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Arkansas Baptist State Convention

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Baptist
**MEN'S
DAY**

JAN. 26, 1964



Evangelism program, pages 16, 17

personally speaking

Considerate listener

HERE is a true story from Mrs. Paul Orton, of 1321 S. Harrison, Little Rock, about a little nephew of hers who lives in Poplar Bluff, Mo.:



ERWIN L.

Johnny is an alert Primary lad who likes to attend Sunday School and church and who enjoys reading and hearing Bible stories. He especially enjoys finding the scriptures pointed out to him by his teachers.

One night recently Johnny was asked to take part in a special children's program. As he proudly walked to the front of the room, the leader announced that he would give a verse of scripture. Johnny promptly recited John 3:16, without indicating where the verse is found.

"And where in the Bible do you find this verse, Johnny?" asked the leader.

Johnny replied confidently, "John 4:16."

There was a burst of laughter from the congregation. But there were three there who could not join in—Johnny, now greatly embarrassed, and his mother and daddy.

Johnny's mother could not keep back the tears. And his daddy was the first to walk out at the close of the service.

As Johnny was leaving, his pastor greeted him affectionately and said to Johnny's mother, "Let me and Johnny have a few minutes alone."

When Johnny came back to join his parents, he obviously was in better spirits. But he said nothing to his parents about what the pastor had said to him.

At the close of the morning worship service the next Sunday, as Johnny and his parents were leaving the church, Johnny took his pastor by the hand and paid him what Johnny must have thought was the biggest compliment anyone could give a public speaker: "Brother John, I didn't hear you make one mistake today!"

Only those who have stood before gatherings

to preach or "make a talk" can know how much a speaker needs the attentive and sympathetic ear of his listeners.

"He that hath ears to hear, let him hear."

Erwin L. McDonald

"Anger is an acid that can do more harm to the vessel in which it's stored than to anything on which it's poured."—The Survey Bulletin

"When God measures a man, he puts the tape around the heart and not around the head."—The Survey Bulletin

IN THIS ISSUE:

ARKANSAS Baptists are readying for the annual Evangelism Conference to be held Jan. 27-28 at Park Hill Church, North Little Rock. The Editor urges your attendance on page 3. Dr. C. W. Caldwell, superintendent of Missions, issues an invitation in an open letter on page 23. The full program is printed on pages 16 and 17.

THOSE who says there's nothing new under the sun have yet to read Dr. S. A. Whitlow's article on the exciting new plans for Southern Baptists recently outlined by denominational leaders. See page 5.

One of the loveliest tributes we've ever read is Rosalind Street's profile of "Mother Alice" on page 6. We think you'll agree that here is the perfect mother-in-law.

COVER story, page 15.

Arkansas Baptist
newsmagazine

MEMBER:
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Evangelical Press Ass'n

January 23, 1964

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Bulletin; DP Daily Press; EP Evangelical Press.

Evangelism Conference

THE loss in the mails of materials intended for use in promoting the annual Evangelism Conference has resulted in the *Arkansas Baptist Newsmagazine's* coverage (see this issue) being later and less than we had hoped to carry.

It has been said so often that we are likely to nod our heads to it without bowing our hearts, but evangelism is at the heart of all that our churches and our denomination are called by the Lord to do. So it would be impossible to over-emphasize the importance of the annual Evangelism Conference, which brings together ministers and laymen for inspiring messages on witnessing and soulwinning, and for hymn singing and prayer. Who that has attended one of these conferences could say how much the meetings are worth to those attending and to the mission cause, through the heart searching and re-dedication to the supreme calling that always results?

Churches well represented at the meetings next week at Park Hill Church, North Little Rock (beginning Monday at 1:45 p.m., and including sessions Monday night and Tuesday morning, afternoon, and night) will surely reap a great harvest of spiritual blessing. —ELM

Smoking indictment

TO smoke or not to smoke should no longer be the question. For, as radio, television, and the press have carried to the farthest corners of our land and to much of the world, the smoking of cigarettes does impair health and shorten the smoker's life expectancy.

The authority for this conclusion and indictment of a wide-spread habit of Americans is none less than a panel of scientists working under the direction of the surgeon general of the United States.

In no uncertain terms, these ten men— five of them smokers and five non-smokers—agree unanimously that cigarette smoking "contributes substantially to mortality from certain specific diseases and to the overall death rate," and that its effects are in direct proportion to the number of

cigarettes smoked and the number of years the habit persists.

They are further agreed that the greatest risk of the cigarette smoker is lung cancer, the smoker having a death rate nearly eleven times as high as that of the non-smoker.

The statistics for several other diseases are rather staggering. For the cigarette smoker, the death rate from bronchitis and emphysema is 6.1 times the rate for the non-smoker; death from cancer of the larynx is 5.4 times as high; from ulcers of the stomach and duodenum, 2.8 times as high; cancer of the bladder, 1.9; coronary artery disease, 1.7; hypertensive heart disease, 1.5.

And for women smokers the death rate from lung cancer appears to be increasing along the same lines as that for men.

There is not yet any conclusive evidence that the highly-advertised filter tip cigarettes are any safer than non-filter tips.

Another finding was that quitting smoking definitely helps the health of the smoker, even though he has been a heavy smoker for years.

For those who do not want to quit smoking but cannot bear the thoughts of facing the perils of continuing the smoking of cigarettes, there may be a switch to pipes and/or cigars. Pipe smoking was found to be almost harmless, pipe smokers having a slight increase in the incidence of cancer of the lip over non-smokers. And cigar smoking, up to five cigars a day, is apparently safe, as far as one's health is concerned.

Never has there been such an authoritative blast at anything as that against the cigarette. But there are still multitudes who say, "To H--- with it," and "I would rather live ten years with my cigarettes than twenty without them." But there are also multitudes who are "swearing off." Some of these will be able to carry through with their new resolves; many, no doubt, will soon be back on their fags, perhaps on a restricted basis for a while.

The pointed recommendation of the panel of experts is significant:

"On the basis of prolonged study and evaluation, the committee makes the following judgment: Cigarette smoking is a health hazard of sufficient importance in the U.S. to warrant appropriate remedial action."

But the remedial action, apart from an education program, will no doubt rest with the individual.

It is refreshing to see the federal government concerning itself with such a wide-spread health hazard as the smoking of cigarettes is now shown

to be. It is hoped that the government will go on to other areas, such as the drinking of intoxicants, which not only impairs the health of the drinker but often makes him a killer or maimer in society; and, maybe, to the wide-spread problem of middle spread from over-eating.

Regardless of the pros and cons of legislative action in these areas, correction of bad health habits must come from individual conviction and resolution. The scientific, unbiased approach the government has made on the smoking problem, with the almost certain continuing educational approach to follow, would be a good pattern. When fully supplied with the facts, many people will reach

their own conclusions for safe, sane, and useful living.

It is hard to understand how anyone—least of all Christians—could argue, either in so many words or by his actions, for a habit that undermines one's health and shortens his life expectancy. Such indulgences, whether it be smoking, drinking or over-eating, constitute a missing of the mark of the high calling of Jesus Christ. And that, according to the Bible, is sin.

Let us purpose to live our lives abundantly, looking to Christ, the great "author and finisher of our faith," as we "run with patience the race that is set before us."—ELM

LETTERS TO THE EDITOR

the people SPEAK

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.

The widening chasm

WHEN Jesus told the story of Lazarus and the rich man, He said that between them there was "a great gulf fixed," through which neither could ever pass. All who have ever read Jesus' story, are saddened by that insep-arable gulf.

But there is another gulf which is almost as saddening. It is the widening chasm between our Baptist leaders and the ordinary everyday preacher who is pastor of First Baptist Church, Podunk. Perceptive men from both sides of this chasm have watched in sadness while year by year it has widened.

When our state executive secretaries and superintendents of missions agreed last month in Atlanta that the Convention's top problem was pastors "who can and will challenge and lead the membership of the churches," the ugly depth and breadth of this chasm became more apparent than ever before.

Stripped of their brotherly kindness, our elected leaders seem to have said, "The Convention's biggest problem is ignorant, lazy pastors."

Can this be true? Are the pastors of the churches a greater obstacle to the progress of the Gospel than ravaging materialism, or rising sensualism, or false religions and philosophies? God have mercy on us, if this indictment is correct.

And of course, having discovered what is wrong with the Convention, our

leaders have the responsibility of doing something about it! Revelation always entails responsibility! Leaders must lead! Knowing what they know, our leaders must use every religiously acceptable source at their command to rid us of the ignorant and lazy, and to bring up a generation of pastors who are enlightened and energetic, who will study and work and pray eighteen hours a day, like some of us supposed most preachers already to be doing.

Surely last month when our leaders found our number one problem, they unknowingly found an even greater one. . . . the widening chasm.—Arkansas Pastor

REPLY:—The writer of this letter is a sincere, hard-working, cooperating Southern Baptist. He is certainly neither "lazy" nor "ignorant." But he has put words into the mouths of state executive secretaries and superintendents of missions that they did not say, as they agreed that the need for more adequately trained pastors "who can and will challenge and lead the membership of the churches" is Southern Baptists' No. 1 problem.

The alleged "chasm" which this brother sees as not only existing but ever widening between "our Baptist leaders and the ordinary everyday preacher . . ." is certainly news to me, one who for years has been both "an elected Baptist leader" and "an ordinary everyday preacher."

Surely laymen and preachers must do everything possible to provide the best possible leadership for our churches and our denomination. But let us not overlook that the leadership all of us need most is the leadership of the Holy Spirit.—ELM

Gravel Ridge acts

THE First Baptist Church of Gravel Ridge, North Little Rock, voted in monthly business meeting last night (January 8) to not take any more free aid from any unit of government, that had been provided by tax money. The question arose over the construction of a driveway and parking lot at Runyan Chapel, a mission operated by our church. It was decided to purchase any necessary gravel and pay for it from the mission funds rather than taking it free from the county government.—Jack Livingston, Pastor

Back to Bible

ENJOY your magazine especially "Letters to the Editor," column. If all people would go back to Bible, in humble way, quote there scriptures (to see when approached) Mark 12:13-17, Romans 13:1-7, Titus 3:1, 1st Peter 2:3-17. My allegiance is to my rulers, and God, regardless there hate groups would lose their influence.—B. McCuller, Memphis, Tenn.

Humor and living

CONGRATULATIONS on your fine article in the current issue of the Arkansas Baptist Newsmagazine on "humor".

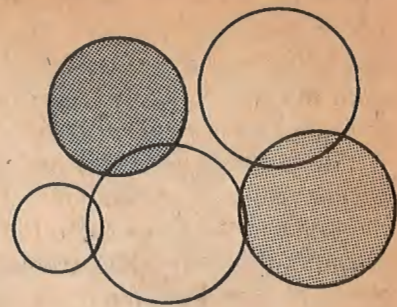
I feel that your presentation, if it could influence other people to realize the value of humor, could certainly serve as a therapeutic exercise for not only the lives of professional people but also for the lives of workers in church related vocations.—Philip H. Briggs, Program Director, Second Baptist Church, Little Rock

Reading difficulty

PLEASE permit me the use of your column to air some thoughts I have been holding inside for a long time. It is for the people who consider themselves poor readers or who can't read at all, and are shy of being asked to stumble through sentence structures in public, or else have to refuse to read at all. I know one in particular who said

(Continued on page 22)

Something new in Baptist life



SOMETHING is taking place in Southern Baptist life at this time which, in the judgment of some of us, provides the foundation for renewed encouragement concerning our work. In all probability it could not have happened prior to this time. To understand the significance of what is taking place it is necessary to review briefly the history of Southern Baptists over the past forty-five years.

The Seventy-Five Million Campaign, 1919-24, was one of the greatest milestones in Southern Baptist experience. This "five-year program provided greatly increased support for all Baptist missionary, educational, and benevolent work in the states and Southern Baptist Convention and set a new pattern for Baptist co-operation." While the financial goal of the campaign was not reached there were other benefits that accrued to the denomination of inestimable worth such as "a greater unification of Southern Baptists, an enlarged vision, a more effective organization for promoting their denominational work, an increased liberality, a deeper spiritual life, and a stronger indoctrination of the people in the Bible faith." Baptists caught a vision of what God could do in and through them if they linked hands, and hearts, and resources in a co-operative effort.

The Cooperative Program, a most effective means by which Baptists can work together in carrying out the mission of the Great Commission, emerged out of the Seventy-Five Million Campaign.

Then for the next three decades Southern Baptist life grew by leaps and bounds in almost every area of our ministry. This unprecedented growth, however, produced some problems. Our denominational house grew in every direction. Rooms were often added without regard to the previous building. All of this eventually resulted in overlapping and oftentimes conflicting programs between our agencies and institutions. This produced conflict and confusion, not only among our agencies, but likewise in the local churches. The end result of all this was a few years ago we found that with the adding of a multitude of programs, perhaps all of them good within themselves, we were slackening off at the main thing—that of reaching, teaching and winning people. Naturally, when this occurred we soon began to experience a decline in practically every area of our work.

All of this produced a period of introspection among Southern Baptists. We began to ask ourselves, "What is wrong with us?" Then business consultants were invited in to help us take a look at ourselves. Some of the things we discovered were not good. Overlapping in our program had occurred. Conflicts had appeared which were producing friction and impeding our progress. We had substituted the good in places where we should have been engaged in the absolutely essential.

Now, what is taking place? At the 1960 meeting of the Southern Baptist Convention the following assignment was given to the Executive Committee: "To maintain an official organization manual defining the responsibilities of each agency of the Convention for conducting specific programs and for performing other functions. The manual shall cite the actions of the Convention that assigned the programs and other functions to the agency. The Executive Committee shall present to the Convention recommendations required to clarify the responsibilities of the agencies for programs and other functions, to eliminate overlapping assignments of responsibility, and to authorize the assignment of new responsibilities for programs or functions to agencies." When this task is completed a number of our problems will have been solved. This will enable every agency, institution, and other units of our denomination to take hold of the shaft of our total redemptive task. It will enable us to work together more intelligently.

In the next place, Dr. Gaines S. Dobbins voiced, I think, a rising conviction among our leadership in his article appearing in the *Sunday School Bulletin* for the first quarter, 1964 entitled "Let's Work This Workable Plan!" Quoting from a Southern Baptist Report in which it was said, "The most important organizational element in Southern Baptist evangelism is the all-age Sunday School, which annually enlists thousands of new prospects. Southern Baptists have baptized around 350,000 persons annually for many years, many of whom are adults and young people brought to Christ through the Sunday School."

Dr. Dobbins continues, "Since this is true, why not spotlight this tested means of evangelism and plan to multiply its effectiveness?"

"Let's face it: We need something more than the annual 'revival'; we need a plan that is more effective than the scheme to 'pack the pew,' or 'everyone win one,' or the 'Andrew Club,' or 'visitation evangelism,' or even the 'simultaneous evangelistic crusade.' There is, of course, value in these plans, but they are largely dependent on occasional, special efforts."

In a recent meeting of many of the leaders of Southern Baptist life it was agreed that we must make room for the Sunday School in our churches, which are peculiarly fitted for this task, to again

(Continued on page 18)

Mother Alice--

She loves us both as one!

"ALTHOUGH I cannot be there in person, my heart will be with you, and I shall stand with bowed head through those sacred moments when you and our son will be exchanging your wedding vows."

So read the message from my husband's mother on our wedding day.

Will you let me answer recent in-law questions received by telling you why my own mother-in-law is Exhibit A of the fact that the relationship can be a wonderful one.

In the first place, our "Mother Alice" is so pretty. All of us in the family feel that the years have only enhanced her beauty. She is as fastidious today about her own grooming in her octogenarian years, as she was when I first came to call her "Mother." Furthermore, she has kept a good sense of humor and an eagerness for life that still spark enthusiasm among those about her.

Her energy, her habits of thrift, and her capacity for work amaze both her daughters and her daughters-in-law.

Among the treasured "souvenirs" in our family are happy memories of arriving on Christmas Eve at the little house that "Mother" and "Dad" kept bright with a homey spirit and a cheery welcome. We would always hurry from our car, go trooping in, singing as we went and exclaiming over the aroma of baked ham, country sausage, and fresh coconut cake.

And, somehow, we could never detect any difference between the genuineness of their welcome to their four sons, their two daughters, their grandchildren and their welcome to their in-laws.

My mother-in-law's sturdy character, devotion, and down-to-earth ways have formed ties of influence with her grandchildren that

never lose their strength.

Since "Dad's" homegoing, many years ago, "Mother Alice" has made her home with her younger daughter; but she visits with her other children from time to time. The place where she is staying becomes the family's focus point of attention, love and concern while she is there. As a widow, she has gone about resourceful ways of providing for herself. She lifted her practice of babysitting from the level of a job to the status of a profession!

Whether at home, with her daughter and her family, or visiting with others of us, she seems always to maintain a happy balance at the point of integrating into the family circle, and yet slipping away to her room at just the right moment to avoid any intruding upon the family's privacy.

Several facets of her philosophy have become traditional among us.

Always she has encouraged her children to work toward the realization of their ambitions by saying: "I am not able to do much for my children, but I am certainly not going to stand in the way of their progress."

I shall never forget the day we drove away, taking with us her youngest son, then in his early teens. Because there were better school opportunities in the city where we lived than in the little country home community, we were taking him to live with us through his high school years. I watched her bravely smile and wave goodbye, then turn and go back into the house. I knew well that back of her tears of mother-love was "George will have a better chance in his preacher-brother's home — and I certainly won't stand in his way."

Often have we, her in-laws, echoed her words when our children stood at a cross-roads, where it was hard for us to relinquish

them to their own decisions: "I certainly won't stand in their way."

My mother-in-law can stretch limited space into comfortable sleeping quarters for large family gatherings with the finest skill I've ever seen. I always leave the arranging to her when we have the family in our home.

Her vegetable soup is another family tradition. She has some magic way of bringing out the delicate, best flavor of all the ingredients. When she visits us, at least one day I turn the kitchen over to her, and always that meal is very special. We are most pleased when the menu is vegetable soup and dessert. And do you know, she will wash dishes and do other things about the house for me without acting as if she is a martyr to my poor management! She actually refrains from pointing out ways that I could improve my house-keeping habits.

When the three of us ride in the front seat of our car—my husband, my mother-in-law, and I—she's almost stubborn about wanting me to sit in the middle. It's her subtle way of saying, "A man's wife must always have first place in his life." But what I like most is, she never assumes the air of having done something noble. She just seems to love us both as one.

Recently I saw a letter from her to one of her other daughters-in-law in which she said, "Honey, in my grade book you rate 100 percent as a wife and mother." Ever so often she writes me a love letter. Tells me she's glad her son married me!

Do you know what I believe about in-laws? I think it just takes love, steady purpose, honest effort and work on both sides to make the relationship a happy one.

And, of course, every relationship is better for being laced with plenty of prayer.

Rosalind Street

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

Campbell attacks missions

ALEXANDER Campbell made loud claims of his missionary interest but more loudly proclaimed criticism of methods used. His attack centered upon associations, conventions, auxiliary societies, and every form of organized work.

He thought the means used to convert heathen to Christianity evil things in themselves. Besides, he held the Christianity of his time in such low esteem that he said for the most part it should be converted to New Testament Christianity (Of course, he thought according to his pattern).

In his paper "Christian Baptist" he skillfully displayed wit, sarcasm, half truths, and ridicule to express his views. Master in argument and debate he wrote with a venomous pen.

He scorned the idea of a General Convention, saying it might as well be called the assembly of the "Baptist Church of the United States." His argument was that it was no different from the connectionalism of Presbyterianism.

Nothing missed his eye. In mockery he attacked the methods of raising money by mission boxes, stalls where food and clothing were sold, and cent societies. He called such "sponging the public for support." More than that he inferred that not all the money went where it should. He claimed part of it was spent to promote unnatural sectarian opinions. Some was given in support of many worthless persons whom he thought would be better off pushing wheelbarrows or sweeping chimneys.

He specifically attacked Bible societies, home and foreign mis-

THE NAME 'DISCIPLE'

BY HERSCHEL H. HOBBS

Past President, Southern Baptist Convention
First Baptist Church, Oklahoma City, Oklahoma

THE word "disciple" is found 268 times in the New Testament. But it does not appear after Acts 21:16.



DR. HOBBS

It translates the Greek word *mathetes*. This word comes from the verb *matheteuo*, meaning to teach (Matt. 28:19; Acts 14:21), to instruct (Matt. 13:52), or to be a disciple (Matt. 27:57). The Great Commission reads literally, "Go ye therefore, and disciple all nations. . ." (Matt. 28:19). In our own terminology the word "disciple" means "pupil" (cf. Spanish, *discipulos*, pupil).

This was a common term in the ancient world to denote the followers of a teacher: Greek philosophers, Moses (Jn. 9:28), Jewish Rabbis, John the Baptist (cf. Mk. 2:18). Jesus had His disciples also.

When applied to the followers of Jesus this word had three connotations. It referred to those who listened to Jesus' teachings but who had not yet believed in Him as Saviour (cf. Jn. 6:60ff.). It spoke of those who had received Him as their Saviour, but who continued in their ordinary vocations (cf. Lk. 19:37). It was used to refer to the twelve apostles who had been called to leave their voca-

tions and ministerial education. Apparently he favored home missions because he pointed out the need of mission work at home. But when churches in the East wanted to help those in the West, Campbell insisted the West could care for themselves.

Mr. Campbell was well educated
(Continued on page 14)

to follow Jesus in an especial way, to be taught by Him more completely, and to be sent forth on definite evangelistic missions for Him (cf. Lk. 6:13ff.; Mk. 3:13ff.). However, this did not mean that Jesus' true disciples were not to witness in their own sphere (cf. Acts 18:2-3, 26).

It is in the light of true discipleship that we may best understand Matthew 11:28-30. To *take one's yoke* was a Rabbinical term for enrolling as a pupil under a teacher. So Jesus invites all men to *take His yoke*, or to enroll as His pupils, to become His learners or disciples. This does not mean that the Christian experience is merely an intellectual one. The verbs "take" and "learn" are aorist imperatives. The aorist tense speaks of a definite act. In a definite, pointed decision one becomes a pupil or disciple of Jesus. The word "learn" is the basic verb (*manthano*, to learn or be taught) from which comes the verb "to be a disciple" (*matheteco*) and the noun "disciple" (*mathetes*).

So the word "take" expresses the definite decision to receive Christ. And "learn" speaks of one whole experience of learning throughout the Christian life. The words "born again" (Jn. 3:3) imply a definite beginning followed by a process of growth and development. So "take" speaks of the act of beginning, and "learn" encompasses the whole process (cf. II Pet. 3:18, "go on growing. . .").

Therefore, the term "disciple" involves the whole of the Christian life, its beginning, continuation, growth, development, and service. We must be something, become something, and do something. As "disciples" we are to "disciple all nations" (Matt. 18:19). And all as "disciples" of the Teacher.

Arkansan first '64 appointee



DR. AND MRS. JACK E. TOLAR JR., missionary appointees for Nigeria, West Africa, examine African carvings at Southern Baptist Foreign Mission Board headquarters in Richmond, Va.

MRS. Jack E. Tolar Jr., the former Barbara Corrington of Hot Springs, was appointed a missionary to Nigeria, West Africa, by the Southern Baptist Foreign Mission Board in its January meeting in Richmond, Va. Her husband, a medical doctor, has been under appointment by the Board since August, 1962.

She and Dr. Tolar met as students at Southwestern Baptist Theological Seminary, Fort Worth, Tex., in the fall of 1962. Married last May, they are now living in Hot Springs. They are scheduled to attend an orientation conference for new missionaries in late January and to go to Nigeria soon afterward.

Mrs. Tolar is a graduate of Ouachita College (bachelor-of-arts degree) and Southwestern Seminary (master-of-religious education degree). Last fall she studied Nigerian languages at the University of California, Los Angeles.

Dr. Tolar, native of San Antonio, Tex., is a graduate of the University of Texas, Austin, and the University's Medical Branch in Galveston.

Mrs. Tolar's appointment brings the Foreign Mission Board's total overseas

staff to 1,802 (including 25 missionary associates).

Amagon Church organized

AMAGON CHURCH for several years a mission of Immanuel Church, Newport, was organized Dec. 29.

The church was organized with eleven members and called the mission pastor, James Costener, as pastor.

This is the second mission of Immanuel Church to become a church. The other was Murphys' Corner. At present Immanuel has a mission on Morris Street in Newport.

Plans are changed

REV. and Mrs. Clarence A. Allison will remain in Little Rock, not Walnut Ridge, as previously stated. They may be addressed at 6722 Sandpiper Drive, their phone number is MO 3-2053.

If you can not reach them at their number, call Mrs. Albert Pool, LO 5-1041, Little Rock, sister of Mrs. Allison.

No room at the inn?

ALTHOUGH it's a month past Christmas, a story like this one ever bears telling:

It was ten o'clock on a dark night the Sunday before Christmas. Two families made their way to the Hughes City Hall after being stranded on the snow-covered highway. They had found the motels full and were seeking a place to stay.

A call was placed to Rev. Billy Pierce, pastor of Hughes Church, who gladly threw the Baptist church doors open to admit the stranded motorists.

Learning of the plight of additional motorists on highways near Hughes, a number of men volunteered to go by Jeep to search for others.

In a matter of hours the "guest list" at the church had risen to more than 30 families, including one Negro family.

Luxury accommodations were provided—velvet-covered foam rubber cushions from the church pews made comfortable beds for all. The church kitchen was used to prepare food.

Bad weather gave the unexpected guests a good excuse for another night's visit with their holiday hosts. When they were able to continue on their trips, the warmth of their welcome dispelled the cold of the air.

Dr. J. D. Riley dies

DR. JESSE DEAN RILEY, 72, superintendent of the Arkansas Tuberculosis Sanatorium at Booneville from 1930 to 1955, died Jan. 11 at the sanatorium.

Dr. Riley became a national and international figure because of his writings and treatments that went on at the sanatorium, then the largest state-owned tuberculosis institution in the nation, during the time he was superintendent.

Dr. Riley became ill in 1953 but remained in his position until 1955, when he retired and was named superintendent emeritus.

Funeral services were held Jan. 14 at First Church, Booneville, by Dr. Joe Henry Hankins and Rev. Norman Lerch. Burial was at Oak Hill Cemetery there.

Correction, please

REV. J. P. Emery, who was featured in a recent issue of our paper, writes a correction of one item. We had understood that he resigned while serving as pastor at Amity. He states that it was while preaching the annual sermon for the Caddo River Association in a meeting at Amity, in 1953, he announced his resignation from the active pastorate. He was never pastor at Amity. We are glad to make this correction.

Revival

EAST SIDE Church, Ft. Smith, Feb. 2-9; Charles Massegee, Ranger, Tex., evangelist; Johnny A. Green, pastor.

Radio-t.v. schedule

"BAPTIST HOUR" theme for February will be "Timely Topics for Trying Times." according to an announcement by the Radio-T.V. commission of the Southern Baptist Convention.

Stations carrying the program, all on Sunday and the times:

- KVRC, Arkadelphia, 3 p.m.; KBHS, Berryville, 8 a.m.; KCON, Conway, 2:30 p.m.; KAGH, Crossett, 8:30 a.m.; KDQN, DeQueen, 7 a.m.; KFAY, Fayetteville, 8:30 a.m.; KBJT, Fordyce, 4 p.m.; KXJK, Forrest City, 9:30 a.m.; KXAR, Hope, 5 p.m.; KNEA, Jonesboro, 6:30 a.m.; KPCA, Marked Tree, 8 a.m.; Kena, Mena, 1:30 p.m. KHBM, Monticello, 3:30 p.m.; KDRS, Paragould, 8:30 p.m.; KUOA, Siloam Sprgs., 7:30 a.m.; KWRF, Warren, 8 a.m.; KWYN, Wynne, 7:30 a.m.

KTPA, Prescott, will carry the program but did not list time.

"Master Control" schedules for Sunday:

- KCCB, Corning, 10:30 a.m.; KDQN, DeQueen, 3 p.m.; KXJK, Forrest City, 10 a.m.; KWHN, Fort Smith, 12:30 p.m.; KAAV, Little Rock, 9:05 a.m.; KBHC, Nashville, 5:30 p.m.; KCCL, Paris, 4 p.m. KPBA, Pine Bluff 7 a.m. KUOA, Siloam Springs, carries the program at 10 a.m. on Saturdays.

KDRS, Paragould, and KTPA, Prescott, will carry the program but did not list time.

"International Sunday School Lesson" may be heard over KCCB Corning at 10:30 a.m. Sunday, and KDRS, Paragould, at 10:15 a.m. Sunday. Station KTPA, Prescott, will carry the program but did not list the time of day.



ARKANSAS GRADUATE—John William Fox, Fort Smith, is listed among the 88 students scheduled to graduate from the Southern Seminary, Louisville, Kentucky, at mid-session commencement exercises Jan. 28, 1964. He is to receive the master-of-religious education degree from the Seminary's School of Religious Education.



STEWARDSHIP Conference.—Dr. Ralph Douglas, associate executive secretary of the Arkansas Baptist State Convention (top) whose primary work is stewardship promotion, speaks to the annual meeting of associational missionaries, moderators, and stewardship chairmen (bottom) Monday of last week, in Baptist Building. "If we will preach and practice missions, the people will give their money for missions," he said.

Center, Secretary Lawson Hatfield, of the Convention's Sunday School department, speaks on "The Sunday School's Part in Teaching and Promoting Stewardship."

Southwestern graduates



GEORGE O'NEAL



JAMES L. RYAN



BILLY G. KIMBROUGH



ERBY LEE SPHARLER

Hays to Rutgers

WASHINGTON—Former Representative Brooks Hays of Little Rock is leaving the White House to become a professor of government at Rutgers University in New Jersey.

Hays, a special assistant to both President Kennedy and President Johnson, will become Arthur Vanderbilt Memorial professor at the Rutgers' Eagleton Institute of Politics March 1.

His contract with the University runs until January 1965, Hays said. Besides lecturing on contemporary problems in government and counselling with graduate students, he will write his memoirs of 22 years in public life.

Although he and his wife will move to New Brunswick, N. J., site of the university, Hays said he would return to Washington about once a week to maintain his status as general consultant and state-federal relations specialist at the White House. He will not be on the federal payroll, however.

Mr. Hays is a former president of the Southern Baptist Convention and is co-author, with Dr. John E. Steely of the faculty of Southwestern Seminary, Wake Forest, N. C., of a new book, *The Baptist Way of Life*.

Hickems honored



B. G. HICKEM

SUNDAY night, Jan. 5, First Church, Crossett, honored Pastor and Mrs. B. G. Hickem and family with a reception in Fellowship Hall in honor of their fifth anniversary with the church. A gift of silver was presented to them as a token of the church's appreciation.

During Pastor Hickem's ministry in Crossett more than 500 members have been added to the church, 189 of which were by baptism, an educational unit of \$125,000 has been added along with a new parsonage and remodeling of the education director's home.

Mrs. Jim Kimbrough of Batesville, also received the B.D. degree. He holds the B.A. degree from Arkansas College.

Erby Lee Spharler, son of Mr. V. M. Spharler, Pine Bluff, received the diploma of church music. He is the minister of music and youth at Decatur Ave. Baptist Church in Fort Worth.

Southwestern Seminary, largest evangelical seminary in the world, graduates approximately 500 students each year. Commencement speaker for the mid-winter exercises was W. H. Hinton, president of Houston Baptist College, Houston, Tex. Seminary president Robert E. Naylor presented the degrees and diplomas.

FORT WORTH, Tex. - Four students from Arkansas were among 121 graduates from Southwestern Seminary here Jan. 16.

George O'Neil, son of Mr. and Mrs. Espy L. O'Neil, Fort Smith, received the bachelor of divinity degree. He is a 1960 graduate of Ouachita College.

James L. Ryan, son of Mr. and Mrs. W. A. Ryan of Little Rock, received the B.D. degree also. He has received the B.A. and M.A. degrees from Ouachita and the Master of Religious Education degree from Southwestern. He is presently pastoring Walnut Springs Church, Walnut Springs, Tex.

Billy G. Kimbrough, son of Mr. and

1963 triumphant year in Foreign Missions

SOUTHERN Baptists designated 1963 World Missions Year, and it became triumphantly so with the realization of a 15-year-old goal of having more than 1,750 active foreign missionaries under appointment. The Foreign Mission Board closed the year with an overseas staff of 1,805 (including 25 missionary associates).

Also in 1963, the Board assigned missionaries to two additional countries and planned for future geographical expansion, adopted a budget of \$22,133,031.96 for 1964, and strengthened its administration in several ways. Intensive evangelistic crusades overseas were among the outstanding features of the year.

In the final push toward realizing its goal, the Foreign Mission Board appointed 172 missionaries and reappointed eight during 1963, reaching an all-time high of 180 appointments in a calendar year (the previous record was 144, set in 1959). It also employed 15 missionary associates for limited terms

of special service, making a total of 195 additions to the overseas staff and a net gain of 166 after deaths, retirements, and resignations.

The two new countries are Jamaica, where missionaries will assist Baptist churches in special projects and specific ministries, and Iceland, where missionaries will work with an English-language Baptist church ministering primarily to American military personnel. These additions bring to 53 the number of countries to which missionaries are under appointment—an increase of only one over a year ago since Malaya and Singapore were absorbed into the new nation of Malaysia created in September. (The year brought political independence to another Southern Baptist mission country, Kenya.)

The Board voted to place missionaries in the grand duchy of Luxembourg and in Austria; however, these have not yet

been appointed. It also asked its personnel committee to seek at least three couples for appointment to French-language areas of Africa, with possibilities being Togo, Upper Volta, Ivory Coast, and Senegal. (Missionaries will go to France for a year of language study before being placed in one or more of these countries.)

Region reorganized

To give added strength, the Board divided one of its three overseas areas of administration, that of Africa, Europe, and the Near East, to form two: (1) Africa and (2) Europe and the Middle East. (The other two areas are Latin America and the Orient.) Dr. H. Cornell Goerner, secretary for the old area, chose to continue carrying responsibility for work in Africa, and Dr. John D. Hughey, Jr., missionary to Europe, was elected secretary for Europe and the Middle East.

\$19 million to SBC

NASHVILLE — Southern Baptist Convention agencies received \$19,448,028 through the Cooperative Program during 1963 and another \$15,020,861 in special offerings and other designations during the year.

This was announced in a year's-end financial report from Treasurer Porter Routh here.

The SBC Cooperative Program budget for the year, approved in June, 1962, amounted to \$19,792,500. During the final month of 1963 more than \$2 million was received on the budget goal.

Cooperative Program receipts for 1963 for SBC agencies gained 2.8 per cent, or \$530,552, over receipts in 1962. By comparison, the amounts through special offerings and other designations increased 9.4 per cent, or \$1,291,211.

In all, the agencies received \$34,468,889 during 1963. Of this, \$20,708,550 went to support the denomination's foreign missions program. Another \$6,457,869 went for home missions.

Two of the Convention's six seminaries each received over \$1 million—Southwestern Seminary, Ft. Worth, getting \$1,314,753, and Southern Seminary, Louisville, \$1,059,515.

Cooperative Program money is undesignated. Agencies supported through Cooperative Program income each received a percentage, as decided by the annual convention. Funds were used both for operating and capital needs.

Public Relations meet

FORT WORTH, Tex.—The 10th annual workshop of the Baptist Public Relations Association will be conducted at Hotel Texas, Fort Worth, January 22-24.

Major addresses will be delivered by Quentin L. Ault, director, News Services, Tulane University, New Orleans, La.; Roy Bacus, manager, WBAP, Fort Worth; Max Clampitt, president, Clampitt Paper Company, Dallas; Stewart Harral, director, public relations services, University of Oklahoma, Norman; and R. Keith Parks, missionary associate, Personnel Department, Foreign Mission Board, Richmond, Va.

Gomer Lesch, director of denominational relations, Baptist Sunday School Board, Nashville, Tenn., and president of the association, will open the workshop with an address at 2 p.m. on Wed., Jan. 22. His subject will be "Let's Rock the Boat."

10,000th library

NASHVILLE—At the twentieth anniversary celebration of the church library department of the Baptist Sunday School Board here Jan. 9 the 10,000th library to register with the department was recognized.

Wayne E. Todd, department secretary, presented the free library offer to Allen Owen, pastor of Norris (S. C.) Church, which registered the 10,000th library.

The free library offer consists of books valued at \$32.64 and a year's subscription to "The Church Library Magazine." The offer is given to each new church library which meets certain requirements.

Missouri robbed, too

JEFFERSON CITY, Mo. (BP)—Burglars entered the business office at the Missouri Baptist Building here and stole checks totaling about \$50,000. They took also cash amounting to under \$200.

Police said the thieves entered the building at night through a rear basement window. They cut a hole in the wall to the business office, and entered from the corridor. The checks were in the safe opened by the thieves.

The burglars apparently took a look at nearly all offices in the building but disturbed only the business office, according to police and Missouri Baptist Convention officials.

The checks were prepared late the previous afternoon for a deposit.

New Bible films

NASHVILLE—A new series of three motion pictures by Broadman Films, Nashville, will be available Jan. 30, at audio-visual aids stores.

Each film in the "Leadership Series," designed for leadership training and inspiration, is in color and 30 minutes long.

"Moses and the Mountain of Fire" shows how a leader deals with others as Moses leads the Israelites through difficulties in the wilderness.

"Nehemiah" deals with the job to be done as Nehemiah leads a depressed Israel to rebuild the broken walls of Jerusalem.

"Daniel" shows how a leader deals with himself as Daniel remains true to God through many trials climaxed in the lions' den.

"Daniel" was filmed in Nashville and Hollywood. "Moses" and "Nehemiah" were filmed in the Utah desert.

Student Union

The will to win

Call it dedication, motivation, or what-not, there is an extra source of strength available for those who "will to win."

That "extra effort" pays off in the professions as it does on the football field, in the home and in the church as it does on the basketball court.

Becoming ever more apparent in recent years has been the fact that our Baptist causes need "extra" help — more than the Cooperative

Program has been able to provide. Our Baptist Foundation has been established to provide that extra help and to aid our people in making their will. Ed McDonald is the executive-secretary of our Arkansas Baptist Foundation, and his services are available to our people without charge. Recently Mr. McDonald helped one to prepare a will that included many of our causes, including our own ministry to our 10,000 Baptist students in the state.

A new film recently released by the Stewardship Commission entitled "God's Will Through Yours" is an excellent presentation for a church service. The 30-minute colored film is available through the Foundation Department and explains the work of the Foundation as well as the necessity of having a will.

January is "Make Your Will" Month. Making one's will is a matter that should not be postponed.—Tom J. Logue, Director.



DR. LOGUE

Sunday School

Goals or quotas?

IN A RECENT meeting of Sunday School workers and state executive secretaries from most states of the Southern Baptist Convention, a long range goal for Sunday School enrollment gain was considered.

The possibility of an enrollment gain up to 10,000,000 by 1970 was examined. This would be an increase of about 2,500,000 between 1965 and 1970, a six year period.

Large, challenging goals for the denomination may be helpful for study and inspiration. However, these goals become meaningful only as corresponding goals for the Sunday Schools of the churches are set. The preceding two statements were discussed fully and written into press releases during January 1964.

It was conceived by the study group that Sunday School growth could be accomplished only by churches as they individually become involved in studying needs, setting realistic goals, and working to accomplish the goals.

Ten million enrolled by 1970 is not a fixed goal, as yet. It is an approximate figure only.



MR. HATFIELD

How, then, can we arrive at a definite goal for the denomination?

Each church must set its own goal based on its own need and potential.

Worthy goals set first in the churches make realistic goals for the denomination. This will demand time for study and prayer on the part of pastors and workers. Even pastors should not set growth goals alone. The Sunday School workers and members should become involved, as far as possible, in setting goals. When someone sets a goal and passes it on to me, it ceases to be a goal, it becomes a quota.

The year of 1964 could be a time when a church would pray and study about its need to set growth goals for future years. The ten million by 1970 could serve as a guide for such study and planning.

Should your church be challenged to make a 20 percent increase in net enrollment gain by 1970? This would be Arkansas' part of a total goal based on approximately ten million enrolled by 1970. The percent of increase would probably vary among churches according to their potential.

When a church sets a worthy goal based on known needs and with a knowledge of how to meet the needs, the goal becomes a personal challenge to all the workers who helped set the goal.

Finally, remember—goals alone cannot produce growth. In many churches additional space, organization and workers must be provided to make growth possible. And, prospect visitation is indispensable.

Goals, quotas or just drifting, which?—Lawson Hatfield

Woman's Missionary Union

Workshop for Sunbeam Band leaders set

CREATIVE ACTIVITIES, story telling, and music in missionary education will be discussed and demonstrated at a Sunbeam Band Workshop Feb. 20-21 at Immanuel Church, Little Rock. The conference will be graded into Primary, Beginner and Nursery Sections. Outstanding leaders coming to direct the activities include Mrs. Nettie Lou Crowder Jones, Music Department, SBC,



MISS COOPER

Nashville; Mrs. Carl Clark, Kindergarten instructor, Southwestern Seminary, Fort Worth; Mrs. Roy Clayton, Sunbeam Band director, Oklahoma; and Miss Marjorie Jones, WMU youth director, Ghana, West Africa.

The workshop is planned as a continuous training session and those coming are urged to register with the plan of attending from the beginning session at 10 a.m. Thursday, Feb. 20, through the closing hour, 2:30 p.m. Friday, Feb. 21. A registration fee of \$3, which includes the banquet for Thursday evening, should be sent to WMU Office, 310 Baptist Building, Little Rock, along with name, address, church and age-group-conference to be attended. This is a conference designed for anyone interested in work with children, birth through eight years, and particularly for Sunbeam Band directors, primary, beginner and nursery leaders and educational workers.

YWA HOUSEPARTY—There is still time to send in those reservations for the College-Career YWA Houseparty Jan. 31-Feb. 2 at Ouachita IF they are sent in right now! "Face Today's World" is the theme for the gathering and leaders who are coming to speak to the group include: Miss Kathryn White, Hong Kong; Miss Joan Frisby, Dallas;

Miss Carol Burns, Girls' Industrial School, Arkansas; and Mrs. Payton Kolb, Little Rock.—Miss Nancy Cooper, secretary

Race Relations

Student volunteers for summer missions

Today, Jan. 13, 1964, we are completing the screening of college student applicants for summer mission appointments by the Home Mission Board.

Each year the Home Mission Board appoints some 350 to 400 college and seminary students as summer field workers. A small percentage of these each year are National (Negro) Baptists. Last summer 48 Negro Baptists were appointed and 14 of these were from



MR. HART

Arkansas.

Jan. 15 was the deadline for mailing in applications this year to the Home Mission Board. We are happy to report that after careful screening we will have 22 Negro Baptist College students making application for appointment from Arkansas. Thirteen of these students are from AM&N College, Pine Bluff, and nine from Arkansas Baptist College, Little Rock.

I wish each reader of this article could have had the thrill I experienced in reading the autobiography or personally interviewing these students.

We are requesting the Home Mission Board to assign 10 of these students to work in Arkansas this summer. They will work in Vacation Bible Schools, revivals, encampments, etc.

We need the continued cooperation of our associational missionaries and pastors with our Negro Baptist pastors and church leaders in placing these workers in the most needy places. We solicit your help and prayers for the success of this program.—Clyde Hart, Director, Race Relations

Church Music



MR. GLENN



MR. RAYMER

Directors resign

TWO OF Arkansas' very finest church musicians will be leaving this month to serve in churches outside the state. Robert Glenn, who has been called to Country Estates Church, Midwest City, Okla., has served for the past five and one-half years at First Church, Forrest City, and prior to that he served for five years at Baptist Tabernacle in Little Rock. Elwyn Raymer of First Church, Arkadelphia, for the past four and one-half years, has been called to First Church, Waco, Tex., as minister of music.

Both of these men have done much for the music program in Arkansas since they have been here. Not only are they well trained educationally, but they are well qualified spiritually. They have had fully graded choirs of exceptional quality in their churches, and they have also gone out whenever called upon to help newer, smaller churches to get established in a music program.

Bob Glenn has served on the faculty at Ridgecrest, along with his wife working with Primary children. Elwyn Ray-

mer has written for denominational publications, such as Arkansas Baptist and Church Musician magazines. Because of the length of service that they have given in our state, and because of the effectiveness of this service, and the wide-spread area of their influence, their absence will be felt all over our state. We will all miss them in our church music organization. We pray God's blessings on them in their new fields of service. Also, we pray for the Lord's leading in the selection and calling of new men to take their places in the churches which they are leaving.

CONVENTION SINGERS

THE MUSIC MEN of Arkansas will sing again this year for the State Evangelism Conference on Jan. 27 and 28. People all over Arkansas have been wonderfully blessed by the singing of these men at past conferences and conventions. Many of you have purchased a hi-fi recording of the Music Men singing under the direction of LeRoy McClard. This recording is still available from the music directors.

Prior to the conference on Monday morning, we are having a meeting with all of the music directors from over the state to meet with the new music secretary for the first time, in mapping out some plans and ideas for the future. If there are any music directors, whether full time or otherwise, who did not

receive an invitation to this meeting, we want them present also. This meeting prior to the Evangelism Conference will last from 9:30 to 12 noon, and the church music department will help pay travel expense to and from Little Rock. It is hoped that every choir director and song leader from all over the state will be present for this very important meeting which will be held in the chapel of the Baptist Building. Some long-range plans for the progress of our church music ministry will be discussed and we need every person present who will be involved.

Please let us hear from you whether or not you are coming to this meeting, if you have not already replied to our invitation.—Hoyt A. Mulkey, Secretary

300th Ohio Church

PIQUA, Ohio—The 300th church to cooperate with the State Convention of Baptists in Ohio has been organized here.

It is the Favorite Hill Baptist Church, with 91 charter members. It was sponsored by First Baptist Church, Fairborn, Ohio, which will continue to pay \$138 a month as a pastor's salary supplement for the next year.

Organized in July 1958, the mission at Piqua resulted from summer student missionaries starting a Vacation Bible School in the National Guard Armory.

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Learning Improvement Clinic

TULSA, Okla. is the site for the Learning Improvement Clinic. The date is Feb. 10-14, 1964. Among other outstanding features (such as a discussion each morning on the six guides in planning for learning) there will be twelve afternoon conferences that leaders may attend. Each person may choose to attend any three (one each afternoon):

- | | |
|--------------------------------------|------------------------------------|
| 1. What we learn | 7. Attention-getting methods |
| 2. Personal relationship in learning | 8. Using audio-visuals in learning |
| 3. How to use resource materials | 9. Using books in learning |
| 4. Using dramatics | 10. Beyond Sunday evening |
| 5. Learning in a group | 11. Creative writing |
| 6. Discussing methods | 12. Special education |

TOURNAMENTS AND DRILLS

- | | |
|----------------------------|-----------------------------|
| March 2 | |
| WC Dist.—1st, Booneville | SW Dist.—1st, Hope |
| March 3 | |
| Central Dist.—1st, NLR | NW Dist.—1st, Berryville |
| March 5 | |
| SE Dist.—1st, Monticello | NC Dist.—West, Batesville |
| March 6 | |
| EC Dist.—1st, Forrest City | NE Dist.—Central, Jonesboro |

Mar. 2-6 is the week for the district elimination tournaments. Now is the time for Juniors, Intermediates and Young People to be working on the drills and tournaments. Write to the Training Department for additional tracts and materials.—Ralph Davis

Beacon Lights

(Continued from page 7)

for his day, and it is a little hard to understand his attack on education. In his latter years he lectured in a Bible college.

He emphasized the cost of missionary operations as compared to results. The matter of cost was a telling argument in the days when money was scarce. He claimed corruption, embezzlement, dishonesty, and stealing.

His favorite weapon was ridicule. His greatest anti effort was while he still claimed to be a Baptist.

In contrast to Mr. Taylor and Mr. Parker, Mr. Campbell had what he thought to be the New Testament plan for missions. He argued that Christian unity was a condition to missionary endeavor. Further, missionaries were to be endowed with power to work miracles. But the biggest surprise was in his view of the actual mission approach.

He thought that an entire church should be transported to some heathen land where, by its example, the heathen would be converted to Christianity. He argued this to be what the first church did. Ignorance had perverted its simplicity. He thought that to live among men and become one of them, maintaining one's faith, would persuade them.

There seems to be no record of Campbell ever seriously attempting to put his mission plan in action.



HER awareness and concern encircling the whole world, the member of Young Woman's Auxiliary will find during YWA Focus Week, Feb. 9-15, additional opportunities to express this dedication in "Commitment to Witness."



Big day ahead!

SIGNS such as this one announcing Baptist Men's Day are going up throughout the Southern Baptist Convention in anticipation of the special day when men are recognized in their churches for outstanding Christian service. About 15,000 churches are expected to honor their men Jan. 26. Baptist Men's Day is sponsored by the Brotherhood.

Hymn writing

NASHVILLE—The third Southern Baptist hymn writing competition will be held April 1 through Sept. 30.

Announcement of the competition, open to all Southern Baptists, was made by Dr. W. Hines Sims, secretary of the church music department, Baptist Sunday School Board.

Purpose of the competition is to encourage and stimulate creative hymn writing among Southern Baptists.

Awards amounting to \$500 will be given for the winning texts, which are to be written on the subject of "Christian Service."

Complete details of the competition are given in a folder available from: Hymn Writing Competition, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203

J. C. Ballew dies

COLUMBIA, S. C. — J. C. Ballew, 37, associate Brotherhood director, South Carolina Baptist Convention, died here Jan. 2 after a long illness. He had directed Royal Ambassador work in South Carolina for over two years. Funeral services were held in Columbia; burial was at Inman, S. C., Ballew's birthplace.

... THE United States may double its annual output of doctorates by 1969, the National Academy of Sciences has predicted. If present trends continue, the nation's universities will produce 24,000 doctorates a year by 1969, compared with 12,000 last year.

... The Children's Bureau, Washington, D. C., has reported that for the first time in many years the number of applicants desiring to adopt children is declining. Children most difficult to place are those over two years of age, those of minority groups, and those having physical handicaps. Total adoptions for 1962 were 121,000. Of these, 58,100 were adopted by relatives. During the past twelve years, more than a million children were adopted in the United States.—The Survey Bulletin

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**PARK HILL
200 East D
January
THEME:**

MONDAY AFTERNOON "PRE-REQUISITES FOR REVIVAL"

- 1:45 Song & Praise
- 2:00 "What Is Revival?" ----- Dr. C. E. Autrey
- 2:00 Announcements
- 2:35 Bible Study ----- Dr. Jesse Northcutt
- 3:05 Message "The Dangers of Revival" ----- C. N. Rue
- 3:30 Song
- 3:35 Testimony "I Won a Liquor Dealer" Curtis Pennington
- 3:50 Message "The Cross & Revival" ----- Dr. Kenneth Chafin
- 4:30 Adjourn

MONDAY EVENING "PREPARATION FOR REVIVAL"

- 6:45 Song & Praise
- 7:00 Bible Study ----- Dr. Jesse Northcutt
- 7:30 "Paying the Price in Prayer" ----- Billy Walker
- 8:00 Song
- 8:05 Recognitions & Plans for 1964 ----- Jesse S. Reed
- 8:15 Testimony—My Conversion ----- Walter K. Ayers
- 8:40 Special Music
- 8:45 Message "When Will Revival Come?" --- Kenneth Chafin
- 9:15 Adjourn

TUESDAY MORNING "PLAN FOR REVIVAL"

- 9:00 Song & Praise
- 9:15 Bible Study ----- Dr. Jesse Northcutt
- 9:45 "The Sunday School Witnessing Campaign" ----- Lawson Hatfield



DR. JESSE NORTHCUTT



CURTIS PENNINGTON

Brotherhood

Time and tide

THERE is an old saying that time and tide wait for no man. We believe it. Surely we cannot control the passing of time, but we can certainly control the use we make of it. Neither can we control the tides of life, but we can know about them and adjust our lives to them.



MR. TULL

Someone has said that time is the stuff that life is made of; and the Bible speaks of "redeeming the time, because the days are evil" (Ephesians 5:16). We can redeem time only by making it count for eternity. To utilize time to do things which have eternal value is to redeem all of the time so used. If I have been a Christian 50 years, how much of that time have I really redeemed, given over to doing God's expressed will? Can I say that my ideal has been to "look not at the things which are seen, but at the things which are not seen" (2 Corinthians 4:18)?

When God's men redeem the time, what a difference it makes in the life of their church! How wonderful the spirit that is evident throughout the church, and in every activity of the church!

A Brotherhood is an organization of men who work together to make life count for their Lord through their church—a group of men who are willing to redeem as much time as they can by serving the Saviour and setting forward His work at home and throughout the world.

Thus the Brotherhood movement is a spiritual movement among God's men who are willing now to utilize God's precious gift of time to glorify Him, now and in eternity!—Nelson Tull, Secretary

The preacher poet

The way on

The old year is gone, the new year is on;
Forget we the pangs with the blue;
Recall we the days of good cheer and praise
As we put our feet forth in the new.

With faith for the best, we start on our quest,
Not holding bad will for the past.
We only but ask full strength for our task
Till reaching God's haven at last.
—W. B. O'Neal

WIDE CONFERENCE

BAPTIST CHURCH
North Little Rock, Ark.
27-28, 1964
"REVIVAL—NOW"

- 10:05 Song
- 10:10 "ONE for ONE" _____ Jeff Campbell
- 10:30 "Church Development Program & Evangelism" _____ R. A. Hill
- 10:55 Message _____ Dr. C. E. Autrey
- 11:25 Special Music
- 11:30 "Problems or Opportunity"? _____ Kenneth Chafin

TUESDAY AFTERNOON
"POWER FOR THE REVIVAL"

- 1:45 Song & Praise
- 2:00 Bible Study _____ Dr. Jesse Northcutt
- 2:30 "The Holy Spirit in Revival" _____ James Robison
- 3:00 Song
- 3:05 "Confession of Sin" _____ J. T. Eliff
- 3:35 Special Music
- 3:40 "The Evangelistic Sermon" _____ Kenneth Chafin
- 4:30 Adjourn

TUESDAY EVENING
"PROJECTION OF THE REVIVAL"

- 6:45 Song & Praise
- 7:00 "The Christian Life" _____ Kenneth Chafin
- 7:30 Bible Study _____ Dr. Jesse Northcutt
- 8:00 Singing
- 8:10 "Sponsorship of New Members" _____ Larry Foster
- 8:30 "Deepening Our Spiritual Lives" _____ Dr. C. E. Autrey

What we believe about the Holy Spirit

By Dr. Frank Stagg
NEW ORLEANS SEMINARY

THE Holy Spirit is the nearness of God, present to anyone at anytime or anywhere. The Holy Spirit is God himself present and active. He is not a second or third God. He is the very God who was the father of Abraham, Isaac, and Jacob. He is the very God who became incarnate in Jesus. Jesus spoke of the Holy Spirit as his own ministry continued beyond his death and resurrection. His going to the Father opened the way to greater works (John 14:12) and was in another sense his coming to his followers (John 14:20) and through the gift of the Holy Spirit (John 14:16). Paul could write of the Spirit of God, the Spirit of Christ, and Christ as one and the same (Rom. 8:9f).

The Bible never speaks of the Holy Spirit as the "third person of the trinity." He is more than this. He is God himself in his nearness to us. The attempt to formulate a "scientific" doctrine of "trinity" is not made in the Bible. Its writers were content to try to know and understand God; Gentile followers later on tried to explain and prove God. To call Christ the "second person of the trinity" is to go beyond the New Testament, forgetting that Christ said, "Before Abraham was, I am" (John 8:58). To term the Holy Spirit the "third person of the trinity" is to go beyond the New Testament, forgetting that Jesus was "begotten of the Holy Spirit" (Matt. 1:18; 20; Luke 1:35). Such procedure is unbiblical and involves one in unnecessary difficulties. Logic could make the Holy Spirit the father of Jesus, since Jesus was begotten of the Spirit. This poses no problem for biblical writers, who see the same God in the Father and in the Holy Spirit. In the New Testament, God is one (Mark 12:29; John 5:44; 1 Tim. 2:5); and he is the one incarnate in Jesus and the one present as the Holy Spirit.

The coming of the Spirit

THE Holy Spirit did not first come on the day of Pentecost (Acts. 2). The Old Testament speaks of the Holy Spirit (Ps. 51:11; Isa. 63:10f.). According to Luke, the Spirit was upon Elizabeth (1:41), Zachariah (1:67), Simeon (2:25-27), and John the Baptist (1:15, 17). Luke in Acts tells about the giving of the Spirit at Pentecost, and it is he who in his Gospel gives the clearest evidence that the Holy Spirit was known under the old covenant as well as the new.

John 7:39 poses a problem in saying, "Not yet was the Spirit given because Jesus was not yet glorified." Both John and Luke show that after the death and resurrection of Jesus there was a new and supreme gift of the Holy Spirit. John stresses this. Luke does likewise in Acts 2, but in Luke 1-2 he also shows that the Spirit already was upon God's people, before Pentecost. The difference since Pentecost is that made by the incarnate ministry of Christ. The continuing work of the Spirit is to build upon the things which Christ did and taught (John 14:25f.). It is one continuing work, but the incarnate ministry adds the new dimension to the work of the Holy Spirit.

(Continued from page 5)

spearhead this thrust of reaching, teaching, and winning people to Christ.

Two weeks have been set aside in our summer assemblies for a Church Programming Conference: Glorieta, June 25-July 1; and Ridgecrest, July 16-22,

The work of the Spirit

THE old Testament and Luke 1-2 show the Spirit's work to be related to prophecy or inspired preaching (cf. I Samuel 10:6). The Spirit's work is further seen in relation to judging, saving, comforting, empowering, and guiding. The Paraclete (Comforter) is the Spirit of truth (John 14:16f); and he will teach all things and bring to remembrance the things which Jesus said, (14:25f.), guide into all truth (16:13), and "convict the world concerning sin, righteousness, and judgment" (16:8). Paraclete designates one called alongside, like an advocate or attorney who pleads one's case. "Comfort" is from Latin and means to make strong. The Spirit "comforts" by giving strength to endure and overcome. He imparts power for life and work (cf. Acts. 1:3, 6, 8, 21f.).

The fruit of the Spirit

PAUL declares the fruit of the Spirit to be love, joy, peace, patience, kindness, goodness, faith, gentleness, and self-control (Gal. 5:22). Unfortunately the "gift of tongues" has been played up as the supreme gift of the Holy Spirit. Acts makes much of the gift of tongues on the day of Pentecost, but the mark of this speech was that each could understand in his own language (2-6). This seems to have been a special gift for a particular situation, as the gospel was preached to visitors from many lands. This was not normative for the Christian community. Later, at Corinth, much confusion came into the church as some claimed the gift of tongues and spoke an unintelligible utterance such as could leave the church open to the charge of madness (I Cor. 14:23).

The fruit of the Spirit is contrasted with the works of the flesh (flesh here means the whole man apart from God). The works of the flesh are man's own ugly sensual and anti-social attitudes and deeds, such as adultery, fornication, uncleanness, ungodliness, idolatry, sorcery, enmities, strife, jealousy, anger, factionalism, dissension, envy, drunkenness, and carousing (Gal. 5:19-21).

The fruit of the Spirit is that by which a Christian is recognized (cf. Matt. 7:16, 20); and it is by such fruit that the Spirit's presence in a life is recognized. "Spirituality" is not other-worldliness, but the whole life characterized by such fruit of the Spirit as indicated in Galatians 5:22.

Baptized with the Holy Spirit

BEING "baptized with the Holy Spirit" is the same as receiving or having the Spirit come upon one in his conversion or subsequent Christian life. In Acts, e.g., it is said that the Holy Spirit "fell upon" the household of Cornelius (10:44), that this was the gift of the Holy Spirit "poured out even upon the Gentiles" (10:45), and that this was the fulfillment of the promise of being "baptized with the Holy Spirit" (11:16). All Christians have been baptized with the Spirit. Any boast of a special claim on the Holy Spirit is a contradiction of the fruit of the Spirit.

at which time most of the heads of our agencies will be present to help us think together how we may get back on the main track. This could well be the turning point in Southern Baptist churches looking toward a better day. God, grant that it may be so!
—S. A. Whitlow, Executive Secretary.

POISON

BY J. I. COSSEY

POISON is a deadly ingredient. Food, such as bread, meat, and vegetables, may become tainted and a deadly poison. A preservative, such as salt, may protect our foods against dangerous poisons.

We are careful to guard against poisonous food because poisoning endangers life. Then, there is the poison that is injected into the flesh or blood, such as the snake or spider bite or poisonous drugs, gasses and other types of poison. Poisons that infect the skin are poison ivy and various poisonous weeds. Then there are poison acids, such as those used in bombs. Too, there are the insect poisons and the poisons used to destroy rodents.

We should learn how to combat all the poisons that affect or endanger our physical bodies.

The human mind is susceptible to poisonous teaching. Without study, our minds are open to poisonous teaching, just as our land, when not cultivated, is open to the growth of unwanted vegetation. The truth will require hard study and thought, but poisonous error will flourish without either.

Richter said, "The head, like the stomach, is most easily infected when it is empty."

Psalms 58:3-4: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear."

Psalms 140:3: "They have sharpened their tongues like a serpent; adders' poison is under their lips."

James 3:8: "But the tongue can no man tame; it is an unruly evil, full of deadly poison."

Who has not suffered from poi-



MR. COSSEY

Christian Education for the Local Church, by H. W. Byrne, Zondervan, 1963, \$5.95

Dr. Byrne, dean of Huntington College, Huntington, Ind., aims in this book to help pastors, boards of Christian Education, directors of Christian Education, superintendents, teachers, and other workers involved in the local church program of Christian education. He presents a broad view of the work of Christian education in the local church. He deals with every aspect, beginning with efficient organization, and carrying on down to the most minute details in the actual implementing of the program at the classroom level.

If Thou Shall Confess, by J. K. Van Ballen, Erdmans, 1962, \$1.50

Totalling only 65 pages, this little book is designed as a gift for young Christians and all those who are entering upon the Christian way for the first time.

Tried and Transfigured, by Leonard Ravenhill, Bethany Fellowship, 1963, \$2.50

This is a study of the temptation and transfiguration of Christ. It takes a look at temptation from three standpoints: God's, Satan's, and your own.

In Spite of Dungeon, by Dorothy C. Haskin, Zondervan, 1962, \$2.50

Mrs. Haskin has recorded the stories of some of the men she interviewed when travelling through the Orient for World Vision, Inc. All of these have suffered for Christ, each in his own way. One saw his wife and father burned to death by the Communists; another had to begin life anew in Hong Kong; still another gave up a fashionable medical practice to walk humbly before his God.

sonous tongues? Preachers have lost their fields of service and their usefulness from the poisonous tongues of gossipers.

Battles have been lost because of poisonous lies.

No man can tame a poisonous tongue, only God can tame the tongue.

A poisonous tongue can destroy character and society. Poisonous lies can break the fellowship of any church and set the fellowship of the church back for a generation.

It is very difficult to gather poison, once it has been distributed.

A poisonous lie can never do any good. Every one of us should pray regularly to God to save us from spreading poison.

The Psychology of Christian Experience, by W. Curry Mavis, Ph. D., Zondervan, 1963, \$3

The author is professor of Pastoral Theology in Asbury Theological Seminary. He formerly served as a pastor and as a district superintendent of churches.

The Christian life is here defined in psychological and, at the same time, biblical terms, presenting the biblical and psychological teaching on repentance, conversion, the life of the Spirit, and assurance.

Higley Commentary, 1964, \$2.95

Colored maps of the Bible lands are featured in the inside covers of this latest verse by verse Sunday School Lesson Commentary for the new year. Also included are 1,000 questions and answers to stimulate class discussion.

Total Prayer for Total Living, by Thomas A. Carruth, Zondervan, 1962, \$1.95

Here is help on how to pray for those outside your own intimate circles.

What Did You Have in Mind? by Charles McDowell, Jr., William Morrow and Co., 1963, \$4

Almost every subject under the sun excites Mr. McDowell's lively, inquiring mind—from the Smithsonian's whale to "Six Crises in the Making of a President," from baseball to outer space. His delightful style as one who "is nearly always in a good humor" makes this delightful reading.

On the Other Side of Sorrow, by Robert Goodrich, Abingdon, 1962, \$1

This little book constitutes 31 pages of consolation for everyone who has lost a loved one in death.

White sails

I seem to stand beside the sea
And watch the white sails fade
away.

They take dear ones away from
me—
I'm lonely by the ocean gray.

I know they're in that shining
land
Although no word comes back to
me.

God holds my loved ones in His
hand
Beyond that silent, mystic sea.

Some day those sails will carry
me

Across that cold and pathless
deep.

Those gone before then I shall
see—

I trust the Lord my soul to keep.

—Carl Ferrell

FLOWERLESS FLOWERPOTS

By Anobel Armour

By LOIS SNELLING

GATHER all the small discarded flowerpots you can find. You will be glad you did, because they can be made into excellent gifts. You will also want to keep a few for yourself.

Many plants come in small pots, which hold the roots firmly while they are on the store shelves. However, the plants are usually transplanted to the garden or to larger pots immediately so that they will have growing room. Some of the pots are square and made of plastic. Others are regular clay pots. Both kinds are worth saving.

Wash a square plastic pot. While it is drying, cut into tiny squares and triangles bits of colored advertisements from magazines. Stack them so that they can be picked up quickly. Now coat the dry plastic pot with household cement. Stick the colored pieces to the four sides of the flowerpot. If one bit is going to overlap another, touch the back of the cut piece to the cement before, putting it in place. It will hold well and become a part of the odd pattern or design.

Light-weight Christmas cards, or even many colors of construction paper torn into irregular shapes, can be used to make the "jigsaw" finish for the flower-

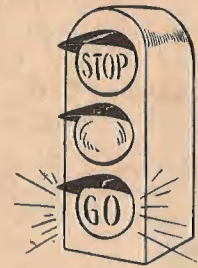
pot. When the clever little pot has dried, it can be used on a dressing table to hold jewelry or pins. Another one can hold hairpins or clips. Some friends will enjoy a pair of these. Mother might like one to hold safety pins or hairpins.

The clay pots can be painted in gay patterns so that they look like gifts from a Mexican fair. One which was given to me has a base of red with a yellow band at both top and bottom. In between is a design in green and yellow. Colors can be applied with a clean brush and enamel paints. These pots are quite attractive and useful.

Use a painted pot to hold crayons for easy use. Use one to hold a ball and jacks when not in use. You will think of many ways to use your flowerless flowerpots. One might be used even for a future flower. Plant a single bulb in a bright pot and take it to a neighbor. She will think you are the best friend ever.

You may not need to cover the small hole in the bottom of the pots, unless you have decided on a special use that requires it. Then a bit of adhesive tape stretched tightly will solve that problem.

Have fun and be friendly with flowerless flowerpots.



When the light is red,
You use your head
And stand just so;
And then when the green
Go sign is seen,
You safely go.

Life, too, has a light.
Its "wrong" and "right"
Burn sure and strong.
No fear need you know
If you stand just so
While the light burns "wrong."
(Sunday School Board Syndicate,
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Character

God's Wondrous World

Identification

OUR ROCK EARTH

By EDWARD H. WILLIS

By Thelma C. Carter

CAN you match each name with its identifying statement?

- 1. Joseph (a) heard a voice from a burning bush.
- 2. Moses (b) was a very strong man.
- 3. Ruth (c) was the mother of Jacob and Esau.
- 4. Samson (d) was called a dreamer.
- 5. Rebekah (e) gleaned in the fields of Boaz.
- 6. Elizabeth (f) was the mother of Timothy.
- 7. Silas (g) was a physician.
- 8. Luke (h) denied Jesus three times.
- 9. Eunice (i) was the mother of John the Baptist.
- 10. Peter (j) was put into prison with Paul.

NATURE is an expert rock gardener. Without going far from home, one can find many different kinds of rocks, stones, and pebbles. Strange rock formations jut out into oceans and lakes. They are found in forests and desert areas.

Rocks make up a great part of the earth on which we live. They are a part of the solid mineral structure that holds our earth together.

Mountains are made of rocks. In the rocky canyons of our big mountain ranges, a person can see some of the most beautifully colored rock formations in the world.

The ocean floors are made of layers of rock. Great areas of plains and deserts rest on rocks. Scientists tell us that even in outer space meteor rocks are circling the sun like tiny planets.

Sometimes the shapes of rocks have the beauty of a sculptor's hand. We

are filled with wonder when we realize that it has taken centuries of wind, rain, ice, sunshine, and snow to create these beautiful stones.

Ancient people kept records on stone tablets. They also carved their history in pictures on the walls of caves. Big rocks were used as fortresses and strongholds. Smaller rocks and stones became ammunition for slings, bows, and catapults.

Boundary lines were marked with rocks. Soldiers used stones as weight-lifting objects for exercise. Heaps of stones were piled up as reminders of treaties. Large stones were set up to commemorate important events.

The Bible tells of the use of stones in worshiping God. Jacob said, "This stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:22).

ANSWERS

1. d, 2. a, 3. e, 4. b, 5. c, 6. f, 7. j, 8. g, 9. i, 10. h.

Two rich men meet Jesus

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

January 26, 1964

Lesson Text: Mark 10:17-22; Luke 19:1-10
Golden Text: Matthew 6:33

THE complication comes at the end of the sentence where, in a few dramatic words, a person is set between life and death, heaven and hell. " . . . and he was rich" (Luke 19:2) suddenly complicated the effort of Zaccheus to become a Christian. In both cases the death was complicated by money.



DR. CALLAWAY

There is a north and south pole axis in each person's life. Around this axis all that we do falls into a pattern. Jesus had the uncanny knack of discovering this axis as soon as he met a person, and it is perhaps clearest in the encounter with the rich young man.

Two words emerge from the statement of the young man as the poles of his life. "Good teacher, what must I do to inherit eternal life," he asked (Mark 10:17 RSV). He was concerned with "what" he must do, because his life had been centered about the control of things for his own good.

Jesus saw the other pole upon which the man's life turned, and he gave a surprising shift to the conversation (v. 18). He brought to the surface the young man's notion of goodness, and chose to deal with "good" before he got to "what." The axis of a rich man's life was laid bare, and in a situation that could have been quite complex, he made the basis for decision quite simple.

To the young man, "good" was at the south pole and "what" was at the north pole. The compass of his aspirations always pointed toward "what," or things. Jesus reminded him of the commandments, which had apparently been made the servant of things (v. 19). Then he suggested a radical change in the axis of the man's life.

He suggested that things should be the servant of goodness, and that the compass of a man's life should always point toward God, who is goodness itself, and away from things. The meaning of "Go and sell what you have, and give to the poor, . . . and come, follow me," (v. 21 RSV) is simple. Things

must become oriented toward God, not God toward things.

Do it yourself

THE Law had meant certain "do not's" for the young man, but Jesus suddenly confronted him with a "do-it-yourself" job. It is interesting that Jesus did not say "Let's go and sell what you have and give it to the poor. Why did he leave the rich man hanging by his hands between heaven and hell? Our tendency today would be to do the job for him.

It was easy for the young man to run before Jesus in the crowd and kneel in a show of humility (v. 17). The spirit of the crowd made it easy, because there must have been some subdued expressions of approval.

But the real test came when the young man sat in his treasury alone, counted his money and felt its weight, and compared it with treasure in heaven (v. 21). No other person could make the young man's decision. Like a cloud coming over the sun, a shadow crossed the young man's face and he went away in sorrow " . . . for he had great possessions" (v. 22 RSV). He lacked one thing which he alone could do.

Treed

THERE is a quiet humor in the story of Zaccheus' conversion. Luke wrote he " . . . climbed up into a sycamore tree . . ." to see Jesus (Luke 19:4). Probably the boys of Jericho were in the trees too. Imagine Zaccheus' surprise when he discovered that Jesus saw him and up in a tree! Zaccheus could not have been caught in a more embarrassing moment, for Jesus, in the midst of the dignified religious leaders in the crowd, invited himself to Zaccheus' home (v. 5).

It is to the credit of both Zaccheus and Jesus that the comical side of the situation was ignored in the serious business of saving a man's soul. But Zaccheus had to face a decision that he would have preferred to face in other circumstances. He had to say yes or no to Jesus, and caught in a tree with a

thousand eyes fixed on him, he became master of the situation and invited Jesus to his house.

Value of being sinner

THE crowd was right. Zaccheus was a sinner (v. 7). But he knew it where the rich young man had not known it. And being a man of quick action and decision, he opened every door in his life in confession before he went to dinner with Jesus. "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold," he said (v. 8). The first door he opened for Jesus was that to his treasury. Yes, the crowd was right. Zaccheus was a sinner. But Jesus chose to go home with Zaccheus the sinner instead of the self-righteous religious people of Jericho.

Two rich men?

THE rich young man acted like a man who had his wealth given to him, because he did not know its value. On the other hand, Zaccheus appears to have accumulated his own wealth. Why? The young man feared to give up the security of his wealth, while Zaccheus was wise in the relative value of things. His security was not in what he accumulated, but in the practiced judgment which made possible the accumulation.

What Jesus offered was worth more than money to Zaccheus. When he followed Jesus, he brought all his abilities and earthly possessions into the service of the Master, and became a truly rich man. On the other hand, the young man went away sorrowful and poor in spirit, his hands clutching his money. There was really only one man who was rich.

AGE 50 to 80?

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For \$2000 Life Policy
at Introductory Rate!

If you're between 50 and 80, Old American now invites you to apply for its \$2000 Golden Eagle life insurance policy at special introductory rate. Once the policy is issued, you may continue to enjoy this old line legal reserve protection the rest of your life. You handle the entire transaction entirely by mail. No one will call. No obligation.

Just tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 4900 Oak, Dept. T107C, Kansas City 12, Missouri.

Dear ed:

They put one of them new branch banks out here last month. I went to the opin an it shore is purty an nice. I dont no how many people has alre dy started putt in there money in it. Theres ben a rite many tho. Some never had put there money in a bank fore an some jest switched banks cause this one is closs-ter. Ye no its got me to think- in thet if it works so good fer banks why woodnt it work fer churches. There a whole pasal of folks down round Thompson Hill thet dont go no wheres to church. If'n we could up our givin a little we could put a Sunday school an church down there. If'n ye have any pamlets on this let me have one or to.

Uncle Deak

Letters

(Continued from page 4)

he would like to go to Training Union except for that one reason. Are we going to base our religion on education alone?

I know of several who like to have God's word read and explained to them, but are not capable of reading it themselves. All aren't in the same community as I have met some in each community I have lived in. That is quite a few since I have made my home in three different states.

I know these people could profit by coming to church should too much in the academic field not be expected of them. I hope this will give our pastors a new line of thought. I believe more people could be reached, especially the unlearned. I hate to think of some soul not being saved simply because of not being able to read the printed page.—Mrs. Nancy Huggins, 605 E. Walnut St., Gurdon Ark.

Lon Simmons dies

THE Tupelo Baptist Church lost a very faithful member recently in the death of Mr. Lon Simmons. He had been a member of the church for 43 years and an active deacon for 30 years. He had been the Sunday School Superintendent and teacher of the Men's Bible Class for many years.—Louis Gustavus.

Perfect solution

HEARING about how crowded the schools were in Washington County, a six-year-old boy discussed the situation with his grade school principal.

After listening to the little tyke for five minutes, the principal turned to him and said, "It's very thoughtful of you, but somehow I don't feel that your resignation is the solution to our crowded school problem."

Larning, Texas style

A TEXAS lad rushed home from kindergarten and insisted his mother buy him a set of pistols, holsters and gun belt.

"Why, whatever for, dear?" his mother inquired. "You're not going to tell me you need them for school?"

"Yes, I do," he asserted, "the teacher said tomorrow she's going to teach us to draw."

Lost—one ma

THE six-year-old boy, separated from his mother in a supermarket, began to call frantically for, "Martha! Martha! Martha!"

That was his mother's name and she came running to him quickly. "But honey!" she admonished, "you shouldn't call me Martha. I'm Mother to you."

"Yes," he answered, "but this store is full of mothers, and I wanted mine."

Sorta like the bus driver

A GRANDFATHER took the children to a movie one Saturday afternoon. He noticed that the box office listed only the admission price for children and asked the cashier the charge for an adult's ticket.

"If you think you can take it," said the cashier with a sigh, "you just walk in free."

Tuneless

I WAS visiting a friend when I heard the voice of children underneath the window. I looked out to see three small tots marching slowly toward a tiny hole, which they referred to as a grave.

One child carried the shoebox with a small dead puppy, the others held small bunches of flowers gathered from the yard, as they strolled solemnly toward the dug-out area.

When they reached the place, they all knelt in reverence before the shoebox. Then, with uplifted hands and closed eyes, they began to sing dolefully, "Happy Birthday to you."

Strategy

THE young mother had used every wile to make her youngster eat his dinner, to no avail. In desperation she used her last weapon. "Eat it, dear," she cooed. "Pretend it's mud."

Sh-h-h

A WISE bride is one who loses her temper permanently.

Church	January 12, 1964		Addi- tions
	Sunday School	Training Union	
Blytheville, Trinity	260	90	2
Camden			
Cullendale First	447	197	
First	551	160	2
Conway, Pickles Gap	71	44	
Dumas, First	327	73	1
El Dorado, East Main	287	116	1
Forrest City, First	555	133	
Midway Mission	42	32	
Fort Smith			
Grand Ave.	702	305	
Mission	17		
Spradling	215	127	
Temple	236	119	4
Harrison, Eagle Heights	193	50	2
Heber Springs, First	180	53	
Crossroads	12		
Huntsville, Calvary	26		
Jacksonville			
Berea	155	61	
First	528	159	
Marshall Road	116	53	2
Second	198	97	1
Jasper	57	35	
Jonesboro, Central	488	122	2
Little Rock			
First	957	324	9
White Rock	31		
Forest Highlands	184	84	
Immanuel	1,227	386	
Rosedale	247	87	
McGehee, First	426	166	
Chapel	72	41	
Marked Tree, First	176	39	
Monticello, Second	281	118	3
North Little Rock			
Baring Cross	712	210	
Southside	41	11	
Camp Robinson	39	19	
Calvary	480	126	2
Gravel Ridge	187	115	2
Runyan	29	20	
Park Hill	802	237	2
Sherwood First	171	76	
Sylvan Hills First	253	78	
Pine Bluff, Centennial	209	87	
Siloam Springs, First	245	87	
Springdale			
Caude Ave.	138	87	1
First	423	122	3
Van Buren, First	389	143	
Vandervoort First	54	30	
Warren, Immanuel	263	72	
Westside	88	39	

INDEX

- A—Allison, Clarence E. remains in Little Rock p8; Amagon Church organized p8.
- B—Baptist life: Something new (Ex. bd.) pp5, 18; Bookshelf p19.
- C—Campbell, Alexander attacks missions (BL) pp7, 14; Children's Nook p10; Cigarette smoking, Indictment (E) pp3-4; Cover story p15.
- D—Disciple (BB) p7.
- E—Emery, J. P., correction p8; Evangelism conference: Dr. C. W. Caldwell p23; program pp16-17; (E) p8.
- F—Fox, John W., Southern Seminary graduate p9.
- G—Glenn, Robert to Oklahoma p13.
- H—Hays, Brooks to Rutgers p10; Hickem, B. G. honored p10; Holy Spirit (FF) p18; Hughes: No room at the inn p8.
- L—Learning Improvement Clinic (P4): Letters to the editor p4; Listener, considerate (PS) p2.
- M—Missions, foreign: 1963 record year p11; Mother-in-law (CMH) p6.
- P—Poison (MR) p19; Preacher poet p17.
- R—Radio-t.v. schedule p9; Raymer, Elwyn to Texas p13; Revivals p8; Riley, Dr. J. D. dies p8.
- S—Southwestern Seminary graduates p10; Stewardship conference p9; Sunday School enrollment program p12; Sunday School lesson p21.
- T—Tolar, Dr. and Mrs. Jack E. Jr. missionaries to Nigeria p8.
- W—White sails (poem) p19.
- Y—YWA Focus Week p14.

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

Ben Casey?

I WENT to this doctor and told him I was having trouble with my leg. "I'll have you walking in a week," he said. And he did—he sold my car!

Dear Arkansas Baptists:

It is generally concluded by pastors that the most inspiring meeting held in our state each year is the Evangelism Conference. Our 1964 Conference will be Jan. 27-28. The place will be Park Hill Church, North Little Rock.



DR. CALDWELL

Let us remind all, however, that it is for all our Baptist people—not just a preachers' meeting. Of course, we expect churches to urge their pastors to attend, but, likewise, we suggest that pastors insist on laymen and women attending.

We know you laymen and women have good preaching week after week, but, my, what giants you will hear at the Evangelism Conference! Some of the great preachers of our day are to speak during this conference. Hear them!

The results of this Conference will depend not altogether on the speakers, but the attitude we have as we attend. Let us all go to this meeting with a hunger for a great spiritual uplift—a desire to have the flame of evangelism kindled in our own hearts.

With all my heart I urge all to not only back our co-worker Jesse Reed, but to come and let the Holy Spirit cleanse and fill your hearts.

Sincerely,

C. W. Caldwell, Superintendent of Missions



In the world of religion

Russian Baptists cordial to visitors

WASHINGTON (BP)—Baptist leaders visiting in the U.S.S.R. found "a warmth of hospitality not only on the part of the Baptist people but on the part of Russian people generally."

Robert S. Denny, associate secretary of the Baptist World Alliance here, noted that audiences to which he and three other visitors spoke were "particularly sympathetic and responsive."

The visiting group included Harold E. Stassen of Philadelphia, president of the American Baptist Convention; Paul S. James of New York, vice-president of the Southern Baptist Convention; Alfonso Olmedo of San Luis, Argentina, a vice-president of the Baptist World Alliance; and Denny.

They spent 12 days in the Soviet Union as guests of the All-Union Council of Evangelical Christians-Baptists, an organization representing the Soviet Union's 5,000 Baptist churches. They visited Moscow, Leningrad, Tbilisi and Baku.

Skeletons found

DUBLIN (EP)—Skeletons of a man and a woman have been uncovered under a stone stairway at a Church of Ireland (Anglican) Bishop's Palace at Ossory in Kilkenny.

Unearthed during renovations of the palace, the two skeletons were reinterred in the Ossory cathedral graveyard. The female skull had a round hole through the forehead, probably caused by either a bullet or a sword thrust. There was no doubt, experts said, that both skeletons were those of persons who met violent ends.

The skeletons have caused speculation that they may be those of an archdeacon and his wife who were said to have quarreled with a bishop 200 years ago.

Russians charge churchmen

MOSCOW, (EP)—Science & Religion, a Russian atheist magazine, has lashed out at the Russian Orthodox monks at the Pechorsky monastery near Pskov for alleged collaboration with the Nazis during World War II.

The article aroused interest because of the apparently tolerant attitude taken by Soviet officials towards the monastery in the past. Last October, a six-member delegation from the U. S. Church of the Brethren visited the monks for two days.

... THE 1964 Yearbook of the National Council of Churches shows that membership in churches and synagogues in the United States in 1962 kept abreast with the population increase for that year—both gaining 1.6 percent and totaled 117,946,002 as compared with 116,109,929 the year before. Based on reports from 252 religious bodies, the membership total included 64,929,941 Protestants in 222 denominations, 43,847,938 Roman Catholics, 5,509,000 Jews, and 3,001,751 Eastern Orthodox.

... Protestants showed a gain of only 0.77 percent over the previous year; Catholics a 2.3 percent gain. Membership in the Jewish congregations showed a gain of 144,000 following periods of decline in 1961 and 1960. Eastern Orthodox had an increase of some 200,000 members. The Yearbook cites reports from the United States Department of Commerce to show that the value of new church or religious building construction was \$990 million in 1962, compared to \$984 million in 1961.

... A three-year project to excavate the ancient biblical city of Gilead will start early this month under the sponsorship of the University museum of the University of Pennsylvania. Despite the associations of biblical characters and events within the region, as yet there has been no extensive archaeological work in the area.

... A second series of illustrated lectures on the Old Testament will be telecast for thirteen weeks beginning Sunday, February 2, under sponsorship of the National Council of Churches' Broadcasting and Film Commission in co-operation with the NBC-TV's Public Affairs Program Department. Lectures of "Living Personalities of the Old Testament" will be given by Hagen Staack, a German-born Lutheran minister and noted Bible scholar, who also appeared on the first series covering the book of Genesis.—The Survey Bulletin

Aswan Dam threat

NEW YORK (EP)—Dr. Bruce M. Metzger, Princeton Theological Seminary professor, has expressed the fear that the rising waters of the new High Dam at Aswan, Egypt, may destroy many ancient manuscripts and artifacts which could be salvaged from along the Nile River. He told the 99th general meeting of the Society of Biblical Literature, convening here, that archaeologists from around the world are making "desperate efforts" to rescue these treasures. Dr. Metzger presented a paper describing the only known manuscript remains of the Old Nubian version of the Bible, which is thought to have come from the area now being covered by the rising Aswan Dam waters.

Civil marriage

ANNAPOLIS, Md. (EP)—Maryland has become the last of the 50 states to authorize civil marriages by circuit court clerks. The action, effective as the New Year began, ends what many have regarded as the "hypocrisy" involved when non-believers were forced to go through a wedding ceremony performed by a clergyman. Heretofore, only marriages performed by the clergy were legal in Maryland.

Oppose capital punishment

BOSTON (EP)—Declaring that "the safety of security lies in swift and sure conviction, not in severity of punishment," a number of Unitarian-Universalist clergymen here are urging the abolition of capital punishment. They call for "a constructive approach by the state toward the causes of homicide, rather than dealing only with symptoms. . . ."

Crucifixion, resurrection

LONDON (EP)—Dr. Helen Kenyon, a noted Oxford archaeologist who is directing excavations on the ancient walls of Jerusalem, says it is now "reasonably certain" that the site of Christ's Crucifixion and Resurrection in Jerusalem was outside the city walls and within the area of the Church of the Holy Sepulcher. This traditional holy spot was in the news recently when Pope Paul VI visited it on his Holy Land pilgrimage.

'Man of the Year'

NEW YORK (EP)—Time, weekly newsmagazine, has named its "Man of the Year" for 1963. He is Dr. Martin Luther King Jr., of Atlanta, Ga., Baptist minister and integration leader.

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