principle as a matter of religious liberty, but it does not mean that we believe it to be a good practice. There may be times when some Baptist work is in special need and the people want to give through their churches to that cause. We can see no harm in doing this. In fact, it would be far better if all gifts were made through the church instead of directly to institutions. It helps to center everything in the local church.

On the other hand, it is dangerous business to begin to designate our gifts. As a general policy it may be safely stated that the better plan is for all to give to the church budget and let the church decide where the money should go. This is true if it be a real missionary church and if the members are really given a voice in determining the distribution. Under any other plan it is not really a missionary Baptist church anyway. It would be far better if none of us ever designated a gift and if no church sent designated money to outside causes. This paper holds out for the cooperative budgets in the local churches and in the denomination. So each of us has the right to designate, but it is better if none of us does it. —Dr. E. S. James, in *Baptist Standard*.

## The New Gospel of Thomas

MANY OF OUR readers no doubt will be hearing about a new manuscript discovery and reading articles concerning its significance. This is a document which has been named "The Gospel of Thomas." We want to warn our readers that it is not to be placed on a par with the four accepted Gospels of the New Testament or to be considered as a long lost part of the Bible.

It is a short treatise in a papyrus book written in the Coptic language, which was the language of Egypt in the first few centuries of the Christian era. A small library of 13 such papyrus books containing 49 treatises was discovered by a group of peasants in 1945 or 1946 in Upper Egypt about 60 miles from Luxor. Most of these manuscripts are now in the Coptic Museum at Cairo and their contents are just beginning to be made public. The *Gospel According to Thomas*, containing both the Coptic text and an English translation, has been published this month by Harpers (62 pages, \$2). It appears to have been written in the third or fourth century and actually is a collection of sayings without a narrative framework all attributed to Jesus. There are 114 such sayings simply strung together.

The Christian reader's first reaction will undoubtedly be to ask the question, "Are they genuine?" Some of the sayings found in this new manuscript are the same as those found in our accepted four Gospels and, therefore, are genuine. Others are variations of sayings found in the four Gospels. Some are sayings which were attributed to Jesus and which were known from the writings of the early church fathers or from apocryphal gospels discovered earlier. These have been rejected as not being authentic by most conservative Bible scholars. The book also contains some sayings supposedly from Jesus which formerly were completely unknown. They will have to be studied carefully and each weighed on its own merits. We have read most of them and find it hard to believe that these words were spoken by our Lord.

This library of Coptic books seems to have belonged to a gnostic sect. Perhaps its chief value will be to help us understand better this terrible heresy which the early Christians had to fight. Possibly these newly discovered books will be even more important in helping us understand the early days of Christianity than were the Dead Sea Scrolls.

This is not a fifth gospel. Again we are made to marvel at the way in which the Holy Spirit of God led the early Christians to accept the four genuine Gospels and to reject all the writings about Jesus which contained heretical tendencies, such as this one. —Dr. Jack Gritz, in *The Baptist Messenger*.



## A Song and A Prayer

MANY PREACHERS could take a tip from a National Baptist brother in Arizona.

"I'm cold," said Pastor H. A. Simmons of New Hope Baptist Church, Chanute, Kansas; and he motioned for the choir to stand and sing, "And these fellows are going to warm me up."

Shortly, he stood and motioned the choir to sit, "I'm warm now; you can stop."

Then the preacher bowed his head to pray. Said he, "Oh, Lord, fill me with your stuff; and judge me when I've said enough."

## High School Faculties Get Ouachita Bid

HIGH SCHOOL principals and teachers from surrounding school areas and ministers from over the state of Arkansas have been invited to attend an informal coffee at 10 a.m. Saturday, Dec. 5, in Birkett Williams Dining Hall at Ouachita College.

At that time, discussions about graduate courses which will be available during the evenings and on Saturday mornings of the spring semester, and plans for the summer workshop will be held. The workshop is being sponsored by a foundation grant.

Ouachita is engaged in a program of graduate studies leading to the Master of Arts degree in American civilization and religion. The program in American civilization should be of special interest to those engaged in the teaching profession, according to Dr. Ralph Kirkman, director of graduate studies.

Three major areas of study are involved in the program: American Culture and History, American Language and Literature, and American Society and Thought. ■

## Florida Baptists Plan Statewide Church Survey

ATLANTA, Ga. —(BP)— Florida Baptists will take Southern Baptists' first state wide church community survey to find new mission sites for the 30,000 Movement, announced Billy Hargrove, Home Mission Board secretary of the Department of Survey.

Northwest Coast Baptist Association has been selected as a preparatory training survey for state leadership March 4-11. The association is composed of three counties, Bay, Franklin and Gulf. This includes Panama City with a population of 50,000.

All of Florida's superintendents of missions and personnel of the mission headquarters will take part.

"This will do more for the 30,000 Movement in Florida than any action we can take," John Maguire, Florida executive secretary, said. "It will pinpoint our direct mission needs without any question."

A preliminary study of the Northwest Association reveals that there are 15 communities of 500 population, three communities of 1,000 population, and one of 2,500 without a single unit of Baptist work.

## A Successful Failure

"THE OPERATION was a success, but the patient died."

It was a beautiful incision, with the prescribed manual instructions followed to the letter, and the stitches were neatly sewn. The surgeon was so proud of his professional skill, it seemed to matter little that in the process, the breath of life had departed from the unconscious patient.

The tragic error so many of us unconsciously slip into is letting the means become an end in itself. For instance, the telegram is important only to the extent of the message it communicates. The type of stationery, phrasing of the sentences, find purpose only to the extent to which the message is clearly presented to the recipient.

The message carrier is only the instrument or bearer that finds worthiness in the execution effectively of his duty. How tragic when the message bearer gets so absorbed in the importance of himself, the polish of the language, or the quality of the stationery, letting the message become so vague and meaningless, that the recipient cannot interpret the message that means life or death.

It is a high and holy privilege to be chosen as an instrument for the saving of life. Yet, how easy to forget that patients do not exist for the convenience of the physician, rather the opposite.

The "operation" by the hands of our skilled "church surgeons" through the many programs and methods are of no avail if the spiritual patients die. While each of us would choose the best known medical advances in "spiritual surgery," the very purpose of it must always be uppermost, "that they might have life, and that they might have it more abundantly" (John 10:10).—Jack Gullledge, East Main Church, El Dorado.

## Miami Russians Get Building

MIAMI, Fla. —(BP)— The six-year-old, 35-member Russian-Ukrainian Baptist Church, Miami, Fla., has purchased and dedicated a church building. The group paid \$11,500 for the building formerly used by a Free Will Baptist Church.

## COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

### Marriage a Mistake

QUESTION: I have been married 18 years to one man. We have seven children. But I do not love him and never



DR. HUDSON

have. When I got married, I cried not to get married, but we were poor and my folks thought it was the thing to do. He is a good provider but an awful husband. For the last few years he has become good and kind to me. However, I am about to have a nervous breakdown.

I want to work out of the home but don't know whether or not it would be selfish. He never takes me anywhere. What can I do? It was a mistake for me to marry him in the first place but I don't know what to do.

ANSWER: It does seem that your marriage was a mistake. But after seven children it would probably be a mistake to dissolve it.

It is about time you start to do something for yourself and on your own. Perhaps your minister or your doctor can help you to know whether or not you should go to work. Try talking it over with one of them.

You sound to me like one who has harbored a lot of resentment through the years. Remember Lot's wife who looked back and turned to a pillar of salt. If your husband is "good and kind" now, why not enjoy the present and forget the past.

Tell your children to think twice before they marry. Marriage, for most people, is the most important factor in their happiness.

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

## D. C. Convention Elects Layman, Expands Paper

WASHINGTON (BP)—A layman was elected president and plans for an expanded Baptist program in the nation's capital were made in the annual session of the District of Columbia Baptist Convention here.

John M. Firmin, a construction engineer and former president of the D. C. Brotherhood, was named president to succeed S. Lewis Morgan, Jr.

A new department of stewardship and promotion was created. One of the major responsibilities of the new position will be the development and editing of the **Capital Baptist**, official publication of the D. C. Convention.

The editing of the **Capital Baptist** and general promotion work for the Convention has been done on a part-time basis by James O. Duncan, pastor of the Hillendale Church.



## Student Nurse Tells Of Tourney's Worth

MISS DELL CHRISTY, student nurse at Arkansas Baptist Hospital, represented Arkansas in the 19-24-year speakers' tournament at Ridgecrest last summer. Her testimony in a letter to Rev. R. V. Haygood of what the speakers' tournament meant to her should encourage many other young people to enter the tournament in 1960:



MR. DAVIS

"Having experienced a new enrichment within my life under the leadership of the Baptist Training Union Speakers' Tournament this year, I would like in this testimony to express my joy and new depth in Christian living.

"I did not write my speech nor did I give it, no not me, but God both wrote and gave it. I was merely a vessel. However, I discovered that there were several measures that I had to meet before God would use me as His vessel.

"Prayer became the most important measure as this was the time God gave me my message, 'My Vocation and God.' Studying, thinking deeply, and a state of being still and knowing that God was God added depth and blessings to my life as I prepared and delivered my speech.

"I can not and could not ever express adequately the joys that became mine as I participated in the tournament. My efforts were few, but His guidance and gifts were innumerable. Never before have I felt as close to God, nor have felt His presence so strong, nor wanted to serve Him as I do now. I attribute this fact to a great extent to my entering the tournament. The topic of my speech was 'My Vocation and God.' Consequently, I have a greater love for my vocation of nursing and realization of the Christian's responsibilities in the ministry of healing. One other very definite blessing which has been poured upon me is excitement. I never knew that leaning so completely on God would render such excitement.

"If I were given the privilege to speak to the Arkansas young people, I would challenge them to enter it, for I know, whether they win or lose, their efforts will be few and their blessings many. To those who work personally with the young people, I would say please don't fail, for this may be the thing which would help change the course of a young person's life. It did mine. I pray that God will bless those who work in the local churches and in the state office as they help make God meaningful to the young people."  
—Ralph Davis, Training Union secretary. ■

## Baptist Leader Flies High, Puts 'Em to Sleep

WASHINGTON (BP) — Mix-ups occur so unexpectedly!

In his opening remarks to the District of Columbia Baptist Convention Porter W. Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, told of a recent conversation with a restaurant waitress. He was in a town for a church dedication. The same day the community was dedicating its airport and its hospital.

"Are you here for the dedication?" the waitress asked as she served his breakfast.

"Yes," Routh answered.

"And how high do you fly?" the query continued.

Just what connection might flying high have to do with his message, Routh wondered, as he explained that he was not in town for the airport dedication. Many preachers fly high while they preach, but he didn't think he was guilty.

"I hope you don't have to put anybody to sleep before the dedication!" the waitress then quipped, assuming that he might be a visiting doctor.

He does have an honorary doctor's degree, but not in the field of medicine.

"You see, I am not here for the dedication of either the airport or the hospital but for the auditorium of the First Baptist Church," he explained.

"Oh!" groaned the waitress. She was now in real doubt as to whether he would fly high or put somebody to sleep.

## Student Night Set For December 27

NASHVILLE, Tenn. (BSSB) — The Student Department, Sunday School Board, Nashville, Tenn., has sent materials to youth leaders in preparation for Student Night at Christmas, scheduled for Dec. 27. Student Night at Christmas is held throughout churches of the Southern Baptist Convention, the last Sunday each year.

The **Guidebook**, planning folder and other aids on the special emphasis, were mailed to pastors, ministers of education, BSU directors and presidents around the middle of November.



The  
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Gas Water Heater No. 3  
Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Inexpensive, too. Write for free folder.  
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907 7th Street, Orange, Texas

## Teachers Meeting Best Training

IN INDUSTRY, in the armed forces and in the academic world there is a constant search for the best methods to use in training the people involved.



MR. HATFIELD

While it is difficult to place one training opportunity over another, it seems to me that the one best opportunity to help Sunday School workers is through a good weekly officers and teachers' meeting.

Hasten it to say that this one important meeting can never take the place of many other fine training efforts. Yet, alone, it is perhaps the one most effective tool a church could have to set forward the Sunday School program throughout the year.

Among many fine training opportunities our workers have are the following: January Bible Study, Associational Group Training Schools, Vacation Bible School Clinics, State Sunday School Assembly, and Sunday School Weeks at Glorieta and Ridgecrest. Other opportunities are Home Study, Backyard Studies, Individual Studies and Preparation Week.

There are also associational and state meetings for Sunday School workers providing training. March 29-31 the first nationwide Sunday School Convention in Ft. Worth will afford an unusual training opportunity for Sunday School workers.

Every Sunday School superintendent, department superintendent, teacher and other leaders would be benefited by participating in every type of training offered.

All of these opportunities should enrich the regular week by week training offered on Wednesday night. Any superintendent will find it a thrilling experience to plan these weekly meetings when once he begins regularly to attend every training opportunity and use the **Builder** for guidance each month. There are many other fine helps provided by the Sunday School Department.

Plan for, pray for, participate in the weekly officers and teachers' meeting in your church. If your church does not have a weekly meeting, help the workers see the need and help provide for the weekly meeting.

A good way to start, or to strengthen, the weekly officers and teachers' meeting is to study the book, **Building a Better Sunday School Through the Weekly Officers and Teachers' Meeting** by G. S. Dobbins.

Train in the weekly meeting. You will be glad you did. —Lawson Hatfield, secretary.



## Two Baptist Leaders See 'No Competition'

WASHINGTON (BP) — Two prominent Baptist leaders, one from the North and one from the South, agreed here that there should be no feeling of competition or "invasion" in the expansion of the Southern Baptist Convention and the American Baptist Convention.

In a press conference Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, and Herbert J. Gezork, president of Andover Newton Theological School and president of the American Baptist Convention, agreed that if the churches of one convention can meet the needs of certain people better than the churches of another convention, they should be free to do so.

Gezork expressed no resentment of the so-called Southern Baptist "invasion" of the North, and said that Southern Baptists were justified in following their people wherever they went because they did not feel at home in the churches of the American Baptist Convention.

Likewise, Routh commented on the recent action of the General Council of the American Baptist Convention authorizing the American Baptist Home Mission Society to be the agency to deal with churches in the South seeking affiliation with the American Convention. He said, "If they can reach people that we can't, they are welcome."

Both men commented that the kingdom of God is greater than any convention, North or South, and that "we should all work together" in a spirit of harmony. "There is more than enough work for both conventions," the two leaders agreed, "and both should be happy with the success of the other."

It was pointed out in the conference that the Baptist Joint Committee on Public Affairs and the Baptist Jubilee Advance program had done much to restore the lines of communication between the two conventions. Routh expressed the hope that communication between the two groups would continue in an effective manner and he said that the Baptist Joint Committee on Public Affairs could help greatly in maintaining these lines. ■

## Alabama's Financial Secretary to Retire

MONTGOMERY, Ala. (BP) — Davis C. Cooper, Jr., financial secretary for the Alabama Baptist state executive board, has announced his retirement effective Jan. 1.

With the Baptist organization for more than 31 years, Cooper has held many major statewide positions. He served as secretary for Sunday school, Training Union student work, and Brotherhood departments, and was director of the department of education and training in Alabama.



OFFICERS of the Arkansas group at Southern Seminary are, left to right: James C. Bradley, West Helena, 2nd vice president; Dr. Wayne Ward, faculty sponsor; J. Dan Atkins, Blytheville, 1st vice president; Bertha Gray, Ozan, secretary; and James H. Griggs, DeQueen, president.

Other students from Arkansas are: George L. Balentine, West Helena; Glendene Dawson, Arkadelphia; John W. Fox, Fort Smith; James C. Gerrish, Corning; Glendon D. Grober, Little Rock; James Hoggard, Marmaduke; Robert Holland, Heber Springs; William Huddleston, Newport; C. Earl Leininger, Fort Smith; Matthew P. Matheny, Jr., El Dorado; William D. May, Fordyce; E. Truett Murphy, Lake City; Darrell Overstreet, Fort Smith; Edward Surman, Jr., West Helena; Jerry Warmath, El Dorado; David White, Texarkana and Darrell Wood, Paragould.

## 'Believers' A Must In Race with Reds

LOS ANGELES, Calif. (EP)—Only if the American people are "true believers," will this country remain ahead of Russia. So said Vice-President Richard M. Nixon at a dinner here.

The Russian people, said the Vice-President, "are not going to catch us in seven or 70 years, as long as we remain true to our principles." But he cautioned that Americans will make their "greatest mistake" if they endeavor to face the Communists "on their own grounds of atheistic materialism."

"You can't beat true believers with leaders or people who don't believe, or worse yet, don't know what they believe," said Nixon—pointing out that the Russian leaders are true believers in the system of communism.

Noting Soviet Premier Nikita Khrushchev's call for peaceful economic competition, the American leader declared that this country and its people "will never stand for being second best."

## Sullivan Elected By Nashville C of C

NASHVILLE, Tenn. —(BSSB)—James L. Sullivan, Sunday School Board executive secretary-treasurer, was recently elected vice-president of the Nashville, Tenn., Chamber of Commerce. He will serve for one year.

## Radio-TV Commission To Rent Television Films

FT. WORTH (BP)—Members of the Southern Baptist Radio-TV Commission here approved two separate contracts with the Baptist Sunday School Board to rent films produced for television and to produce and sell records of music recorded for the commission's radio programs.

Edgar M. Arendall of Birmingham, Ala., chairman of the commission, announced the employment of David Wade, Dallas public relations consultant, to provide a program of station relations and promotion for "Master Control," Southern Baptists' seven-month-old variety religious radio program.

The rental agreements conform to the convention policy for all its agencies to relinquish to the Sunday School Board and its Baptist Book Store outlets responsibility for merchandising and distributing items to be rented or sold within the convention.

## New Catholic Shrine

WASHINGTON, D. C. (EP)—November 20 saw the dedication of the National Shrine of the Immaculate Conception, largest Roman Catholic church in the U. S. and the seventh largest religious edifice in the world.

The \$30 million masonry structure, built without the use of steel, was dedicated by Cardinal Spellman of New York.



## 100 Pct. Organizations

TWENTY-TWO associations have completed the organization of the associational music committee of officers for the 1959-60 season. Officers included in the organization are: Associational music director, pastor advisor, director of congregational activities, director of graded choir activities, director of instrumental activities, director of training, director of publicity



MR. McCLARD and promotion.

The highest officer strength percentage we reached before was 66 per cent in 1957 and also in 1958. We expect to do better this year since we are far ahead in enlistment of officers. Surely, those associations lacking only one or two officers will enlist the needed officers for 100 per cent organization.

One hundred per cent associations are as follows: Newton, Little River, Faulkner, Clear Creek, Hope, Caroline, Concord, Dardanelle-Russellville, Independence, Central, Stone-Van Buren-Searcy, Boone, White River, Caddo River, Mt. Zion, Mississippi, Pulaski, Conway-Perry, Ouachita, Centennial, Rocky Bayou, Tri-County.

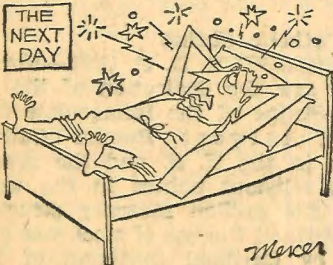
Hymn sings, music conferences, graded choir workshops, schools of music are the main emphasis of the associational music committee. This ministry is vital to our churches. Please give your best support and cooperation to your associational music committee. LeRoy McClard, executive secretary. ■

### WHAT THEY SAY

EAT, DRINK AND BE MERRY FOR T'MORROW WE MAY BE DEAD!



### WHAT THEY DO



Mercer

## Five States Tackling Touchy Liberty Issues

(By the Baptist Press)

INTEREST AMONG Southern Baptists centered perhaps more on religious liberty than on any one other subject in October as the denomination entered its period when state Baptist bodies are meeting.

As the Baptist General Convention of Texas girded for anticipated lengthy discussion of a church-state issue, Baptists elsewhere busied themselves on other religious liberty matters.

Missouri Baptist Convention, assembled at Kansas City, drafted a resolution of protest over Spain's jailing of a Baptist pastor and the continued closing of the Baptist church he serves.

It donated, direct from the convention, \$3,000 to Protestants and Other Americans United for Separation of Church and State (POAU) to be used in legal counsel on the Spanish pastor's behalf.

On the home front, Baptists' position on the sensitive church-state question, too, made major news copy in Colorado, Virginia, and North Carolina.

Texas Baptists prepared to gather for the 1959 convention, facing a close-vote recommendation from their executive board that the convention accept for operation a hospital in Texarkana, Tex.

Hill-Burton Act federal funds were used in the hospital's construction before it was offered for denominational operation.

The Texas executive board voted by the slim margin of 74 to 71 to recommend leasing the hospital, offered by Texarkana citizens. Those who favored its acceptance saw no encouragement on the Baptist position of church and state. Opponents pointed later to an editorial in a Roman Catholic newspaper recognizing the possible conflict of principle.

(Owners of the hospital have since withdrawn their offer to lease the hospital to Texas Baptists to avert the possibility of disrupting the harmony of the state convention.)

During October, Wayland Baptist College at Plainview, Tex., announced it would reject a \$668,000 federal loan

originally sought for three new buildings, and would "depend on God" rather than government for future capital improvements.

College trustees said their change of heart came after reconsidering the principle of separation of church and state.

In Franklin, Tex., a district court (state) ruled that a group of citizen-taxpayers, including leading Baptists, had not "exhausted all administrative remedies" before taking a religious liberty test case to court.

Plaintiffs contend that St. Mary's Elementary School at Bremond, Tex., "is using state taxes to support an illegal Catholic school, a violation of both the federal and state constitutions." They planned to appeal the district court ruling to a higher court.

A religious liberty committee of the Baptist General Association of Virginia published the report it would present before the association during November.

It called for Virginia Baptists to withdraw from programs of Bible teaching in the public schools of the state. The general association has discouraged the practice, but individual churches have nevertheless maintained their programs.

Next door, North Carolina Baptists in their November convention were to be greeted by the report of their public affairs committee.

Within the framework of "separation" and "independence" three possible areas of co-operation between church and state were pointed out by the committee. These include aid to the needy, higher education, and medical and scientific research.

Released-time religious education of public school pupils was advocated. Such instruction would take place in church buildings by qualified teachers. It would require no tax money and yet recognize the place of religion in a child's education, North Carolina committeemen said.

The Colorado Baptist General Convention at Colorado Springs urged members of affiliated churches in six states to consider whether religious affiliations of any candidates for United States President in 1960 will affect their service to the country as a whole.

A convention observer said that the resolution, without mentioning a denomination by name, was drafted with the fact in mind that there might be candidates who attended the Roman Catholic Church.

Former SBC President Brooks Hays visited United Nations as the Convention's first permanent observer. Later in October, A. C. Miller of Nashville, executive secretary of the Convention's Christian Life Commission, visited UN as the alternate observer.

Both reported on contacts with UN leaders. Miller outlined preliminary plans for Commission-sponsored conferences on the United Nations at UN offices in 1960. ■

## Georgia Names Dowell Man of Year

ATLANTA, Ga. —(BP)— Spright Dowell, 82-year-old president emeritus of Mercer University, has been named Georgia Baptist Man of the Year for 1959. The Georgia committee on Baptist History made the presentation through its chairman at the Georgia Baptist Convention in Augusta.

Dowell, who retired in 1953 after 25 years as president of Mercer, was named acting president when President George B. Connell died in April, 1959. A native of North Carolina and a graduate of Wake Forest College, Dowell holds a master-of-arts degree from Teacher's College of Columbia University and honorary doctorates from University of Alabama, Howard College, Baylor University and Wake Forest.



## A Mighty Force

A MIGHTY force in Christian missions was started in 1888 in response to the earnest plea for help from Miss Lottie Moon, missionary in China. The first offering of \$3,000 was "beyond the goal" and was designated to send additional missionaries to China. After some years it became an offering for all mission fields where Southern Baptists served and was named for the one who inspired it — **Lottie Moon Christmas Offering for Foreign Missions.**

It is allocated and administered by the Foreign Mission Board and is second only to the Cooperative Program in support of the total denominational foreign mission program. Around the world it has provided buildings — churches, schools, homes. It has paid the salaries of many missionaries. It has financed education for children of missionaries. In general, it has met need not otherwise provided for.

Today spiritual needs are evident. Urgency in meeting them is apparent. And at this season when "hearts are tender," Christian people may find expression of their concern through this worthy offering.

Graduated increases in goals were adopted for the Jubilee Advance period, and the figure, agreed upon for the 1959 offering was 12 per cent increase over the 1958 total. After gleaning well for the offering it should be designated and remitted to Dr. S. A. Whitlow, treasurer of the Arkansas Baptist State Convention, 401 West Capitol, Little Rock.

### May We Suggest?

**Tell Well Stories** compiled by Clyde Merrill Maguire and Agnes Durant Pylant is "the answer to the quest of camp counselors, devotional leaders, banquet speakers, program chairmen" for it contains 16 heart-warming stories with a religious slant and an inspirational appeal. Members of Woman's Missionary Union will rejoice to find five of Mrs. Carter Wright's stories again. The price is only \$2.

**Letter Home** is a delightful book of poetry and prose written by Antonina Canzoneri, Southern Baptist missionary nurse to Africa. Somehow, the writer says, she could never write home about the "Dryness of the season and the wetness of the wet, about the beauty of the flowers and the loveliness of the moonlight nights, about the pathos of pagan customs, and the joy of Christian service." These reactions of a sensitive soul are expressed in the book, price \$1.50.

Either of these would make a useful and treasured gift. They are available at the Baptist Book Store, 303 West Capitol, Little Rock. — Nancy Cooper, executive secretary, WMU.

**ANDERSON - TULLY Church** has called Leonard Tallant as their pastor. Brother Tallant was ordained by his church in Memphis on Nov. 15 and this will be his first pastorate. (CB)

## Brotherhood

### Training Leadership

THE BROTHERHOOD Department is working with the associational missionaries throughout the state to find the best dates for the regional Brotherhood conventions in the 15 regions throughout the state. These conventions will be held in January and February and will be followed by the State Brotherhood Convention in Little Rock on March 4 and 5.



MR. TULL The regional clinics now are under way. The series will be completed about Dec. 11.

A small number of the regions have not scheduled regional clinics for this year but will tie the clinic in with the annual regional convention, instead.

The Brotherhood Department has dedicated 1960 to the training of Brotherhood leadership on every level throughout the state. The department, working with the State Brotherhood Convention and the 15 regional conventions will provide training opportunities to all Brotherhood offices on the associational level and the church level.

Brotherhood leaders need to be trained in order that they may truly lead out in all phases of Brotherhood work. Training is a must for those who would lead in the greatest work of all, the work of the church of the Lord Jesus Christ.

We trust that all Brotherhood men throughout the state will join with the Brotherhood Department in making possible a year of effective training and of making training in Brotherhood available to every Brotherhood man in Arkansas. — Nelson Tull, executive secretary. ■

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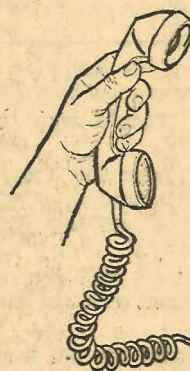


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# Chirpy Cricket Finds A Home

By Ollie J. Robertson

**C**HIRPY WAS a little cricket who lived in a meadow with lots of other crickets. Every day he sang with his friends, climbed the long blades of grass, or hopped about.

One day Chirpy crawled up a flower stem. He chirped for a long time before he discovered he was the only one in the meadow who was making music.

"Where are the other crickets?" he wondered. He jumped down and started across the meadow to find out.

Soon he saw a big cricket crawling into a clump of grass.

"What are you doing?" asked Chirpy. "I'm making a house," said the cricket. "Winter is coming, and I want a place to stay when the weather grows cold."

Chirpy didn't know about winter. He thought it was foolish to work on a sunny day.

After a while Chirpy saw another cricket digging under a stump.

"Why are you digging?" asked Chirpy. "I want to be ready when the snow falls," said the cricket. Chirpy wondered what snow could be.

For many days he was the only cricket who hopped about the meadow and sang. The others were very busy getting ready for winter.

Then winter came. The sun didn't shine brightly any more. White snowflakes fell and the air was very cold.

"Winter is bad," shivered Chirpy. "I must find a home."

Under a big leaf he crawled and shook the snow off his feet. He had just settled down when a wind blew the leaf away.

Night was coming, but Chirpy started across the meadow. Soon he saw a hole under a big rock. Down he crawled into a little tunnel. He sat down and soon felt warm. Then he went to sleep.

Chirpy was awakened by someone tugging at him. It was a brown field mouse.

"Hello," said Chirpy. "If this is your house, I'd like to live with you."

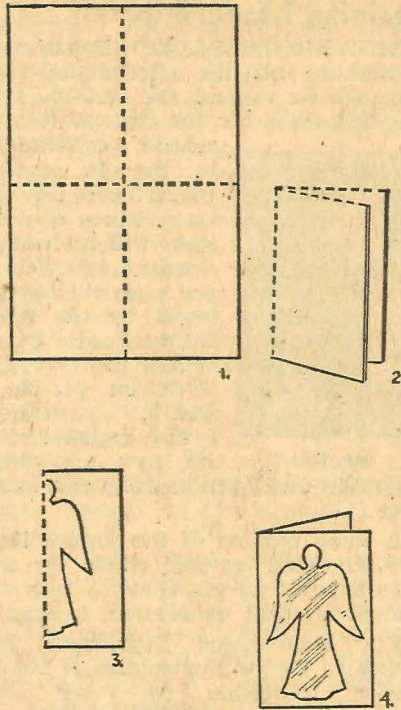
"Some of my cousins are coming to stay with me," said the mouse. "I'll have no room for you."

So out into the cold hopped Chirpy. It was almost dark now, and snow began to fall again.

All at once Chirpy saw a round yellow light.

"The sun!" he cried. "I'll hop to the sun and be warm all the time."

Away he went in a hurry. The light grew bigger and brighter. Soon Chirpy saw it wasn't the sun at all, but a light shining through the window of a house. He peeped under the door and saw a



## Silver Angel

### Christmas Card

By Ruth Perdeu

FOLD A sheet of colored construction paper twice so that there is a fold at the top and a fold along one side, as shown in figures 1 and 2. This will be your card.

Cut the pattern of an angel from scrap paper (figure 3). Trace around it on the front of the card. Open the card and cut out the angel, making sure that you cut only the one thickness of paper. With transparent tape fasten a piece of aluminum foil back of the cutout.

Fold the card again, and you will have a pretty silver angel (figure 4). Write your message inside.

(Sunday School Board Syndicate, all rights reserved)

fire burning in a big fireplace. An old man and old woman sat before the fire.

"This is the place I want to live," said Chirpy.

He squeezed under the door, hopped up to the hearth, and crawled into a crack. He was so happy that he chirped as loudly as he could.

"Listen, Martha," said the old man. "Do you hear that cricket singing in the hearth?"

"Yes, Silas," said the old woman. "I like to hear a cricket chirp while I knit. We'll drop some crumbs for him and maybe he'll sing for us all winter."

"Winter isn't bad," thought Chirpy, "especially when you have such a nice home and two nice people who like to hear you sing." ■

(Sunday School Board Syndicate, all rights reserved)

## It Happens All the Time

A **GANGLING** young man walked into the office of the clerk of the court and announced he wanted to buy marriage license.

**CLERK:** "Certainly. Where is the bride-elect?"

**YOUNG MAN:** "What do you mean, bride-elect? There warn't no election. She appointed herself."

## False Colors

"**WHAT HAPPENED** to that dopey blonde your husband used to run around with?"

"I dyed my hair."

## Philosophical

**DOCTOR:** "I don't like your husband's looks."

**WIFE:** "Neither do I—but he's good to the children."

## Child Prodigy

"I **CAN'T** get my report card back," said the boy to his teacher. "You gave me an 'A' in something and they're still mailing it to relatives."

## Shorthanded

**OFFICE BOY:** "I think I know what's wrong with this country!"

**BANK EXECUTIVE:** "And what's that, son?"

**OFFICE BOY:** "We're trying to run America with only one vice-president." **Rude Awakening**

"**THERE NOW,**" said the big shot as he and the chorine he had just married came within sight of Niagara Falls. "Didn't I tell you that if you'd be my wife you could look forward to the biggest cataract you'd ever seen?"

"Cataract?" she screamed. "I thought you said Cadillac!"

## Church Chuckles

by CARTWRIGHT



"It certainly looks suspicious...the very Sunday we're all supposed to sign our yearly-pledge cards."

All those with broken arms are excused...until the break mends. Everyone else, we sincerely hope, will sign a pledge card to insure the raising of the next year's operating budget.



# How to Help New Converts

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

December 6, 1959  
Acts 9:10-20, 26-29

**W**HEN SAUL, the persecutor, came under the power of God's grace he became a "new creature," but was regarded with suspicion by the Christians. He needed the friendship and encouragement of Ananias and Barnabas to stand by and be instrumental in nurturing his new-found faith.



MR. KLUCK

According to the Great Commission, God's plan obligates churches to con-

serve the converts, to stand by and nurture them. In his book, *With Christ After the Lost*, Dr. L. R. Scarborough writes, "Christ's program for souls, as outlined in the New Testament, is salvation, confession, baptism, church membership, instruction and service. This is one of its tasks, its first great one. But there follows an important and far-reaching task of conserving the victory and utilizing the newly-saved soul in effective service in Christ's kingdom. Men are saved to serve. The evangelism that stops at conversion and public profession is lopsided, wasteful, incomplete.

"It should go on to teach, to train, to develop and utilize the talents and powers of the new convert. This educational phase of evangelism is transcendently important and should receive the careful attention of all the forces engaged in the promotion of Christ's kingdom."

Much of our modern evangelism in its competitive race to add numbers and report additions stops short of New Testament teachings. It leaves the new converts orphans, homeless and lost in the confusion of their new experience. They are soon swept up in the whirlwind of a fast moving church program and far too great a percentage become backsliders and spiritual driftwood. The result is that the once considered asset to a church has been allowed to become a liability.

The friendship of matchless Christians paved the way for Saul to be numbered with the select company of disciples and eventually to be listed in the "Who's Who" of spiritual giants.

## THE COMMISSIONED DISCIPLE (vv. 10-16)

**A**MONG THE citizenry of the ancient Syrian city of Damascus was one named Ananias, "a devout man according to the Law, having a good report

of all the Jews which dwelt there" (Acts 22:12). The same man, a willing disciple, was divinely commissioned to minister to the currently known public enemy "number one" of the Church. He demonstrated suspicion in his reluctance to visit Saul for he knew both of the havoc which the persecutor had caused, and of the purpose of his present mission to Damascus.

Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name" (Acts 9:13-14).

The suspicious disciple was reassured in a two fold fashion:

(1) By the unique and divine act of simultaneous preparation. Parallel to the vision of Ananias to service was Saul's vision preparing him for such service. "And the Lord said unto him . . . for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight" (9:11-12).

(2) By the revelation that Saul was an instrument of choice for the gigantic mission of taking the gospel to the Gentiles, to kings and to the children of Israel. It was also made clear that Saul would reap whatsoever he sowed: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake" (9:15-16).

## THE OBEDIENT SERVANT (vv. 17-20)

**T**HE FIRST act of this fast moving drama revealed Ananias as willing but weak. Now, as the curtain rises we catch a glimpse of the other side of his true nature. His complete obedience to God's command and his kind Christian greeting, summed up in the words "Brother Saul," pictures him as a true friend welcoming Saul into the fellowship of the small group of believers.

Immediately, upon arrival, Ananias stated the nature of his visit as being in keeping with divine will: "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (9:17). In fulfillment of Saul's vision, Ananias laid his hands upon him, possibly even the hands that Saul planned to bind. There was an immediate restoration of sight and the submission to baptism, the first act of Christian obedience. Saul received physical nourishment, which interrupted a three-day fast, had fellowship

with the disciples, and was soon in the synagogue as a ready witness for Christ.

It seems logical that Saul's three-year stay in Arabia transpired before the account of the plot against his life and his flight from Damascus recorded in verses 23 through 25 of the larger lesson.

## THE INTERCEDING FRIEND (vv. 26-29a)

**P**AUL HAD not visited Jerusalem since the day when he set out on his inquisitorial journey to Damascus, and he could only be known to the Jerusalem Christians as an enemy.

Unknown as a Christian, Saul returned to Jerusalem to seek out his co-religionists and to join the Christian community. However, his sudden appearance under the new title as a Christian and a preacher of the gospel was not convincing enough to the believers for them to greet him without a sense of fear and distrust. Their former memories of him as one "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 1:1) were not soon to be forgotten. But, God had prepared Barnabas to act as an intercessor between the new convert and the believers. Barnabas, a man who commanded the respect of the disciples, kindly introduced Saul as a Christian and thereby disarmed their fears.

Saul remained in Jerusalem for "fifteen days," (Gal. 1:18) after which God ushered him out into the fullness of a most remarkable ministry.

## CONCLUSION

God help us to feel a keen sense of obligation to new converts. They need to feel welcome in our fellowship. They need to be assured that we have confidence in them. They need our friendship and encouragement. We must not fail them. ■

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### BAPTIST WORLD ALLIANCE

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

DESHA CHURCH, Independence Association, E. E. Haley, pastor, has accepted the one month free trial offer of the **Arkansas Baptist**. Two new club plans have been sent in: Formosa Church and a group sent in by Mrs. Lillie Downs, Flippin, White River Association.



MRS. NORMAN Canterbury is the new office secretary for the Student Department. She is the former Kaye McCullough of Magnolia.

IMMANUEL CHURCH, Pine Bluff, has called John M. Harrison as pastor. Rev. Harrison comes to Immanuel from the pastorate of the 1st Church, Nashville. He is a native of Memphis, Tenn., where he finished high school. He is a graduate of Ouachita College and of Southwestern Seminary, Ft. Worth, Tex. His wife is the former Pat Byers of Camden. (CB)




# Charm and Elegance

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