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January 2, 1964

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JANUARY 2, 1964



Come in, 1964, page 3

personally speaking

A doll for Christmas

DOTHAN, Ala.—Any of our readers who think the editor should not use this space to brag about his own grandchildren should turn quickly to some less objectionable feature.

As a 1963 consolation prize, and as a neat Christmas-New Year's package, Alison Leigh Jones has joined our family circle. She came in time to be a 1963 tax deduction—three or four weeks ahead of schedule, the doctors say—arriving here in Dothan on Dec. 17, to join her parents, Dr. and Mrs. Sam H. Jones Jr., and her 22-months-old sister, Rebecca Lynn (Ba-ku).

Unlike her grandpa on her mama's side, Allison Leigh doesn't have to worry about surplus avoirdupois. Except, perhaps, in reverse. She is 18 inches long (tall) and weighs four pounds and ten ounces.

A bass that size would not be anything to brag about. But, in the case of a granddaughter, size is not important and the sky is the limit on the bragging.

It is thrilling to have your phone ring at an off hour, as ours did the other morning at 5, and to hear the good news that an expected little one has arrived and "mother and baby are doing fine."

Perhaps one indictment of our society, though, is that so little attention is paid as to how a new dad (or granddad) gets along. A dad doesn't get much more notice at the birth of his children than he got at his wife's wedding.

My son-in-law Dr. Jones, being a physician, a husband, and a dad, ought to be something of an authority on this. He says it ought to be standard procedure for a new dad to be hospitalized for at least a week.

Mrs. Mc and I are having fun playing with (taking care of) Rebecca Lynn while the mother and new baby are at the hospital. But we miss having her mother on hand for us to turn her over to when we get tired.

The arrival of a little one drives home again the wondrous fact that parents (and grandparents) are in creative partnership with God.

Whenever the little one comes is always a great day for all concerned. But at this season of the year, as so many are celebrating the coming into

the world of the Lord Jesus Christ through His miraculous birth, a birth seems to take on added significance.

Erwin L. McDonald

IN THIS ISSUE:

JAMES L. Sullivan, SBC Sunday School Board executive secretary, still looks like the blocking back he was during high school and college days. For proof see our cover and his story on page 8.

NINETEEN Sixty-four is welcomed in editorially on page 3. The brand New Year is also the subject of this week's "Courtship, Marriage and the Home," as Mrs. Rosalind Street calls for a personal check-up. This subject is further pursued in "1964—Another Chance" on page 9.

SPEAKING of 1964, the year has been designated as the Baptist Year of Jubilee, and you'll find the proclamation on page 12, setting forth the reasons for the observance and seeking prayer that the Holy Spirit will give us the light to light every man in the world.

THIS week we begin a 13-week series on fundamentals of our faith, to be used as supplemental material with the Training Union lessons during the first quarter of the year. You'll find the opener in the series on page 18.

THE BAPTIST Student Center at the University of Arkansas Medical Center was the scene recently of a heart-warming and gala send-off to 15 agricultural leaders from Tanganyika. Dr. Tom Logue brings us a full report on page 10.

Arkansas Baptist newsmagazine

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ARKANSAS BAPTIST

Come in, 1964!

IN these days of living better or worse "electrically," our homes come equipped with outside buttons for the operation of inside doorbells.

This modern counterpart of the colorful "latch-string" which in more primitive times was "always hanging on the outside" to friends, is there for any and all to press who pass our way. But, when you get down to the brass tacks of the situation, the button is primarily for our friends and acquaintances. For we are always a little reluctant to open the door and invite into our homes "perfect strangers." We want to know of the doorbell ringer, "Who are you and what do you want?" though we may find a more polite and less direct way of putting it.

Sometimes we find it necessary, for one reason or another, to admit a stranger. Such was the case just this week as we came to the end of the 1963 calendar and found a brand new year standing at our door.

As we reflect on what 1963 turned out to be, some of us might be inclined to close our doors in the face of 1964 and pretend we are not at home. But here is one of those strangers who cannot be kept out, whether we like it or not. Despite the fact that this newcomer is the very epitome of the unknown and the unknowable, he is something of a "star boarder" in that he will be around every day for a full 12 months, 52 weeks of this 366-day leap year! And although he is to be here for a comparatively short time, some of us will depart ahead of him.

Since there is nothing else we can do, anyhow, we might as well be polite and say, "Come in, 1964, and make yourself at home. We'll take you as you come, a day at a time, and with the Lord's help, do the best we can for you."

And we can thank our God that in His kindness of not revealing the future to us in advance, He lets us know that He holds both us and the future. —
ELM

Our top problem

THE lack of adequately trained pastors "who can and will challenge and lead the membership of the churches" has been rated as the num-

ber one missions problem by state Baptist mission leaders.

Need for better pastors was given this rating at a meeting in Atlanta last month of state executive secretaries and superintendents of missions, along with personnel of the Home Mission Board of the Southern Baptist Convention. The tabulation of ballots which had been mailed in advance by Secretary Courts Redford of the Home Board to executive secretaries and state superintendents of missions revealed that both groups felt the same way as to what constitutes the biggest problem.

Generally agreed also on other problems in descending order, the executive secretaries and superintendents differed as to what is the second greatest problem. For the superintendents it is "opposing forces in our society that hinder the spread of the gospel, such as materialism, immorality, alcoholism, false religions and philosophies." This was rated seventh, by the executive secretaries.

Second greatest problem, in the judgment of the executive secretaries, is "inability or failure of Christian leaders to develop the spiritual fervor and power needed for our task." This was rated third, by the superintendents.

Other problems, in order of listing, were: inadequate financial support; inadequate buildings and equipment; lack of sufficient pastors; large numbers of church members who are non-resident and inactive.

It is interesting to note that doctrinal controversy and race conflict were two of the lowest-ranked of the problems. Perhaps it was felt that if the churches could have better pastoral leadership these would slink into relative insignificance.

The pastor is the "shepherd of the sheep." And a good shepherd not only feeds the sheep—he leads them. The importance of having able, courageous and inspired shepherds could hardly be over-emphasized. But it needs to be said that the sheep, if they are to constitute good flocks, must follow the good shepherds. [ELM]

the people SPEAK

Gordon, Carl P. Nelson, Melvin E. Bethel, Paul M. Wheelus

REPLY: The letter to which you reply was signed, as we require of all letters we publish. But, as we have frequently stated, we will withhold the name of the writer upon his request. This we did for "Long Time Ozark Baptist."

The Moore series

I WANT to share with you and your readers a letter that recently came to my desk. It is from Dr. Everett Sneed, superintendent of missions, in Independence Association.

Dr. Sneed says, "I wish to take this opportunity to thank you for the fine articles you have written on the associational missionaries of this state. Many of the folks in this area have expressed their appreciation of these articles. I believe each person who has spoken to me has said that these ideas that you have written have helped them to have a greater appreciation of the work of the associational missionary.

"* * * Again, in closing, let me express my appreciation for the great amount of work you put into this series of articles, for the considerable help it gives to the people of Arkansas in understanding the endeavor of the associational Missionary, and for the personal acquaintance it brought me with my fellow co-laborers."

This letter was typical of several I received from missionaries.

Recently a preacher asked me, "Do you think, Brother Moore, that the time will ever come when we can get along without associational missionaries?"

I do not believe ANY Baptist preacher would ask such a question if he had read these recent biographies of associational missionaries or if he knew, from some other source, the actual work of associational missionaries. The above two paragraphs prove, I think, from Dr. Sneed's letter two things: First, that information brings inspiration and deep concern to Christian hearts about a ministry they knew but very little about. Second, that "my people perish for lack of knowledge," or become disinterested, or lackadaisical, or even belligerent concerning any Christian activity when "my people" aren't properly and fully informed about that particular Christian activity.

I answered the preacher's question with an emphatic, "No."

"Why not?" he asked.

"Well," I replied, "for several reasons."

First, it is the most effective organized Baptist activity outside of the local Baptist church as it is nearest the local church. The church members, in any association, can become personally acquainted with their leaders and have more fellowship in their conferences, meetings, camps and assemblies than they ever could in a state or South-wide group as 95 percent, or even more,

church referred to by the Ozark Baptist has written a very strong letter of protest to the state executive secretary regarding the action of the state convention. He has left no doubt as to where he stands.

Again, the "Ozark Baptist" states, "...the action...was taken at once to the Associated Press and reported as a vote of an overwhelming majority." Let this person know the facts. A Baptist layman was talking in the presence of a local newspaper editor about a resolution passed in his church the previous night concerning the state convention action in regard to the proposed hospital wing. The editor called the pastor about writing a news item on the action of that local church, and was told that the resolution passed by his church was to be presented that day to the executive committee of the association. The editor asked the pastor to give them the results of action, which was done, and which he had a right to do.

Again, the "Ozark Baptist" raises the question about the majority vote. He states "The true vote was 14 for and 3 against. It should be stated that these 14 people supposedly acted for 7800 church members, and the members had no ghost of an idea about the action or procedure." Let this party know that two of the three who voted in the negative stood in the meeting to say that they were against the action taken in the state convention, but that they thought the local churches should pass resolutions, if they desired, rather than for our executive committee to do so, and that they were voting against a motion that our executive committee pass a resolution. We further suggest to the "Ozark Baptist" to consider the fact that he is upholding the action of 297 messengers to the state convention who supposedly acted for 813,806 (1962 Ark. convention report) who had never been told prior to the convention that federal funds were to be used in the construction of the proposed wing. Our friend might like to figure the ratios involved and see where his foot is.

He further states "It is actually ironic that the champions of the entire move here violated every precept they so severely criticized at Little Rock." We are willing to let the above facts refute this unjust accusation.

The undersigned were present at the meeting of our executive committee, and support the above facts about our actions as being true.—Ewell M. Logue, A. F. Wall, Peter J. Petty, Terrel

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

Fayetteville action

IN the November 28 issue of the Arkansas Baptist Newsmagazine you printed a letter signed only "Long Time Ozark Baptist". This is in reply to that letter, and it is also to raise a question about your policy of printing letters.

In the past you have emphasized that you would not print an unsigned letter. Why this exception? Who is this Long Time Ozark Baptist? Most Ozark Baptists are not ashamed to be identified.

This person could have been much better informed (if indeed he were not already) by merely picking up his phone and dialing the constitutional officers of our association. Since he did not do that, and since he has grossly misrepresented the facts we feel that the people who read his unsigned letter have a right to know the facts. Here they are.

He states "No notice was given to churches or pastors that such action might occur". That is correct, and here are the reasons. We were meeting in a regularly scheduled Executive Committee meeting following a regularly scheduled Workers' Conference. A pastor stood, in the meeting of the executive committee, to read a resolution passed by his church asking our executive committee to consider a resolution to Dr. S. A. Whitlow and the state Executive Board asking them to call a special session of the state convention to further consider the hasty action pertaining to the proposed wing of the Baptist Hospital. Our action was on request by one of our local churches, and was in order. It was not planned by our executive committee, and herein was quite different from the action in the state convention. It was in no way identical, with procedures objected to in the state convention as stated by the "Ozark Baptist".

He states, "Again, the action of the association (with the pastors of the two largest churches not present) was taken...". Each church has the constitutional right to two members on our executive committee. Both of our two largest churches were represented by a paid staff member in this meeting. The pastor of one of those churches was present, and on the program of the Workers' Conference, but did not remain for the executive committee meeting. The pastor of the other large

Dallas agency director hears 'chilling sound'

DALLAS (BP)—The most chilling sound of the four days that followed the assassination of President John F. Kennedy here was not the crack of a gun nor the weeping of mourners, a Texas Baptist leader said.

Jimmy R. Allen, Dallas, director of the state Baptist Christian life commission, said it was "the cheer which came from the crowd across from City Hall when word came that Lee Harvey Oswald had been murdered."

He branded the demonstration against the man accused of killing President Kennedy as "hatred laid bare in all its ugliness."

Allen, who addressed people of 14 denominations during a union Thanksgiving Day service, exhorted Americans to reestablish freedom from hate "if we are to give thanks for our freedom and be free to free others."

The sermon was hailed as "full of faith and truth" by President Lyndon B. Johnson who read the account of it in the New York Times.

"We must have more preaching like that if the wounds of our nation are to be healed and its spirit restored," President Johnson said.

Allen said the recent world-shaking tragedy here could have happened anywhere, and the stigma cannot be laid at the feet of Dallas as if the collective will of the people had wished it.

"However, something far deeper and more disconcerting is the fact that so many in our nation were not surprised that it happened here. What has grown up in a city of great pride, achievement, orderliness and stability which would cause a Billy Graham or Adlai Stevenson to seriously attempt to dissuade any President of the United States from visiting for fear of violence to him," Allen asked.

Allen said the expression of hate in violence is usually felt in a community only when a permissive atmosphere is created.

"The disrespect for other persons and for democratic processes which has grown to alarming proportions in American communities encourages the

venting of hatred both by young and old. Constant attacks on persons of other races through the medium of jokes downgrading them not only reflect unchristian prejudices but also encourage all kinds of hatred," he continued.

"In some quarters it is not only permitted but considered righteous to attack the Supreme Court on every opportunity. Politicians are ridiculed as corrupt to such a degree that many good men refuse to enter political activity because of public attitude.

"Seldom has the lack of relevance of our churches in contemporary society been so dramatically demonstrated as in these last few days," Allen said.

Hate cannot be prevented simply in remorse over a deed dastardly done, Allen said. The only genuine solution is repentance.

Calling on Americans to examine their direction and redirect themselves under God's guidance, the Christian life leader said there must be a revival of Christian behavior.

"The absence of hate is not necessarily the presence of love," he said, "But the presence of Christian love in any heart is the absence of hate."

Allen said responsibility for an atmosphere of hate goes to opinion makers which include—

"—every preacher who studiously ignores the hatred in the hearts of his people while he talks eloquently of the temple in ancient Jerusalem . . .

"—every citizen who tolerates the Jack Rubys of the community as they contribute to its moral decay because the tourist trade they draw increases profits . . . (Ruby is being held in the shooting of Oswald.)

"—every editorial writer who slashed away at respect for leadership by appealing to the prejudices of his reader instead of appealing to the court of reason in a fair presentation of his political point of view . . .

"—and every Christian who rejects his responsibility to think and act for Christ with a shrug of the shoulder and a muttered 'What's the use.'"

never attend a state or Southwide meeting. This should be obvious not only to pastors, but to all Baptists.

Second, the leadership, Moderator, Missionary and etc., in any association is closer to the leadership and membership of any Baptist church than is the leadership in a district, state, or national in scope. The leadership in any Baptist church knows personally the leaders in his association. Therefore, his response to and confidence in these leaders are greater than in any other leader outside of his association. This is not casting reflections on any other Baptist leader's ability, experience, nor integrity, but it is stating a fact which should become the "warp and woof" of

our thinking on associational missions.

Third, the missionary leads in and promotes so many activities that touch, directly and indirectly, thousands of lives each year that no other man, outside of the association, could touch. He does this through associational youth assemblies, camps, seminary extension centers, libraries, hospital visitation, and by conducting himself 8-10 VBS each year, also revivals and study courses. These services are rendered largely in small churches that otherwise would be deprived of them.

Fourth, associational work must be headed up under the direction of one individual, the associational missionary, exactly the way the pastorate is headed

up, by the pastor. The moderator, whether he is a pastor or layman, simply does not have the time to devote to all of the demands and responsibilities of associational work. Associational mission work isn't a part-time job anymore than a pastorate is a part-time job. This does not mean that the missionary is a dictator anymore than a pastor is to be a dictator. A missionary is to work with all of his committees, officers and pastors if he is to be successful, regardless of the location of his field.—Jay W. C. Moore

No, we shall never be able to get along without an associational missionary.

The New Year ---

Time for a check-up

"Look not mournfully into the Past. It comes not back again. Wisely improve the Present. It is thine."—Longfellow



FINAL moments of the Old Year have ticked away, and a New Year has begun.

Here we are, fellow members of that wonderful sorority, Homemakers, in the midst of those anticlimactic days that almost inevitably follow the holidays: post-holiday house cleaning to do, pushed-back ironing to face, Christmas bills to meet. . . .

Time out for a little period of meditation together. Then, we'll get right back to work in a better, more efficient mood, I hope!

Let's begin with remembering some of last year's happiest experiences. You'll be recalling yours as I mention some that brought special joy to me, like--

Watching a certain girl's transformation from a boisterous, problematic sub-teen into a poised, lovable, charming teen-ager.

Reading and re-reading the unexpected note written on one of our Christmas greetings by a former student member, now engaged in work toward a Master's degree in Religious Education at one of our seminaries.

Sitting with my husband, our son and our daughter-in-love at an exciting football game; remembering the way our son and I hugged each other and "yelled" as if we were kids again when "our team" scored

the winning points in the last two minutes of the game.

Experiences of special fellowship with various members of our church group.

Celebrating in small ways solutions granted to certain impossible problems.

Having a pastor stop me in passing to say kindly: "I don't know what you said to the people at that F. H. A. meeting, but the girls in my church are different because of it, and I wanted to thank you." (Credit line: that One who hears the petitions of those who lack and ask for wisdom)

Doesn't your heart feel a warm glow for the remembering of some of **your** happiest experiences in the past year!

Now a glance for correction at mistakes we made, like--

Some notes of appreciation I felt so deeply in my heart, but never did get written;

The time I was so busy about so many things that I failed a friend at a time when she needed me;

Those occasions when, inadvertently, I became involved in so many outside activities that I found my husband, my house, my place as pastor's wife, my preparation for assignments being neglected.

Shall we try to up the score at these needed points—you working on yours, and I on mine, in the year ahead?

Concerning those most embarrassing moments—like the one written up in a human interest column about the pastor's-wife who, thinking the man at the next table in the cafe had finished his meal, leaving most of his steak, salvaged it in a paper bag to take home to her dog, only to get a glimpse of the man, as she was leaving the cafe, returning to finish the meal

had interrupted to make a telephone call: no more brooding over those faux pas! Remember—what can be made right, correct; what can't, forget.

Dr. Clyde M. Narramore, Christian Counselor, gives a practical check list for testing our emotional and mental state of health.

Each statement you can mark true concerning yourself scores in your favor. (A Woman's World by C. M. Narramore)

1. My image of myself:
I am not overwhelmed by my fears, anger, love, jealousy or worries.

I can usually take life's disappointments in stride.

I have a tolerant attitude toward myself as well as others.

I can laugh at myself.

I neither underestimate nor overestimate my abilities.

I get satisfaction from simple everyday pleasures.

2. My true feelings about others:
I am able to give love and to consider the interests of others.

I expect to like and trust others, and take it for granted that others will like and trust me.

I respect the many differences I find in people.

I do not push people around, nor do I allow myself to be pushed around.

I can feel myself a part of a group.

3. My response to the demands of life:

I do something about my problems as they arise.

I accept my just responsibilities.

I shape my environment whenever possible, and adjust to it whenever necessary.

I make use of my natural capacities.

I set realistic goals for myself.

This is only a portion of the scoring list. Don't ask my rating and I'll make no inquiry about yours!

I am determined prayerfully, sensibly, and cheerfully to try in 1964 to be a better woman than I was in 1963. Will you join me in a like resolve?

Rosalind Street

[Mail should be addressed to Mrs. Street at No. 3 Fairmont Little Rock, Ark.]

John Taylor's anti-mission arguments

John Taylor exercised great influence on Baptist work in Kentucky and indirectly on this work in the South as followers of his moved across the state lines. Since he opposed missionary activities it is well to know something of his arguments.

He saw missionary boards, conventions, societies, and theological schools as great evils and set about to thwart their work.

First, he charged that missionaries were impelled by the love of money. To substantiate this claim he told how Samiel Mills and Mr. Schermerhorn came to Kentucky on a mission tour. They tried to show Mr. Taylor that an aroused interest in missions would stimulate contributions to all church causes. Pastors' salaries would be increased. Though pastors were poorly paid this incensed Mr. Taylor.

He criticized Adoniram Judson for taking money from a poor soldier at the Isle of France. Though the soldier had a family he gave \$8 monthly out of his meager salary to pay for a room in which Mr. Judson might preach. When the missionaries left, the soldier gave them \$20. Mr. Taylor compared Mr. Judson's taste for money to that of a horse leech's taste for blood.

He thought Luther Rice's only object was to obtain money, and claimed that Mr. Rice refused to preach at Dover Association, Virginia, unless a mission offering was taken.

Mr. Taylor also attacked the officials and different societies for age groups and sexes came in for criticism. He saw these as subterfuges for covetousness.

Second, Mr. Taylor charged that the missionary system was contrary to Baptist church govern-

BRAGGING

BY J. I. COSSEY

THE word brag comes from the same source as bray and strut. Bragging is practiced by human beings; braying is practiced by the donkey, and strutting is the act of the turkey gobbler.

The human being, the donkey, and the gobbler should each stay in his place.

The place for the donkey is the barnyard as he is found there; the turkey is found in the open space provided for him or in the forest; but man is found in most any place, bragging, braying or strutting.

If a church accidentally calls a bragging, braying or strutting preacher, she may be in for a spiritual drought. The Holy Spirit does not inspire bragging, braying or strutting. If a preacher wants to brag he should enter politics; if he wants to bray he should go to the barnyard; and if he wants to strut he should go to the forest.

The world is filled with worthwhile things about which to brag, but self is not one of them. Bragging on one's self is a sign of self centeredness and should not be practiced by a man of God. It is a

ment and would lead to hierarchy. He heard that Judson had cautioned Rice in a letter about sending missionaries to him. Judson specified that they be amiable, willing to take the lowest place. An obstinate, strong-headed man would ruin the work he feared.

Taylor made the worst possible deduction of this statement. He tried to show that Judson wanted to dominate and control the work. He accused the missionary of wanting power. He impugned the motives of the missionaries, claiming they only wanted churches that might control them.

That Mr. Taylor's accusations were prejudiced time has proven. But he believed them and many of his day believed them; and they have been damaging blows against mission work even to our day.

sign of greatness to brag on other people, but a sign of weakness to brag on self.

We may rightfully enjoy hearing others say nice things about us, but no one wants to hear us say nice things about ourselves. It has been said that when we build a fence around ourselves, we fence out more than we fence in.

The infidel, Thomas Paine, bragged that within 100 years that all the Bibles would be burned. But within that time Tom Paine was scarcely known.

There is nothing so tiresome as hearing some man bragging about being self-made. It is said that the self-made man is, at least, a good example of unskilled labor. There is one good thing about the self-appraised, self-made man, it clears the rest of the world of a job poorly done.

Franklin said, "Great talkers are little doers." I once knew a church member who knew how to do everything, but never did anything.

Some people know just what the pastor ought to do, but never know what they ought to do.

When you want to brag—brag on Christ, His Church, the Bible, the pastor and many others who are really trying to carry on the burden for the maintenance of the Lord's work.

It may be well said that, "Bragging may not bring happiness, but no man having caught a large fish goes home through the alley."

Face in the night

He struck a match and by its flame

I saw his evil face.

It bore the marks of sin and shame—

Those signs of deep disgrace.

Yet somehow he reminded me

Of one that I once knew;

But then, of course, it could not be—

My friend was good and true.

'Tis said, by some, your face will show.

The way you are within.

A once dear friend you may not know—

He's sunk so low in sin.

—Carl Ferrell, Walnut Ridge



WATCH OUT, FISH—A fishing reel gets a cleaning at the lakeside home of James L. Sullivan as the Sunday School Board executive secretary prepares to go after some bass. (BP) Photo from Sunday School Board

BLOCKING BACK

By Reuben Herring
For Baptist Press

(EDITOR'S NOTE: This is the 13th feature from Baptist Press in its series on SBC leaders.)

THE VISITING preacher and the church's education director entered the pulpit area to the accompaniment of music.

It wasn't organ music, though. It was the kind of music disc jockeys play.

"At first I thought a member of the choir had slipped a transistor radio under his robe," the visiting preacher reports. The education director discovered that, for some reason, the pulpit microphone was getting a feedback from the local radio station.

He turned the mike off.

All went well until the moment the guest supply went to the pulpit to begin his sermon. At that moment, the janitor noticed the pulpit mike was turned off. Unaware why, the janitor rushed to the control room and turned it on full force.

"Just as I stepped to the microphone," the speaker recalls, laughing, "Elvis Presley comes on full blast singing, 'You Ain't Nothing but a Houn' Dog.' I thought things would never settle down after that."

The visiting preacher that out-of-tune Sunday morning was James L. Sullivan, fortunately a man with a sense of humor who enjoys a good joke. A man who laughs as loudly at his own joke as he does at someone else's joke without anyone's objection, for most of Sullivan's jokes are on himself.

But just because he laughs easily, few ever make the mistake of failing to take seriously the blue-eyed Irishman who heads the Southern Baptist Convention's Sunday School Board.

A former football coach (Jimmy played nine years of varsity football in Mississippi in high school and college) once said, "I remember Sullivan as hard-hitting, aggressive, with a great determination to win."

At 53, the Sunday School Board executive secretary still looks like a blocking back today. He tackles one of the most demanding jobs among Southern Baptists with the same vigor and enthusiasm.

"My biggest weakness," he says, "is impatience. I'm a fast starter and built for speed. I like to stay with a problem until it's licked before I relax. Then I'm ready to go again. I have trouble controlling my impatience."

The chief executive of a multimillion dollar organization to reach persons for Christ and train them in Christian living, Sullivan says administration is largely problem-solving.

"Not that you ever solve all the problems," he says emphatically, "for when you solve one problem you may create another. But the administrator gets one problem out of the way so that he can get at another one."

Get the right man in the right job, and do the right thing at the right time—these are guiding principles for the rugged Mississippian, whose agency employs about 1500 full-time workers.

"I believe in getting the right man for the job and letting him make his own decisions," says the former pastor. "If an administrator is a dictator, he soon loses the loyalty of his men. On the other hand, if he hands out too

many favors the institution soon goes bankrupt."

Timing, says the Southern Baptist Theological Seminary graduate, also is essential in successful administration.

When action is taken at the right time and in the right manner, he explains, it is accepted without question. Otherwise, it becomes an issue, all have to take sides, and someone loses.

"Southern Baptists are in for their greatest period of growth and development," Sullivan declares with confidence. "And it is not just growth in numbers but growth in spiritual development as well. It has taken about 10 years to fashion a program being recommended to the churches, but it is now ready and it is being accepted. This program of teaching and training will reach more people, and it will do more for them after it reaches them."

The dedicated leader of the 19 major programs of the Sunday School Board is the product of many influences, but chiefly those of the church and a Christian home. He is a harmonious blending of a scholarly and devout mother and a father with a sense of humor and the knack for dealing with people—particularly his sons.

"I remember the time my brother and I wanted to camp out overnight, but my mother didn't want us to because of bad weather," Sullivan remembers with a twinkle.

"We asked Dad and he told us we could—but we didn't see him wink a Mother. When Dad was ready for us to come in the house, he made a whizzer—a stick tied to a piece of string which he whirled around his head.

"That's a wildcat!" my brother and I agreed when we heard the roaring sound of Dad's whizzer in the darkness and we ran for the house."

When James Lenox Sullivan was a Intermediate boy in Tylertown, Miss. he and his pastor made an agreement Jimmy would keep the church clean if he could open the Sunday school literature when it arrived. And Jimmy read every piece, from Nursery through Adult materials. Thus was God helping prepare him for the supervision of the Board's 93 publications today.

Constantly Sullivan sees evidence of God's continuing leadership in his own life and in the work of Southern Baptists. He has learned to lean heavily upon that guidance. Prayer and meditation are an important part of his early morning activity—which begins at 4:30.

Sullivan and wife Velma Scott Sullivan have an apartment in downtown Nashville close to his work, and a lakeside home several miles from town away from the telephone. Here the Sullivans relax and enjoy fishing, boating, and puttering.

James David is completing his studies at Mississippi College, his father's alma mater. The Sullivans' two daughters are married to men in church-related vocations.

1964 — Another chance

A. Donald Bell

Professor of Psychology and Counselling
Southwestern Seminary

HAVE you ever thought what life would be like if you never had a "second chance" for anything? Our faith is built on new opportunities—a second chance after forgiveness.

Isaiah 57:10—"Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope; thou has found the life of thine hand; therefore thou wast not grieved."

Luke 15:17, 24—"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"And his father said . . . For this my son was dead, and is alive; he was lost, and is found."

Hebrews 10:17—"And their sins and iniquities will I remember no more."

As we live the first weeks of a new year, we are reminded that life, from the Christian view, is filled with new opportunities.

The Christian faith is one of new beginnings. It is initiated in conversion with a fresh start. Along the experience of living that life there are the blessings of rededication, recommitment, and a closer walk. All of these add to the vitality of Christian living.

ALL men are given a fresh beginning at birth. Some babies have physical handicaps and a very few will have mental retardation, but most people are given a beautiful, impressionable life to begin with. What an initial gift we are given by God! It is true that we have our original sin and temperamental traits, which are not perfect, but by and large we begin this life with more advantages than we deserve.

The tragic failure which some people make of life is really unbelievable in the light of the above facts. Perhaps man disappoints God more at the point of poor stewardship of life than any other.

MAN often falls into poor appreciation of the prospects of life—he allows life to lose its flavor. There is nothing in the world which from a human standpoint, is worse than monotony and lonesomeness. A human being can adjust to the changes of life even when they're very difficult.

But a great adjustment is the one which must be made to monotony and lonesomeness. It is even difficult to retain one's good mental health in a life which gives routine without variety. People who live

in "ideal" climates report that they long for a change of season. Those who live in areas where there is little variety in the physical surroundings hunger for different scenery. Those who work all day in manual vocations where monotony is involved often keep their minds on other things during their working hours in order to make their tasks more pleasant.

One of the things which helps to alleviate this monotony of life is the constant setting of new goals and the refreshing which comes in new beginnings. How wonderful it is from a psychological standpoint that God has given us the night and day! This enables us to awake every morning with the feeling of a new beginning. We are to go to our rest each night with a sense of satisfaction and deserved relaxation. What a privilege to be able to set goals and get a fresh start. This is spiritually beneficial to the personal life.

LIFE'S greatest blessing is the privilege and opportunity to be able to have a completely new beginning at the experience of Christian conversion. Those who have had this experience know what it means to be able to stop and start all over again. How life would pile up and obsess a man if he thought there was no relief in sight! After this initial unburdening in conversion there comes a new and vigorous set for life. Even the sins and offenses of the life before conversion can be overcome and straightened out because of the spiritual resources and the optimism found in salvation in Christ.

Then all along the road of the Christian life there are the deep experiences of spiritual inventories. It is common knowledge that every good businessman must regularly take an inventory of his business. In this way he knows how he is coming along and whether or not the books have been balanced. The same principle applies in living the Christian life.

DEATH is perhaps the most misunderstood aspect of life. Most people have developed a morbid psychology of death. The Christian concept goes against the grain of modern thought as it does ancient superstition. This view is that death is a beginning and not an end. Many people believe this theoretically, but too few live as though they really felt the truth of it. Entrance into eternity, for those who are prepared, is the most beautiful beginning of all. And the fascinating fact about it is that, like rebirth, "It is a beginning without an end!"

Baptist farewell to Tanganyikans

ARKANSAS' latest visiting internationals, fifteen agricultural leaders from Tanganyika, held their farewell supper recently at the Baptist Student Center at the University of Arkansas Medical Center, as have other visiting groups from Tanganyika, Japan, and Nigeria in the past. Mr. John Cavander, a member of the Pulaski Heights Baptist Church and official (or unofficial) host for the men during their five month study in the state was singled out by former Governor Sid McMath as the "one doing more for international understanding than anyone in the state." Mr. McMath presented the University of Arkansas Certificate of Completion of Study in "Extension Training in Agriculture, Home Economics, and Rural Youth," for the period of June 24-October 18 to each of the men at the banquet. This training was conducted by the Arkansas Cooperative Extension Service.

The Tanganyika visitors were represented on the program by Raphael K. Chamdoma and John Matata.

Mr. Chamdoma gave a brief description of his country, citing geographical, historical, economic, economical, and religious details. "There are over 120 tribes and languages," Mr. Chamdoma said, "and we who are here tonight represent 8 different tribes."

In a more lengthy talk Mr. John Matata expressed appreciation for all of his colleagues "to all those who in one way or another have materially and socially contributed to the success of the program and in making our story fruitful, exciting and interesting." Frequently referring to his country as a young and developing nation, Mr. Matata reminded the Americans in his audience that "you one day started from scratch, which we hope you are all aware is the situation facing us at present as a young nation, seeking a better way of life." He continued, "We understand that the battle has just begun. The battle shall not be fought here; the battle will be fought in our respective fields. Here we have received the necessary training, equipped with the necessary tools . . . in extension methods in agriculture, home economics, and youth organization. We are the men to do the job; we have the right tools and if used at the right time—our battle is won. What we have learned here will be put into practice and translated according to our conditions. Our farmers, homemakers, and youths are depending upon us, for our success is their success and our failure is their failure."

Mr. Matata expressed hope that there would be continuing mutual understanding between our nations "so as to build the bridge . . . The engineer of that bridge is none other than your own country and as such we must be grateful

and thankful to you with the hope and prayers that these programs will continue to bring more of our people in order to share your knowledge and experience found abundant among your people."

In his closing remark, Mr. Matata said, "May I convey our best wishes to each and all. May He who guides our destiny direct our hearts and spirits along the road of righteousness towards the peace of the world."

Both of the Tanganyika speakers were loudly applauded as was Mr. Wilson Manyantha, a Tanganyika student at Shorter College in North Little Rock.

Mr. Manyantha was asked to say a few words and in his impromptu talk challenged his countrymen to go back to their country and to give their country their best.

The other Tanganyika guests were A. M. Kiozya, A. S. Fundirikirā, A.M.A. Tarimo, M. Hamisi, G. F. Busungu, N. E. Mphuru, F. M. Ifunya, T. B. Siweya, R. M. Ndekise, A. M. Moses, Said Mohamed, J. L. Manyafu, and R. C. Musomi.

Mrs. Peyton Kolb presided at the banquet attended by 75 of Little Rock's civic and religious leaders.—Tom Logue

What's in a name?

THESE names are found in First Church, Van Buren:

Mrs. "Seth Adams," Bro. and Sister "Lamb," Bro. and Sister "Love," "Matthew," "James," "Johns," "Stephens," "Fisher" of men our Educational director, "Free" "Mann," "Head," "King," "Fine," "Christians," acting "Wisely." Then there's "Billy Graham" and "Spurgeon." My late husband was related to C. H. Spurgeon)—Mrs. Alice Spurgeon, Van Buren

Bratton ordained

CLAYBURN Bratton Jr., was recently ordained to the gospel ministry by West Church, Batesville.

Leslie M. Riherd, pastor of the church, served as moderator of the service; Dr. J. Everett Sneed, association missionary of Independence Association, served as clerk; John Holston, pastor of First Church, Batesville, questioned the candidate; Fred Westmoreland, pastor of Cord Church, presented the Bible; E. E. Haley, Desha Church, led in the ordination prayer; and Mason Craig, pastor of First Church, McGehee, preached the ordination sermon.

Mr. Bratton is enrolled in Southern College, Walnut Ridge. He is married and has two children, Vicki, 11, and Luann, 4.

Mt. Zion Assn.

Tate is ordained



MR. TATE

Jimmy W. Tate was ordained to the gospel ministry Sunday afternoon, Nov. 3, by Bono Church. He is pastor of Myron Church, Rocky Bayou Association.

Mr. Tate is a graduate of Bono High School and is enrolled in the Mt. Zion Seminary Extension Center, Jonesboro. He plans to re-enter Southern College in January. Before being called to Myron he had served as Sunday School superintendent and clerk of Bono Church. Mrs. Tate is the former Miss Elizabeth Jordan of Egypt.

Officers of the ordination council were Rev. Vernon Bradley, moderator; Rev. Eugene Webb, clerk; Carl Bunch, examiner; and Dr. Fred Savage, ordination message and charge.

FISHER Street Church, Jonesboro, ordained Paul King as deacon Nov. 17. Officers of the ordaining council were Rev. Ray Nelson, moderator; Rev. Vernon Bradley, clerk; Rev. R. D. Harrington, examiner; and Rev. John Basinger, ordination message and charge.

FIRST Church, Lake City, ordained L. D. Walker, Donald Timms, and W. C. Doak as deacons Nov. 24. Officers of the ordaining council were Rev. John Basinger, moderator; L. D. Blackshear, clerk; Rev. R. D. Harrington, examiner; and Rev. Ray Nelson, ordination message and charge. The council met with the candidates for ordination on Nov. 10 for examination and instruction.

WESTVALE Church has called Leonard Bunch, Jonesboro, as pastor. (They are two pastors in Arkansas by the name. The Missionary's brother, Leonard, is pastor at Cave City.) The church was constituted in August and had the first service in its new building December

LAWRENCE Cox resigned as pastor

of Bethabara Church effective Nov. 17 to become pastor of First Church, Hardy. The Bethabara Church has rebuilt its auditorium.

CARL King has resigned as pastor of Alsup Church. Benny Brooks, McCormick, has been called as pastor.—Carl Bunch.

Lipford retires from pastorate



H. L. LIPFORD

REV. H. L. Lipford, pastor of First Church, Cabot, since October, 1957, has retired from the pastorate and will now be available to serve as pulpit supply, interim pastor, or evangelist for revivals. He and Mrs. Lipford are at home at Route 1, Sardis-Mabelvale Road, Mabelvale.

During his years with the Cabot church Mr. Lipford received 435 members into the church, 185 by baptism. The Sunday School enrollment increased from 465 to 655 and the Training Union enrollment from 243 to 344.

The church contributed a total of \$198,172 during his tenure, approximately \$56,744 having been given to mission causes. The budget has increased from \$25,800 in 1958 to \$40,000 for 1964. An indebtedness of \$5,400 which existed when Mr. Lipford became pastor of the church was paid off. The church installed central air conditioning at a cost of \$4,372 and purchased additional property for future building, for \$8,000. In addition, the auditorium was repaired and re-decorated at a cost of \$3,500.

The church operates two missions with pastors, one of which was established in October, 1962.

Mr. Lipford is a native of McNairy Station, Tenn. He received his education at Texas Christian University and Southwestern Seminary. His pastorates include First Church, McCrory, Cotton Plant, Hughes and Brinkley.

Mrs. Lipford is the former Miss Dorothy Bicknell.



CONTINUING THEOLOGICAL EDUCATION CONFERENCE—Rev. C. Z. Holland, pastor, First Church, Jonesboro, immediate past president, Arkansas Baptist State Convention, talks with other pastors who attended a Continuing Theological Education Conference at Southern Seminary, Louisville recently. Four seminary professors taught classes for the five-day conference, which drew over 50 pastors from 13 states. Also attending from Arkansas was: Dick Bumpas, B.S.U. secretary, Jonesboro.



SPRING River Church, Hardy, recently dedicated this new parsonage. It is occupied by the church's pastor, Rev. Carol Fowler and family.

Buckner Association:

Dedmon to Waldron

REV. Herbert Dedmon, Huntington, has been called to the pastorate of Temple Church, Waldron. He is a native of Mansfield and is the son of Mr. and Mrs. Herman Dedmon of Mansfield. His wife is the former Miss Nancy Griffith, daughter of Mr. and Mrs. Walter Griffith of Ft. Smith. The Dedmons have

three children, Carmen 2, Perry Allen 3, and Jennifer Ann 5.

Mr. Dedmon, 26, has been preaching four years. He has served as pastor of Pine Log Church in Concord Association, and the last three years has served Liberty Hill Church in LeFlore Association near Poteau, Okla.

A graduate of Mansfield High School he has finished two years work at the Extension Center at Ft. Smith from Southwestern Seminary.

Dec. 8, J. S. Adams, M. C. Maxwell, Odell Staggs and James D. Newberry were ordained deacons by Temple Church, Waldron.

Ford F. Gauntt, served as moderator; E. I. Sherrill, clerk; W. H. Clark, presentation of candidates; Herbert Dedmon, examination of candidates; Elva Adams, ordination prayer; Harmon Allen, ordination sermon.

Rev. Ralph Miller has accepted the pastorate of James Fork Church. He was pastor at Mount Harmony Church in Concord Association. — Ford F. Gauntt, superintendent

Barnett resigns

WELDON I. Barnett, superintendent of missions for Carroll County Association since Apr. 1, 1963, has resigned effective Jan. 1.

Mr. Barnett has accepted the position of missionary of Wheatland Association of Kansas. He will also serve as pastor of Calvary Church, McPherson, Kans.



MR. TUCKER

Ohio mission tour

THE Union Baptist Church of El Dorado, Arkansas recently sent its pastor, Rev. Carter Tucker, to Ohio for an eight-day revival and visitation campaign. The church paid the plane fare both ways. This was considered a missions project by the church and it paid off in many different ways. Mr. Carter worked in a revival in Lakeview Church, Vermilion, Ohio, 30 miles west of Cleveland on Lake Erie.

The Union Church will seek to play a great part in helping to sponsor an associational crusade into the Cleveland area next October.—Reporter

Green to Rector



MR. GREEN

REV. Lawrence E. Green, pastor of North Jackson Church, Jackson, Tenn., since March 1, 1957, resigned recently

PROCLAMATION

Baptist Year of Jubilee — 1964

AS fresh winds stir smoldering fire into flame, so God's Spirit swept through Baptist churches in North America one hundred and fifty years ago to stir Baptist People to a world encircling mission. Through two men, Luther Rice and Adoniram Judson, the Holy Spirit spoke to the churches.

Luther Rice was the apostle of united support for the Missionaries. On horseback he forded streams, on foot he walked to frontier settlements, on ships he sailed to seacoast cities, persuading isolated and free-spirited Baptist churches that true freedom in Christ must be expressed in duties that are shared with others. This servant of God called the churches together in Philadelphia in 1814 to form the first national organization among Baptists of America, the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, to support missionaries and to act as a responsible national church body.

Adoniram Judson was the first evangelist of salvation, in Jesus Christ from the new world to the Far East. He signalled the start of the stream of missionaries who have preached the Gospel of Jesus Christ and who have served people in His name on every continent.

To worthily celebrate the victories that Baptists of North America have enjoyed in their world-wide purpose to serve our Lord Jesus Christ, we have engaged for five years in a Baptist Jubilee Advance. We have sought to deepen our daily experience of life in Christ. We have engaged with new understanding in our ministry of witness in the world. We have invited many people to come and follow Christ. We have enjoyed Christian fellowship without barriers of race, nation, or denomination, looking toward the 150th anniversary year in 1964.

Therefore, WE PROCLAIM the year 1964 a BAPTIST YEAR FOR JUBILEE among Baptists in North America, when we shall give thanks for the fellowship we share in the mission God has given us. We shall examine ourselves and confess and repent of those faults within us that cause the light of life to burn fitfully in this gusty world. We shall pray that the Holy Spirit, whose fire burned in Rice and Judson, may give us the light that will light every man in the world. We urge the Baptists of North America to join in the Jubilee Celebration in Atlantic City, New Jersey, May 22-24, 1964.

to accept the pastorate of First Church, Rector.

Mr. Green previously pastored First Church, Benton, La., for nine years.

During his work with North Jackson Church, he led the church in a building program in which a new \$165,000 auditorium was constructed, as well as making many improvements in the existing buildings. During these more than six and one half years, North Jackson had 461 additions to the church and the offerings increased from \$27,000 to \$41,000 per year. The church has maintained a Standard Sunday School during the entire time of his pastorate.

Mr. Green was active in Associational work during the years he spent in North Jackson. He served as associational treasurer, superintendent of adult Sunday School work, Sunday School super-

intendent, chairman of the New Church Committee, and was a member of the Missions Committee for the past three years.

He was selected from among the pastors in lower West Tennessee to be district Sunday School superintendent under the leadership of the State Sunday School Department in 1961 and 1962.

Mr. and Mrs. Green have a daughter, Linda, who is a junior in high school.

Revivals

GRACE Church, Camden, Dec. 1-8; Billy Walker, College City, Walnut Ridge, evangelist; 12 professions of faith; 3 by letter; 28 rededications; Otto Primm, music, Doyle Creech, pastor.

Bishop to Shannon



J. L. BISHOP

J. L. BISHOP is the new pastor of Shannon Church, Pocahontas.

He was pastor of First Church, Morehouse, Mo., for three years while attending Southeast Missouri State College, Cape Girardeau.

During his pastorate the Sunday School attendance grew from an average of 67 to 109. The Brotherhood was organized with 20 men and 22 Royal Ambassadors. The YWA's were also organized during his ministry.

Before going to Morehouse he served in pioneer missions work in Indiana, serving three missions which later were organized into churches.

Mrs. Bishop is the former Miss Kathy Weddle of Trafalgar, Ind. They have a daughter, Cindy Joy, 5.

Fowler to Grace Church



R. E. FOWLER

REV. R. E. FOWLER has resigned as pastor of Freeman Heights Church, Berryville, to accept a call to Grace Church, North Little Rock.



ONE of the most dramatic scenes from HEARTBEAT stems from the conflict of a pastor and his leading layman over the Cooperative Program. The new thirty-minute color film was released by the Stewardship Commission of the Southern Baptist Convention recently.

Arkansas churches wishing to use HEARTBEAT may contact Dr. Ralph Douglas, Baptist Building, Little Rock.

Mr. Fowler, a former student of Quitman High School, is a graduate of Southern College and Golden Gate Seminary.

He began his ministry in California and also served churches in Oklahoma and Missouri.

During his three years at Berryville, the church received 93 new members,

Oldham to Ft. Worth



RUSSELL OLDHAM

RUSSELL Oldham, minister of education of Immanuel Church, Little Rock, for three and a half years, has resigned to accept a similar position with Broadway Church, Fort Worth.

While serving the Little Rock church Mr. Oldham has served as vice president of the Arkansas Baptist Education Association, an organization of ministers of music and education of Arkansas Baptist churches. He has also served as vice president of the Southwestern Baptist Religious Education made up of education workers in Baptist churches in the southwestern part of the United States. The organization has a membership of more than 800 workers.

Mr. Oldham formerly served First Church, Fayetteville, as minister of music and education for seven years before coming to Immanuel. Prior to this he was with First Church, Lake Wales, Fla.

He is a graduate of Southwestern Seminary, Fort Worth, and Murray State College at Murray, Ky. He is a native of Owensboro, Ky. and is married to the former Evelyn Douglass of Lynch, Ky. The Oldhams have two children.

DR. STANLEY Jordan, pastor of First Church, Muskogee, Okla., will teach the book of Ephesians at First Church, Fayetteville, Jan. 5-8.

completed the interior of its two-story educational building, purchased 100 chairs for the building, bought an organ, carpeted the auditorium and started a library.

Mr. Fowler, a native of Arkansas, is married to the former Miss Wanda Bartlett of Quitman. They have four children, Mrs. Ulena Bradshaw of Berryville, James Fowler of Ouachita College, and Michael and Johnny of the home.

Mr. Fowler moved to North Little Rock Dec. 23, and resides at 1823 East Washington Avenue.

Executive Board

Our greatest danger

SOMEONE has said, "The greatest threat to associational, state, home, and foreign missions is the uninformed Baptist." After reading the statement we remembered that Baptist mission money has dwindled, percentage-wise, during these years of prosperity and plenty. Then, we asked this question, "Is this lack of support because of Baptist ignorance?" If it is, then the blame must be placed somewhere.



DR. DOUGLAS

Perhaps we have been so busy preparing to reach our goals that we forgot to tell the people what the goals were. It is possible that we have reached our goals and now the people are satisfied and contented, with the feeling, "We have arrived." But we cannot help but ask the question, "If we get to where we are now going, where will we be?"

We believe that it is high time to provide each member of each church with some kind of involvement. A church that has a large segment who never has any personal contact or personal involvement in the mission of the church, is too large. To this, or these segments, the church program is an impersonal matter.

The answer! We do not have the complete answer, we can only make a few suggestions. Each church should make a diligent effort to provide each member with the opportunity and encouragement to participate in the financial development of the church program. Give ample time for each church member to know everything about the financial structure of the church. Explain each item in the expenditures and do not have any hidden items in the budget.

Encourage each member to ask questions about how the church money is spent. Make sure missions receives an equitable share of the budget.

Then, there is only one way for the church member to be completely informed about missions and mission money. The church must do it. If the church must do it, then the pastor and other leaders need to know about missions and be sold on the world mission project. It is difficult for a salesman to sell a product unless he is sold on the product. It is impossible for a pastor to build a missionary church unless he is a missionary at heart.

Finally, this will help—give all the information to all the people all the time.—Ralph Douglas, Associate Executive Secretary

Missions workshop

LOUISVILLE, Ky.—The Home Mission Board of the Southern Baptist Convention will pay expenses of registration, housing and meals for all associational missionaries who attend a workshop on associational missions at the Southern Seminary here, Jan. 14-22.

Dr. Allen W. Graves, dean of the School of Religious Education at the Seminary, will conduct the eight-day workshop. Sessions will meet for four hours each day, except Sunday, from Tuesday, January 14, through Wednesday, January 22.

Dormitory rooms on the campus will be available at a cost of \$15 for the period of the workshop, and meals will be provided in the Seminary cafeteria.

Expenses incurred by associational missionaries or superintendents of missions attending the workshop will be paid by the Home Mission Board in the form of \$50 scholarships.

Prospective participants should send a registration fee of \$5 to Southern Seminary, along with a request for housing accommodations. Further information may be obtained by writing Dean Allen W. Graves at the Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

Sunday School

Time to check

MANY CHURCHES are checking out the standards of excellence for the new year.



MR. HATFIELD

spiritually based

For some, checking the standard has no appeal, it is simple routine. For others it is an exciting experience. It may be an easy or difficult matter according to the condition of the record system of the church.

Everyone who gives serious study to the standard finds it is a document.

The standard is needed to help keep the essentials of a good Sunday School known, understood and followed.

These essentials are clearly stated.

The Standard is valued as furnishing an incentive for better work, giving proper balance to the work, providing unity to, the work and recognizing achievement.

There must be hundreds of Sunday School units in Arkansas that are Standard, or almost standard, that are never checked out by leaders.

How long has it been since you wrote us for a copy of the standard to use as a guide to better work?—Lawson Hatfield, Secretary.

Evangelism

Soul-winning commitment day

SUNDAY, JANUARY 5, most churches in the Southern Baptist Convention will observe Soul Winning Commitment Day. Brother



MR. REED

pastor if you cannot use this day for preaching a message on soul winning and challenging your people to be soul winners, by all means present the matter as soon thereafter as possible. As leaders we should set the example by personally rededicating ourselves to personal soul winning. A series of sermons on personal evangelism would help develop a climate in which a desire for witnessing may grow.

Records reveal that half our baptisms come through revivals but from 80 percent to 90 percent of our baptisms come through the Sunday School, therefore we must have more personal witnessing done the year round. We cannot have enough revivals or we do not have enough preachers to win the people to the Lord that need to be won. We must commit ourselves to day by day witnessing.

Jesus said in Matthew 4:19 "Come, follow me and I will make you fishers of men." The pastor of a New Testament Church is to be a fisher of men. As a shepherd of the flock, he is to lead the people. Christians should follow Christ also and become fishers of men. Matthew 9:37-38 "then sayeth He unto his Disciples, the harvest truly is plentious but the laborers are few. Pray ye therefore the Lord of the Harvest that He will send forth laborers into his harvest." The admonition to Christians is to go. The invitation to the lost is come. "Whosoever will may come."

Soul Winning Commitment Day is designed to help in this important phase of the church work. To be effective it will require much prayer, planning with your church council and then a follow. Please follow these suggested dates for soul winning training January 15, 22 and 29th. Use "The Pastors Guide for Training Christian Witnesses."

Please keep in mind our Evangelism Conference, January 27-28 at the Park Hill Baptist Church, North Little Rock.

Has your church voted to cooperate in the "JUBILEE REVIVAL" in your Association? Every effort possible is being made to enlist every church in Arkansas for two full weeks, either March 8-22 or March 29-April 12.

If you need an evangelist for the campaign I have the names of several good men. How long has it been since you won a soul to Christ?—Jesse S. Reed, Director of Evangelism

What should we do?

THE DISTRIBUTION of state mission funds is no easy matter. The requests are so many and the funds are so limited. Did you know that less money is allocated for state missions now than five years ago? In the state of Louisiana the pastoral supplement alone is more than Arkansas has budgeted for the entire state mission work.

What shall we give major interest to in our mission work? Should we discontinue the work of our chaplains in the Boys' Training School and State Sanatorium? You say "no" and so do I. Shall we keep our state missionaries whose major work is with the weak churches and the new organizations? By all means we must, for the results of their services, over a period of years, more than pay their salaries.

Shall we continue to supplement salaries in the mission points and weak churches? We have \$18,000 set up for this work and already the requests more than double the amount. Naturally, it



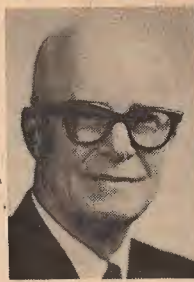
DR. CALDWELL

will be impossible to grant each request. Shall we drop those churches who have received aid for some time and perhaps let them "fold-up" altogether? Shall we give first consideration to the new churches and missions which are trying to get established? Shall we major on just a few places paying adequate salaries to get the job done? Shall we just grant a small amount to each to show our concern for all? It is no easy task. We want every field surveyed to determine the possibilities. We want to be sure that those requesting aid are doing their best to support their work. We want to help them help themselves through the Church Development Ministry. We just don't have the funds to begin to meet all requests.

Likewise the building aid fund is \$16,000 for the entire year and even before we get into 1964 the applications total \$26,500. Three of the requests are from established rural churches and the others are from new churches and missions which do not have permanent places of worship. No doubt many more requests will be coming in all during the year. So, should we grant the entire amount to these urgent requests on hand or hold some back for other calls which may come in later? You see our problem. Pray with us that we may rightly divide your mission funds. —C. W. Caldwell, Superintendent of Missions

Happy New Year!

My father, on my thirty-fifth birthday, congratulated me on living to the ripe old age of thirty-five in a world full of hustle and bustle, through a period of war, into an era in which all the "waste of haste" was blazoned on the front page of every newspaper, and into these "last days" when "perilous times shall come" (2 Timothy 3:1).



MR. TULL

Many years have passed since my father's hearty congratulations, years in which I have traveled perhaps 700,000 miles by nearly every form of transportation known to man. And I am still here through the protection of God Who knows all and is All-Powerful.

You, too, can look back through the years and realize with me that you also are here still because God has preserved you, kept you, held you in His strong right hand.

And now you and I have come to a new year: 1964. We can't foresee its vicissitudes; we have not yet faced its dangers; we know not its temptations, its trials, its tribulations. We do not know yet the opportunities and the challenges that it shall bring to us. But we do know that we are in God's hands. We know also that as His children we can, if we choose, "abide under the shadow of the Almighty" (Psalm 91:1).

Surely you and I will be wise if we shall resolve to live this year as if it shall be our last year on earth; to make the year count for God all the year through; to bring glory to Our God and Savior by our manner of life, by the words that we speak (and don't speak), by the places we go (and don't go), by the things we do (and don't do) and, above all, by our holy willingness to follow His beckoning hand wherever He shall lead.

Let's make of 1964 our greatest year! —Nelson Tull, Brotherhood Secretary

Training Union

Lesson course study plan

STUDY course credit will be granted to adults and young people for participation in units of study in the Training Union lesson courses under the following conditions:



MR. DAVIS

1. The study of an approved unit or combination of units is to extend over eight or more regular sessions.

2. In addition to participation in the study of the lesson course unit (s) the group member is to read an approved book in the Church Study Course as suggested in the lesson courses.

3. A group member who is absent from a session must fulfil make-up requirements outlined in the lesson courses.

Approved books for adults during January-February-March, 1964 for the unit, "Fundamentals of our Faith" are: Living in the Faith, Colson; Our Doctrines, Tribble; Soul-Winning Doctrines, Turner; The Baptist Faith, Mullins and Tribble; The Faith We Share, Trent; What We Believe, Boone; These Things We Believe, Turner.

Makeup for adults: (1) Complete unit test on page 7 of the quarterly, and (2) answer the lesson problem in quarterly for each session missed. — Ralph W. Davis, Secretary

Courage

When troubles overwhelm me
This prayer I humbly pray,
"Oh, Lord, give me the courage
To face my fears today."
As gently as dew revives the dust,
His spirit refreshes my heart.
Courage comes as I place my trust
And doubts and fears depart.

—Peggy Vining
Little Rock.

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Uncle Deak writes

Dear ed:

That wuz a real upsettin thot. Tother day me an the wife wuz talkin to Bro. Duffy, hes the lawyer, bout makin out a Christian will like ever body oughta. He wuz tellin us that if'n fer some reson i wuz to go with out a will Elle, thets my woman, wood have a real hard time gettin what wuz ritefully hers. He sed it wood be no tellin how long fore it could all get fixed up like it should be. We shore wuz in a hurry to get that will put together so's there woodnt be no troubal bout where our money went to after we wuz gone. Tell thet Foundation man up there we is levin some to missions to.

Uncle Deak

The Bookshelf

Messages on Stewardship, Baker Book House, 1963, \$2.95

Eleven sermons on stewardship, including one by Editor Erwin L. McDonald of the Arkansas Baptist News-magazine, "What Doth the Lord Require . . .?", make up this 141-page book.

Other authors, all Southern Baptists, and their sermon topics, are:

"Bring Ye . . . Prove Me," by K. Owen White, president of the Southern Baptist Convention and pastor of First Church, Houston, Tex.;

The Stewardship of Success, by Herschel H. Hobbs, immediate past president of the Southern Baptist Convention and pastor of First Church, Oklahoma City, Okla.;

Stewardship, by J. Ralph Grant, pastor of First Church, Lubbock, Tex.;

The Larger Stewardship, by H. I. Hester, vice president of Midwestern Seminary, Kansas City, Mo.;

The True Riches, by W. A. Criswell, pastor of First Church, Dallas, Tex.;

Declared Dividends, by E. Warren Rust, pastor of First Church, Cleveland, Tenn.;

Stewards of God, by Leon Macon, editor of The Alabama Baptist;

When a Man Excels, by H. Leo Eddleman, president of New Orleans Seminary;

What Shall I Do with This Gospel?, by Cal Guy, professor in the Missions department of Southwestern Seminary;

The Stewardship of Compassion, by Ralph E. Longshore, secretary of the Department of Evangelism of the Baptist State Executive Board of Alabama.

The book is available through the Baptist Book Store.

The Art of Christian Living, by Ralph Heynen, Baker, 1963, \$2.95

Made up of material which the author first wrote for a weekly column in his denominational paper, this book is divided into seven categories: Basic Concepts of Mental Health, Learning to Conquer Ourselves, Qualities of Christian Character, Living With Our Emotions, Handling our Tensions and Anxieties, Developing a Sense of Values, and Toward Emotional and Spiritual Maturity.

Books recently received:
My Most Memorable Christmas (paperback) edited by Gerald Walker, Pocketbooks, 1963, \$1

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WHEN YOU NEED A WILL IT'S TOO LATE TO MAKE ONE

Baptists set pace of music changes in Southern churches

From: The Nashville Tennessean
Sunday, Aug. 25, 1963
Reproduced by permission

By Louis Nicholas

The music situation in the churches of Nashville, and the South in general, has changed greatly in the past 10 or 15 years. The most dramatic development has come about in the Southern Baptist church through the establishment and phenomenal growth of a department of music in the Sunday School Board, under the leadership of W. Hines Sims.

Through promotion of all kinds, such as choral clinics, workshops, choir festivals and competitions, rating of choirs, and the annual Music Weeks of the denomination held at Ridgecrest, N. C., and Glorieta, N. M., the place of music in Southern Baptist churches has become one of prime importance. A full-time minister of music and a system of graded choirs has become the rule in all churches of any size in large centers, and even in many churches in smaller towns.

Though the Presbyterians were the first to promote this kind of activity, they have not developed it to the extent that the Baptists have.

GUIDANCE PROGRAM

The Methodist church has become more active in this area in late years, and there are now several outstanding musicians connected with the Board of Education or with the Methodist Publishing House, with the responsibility for developing and guiding the church's music program.

Both Methodists and Baptists publish magazines devoted exclusively to church music.

All this activity has been productive of some amazing advances, and the increased interest and participation in music making in the church would be astounding to one who had not seen it developing. Though much of this activity is, of necessity, not on a very high musical level, there are strong and heartening evidences of advances in taste, not only among the directors of these choir programs, sincerely working to improve their own abilities as well as their choirs, but also among their choir members, the ministry, and congregations.

Of course there were never enough adequately trained singers who were also sufficiently good musicians to provide homogeneously fine quartets for more than a few churches. The others had to limp along with the best they could attract. Besides, many singers seemed to look upon this singing as an opportunity to show off rather than as the privilege of leading the congregation in worship. So the quartet choir fell into disrepute.

With the development of some outstanding chorus choirs, it became evident that this medium offered expanded

opportunities for musical excellence, and the sort of impersonality that is desirable in a worship service. However, it was, and still is, apparent that at least a quartet of professional voices is necessary in most situations for the achievement of the best results. Musical training requires much time, effort, and talent, and those who expend this in sufficient degree to make them capable of solo performance on a high level of excellence, or of leading less capable and less musically secure singers, deserve to be paid.

The large volunteer chorus choirs often must use music of such simplicity that the better singers are not challenged. The director, then, has to work constantly to reconcile these limitations and aspirations. But he must realize that even more important than the musical effect is the spirit of worship that permeates the music, and the success with which it aids the congregation in its devotions.

Much of the music used in churches nowadays will soon be as outmoded as the anthems of Dudley Buck and Harry Rowe Shelley now are (though every self-respecting director of 40 years ago sang them regularly, and some of their anthems are still sung and loved.) In high favor at the moment are arrangements of chorale and hymn tunes, and many of them are excellent. Some of the Welsh hymn tunes, in particular, are very beautiful and expressive. And carols of all nations have been the arrangers' happy hunting grounds for many years.

However, for sacred concerts, the trend for several years has been back in the direction of larger choral works, after a period in which they were almost totally neglected. It is not at all uncommon now to have these properly accompanied by appropriate instrumentation instead of by piano and organ as was almost always done in this area until some dozen years or more ago.

Among the more important works presented in the churches here in recent years may be mentioned: Bach's *St. Matthew Passion* and several different cantatas: Handel's *Messiah*, Judas Maccabaeus and *St. John Passion*; Haydn's *Creation*, *Nelson Mass* and *Seven Last Words of Christ*; Mendelssohn's *Elijah* and *Hymn of Praise*; the *Requiems* of Mozart, Brahms, Faure, and Durufle; *The Shepherds of the Delectable Mountains* of Vaughn Williams; and *The Invisible Fire* of Effinger.

Most of the above works are available in recorded form in one to 10 different versions. One needs only consult the Schwann Long Playing Record Catalog to find what is available at the moment.

Mr. Nichols is the music reporter for The Nashville Tennessean and a member of the music faculty, Peabody College, Nashville.

The mortality among records is enormous, and something published only a few months ago may already be out of print. There are excellent choral collections of favorite choruses by such groups as the Robert Shaw Chorale (for Victor), the Mormon Tabernacle Choir (for Columbia), and the Roger Wagner Chorale (for Capitol).

Many fine college and university choirs have recorded choral masterpieces under their own auspices (i. e., the Concordia Choir for Concordia Records), or for such labels as Word (Fisk University, Baylor University, Southern Methodist University, and Augustana College, among others.)

A great variety of Jewish ritual music may be found on Folkways, Westminster, Tikva label and others. There are many recordings of Gregorian Chant and other Roman Catholic music on Deutsche Grammophon Import, London, Gregorian Institute, and St. Joseph's Abbey recordings.

Many denominations produce recordings primarily for their own members, the Southern Baptists and the Methodists being conspicuous among these. But look in Schwann under "Collections, Choral" and under "Popular—Religious, Hymns, Sacred," and you will find practically anything you want.

Seven focus weeks

NASHVILLE—Seven focus weeks, promoted by the student department of the Baptist Sunday School Board, will be held on college and university campuses from February through March 1964.

Schools and dates where focus weeks will be held are: Howard Payne College, Brownwood, Tex., Feb. 3-7; Oklahoma Baptist University, Shawnee, Feb. 3-7; Wingate (N. C.) College, Feb. 3-7; Baylor University, Waco, Feb. 10-14; University of Richmond, Feb. 10-14; Ouachita College, Arkadelphia, Ark. March 2-6; Southwest College, Bolivar Mo., March 9-13.

"The purpose of a focus week is to present the Christian faith in terms understandable to college men and women and to point out the relevance of that faith to daily living and to the great issues of life and our time," said W. Howard Bramlette.

News writer named

NASHVILLE—Miss Patsy Allen of Memphis has been named news writer in the Baptist Sunday School Board's office of denominational relations. She began her new work Dec. 9.

(Editor's Note: This is the first of 13 articles on "Fundamentals of Our Faith," to be used as supplemental material with the Training Union lessons during the first quarter of the year.)

The basis of our beliefs

By Dr. Frank Staggs
NEW ORLEANS SEMINARY

EVERY Baptist knows that no one can actually speak for all Baptists or for any one Baptist. This will not be forgotten as we consider in Training Union for the next three months the theme, "What We Believe." Baptists have never bound themselves to any creedal statement. As late as May, 1963, the Southern Baptist Convention declared that its newly adopted statement of "Baptist Faith and Message" was not to be considered binding. Any "confession of faith" by Baptists is admittedly incomplete and tentative, at best the consensus of a given group at a given time. Baptists are agreed, however, that the Bible should be basic for their beliefs.

Faith is personal

Faith is personal. It cannot be borrowed. Proxy or borrowed faith" is a deception. Under God, with the Bible as basic and with the encouragement and help of fellow Christians, past and present, one must arrive at his personal faith through prayer, study, and struggle. Faith is alive; it grows. In a sense, it constantly must be renewed. One today needs to pray as did one of old, "I believe, help thou mine unbelief" (Mk. 9:24).

Faith and belief

Faith and belief are related but not identical. Faith is trust. It is openness to God, to receive what he offers and to yield what he demands. It is openness to the light or truth, to receive it as it is encountered. Belief is closely related to faith, and it includes one's understanding of that which he trusts and by which he lives.

Belief is that which we esteem or love. There is a popular but erroneous teaching that "believe" originally meant to "live by," i.e., "by-live." Though attractive, this is not the etymology of the word. It comes from the same root as the word love, as may be seen in the German "lieben," to love. "Leave," "love," and "lief" all derive from the same root. One still hears the archaic but correct expression, "I would as lief go as not." To believe is to esteem or love.

Belief includes assent, but it is more. Belief includes reason, emotion, and will. Only a person can believe, for belief belongs to a believer. Belief does not belong to reason alone, nor to emotion, will, or any other aspect of selfhood. Belief belongs to a believer, and the believer believes through reason, emotion, will, and all that he is. Belief is constituted of rational, emotional, volitional, moral, spiritual, and other qualities. Ideally, belief is that to which one has been persuaded (rationally) that which he esteems or loves (emotionally), that to which he is committed (volitionally), and that by which he is conditioned (morally and spiritually).

Authority in belief

Christian faith and belief must always find ultimate authority in God. To each person, God speaks directly. Persons are related to one another, as well as to God that God can speak to one person through other persons (cf. Rom. 10:4-11). The Bible is the written word of God, and it is for us the authoritative and trustworthy word of God. It is authoritative in terms of its nature and purpose. It was not given for just any purpose. It is the story of what

God has done and is doing for our salvation. Its purpose is to point one to Jesus Christ in whom is life eternal (John 20:30f.; II Tim. 3:15) and to give one instruction for righteous living (II Tim. 3:16).

FUNDAMENTALS OF OUR FAITH

January	5	The Basis of Our Beliefs
January	12	What We Believe About God
January	19	What We Believe About Jesus
January	26	What We Believe About the Holy Spirit
February	2	What We Believe About the Bible
February	9	What We Believe About Man
February	16	What We Believe About Sin
February	23	What We Believe About Salvation
March	1	What We Believe About the Atonement
March	8	What We believe About the Church
March	15	What We Believe About Baptism
		and the Lord's Supper
March	22	What We Believe About the Christian Life
March	29	What We Believe About the Life to Come

The whole Bible

The Bible must be studied in its wholeness, if it is to be understood. For the most part, the Bible is understandable to the average reader, but it is not understandable to the casual reader. It cannot be understood by random reading, dipping in here or there, snatching texts out of context. Each book must be studied in its life situation and in terms of its nature and purpose. Themes or doctrines must be traced throughout the Bible and not derived from random or partial selections.

Threat of tradition

Even for those who affirm the Bible as basic, tradition may displace the Bible in belief. This can happen to those who honestly intend to make the Bible basic. Sometimes we honestly accept as biblical what actually come from tradition, ancient, or recent. Much that is said about various doctrines is based on traceable, nonbiblical tradition. This will be demonstrated in studies to follow. Logic is often wedded to tradition, and belief is defended as biblical when it is not. Fortunately, we yet have the Bible by which to test our beliefs.

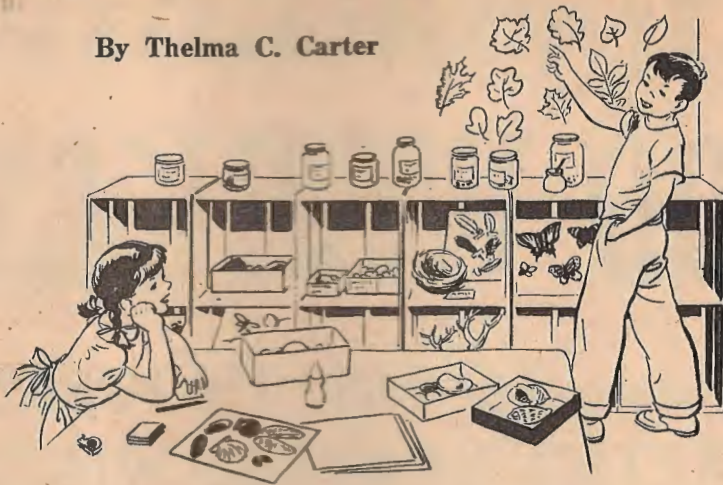
Threat of bias

Possibly the most difficult problem in respect to belief is that of prejudice of bias. This may be conscious or not. All of us are so conditioned by tradition, family, or associates that we tend to read into the Bible much that is not there. One tends to see what already is in his own mind. It is like looking at a picture and then at a blank wall; one sees on the blank wall what he has just been looking at. To overcome pre-conditioning, one must deliberately discipline himself. If he really wants to make the Bible basic in his beliefs, he must be willing, however painful, to test every belief by the Bible. The truth never suffers by testing, though we may find it painful to put our beliefs to the test. With so much at stake, we cannot afford to do otherwise.

BY CLEO GEHRKE DUBOIS

What do you collect?

By Thelma C. Carter



Do you have fun returning home from a vacation with a collection of special objects to show friends? Whether you have bright pebbles, seashells, or Indian souvenirs, a collection is interesting. Once we begin collecting this or that, we have difficulty stopping.

Since ancient times, people have collected various things. Cave men collected stones. They piled these in front of their cave homes to impress their neighbors. Later, people of different tribes began collecting shell necklaces and bracelets, as well as pieces of fur and bright feathers.

Soon certain tribes and families were recognized as owners of big shells, fur owners, and feather tribes. These people kept adding more and more to their collections. Without their realizing what was happening, they made it possible for envy, jealousy, and unhappiness to come into their lives.

Certain creatures collect objects. Ravens are known to collect bright pebbles, colored marbles, and pieces of broken glass to hide in their nests. They will take even other birds' treasures if possible.

The well-known trade rat collects everything from buttons and nails to silver spoons and small clocks. Naturalists tell us this rodent spends most of his life collecting and exchanging until his home is crammed. Then he is forced to seek other quarters.

In Bible times, the kings of Egypt and other countries filled their palaces, temples, and tombs with beautiful things. They gathered books, wall paintings, oil jars, statues, couches, and footstools. Their desire to possess things was without end.

Jesus lived in a land where kings and other rich people filled their storehouses with treasures. With divine wisdom, he warned, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for

yourselves treasures in heaven" (Matthew 6:19-20).

We can have fun making collections, but they should not become the most important things in our lives.

Under lock and key

BY N. J. STOYENOFF

Collecting keys is becoming a popular hobby among boys and girls as well as adults. In fact, most of us, whether we realize it or not, are already key collectors. We save old keys, because no matter how useless a key may be, we don't want to throw it away.

If you have a key or two put away in a box or drawer, you may be interested in learning more about key collecting and about the history of the lock and key.

Ever since man has had possessions he considered valuable, he has been searching for ways to keep these possessions safe. Even the early cave man probably used some ingenious means to make sure that his property would not be stolen while he slept. He may have hidden it in a small cave behind a boulder, using the huge stone as the first primitive "lock."

Locks and keys as we know them today aren't an invention of modern man. They date back to the time of the ancient Egyptians, almost four thousand years ago.

The Egyptian lock was a wooden bolt fastened to the side of the door by wooden brackets. It was held in locked position in the door by means of wooden pins or pegs, which extended straight up and down through it. At one end of the bolt was a hollow section where the key was inserted.

During Roman times the locks usually

A crystal garden is a beautiful magic mountain of rainbow colors. To start one growing, use a medium-sized, glass baking dish with a low rim. In it build an interesting, jagged mountain, using soft coal, semisoft coal, or a big cinder.

First, break off pieces of the coal or cinder, if necessary, but keep the chunks varied in size and shape. Mix together six tablespoons of salt, six tablespoons of water, and two tablespoons of ammonia. Pour the mixture very slowly over the black mountain, covering as much of the surface as possible.

Next, drop four teaspoons of household bluing on the mountain. Then take food coloring and drop various colors on the surface.

Do not move or jar your crystal garden. Build it where it is to stay. Then watch it each day.

(Sunday School Board Syndicate, all rights reserved)

were made of iron and were very ornate. The enormous bronze keys that opened these locks were also decorative, but they were heavy and clumsy to use. If you think the keys used in the early days of our own country were just like those we use today, you are in for a surprise. Our present-day door keys would look like midgets compared with the huge black iron ones used for opening doors during Colonial times. These old keys could never have been put into anyone's pocket.

Keys through the years have been made in so many sizes and shapes that a key collection is as interesting to look at as it is to own. After you have collected a variety of keys, mount them on a polished pine board to make an attractive display for your room. You may prefer to mount them in a picture frame, using felt, wallpaper, or burlap as an effective background for your collection.

Where can you obtain old keys? Many antique dealers sell them. Some unusual ones are inexpensive. The size, in most cases, determines the price. The larger the key the more it will cost.

Almost all old locks and keys have a history. This is what makes collecting them a fascinating hobby. It is possible to have a key in your collection that may have opened the door of an old Southern mansion or even one that unlocked the portals of an ancient English castle.

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AT-1AT

Mary, the mother of Jesus

BY JOSEPH A. CALLAWAY
Associate Professor of Biblical Archaeology,
Southern Seminary, Louisville

January 5, 1964

Lesson Text: Luke 2:41-51; Acts 1:14
Golden Text: Luke 1:46-47

EACH Sunday for the next three months we shall be hosts to people who knew Jesus. Twenty-two of these friends will be guests in our classes and we shall get acquainted with them. It will be almost like shaking hands with them, then sitting down for a chat about ways Jesus influenced their lives. We begin with Mary, the mother of Jesus. She, of all people, had the most intimate understanding of Jesus as he emerged upon his unique ministry.



MR. CALLAWAY

A mother's treasures

MOST mothers have a collection somewhere of little memories of a child's pilgrimage from babyhood. Usually there is the frilly baby book with all the vital statistics couched softly in blue and pink bunnies, birds and rocking horses. And there is a platinum blond lock of hair that first was black. And pictures, all the way from the nursery to the first grade at school. Then there are memories stored in the heart. The first lisping words, or innocent questions about the church, or God, all go into this treasure chest.

Mary, the mother of Jesus had this kind of store of intimate memories. Most of what she kept there was private, but we know of a few things that she remembered, "pondering them in her heart" (Luke 2:19 RSV; also v.51).

How often did she remember the babe lying in a manger, and the strange words of the shepherds who said they learned of Jesus' birth from the angels? Or Simion at the Temple who prophesied of the babe's divine mission when he was presented to the Lord by his mother? And countless little things that happened at Nazareth during the silent years of Jesus' childhood she remembered. How we would like to know more of them!

The fact that Mary kept these memories as something special shows some-

thing of her as a mother. For in what better surroundings could Jesus have spent his tender years than a home where he was loved and understood by his mother? And when he was not understood, the memories were stored patiently away until God gave understanding.

It is against this home background of love and understanding that we should read of the twelve-year-old who got lost at the Temple in his search for truth.

The lost son

NATURALLY, there was some confusion as the crowd of happy people left Jerusalem for the slow, talkative trip back home. Much had happened to brighten their lives on the annual pilgrimage to observe the Passover in the City of David (Lk. 2:41), and weeks would pass before they could talk it all out. The dull routine of village life in Galilee did not encourage them to hurry, either.

Most mothers would check up on their children in a strange big city. But the happy crowd moved out the north road, possibly as far as Anathoth, three miles from Jerusalem, before Jesus was missed. That Mary had not checked up on him is significant because it implies that Jesus was responsible and did not need a baby-sitter. A bond of understanding and confidence between Jesus and his parents is evident.

Jesus was found at the Temple, totally absorbed in a discussion of the Bible. If the parents were provoked at him for getting separated from the family, they made no public disturbance. Instead they were "astonished," or more literally, "speechless," because a whole new horizon of Jesus' possibilities was opened up before their eyes. It was a revelation they had discovered in losing a son.

Did you not know?

MARY'S question, "Son, why hast thou thus dealt with us?" (v. 48) carried a tone of rebuke, to which Jesus answered with surprise, "Did you not

know that I must be in my Father's house?"

The answer was innocent and natural, because he was simply exploiting the interests that had been developed at home. A child, suddenly transplanted to the big city, might be expected to follow the bent of interests developed in his home training. His speech, eating habits, respect for adults, interest in religion, all would reveal not so much his own character but that of his mother. And could not hide the kind of home from which he came.

Many exciting places in Jerusalem could have drawn Jesus' attention, and it is instructive that he gravitated to the temple. That he entered into serious Bible discussion suggests that his home life had cultivated serious interest in Bible study, beyond the story book stage. He came to Jerusalem a twelve-year-old with the basic facts of Bible knowledge necessary for discussion of biblical truth.

To Mary must go much credit for nurturing and protecting the interest of Jesus in "his Father's business" until that interest emerged at the Temple suddenly, like a spring flower, for all the world to see. Of all people, Mary should have known where her son would be found.

A wise mother

BECAUSE Mary did not understand all that Jesus meant in his reference to God as "My Father" (v. 51) does not mean that she dismissed it. This is another of those treasure-chest items that she stored away to ponder. Here her quiet wisdom as a mother is revealed. I think Jesus must have known in all the ensuing trials and conflicts of his ministry that his mother was quietly absorbing all that he did or said, even if others did not. This must have been a great source of strength and confidence in him, even though he knew that God sustained him in his mission. It would be unfair to him not to note the warm, human encouragement of a wise mother.

Mary was found somewhere in the background of the great events of Jesus' life. Even if he did not see her, he knew she was there. Unobtrusively, she also was present among the disciples at Pentecost (Acts 1:14) where she quietly strengthened the evangelistic efforts of the apostles. Pentecost must have been a day of glory for her, because it was only then that she could see clearly the wide implications of Jesus' birth, his interest in his "Father's house," his ministry of gathering disciples, his crucifixion and resurrection.

His life was an amplification of the simple words at the annunciation: "My soul magnifies the Lord and my spirit rejoices in God my Savior" (Lk. 1:46-47). Indeed she was a wise mother.

December 15

Church	Sunday School	Training Union	Additions
Barling, First	117	54	1
Berryville			
First	155	62	
Freeman Heights	150	69	
Blytheville, Trinity	244	96	1
Camden			
First	492	193	
Cullendale First	404	185	1
Conway, Pickles Gap	81	55	
Crossett			
First	525	177	
Mt. Olive	211	85	
Dumas, First	316	89	
El Dorado, East Main	310	124	
Fort Smith			
Grand Avenue	729	313	5
Mission	25		
Temple	213	116	1
Trinity	303	145	
Gurdon, Beech Street	166	81	
Harrison, Eagle Heights	267	92	
Huntsville, Calvary	41	29	
Jacksonville			
First	526	189	2
Marshall Road	114	65	2
Second	221	105	1
Jonesboro			
Central	460	183	
Nettleton	254	100	1
Little Rock			
First	939	357	4
White Rock Chapel	27	18	
Immanuel	1,141	404	
Forest Tower	26	22	
Rosedale	254	89	
McGehee, First	436	193	
Chapel	92	43	
Monticello, Second	257	145	
North Little Rock			
Baring Cross	725	210	1
Camp Robinson Mission	45	26	
South Side Mission	32	12	
Berea	140	75	
Calvary	457	162	1
Gravel Ridge	164	105	
Runyan Chapel	31	27	1
Park Hill	774	336	
Pine Bluff, Centennial	205	120	
Siloam Springs, First	329	156	
Springdale			
Caudle Avenue	141	75	
First	472	169	1
Van Buren, First	462	168	3
Vandervoort, First	52	36	
Warren, Immanuel	273	91	
Westside Chapel	72	41	

December 22, 1963

Church	Sunday School	Training Union	Additions
Conway, Pickle Gap	45		
Ft. Smith, Grand Ave.	507	192	6
Mission	27		
Huntsville, Calvary	21		
Jacksonville, First	289		2
Little Rock, Immanuel	472		
North Little Rock			
Baring Cross	335		
Southside	24		
Camp Robinson	24		
Gravel Ridge, First	113	62	
Runyan Chapel	21	7	
Park Hill	393		
Sylvan Hills	103		
Springdale, First	318	146	
Vandervoort, First	38	18	

Observer

POLICEMAN: "Did you see the number of the car that knocked you down, madam?"

Woman: "No, but the woman in it wore a black turban trimmed in red and her coat was imitation fur."

The end of a marriage

WIFE: "I was a fool when I married you."

Husband: "I guess you were—but at the time I was so infatuated I didn't notice it."

Rx

A PROFESSOR at a medical college asked a student how much of a certain drug should be administered to a patient.

"Five grains, sir," replied the student promptly.

A minute later he raised his hand. "Sir, I would like to change my answer to that question."

The professor glanced at his watch. "Never mind, young man. Your patient has been dead for 40 seconds."

For Sale

A REAL estate agent was showing a prospect through a house. The prospect looked doubtfully at the leaky ceiling and said, "It's a bit damp isn't it?"

"Damp?" echoed the agent. "Of course it's damp. But think what an advantage that would be in case of fire."

Scotsman

SANDY—Here's a ticket to the magicians' show tonight, Maggie.

Maggie—Thank ye, Sandy.
Sandy— And, Maggie, dear, when he comes to that trick where he takes a teaspoon o' flour and one egg and makes 20 omelets, watch very close.

Without Social Security

MARY JANE, aged six, was looking at photographs of her parents' wedding. Her father described the ceremony. Suddenly the light dawned.

"Oh!" Mary Jane exclaimed. "Is that when you got mother to come to work for us?"

Transfusion

THE smart young fellow stepped out of the taxi.

"Sorry, old chap," he said, "but I can't pay you. You can't get blood out of a turnip, you know."

"No," said the taxi-driver, taking off his coat, "but you ain't no turnip."

B—Barnett, Weldon I. resigns p11; Bishop, J. L. to Pochontas p12; Bragging (MR) p7; Bratton, Clayton Jr. ordained p10; Bookshelf p15.
C—Children's Nook p10.
D—Dedman, Herbert to Waldron p11; Departments pp14-17.
E—Editor, a doll for Christmas (PS) p2; El Dorado, Union Church sends pastor to Ohio p12.
F—Focus Week p17; Fowler, R. E. to North Little Rock p13; Fundamentals of faith, the basis of our beliefs p18.
G—Green, Lawrence E. to Rector p12.
H—Holland, C. Z. at education conference p11
L—Lipford, H. L. retires p11.
M—Music, Baptists set pace p17.
N—New Year, (E) p3; 1964, Another chance p9; Time for a check up (CMH) p6.
O—Oldham, Russell leaves Little Rock p13.
P—Pastors, our top problem (E) p3; proclamation, Year of Jubilee p12.
S—Southern Baptist Convention news p24
Sullivan, James L., blocking back p8; Sunday School lesson p22
T—Tankanikians have Baptist farewell p10; Tate, Jimmy W. ordained p10; Taylor, John anti-mission activities (BL) p7.
U—Uncle Deak writes p16.
V—Van Buren, First Church, what's in a name p10.

Key to listings: (BL) Beacon Lights of Baptist History; (CHM) Courtship, Marriage and the Home; (E) Editorial; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road; (KYM) Know Your Missionaries.

Bright sayings

NURSERY school teacher: "Everyone in this room is free. Everyone in the United States is free."

Little boy: "I'm not free, I'm four."

Peace and quiet

"HOW many weeks vacation do you get?" one stenographer asked another.

"Well, I really get four weeks—I take two weeks and then my boss takes two weeks."

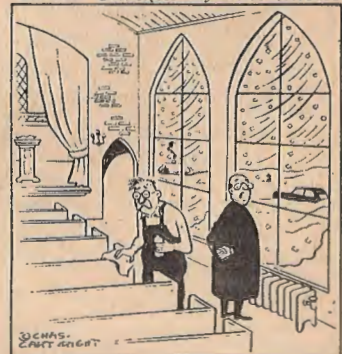
That old thing

"DEAR," the little woman reported, "a man came yesterday gathering contributions for the old clothes drive."

"Did you give him anything?" asked the husband.

"Yes, honey," she replied. "I gave him that 10-year-old suit of yours and that dress I bought last month."

Church Chuckles by CARTWRIGHT



"Looks as though you're it, Quincy. Like to hear a sermon?"



SBC News and Notes

BY the BAPTIST PRESS

Missionary retirements show world influence

ATLANTA (BP)—The retirement of four missionaries of the Home Mission Board of the Southern Baptist Convention focuses attention on the varied nationalities represented in the States.

Retiring are a native of Russia, a native of Mexico, a former superintendent of Panama missions and a New Orleans nursery worker.

Courts Redford, Atlanta, executive secretary of the mission agency and himself set for retirement in 1964, announced to the annual meeting of the board the retirement of R. G. Van Royen, Dallas; Paul Rogosin, San Francisco; Elias O. Delgado, San Francisco; and Mrs. Lillian L. Robertson, New Orleans.

Van Royen, a native of Kansas, has served the mission agency since 1944, first as visual education director, then as superintendent of work in Panama and the Canal Zone, and since 1960 as a field worker of the language missions department. He was active in organizing state and association committees for resettlement of Latin Americans.

Rogosin, born the son of wealthy Greek Orthodox Church parents in Russia, served as a missionary to the Russian-speaking people. He has been pastor of First Slavic Church, San Francisco, since 1956. He has edited in Russian, "The Christian," and is the author of several books and tracts in Russian.

Delgado, a native of Linares, Mexico, served Spanish-speaking people in Texas from 1936 to 1955 and since has been pastor of First Spanish Church, San Francisco.

Mrs. Robertson, a native of New Orleans, has served as a nursery supervisor at Sellers Home and Adoption Center, New Orleans, for 14 years. She was appointed by the mission agency in 1952.

Drops color bar

WACO, Tex. (BP)—Baylor University's athletic council has ruled here that any student who qualifies to enter the University may compete on the school's athletic teams.

The unanimous vote to permit integration of Baylor athletics followed less than a month on the heels of the board of trustees' vote to integrate the world's largest Baptist institution of higher learning.

Youth conferences

NASHVILLE—The dates for the 1964 Southern Baptist youth conferences have been set for June 4-10 at Glorieta (N.M.) Baptist Assembly and July 2-8 at Ridgecrest (N.C.) Baptist Assembly. Both conferences are being planned for 15- and 16-year-old intermediates and non-college young people ages 17 through 24.

Facts of interest

... On Monday, Nov. 25, a million people stood in the street in Washington, D. C., to see the late President Kennedy's last passage. Across the land, millions more—almost the entire population of the country at one time or another—saw the full proceedings on television. To pay their last tribute to the dead President, the largest number of foreign dignitaries to assemble in the United States, representing nearly a hundred countries, converged on the capital.

... Statistical stew.—On a jet plane from New York to Paris, the average passenger eats for 1,095 miles out of 3,175. . . . The paper for a year's issue of Life requires 14,000 acres of forest and 60,000 tons of clay. . . . Annual attendance at Disneyland now exceeds that at Grand Canyon, Yosemite, and Yellowstone combined. . . . The average motorist burned up 783 gallons of gas last year. . . . In 1913 the average American had to work 502 weeks to pay for a home while now, with houses costing from three to five times as much, he need work for only 375 weeks.—The Survey Bulletin

Public relations workers to meet

FORT WORTH (BP)—Public relations representatives from throughout the Southern Baptist Convention will meet here Jan. 22-24 for the annual Baptist Public Relations Association workshop. The workshop will spotlight two new features this year—shirt-sleeve sessions and "table hopping" sessions.

During shirt-sleeve sessions, the workshop will split into two main groups—one for public relations practitioners and another for development and fund raising specialists—which will discuss in depth aspects of Baptist programs in these fields.

The table-hopping sessions will feature 14 tables. Consultants at each table will help the Baptist public relations men and women with specific problems relating to news, radio, television, photography, development, publications, fund-raising, motion pictures, filmstrips, design and layout, general public relations and advertising.

Ammerman to new job

MONTGOMERY, Ala. (BP)—Claude T. Ammerman has been elected assistant to the executive secretary of the Alabama Baptist State Convention here. He took office immediately.

Ammerman, a graduate of Georgetown College (Baptist), Georgetown, Ky., and Southern Seminary, was pastor in Troy, Ala., 16 years. For the past five years, he has been with the convention office here as secretary of the ministers' retirement department.

New executive director

HOUSTON (BP)—W. Wilson Turner, administrator of Memorial Baptist Hospital here, has been appointed executive director of the 740-bed hospital system.

Turner, whose appointment fills the vacancy created by the death of John G. Dudley, has been administrator of Memorial Hospital since 1958. Previously, he was associate administrator for three years.

Arrest intruder

COLUMBIA, S. C. (BP)—Columbia police have arrested a 23-year-old man they say twice broke into offices of the South Carolina Baptist Convention here during darkness. He was not identified by name.

The intruder took a checkbook belonging to Assistant General Secretary A. Harold Cole and about \$9 from food vending machines. Police said they recovered the checkbook and had other evidence to link the man to the crime.

National teacher award

FORT LAUDERDALE, Fla. (BP)—A 1962 Stetson University graduate, Miss Marilyn Jean Greenlaw, has been chosen one of 20 outstanding teachers in the nation by the National Education Association.

The 20 winners were selected from among 150 finalists from all 50 states. Winners were judged on being "personable, enthusiastic, and articulate in teaching and in preparation of teaching."

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.