

1-16-1964

January 16, 1964

Arkansas Baptist State Convention

Follow this and additional works at: <https://scholarlycommons.obu.edu/arbaptnews>



Part of the [Christianity Commons](#), and the [Mass Communication Commons](#)

---

### Recommended Citation

Arkansas Baptist State Convention, "January 16, 1964" (1964). *Arkansas Baptist Newsmagazine*. 62.  
<https://scholarlycommons.obu.edu/arbaptnews/62>

This Book is brought to you for free and open access by the Arkansas Baptist History at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

# Arkansas Baptist

*newsmagazine* JANUARY 16, 1964



**Our statistics, 1963, page 2**

## Our statistics, 1963

FOLLOWING IS a tabulation of the associational reports for the year ending September 30, 1963 as compared with the report for the year 1962:

	1962	1963
Number of churches	1,177	1,180
Baptisms	11,248	10,105
Other additions	18,263	16,676
Total Membership	313,806	317,765
Sunday School Enrollment	215,507	215,501
Vacation Bible School Enrollment	84,103	85,289
Training Union Enrollment	95,319	95,845
W. M. U. Enrollment	36,177	36,017
Brotherhood Enrollment	9,925	9,436
Choir Enrollment	21,396	21,509
Total Receipts—Local		
Church Field	\$15,568,888	\$16,086,452
Pastor's Salary	3,183,352	3,288,939
Gifts through Cooperative Program	1,831,273	1,873,146
Grand Total Local Expenditures	13,997,601	14,736,995
Total Mission Expenditures	2,757,803	2,854,565
Total Expenditures—All Causes	16,755,404	17,591,560

It will be readily noted that we experienced slight losses in most areas except in that of contributions. In a later issue of the *Arkansas Baptist Newsmagazine* we shall share with you some things which we believe provide some encouragement for improvement in the above areas of our work.

Cooperative Program receipts for our state for 1963 gamed 3.78 percent, or \$68,568 over receipts in 1962. By comparison, the amounts through special offerings and other designations increased 12.99 per cent—S. A. Whitlow, Executive Secretary.

\* \* \*

“At the age of 20, we don't care what the world thinks of us; at 40 we worry about what it is thinking of us; at 60 we discover that it wasn't thinking of us at all.”—The Survey Bulletin

DEEP South country church meeting? No. It's a gathering of the congregation of a church in Brooklyn, N.Y.—the First Polish Baptist Church. Editor Gainer E. Bryan Jr. of the *Maryland Baptist* describes a typical service in “Touch of Nostalgia” pages 8 and 9.

\* \* \*

SPEAKING of nostalgia, our own editor displays a touch of it as he revisits Ouachita College for the dedication of the new wing to the Student Center. The account begins on page 3.

\* \* \*

FIRST Church, Atlanta, recently took a momentous step as it voted to drop racial bars for admission to worship services. Editorial comment on this action by the largest Southern Baptist church in the Southeast is on page 3.

\* \* \*

IMMANUEL Church, Little Rock, contributed more than \$20,000 to the Lottie Moon offering. Pastor W. O. Vaught Jr. tells why this goal was set and how it was donated in “A World of Wealth and Poverty,” page 11.

\* \* \*

GOD will bless you, Sir!” said the 12-year-old girl of Kenya. And Missionary Eric Clark's touching story “Always with Us” will give you a blessing. It's on page 12.

\* \* \*

COVER Story, page 9.

“The trouble with most people these days is that they want to reach the Promised Land without going through the wilderness.”—The Survey Bulletin

## Arkansas Baptist newsmagazine

MEMBER:  
Southern Baptist Press Ass'n  
Associated Church Press  
Evangelical Press Ass'n

January 16, 1963

Vol. 63, Number 3

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol  
Little Rock, Arkansas  
Published weekly except on July 4 and December 25.  
Second-class postage paid at Little Rock, Arkansas.  
Individual subscription, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.  
Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.  
Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

## A church decides

**M**EMBERS of First Church, Atlanta, largest Southern Baptist church in the Southeast, have voted "by a decisive majority" to drop racial bars for admission to its worship services.

Contrary to the Baptist pattern of "true democracy," with the church membership as a whole determining church policies, the deacons of the Atlanta church for eight years had determined what the church's racial practice should be. And under this policy, Negroes had been ejected from the church services.

It was a wise decision the deacons reached, last month, to ask the total church membership, in a poll by mail, to decide what the policy on race is to be. Although no figures were released on the result of the poll, J. C. Horton Burch, church clerk, reported that "a sizable majority" of the church members returned their ballots and that "a decisive majority" voted to drop the racial ban.

We could wish that the church had gone all the way with its report and had said exactly how many members were polled, how many returned their ballots, and specifically what the count was. There is no indication that the church had voted not to have such a report. Surely there is more to commend the open and above-board approach, in all Baptist affairs.

But, of course, the item of transcending importance is that the church itself took responsibility for deciding what its policy on race is to be, and it did vote to welcome to its services all people "irrespective of race, color or creed."

In a plea to the church for unity and cooperation, Pastor Roy O. McClain said: "Open doors must be accompanied by open hearts and minds, lest the former mock the latter."

Some might say that the question, as it was presented to the church, was slanted in favor of affirmative action:

"After prayerful communion with God, under the divine leadership of the Holy Spirit, and without persuasion from any person, are you in favor of seating in the main sanctuary all who come to attend our worship service irrespective of race, color or creed?"

But who could argue that it is asking Christians to go too far, in insisting that they reach their decisions through prayer and seeking God's leadership, even on matters as distasteful to them

as the race issue is to so many? Any time we Christians get to the point we can become selfless enough earnestly to ask God's leadership, we are likely to receive what we are seeking.—ELM

### EDITOR'S NOTEBOOK

## Ouachita dedication

**I**N exercises described by Ouachita College President Ralph A. Phelps Jr. as "the greatest chapel service we've had since I've been at Ouachita," Arkansas Baptists' senior liberal arts college dedicated a new wing to its Flenniken Memorial Student Center on last Thursday morning.

Present as principal speakers for the occasion were two who had participated in the dedication of the Student Center as it was first constructed, in 1941. They were Dr. John H. Buchanan, who was then pastor of First Church, El Dorado, the home church of the donor of the building, Miss Emma Riley, and members of her family to whom the building was dedicated; and Attorney Joe K. Mahony, also a member of the El Dorado church, and a life-long friend of the Riley family.

Dr. Buchanan, who retired from the pastorate several years ago, at which time he was serving Birmingham's South Side Church, came from Birmingham, where he now serves as Baptist Hospital chaplain, for the service.

Mr. Mahony, who as a boy went to school to Miss Mary Riley, paid tribute to her and her husband, Aylmer Flenniken, himself a noted attorney, for their moral, spiritual and cultural influence upon his life and the life of their church and community.

Said Dr. Buchanan in tribute to Mrs. Flenniken: "In my fifty years in the pastorate, I never knew a greater Christian."

Having assumed the pastorate of the El Dorado church on Oct. 1, 1929, just 28 days ahead of the stock market crash that precipitated the Great Depression, Dr. Buchanan recalled an unusual meeting with "four men of affluence" in the church early in the depression. Speaking to him as their pastor, the men said: "For years we have regarded Mary Riley Flenniken as being foolish in giving away so much money for benevolent causes. And all that time we were investing our money in stocks and bonds. Now our investments are gone,

but her investments in humanity cannot be destroyed. Now we realize that Mrs. Flenniken has been the wise one and we the foolish ones."

In formally accepting the new \$50,000 wing, which more than doubles the floor space and usefulness of the Student Center, Roy Coulter, president of the student body, in behalf of the Ouachita students, and Dr. Marvin Green, president of the Ouachita Board of Trustees, for the college administration, praised Miss Riley, the donor, for her great loyalty to and her liberal support of Ouachita College.

Dr. Sam Reeves, a former pastor of the El Dorado church, now pastor of First Church, Arkadelphia, led the closing prayer of the chapel program. Among those in attendance was the present pastor of the El Dorado church, Dr. Don Harbuck. The prayer of dedication, following the ribbon cutting by Miss Riley to open officially the new wing, was led by Dr. Buchanan.

Few have done so much for Ouachita as has Miss Riley. She has matched long years of service as a member of the college board with substantial monetary contributions, the funds for the Student Center annex being but the latest of many gifts. In addition to the Student Center as it first was and as it now stands, Miss Riley provided Ouachita's magnificent library building, later adding a new wing to it as the student body outgrew the original facility.

The Student Center annex is part of a large building program that will add new construction totaling nearly \$900,000 to the Ouachita College campus facilities this school year. Work is far advanced on two new dormitories—one for men and one for women—and construction is well under way on a new gymnasium.—ELM

## personally speaking

### 'Thank you, Lord'

A LOT of us wear out our "wanters" before we have hardly turned on our "appreciators."

Can't help wondering how many takers the Lord would have on a proposition like this: "You shall have everything you can really appreciate and be grateful for, but nothing at all for which you are not appreciative and grateful."



ERWIN L.

I think the most of us would want time to think that one over before saying, "It's a deal, Lord." Some of us that have been eating two or three times as much as our bodies need to stay healthy and strong might get pretty hungry before we had another meal, under the terms of this proposition. For not even a hurried, stereotyped "We thank Thee, Lord, for this food," would necessarily turn the trick. It's mighty hard to pull the wool over the Lord's face. I would not be surprised to find out that he not only does not accept a lot of our "returning thanks" but that he lists a lot of it as downright lying.

And how many of us would have a job if we had to appreciate it or give it up?

How many of us would lose our life companions in the twinkle of an eye, for lack of appreciating them and being grateful for them?

Would America become a land without Bibles, overnight?

How many church steeples would cease to be a part of the landscape if we church members had to love and appreciate our churches enough to support them, or lose them?

How many of us would suddenly become hopeless invalids, if we had to appreciate our health to keep it?

Would there be any good books left in our homes, if we lost all that we do not appreciate enough to read and heed?

How many of us would be left without roofs over our very heads if we had to lose our residences or quit deploring the fact we can't have bigger and fancier places to live?

Brothers and sisters, let's turn off our wanters for a few days, at least, and turn on our appreciators!

*Erwin L. McDonald*



## Baptist Building is burglarized

BURGLARS broke into the Baptist Building here, headquarters of the Arkansas Baptist State Convention, last Friday night and took cash between \$100 and \$200 and a radio valued at \$45.

The robbery was discovered Saturday noon by Editor Erwin L. McDonald, of the *Arkansas Baptist Newsmagazine*, who notified Dr. S. A. Whitlow, executive secretary of the State Convention.

Officers investigating the case found that the Baptist Building had been entered through a third-floor window from the roof of the adjacent building.

The missing radio was taken from the desk of Dr. Ralph Douglas, associate executive secretary of the State Convention. The burglars left face down on the desk a scripture motto: "As long as he sought the Lord, God made him to prosper" (II Chron. 26:5).

The doors of safes in the offices of the *Arkansas Baptist Newsmagazine* and the Woman's Missionary Union were torn off and the contents left in heaps on the floors. Except for the radio, it appeared they took only cash.

Cash totaling \$109.05 was taken from the *Arkansas Baptist Newsmagazine* safe; \$4.30 from a cash box in the office of Dr. Whitlow; and \$2 from a soft drink machine. An undetermined amount, not believed to be great, was taken from the WMU office.

Miss Nancy Cooper and members of her staff were out of the city for a meeting in Birmingham and had not been reached at press time.

Melvin Thrash, business manager of the State Convention, said that insurance would cover most of the loss.

## Glorieta building lost

NASHVILLE—Fire started by a gas explosion on Jan. 8 caused extensive damage to Garden Apartments No. 1 at Glorieta (N. M.) Baptist Assembly.

The assembly is owned and operated by the Baptist Sunday School Board. The apartment building, first occupied in 1959, is one of two containing 20 apartments each.

The damage to Garden Apartment No. 1 is not expected to curtail the 1964 assembly operation in any way.



MISS EMMA RILEY (top) cuts the ribbon, officially opening the new wing to Flenniken Memorial Student Center, Ouachita College, at dedication ceremonies on Thursday of last week. Looking on, from left to right, are other program personalities, Attorney Joe K. Mahony, El Dorado; Dr. John H. Buchanan, Birmingham; and Dr. Ralph A. Phelps Jr., president of the college.

The same principals were caught in the lower photo as they relaxed, in the new Student Center Annex, following the serving of refreshments: Dr. Phelps, Mr. Mahony, Miss Riley, and Dr. Buchanan. (For fuller report, see Editor's Notebook, page 3.)

## when we make MISTAKES

*"Good emotional and mental health may be defined as a dynamic balance amid the stresses and strains of life."—Quoted in A Woman's World by C. M. Narramore*

**QUESTION:** "Your New Year's column got through to me in a special way. I felt your resolve and determined that I, too, would be a better woman in 1964. It seems to me I had hardly more than experienced the impulse, when I received a very critical letter. I won't relate the details, because I surely don't want to air the matter.

"I don't know why I am writing you except that I feel I can trust your listening ear.

"Should I reply, try to make amends for a thing I bungled but surely intended in good faith, or just ignore the communication? What is the Christian thing to do in a case like this?"

**ANSWER:** It is a safe guess that every woman of us reading this column can recall a time when, upon realizing she had been guilty of an "unpardonable" oversight, slip, mistake, she felt it would be a kindness for the earth to open wide and swallow her! There is no easy way out of such predicaments. Despite her momentary feeling that the African proverb is true: "A woman is as stupid as a hen," she must go on living and she must try to be a little better for the agony endured.

When one has made a slip, committed an error, caused an offense, a sincere apology is always in order. Just be sure that the act of apologizing is done with no over-tone of bitterness. All human beings make mistakes. All of us smart under criticism—even when we deserve it. It is a commendable mark of maturity to be able to face our mistakes honestly and objectively, and make amends where possible.

It is a dangerous thing to write a letter while one is in the mood



of having been hurt or held in the grip of self-pity. Whatever your attitude toward the message over which you are suffering, be sure to observe a "cooling off" period before you reply. If you must, compose a lengthy epistle, give full expression to all your feelings, make it brilliant with all those eloquent strokes of sarcasm that flow freely through your brain right now—then burn to ashes what you have written! Repeat that procedure, if it brings you a measure of relief, but see to it that each word you write in that mood is carefully and completely destroyed.

After a few days, read again the communication you received, and you will find that it was not nearly so sharp and biting as it seemed at your first reading. It will have lost much of the cutting edge you read into it the first time.

Now write a simple apology, in forthright sincerity. Trust the character and maturity of the person offended to accept your apology and let the incident be a thing of the past. Handle the whole matter with dignity becoming to a Christian woman. If the other person, or persons, involved should refuse to accept your apology, then pray for them and use every opportunity to do them kindnesses in unobtrusive ways.

None of us escapes certain unpleasant experiences that leave

nagging aches of heart. Time alone can heal these.

The best line in your letter to me is this one: "I don't want to air the matter."

After you have done what you can to correct a mistake, right a wrong, then refrain from further discussion of the incident. It is effective therapy to talk out these unpleasant occurrences with a good friend. One friend you may always completely trust with such confidence is Christ Himself. As you pray, unburden your heart and lay bare all your secrets to Him. He will never fail you. You will suffer no embarrassing self-consciousness, no damage to the image of yourself in your own or another's estimation as an aftermath of uninhibited sessions with Him.

If thoughtfulness and consideration of others have been characteristic of you, then your character and the pattern of your ways will overshadow your inadvertent mistake. Those involved will ultimately credit you with right motives.

Applicable to you, and to your critics, is the truth that no one of us is so free from error as to be justified in "throwing stones" at others.

Three qualities should accrue to your measurement of depth out of such an experience as obviously you have had thus early in the current year:

(1) You will have a sensitive indicator within reminding you to take into account the feelings of others in all that you say and do;

(2) You should have built-in immunity against touchy attitudes in your own personality; and (3) Surely you will maintain a quickened readiness to forgive any who may inadvertently, or purposely, hurt or offend you.

Now, up with your morale!

Try again.

Hold tenaciously to your resolve to be a better, wiser, happier woman in Nineteen-Sixty-Four.

*Rosalind Street*

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

## THE NAME "CHRISTIAN"

BY HERSCHEL H. HOBBS

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

STRANGE as it may seem the name "Christian" appears only three times in the New Testament (Acts 11:26; 26:28; I Pet. 4:16). It translates a Greek word, *Christianos*, meaning "a follower of Christ" (*Christos*). Linguistically it is akin to *Kaisarianos*, "a follower of Caesar." It is



DR. HOBBS

found on an inscription in the phrase *Stauros don Christianon*. *Stauros* is "cross." So the reference is to Christians being sacrificed on a cross. The name appears several times in Roman writings. Cf. Tacitus (56-119 A.D.) and Suetonius (70-150 A.D.). It was popularly used in Rome by the time of Nero (A.D. 54-68). By the early Second Century A.D. it was employed in Roman courts in the question "Are you a Christian?" (Pliny)

In Acts 11:26 Luke says, "And the disciples were called Christians first in Antioch." Whence came this name? Not from the followers of Christ themselves. They used other terms such as "disciples," "saints," and "brethren." Not from the Jews. They would not have so recognized Jesus as the Christ. It probably came from pagan Gentiles. Hearing Paul and Barnabas preach "Christ," whom the pagans did not know, they simply called them and their company *Christianous*, followers of Christ. In a sense it was a nickname. This passage shows that by the time Luke wrote Acts (approximately A. D. 63) the name was commonly known.

The second New Testament use

of the word is in Acts 26:28 (about 61 A.D.). Agrippa asks Paul, "In short you are persuading me to be a Christian" (author's translation). Note that in Caesarea the Jewish king knew the word. He used it in contempt, both Jewish and Roman. He accused Paul of trying to make him a follower of Christ (*Christianos*) rather than a follower of Caesar (*Kaisarianosa*).

The third usage is in I Peter 4:16. Peter is writing to disciples in Asia Minor (I Pet. 1:1), about A. D. 65, or during the Neronian persecution. So the name was known there. "If any man suffer [persecution] "as a Christian." Note that these three uses denote its widely scattered use by A.D. 65.

This last passage adds meaning to the use of the word. The disciples suffer as a *Christianos* (follower of Christ) in opposition to *Kaisarianos* (follower of Caesar). This reflects the fact that they refused to say "Caesar is Lord," instead saying, "Jesus is Lord" (cf. Rom. 10:9). This was regarded as an act of rebellion against the Roman Empire. Hence the persecution.

This name also declares the complete divorce of Christianity from Judaism. Judaism was a *legal religion* in the Empire. So long as "the Way" (Acts 9:2) was considered a part of Judaism it had legal standing. Divorced from it it was an illegal religion. Hence another reason for persecution.

The early Christians paid with their lives for being *Christianoi*, followers of Christ, rather than *Kaisarianoi*, followers of Caesar. But in their blood they transformed a nickname into a title of glory and honor.

*Deeper Life for You*, by C. Wade Freeman, Zondervan, 1963, \$2.50

Dr. Freeman is well known among Southern Baptists from his service as director of the division of evangelism for the Baptist General Convention of Texas, a position he has held for 16 years. He feels that "the survival of our churches is wrapped in their evangelistic outreach—they must win souls or die."

This book sets forth to the Christian the availability of the abundant or deeper life. It is this deeper life which must form the backdrop against which the great work of the church can be accomplished.

*Daily Power for Joyful Living*, by Donald Curtis, Prentice-Hall, 1963, \$4.95

Here is what has been described as a personal "do-it-yourself" reconstruction kit to build a richer, fuller life.

The author invites his readers to "clear away the debris of old ideas and habits and build a solid structure of radiant, joyful living. The 31 chapters—one for every day of the month — cover every important area of your life.

*Adventures in the Holy Land*, by Norman, Vincent Peale, Prentice-Hall, 1963, \$5.95

Dr. Peale, one of America's most popular ministers, brings a new dimension to the stories of the Bible. More than a guide book, Dr. Peale's attractive book warmly shares experience and expressions of a visit to the Holy Land. He emphasizes the deep and profound personal identification that the Christian has with the Holy Land.

*The Christian Message in a Scientific Age*, by Albert N. Wells, John Knox Press, 1962, \$3.75

The author emphasizes that in order to function most effectively, the scientist must have free rein to investigate, to explore, and to probe in any way he thinks necessary for the successful accomplishment of his task. He points out that religious scruples sometimes cause people to shrink from scientific inquiry of the Bible or of a religious experience. But such hesitancy is unwarranted, says Wells, for the Bible and other specifically religious realities can stand up under even the most exhaustive scientific scrutiny.

*Jesus, My Son*, by Helen Rayburn Caswell, John Knox Press, 1962, \$2

This lyrical narrative interprets in a simple and poignant way the thoughts and feelings of Mary, the mother of Jesus. With strong and beautiful imagery it follows her from the annunciation by the angels to her Son's death and resurrection.



# TOUCH OF NOSTALGIA

By Gainer E. Bryan Jr.  
For Baptist Press

BROOKLYN, N. Y.—It might have been a country church meeting in the Deep South from outward appearances.

The people had the hardy and homespun look of a rural congregation. The auditorium, with its knotty pine wainscoting, was like many a country meeting house in south Georgia.

Still the stolid, squared-off look about the features of a man here and there said something was different about this "Southern Baptist" occasion. There were the babuskas that some of the grandmothers wore. Finally, the 35-piece band up front, with their strange-looking instruments, shattered all illusions.

This was a gathering of the First Polish Baptist Church of Brooklyn, N. Y. It is the first Polish Baptist church ever to be affiliated with the Southern Baptist Convention (and the Baptist Convention of Maryland).

Instead of pine trees outside, there were the anonymous rows of tenement dwellings that is upper Brooklyn, just opposite the United Nations across the East River. Here is concentrated a large Polish population.

Squeezed into a gap in the row houses is the narrow little church building with artificial brick siding. The normal congregation of 21 persons was swollen to a capacity crowd, for this was an epochal occasion in the life of the church.

For the first time in its 50-year history, it had a building! This was dedication day.

Other Slavic Baptist congregations in greater New York had turned out for the celebration. There were fraternal messengers from as far away as Chicago and Toronto, Ont.



**WITAMY SAYS WELCOME**—In Polish, "witamy" says "welcome." This most untypical church bulletin board language calls attention to the home of the Polish Baptist church in Brooklyn, which dedicated the first building it has had in its 50 years as a church. Pastor J. Kasa is seen in the picture by outdoor sign. (BP) Photo

E. L. Golonka of the SBC Home Mission Board, Atlanta, said he recognized people of Polish, Russian, Ukranian, Bellorussian and Bohemian backgrounds there. Golonka, himself a Polish-American, is field worker for the department of language groups ministries of the board. He was the main speaker for the dedication.

The high moments of the afternoon came during the playing of the band. All of the instruments were stringed. All were manufactured behind the Iron Curtain. From the fast-strumming balalaiks to the deep-booming violas, they yielded music that was at once exotic and soul-stirring.

Mostly composed of young people, the band was at first introduced as Russian. "Aren't there some Poles in the band?" Golonka asked. One of the older members answered, "Pol na pol" (half and half).

The youthful musicians came from two or three immigrant Baptist churches in New Jersey. Their conductor was Leonid Jefemowicz, a former Russian DP (displaced person) forced to labor in Germany.

The band at first played a native air.

Then from this background there emerged the unmistakable strains of "The Old Rugged Cross," "He Keeps Me Singing," "Follow On" and "The Home Over There." Every Christian, regardless of national origin, was uplifted.

Paul S. James, Manhattan, area missionary for Metropolitan New York Baptist Association, brought greetings, as did Leobardo Estrada, director of language missions for the association.

Folksy greetings from pastors of sister Slavic congregations, several musical numbers by the band, a mixed church choir and individual musicians and the final sermon stretched the dedication service to three hours. Then there were Polish cakes and coffee

and international fellowship on the lower floor.

J. Kasa, pastor of the Polish church, formerly had to work in a drug store to support himself. Now that the church has affiliated with the Southern Baptist Convention, he has been appointed as full-time pastoral missionary of the Home Mission Board. This enables him to devote full-time to the work.

The board loaned \$7,500 for the purchase of the building. Sister Slavic churches contributed \$1,000 and the local congregation raised \$3,000 for repairs.

Location of First Polish Baptist Church is at 55-50 Sutton St. Its only sister Southern Baptist church in Brooklyn is the interracial First Baptist Church.

### Beacon Lights of Baptist History

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

### Parker opposes Baptist Mission Board

DANIEL Parker did not attack missions *per se* but was not satisfied with the methods used.

To him the thought of translating the scriptures and civilizing the Indians was the height of extravagance. He said he could bear with this work if it were not done under the sacred name of religion. Since labor, paper, and type for printing cost money he argued that these were things of nature. They were all the products of man, hence should all be done under moral government and its expense. (Curious reasoning for one who feared civil interference in matters ecclesiastical).

As to the heathen he thought that all such work should be under supervision of civil government or a society formed for that specific purpose. He opposed their education, thinking this would help establish missionary families who would acquire properties under the guise of religion. To do so was to make the sacred character of religion no more than the merchandizing of the world.

In the same breath he said he

rejoiced in all the good done in translating the scriptures and educating the heathen. He further stated his willingness to give money and counsel to this work provided it could be done and not dishonor the cause of religion.

Such a suspicious mind could find no commendation for the Baptist Board. He charged that it wanted to govern the ministry. He reasoned this from the name they chose—*Baptist Board of Foreign Missions for the United States of America*.

He thought the board assumed the authority Christ gave the church. This was unauthorized usage of the Baptist name and authority. The board qualified their missionaries; he thought this to be the exclusive right of God. Lastly, the board stipulated fields of labor and amount of salary. He especially objected to the minister's salary being dependent upon the board.

Further, he accused the board of holding education essential to the ministry. (Let it be said that the board had to make certain educational requirements for those who served in foreign countries, and still does.) Mr. Parker apparently opposed education because he felt the lack of it in his own life.

He could have no fellowship with those in mission work as it existed because he felt it led his brethren into sin. But he never set forth a missionary plan for his own followers. His anti-spirit divided Baptists.

### The Cover



*'As ye go, preach'*

DR. JEFF D. Ray said, "The primary business of the preacher is preparing and delivery of sermons." The pastor has many other duties but compared to preaching they are sidelines. Our people today want a man to "preach the Word" when he gets into the pulpit. The congregation will forgive many weaknesses and failings of a pastor if he preaches the Word of God. This is the most sacred and important task ever assigned to man.

Jan. 27-28 the Arkansas State Evangelism Conference will be held at Park Hill Church. The program begins 1:45 p.m. Jan. 27. Most of the Conference is built around preaching. Make your plans now to attend.—Jesse Reed.

# Layman and editor write book

TWO Little Rock men have worked as a team to produce a book on race relations that will be published next spring by Doubleday & Company, New York City. They are Ralph Creger, chief train dispatcher for the Rock Island Railroad, and Dr. Erwin L. McDonald, editor of Arkansas Baptist Newsmagazine.

The book, to have the title, *A Look Down the Lonesome Road*, is a first-person account by Mr. Creger, with Dr. McDonald as a counseling editor, on the race problem as faced by Mr. Creger and his family.

While the book deals at length with race relations as a national and world problem, it will give considerable space,

the authors report, to "the Little Rock Story."

One chapter of particular interest to Arkansans will be titled, "An Iowa Yankee in King Orval's Court," a report of the observations and experiences of Mr. Creger, a native of Iowa, in the Little Rock race crisis of 1957 and the years following.

This book will mark the second venture of Mr. Creger, a Baptist as an author. He and his son Carl, then a senior at Central High School, were co-authors of a small book published in 1960, dealing with the Little Rock crisis. Entitled *This Is What We Found*, the book sold 25,000 copies, Mr. Creger said.

## Dr. Bonham accepts call



DR. TAL BONHAM

DR. TAL BONHAM, pastor of First Church, Marlow, Okla., has accepted a call to serve as pastor of South Side Church, Pine Bluff. He assumes his new duties Jan. 19.

A native of Clinton, Okla., Dr. Bonham is a graduate of Oklahoma Baptist University and received Bachelor of Divinity and Doctor of Theology degrees from Southwestern Seminary.

He is the author of articles on soul-winning, stewardship and the Christian life, published in state and Southern Baptist publications. His sermon "When Tithing is Wrong" has been published in the book, *The Ten Best Stewardship Sermons*.

Dr. Bonham married the former Miss Faye Wright in 1958. They have a daughter, Marily Faye, 2 and one-half years of age, and a son, Sandy, who is a year old.

## Creed to Dollarway

REV. Robert C. Creed, pastor of Kelsey Church for five years, has accepted the pastorate of the Dollarway Church of Pine Bluff.

Mr. Creed is a graduate of Ouachita College and New Orleans Seminary. He is the past president of the Arkansas Alumni of the New Orleans Seminary and has served as associational Sunday School superintendent of Delta Association since 1961.

During Mr. Creed's ministry at the Kelsey Church, they had 128 additions to the membership, a new pastor's home was erected and other improvements to church property were made.

He began his ministry at the Dollarway Church on Dec. 22. The Dollarway Church was started as a mission of Central Church in 1958 and was constituted into a church in 1960. The present membership of the church is 151 resident members; Sunday School enrollment is 154; and the Training Union enrollment 61.

## Norphlet calls Chesser

REV. Zane Chesser, pastor of Union Avenue Church, Wynne, since February, 1962, has accepted the pastorate of First Church, Norphlet.

Mr. Chesser is a native of Monticello and a graduate of Ouachita College in 1958, and of Midwestern Seminary, Kansas City, in 1961.

During his ministry in Wynne, there were 103 additions to the church. The Sunday School enrollment increased from 185 to 265. The annual budget increased from approximately \$9,000 to more than \$13,000. The church, formerly the Wynne Chapel, was organized into the Union Avenue Church in May 1962. In August of that same year the young church purchased a parsonage, a three-bedroom brick.

Mr. Chesser is married to the former Miss Jo Sykes of Hot Springs. They have three children: Mike, 8; Susan, 6; and Beverly, 4.

While in Wynne, Mr. Chesser served as the vice-moderator of the Ministerial Alliance and was recently elected moderator of Tri-County Association.

He began his service with the Norphlet church on Dec. 22.

## D. M. Kreis dies

REV. D. M. Kreis, pastor of First Church, Ravenden Springs, died Dec. 11 at Kennedy Veterans Hospital in Memphis.

Funeral services were conducted from his church by Rev. Lawrence Ray of Pocahontas. Burial was in Memorial Gardens, Pocahontas.

Mr. Kreis leaves his wife, Mrs. Nannie Lee Kreis of Pocahontas, three daughters and two sons.

Mr. Kreis had been a minister for 30 years, serving most of that time in Arkansas. He did pioneer mission work in Northwest Arkansas before being ordained in 1940 at Gentry.

## Holland to Cookeville

REV. ROBERT Holland, a native of Heber Springs, recently resigned the pastorate of First Church, Celina, Tenn., where he had served for three years, to accept a call to a church in Cookeville, Tenn.

Mrs. Holland is the former Joyce Nelson of Frankfort, Ky. They have four children: Waymon Luther, who was born last Dec. 24; Robert Scott, 19 months; Beth, 3; and Amy, 4½.

## Cobb to speak

DR. L. B. COBB of Memphis will be the Loyalty Dinner speaker for Immanuel Church, Pine Bluff, Jan. 22. Dr. L. H. Coleman is pastor.

Dr. Cobb was stewardship director of the Texas Convention for seven and one-half years, leaving that position in 1961. During this time he spoke to more than 200 Loyalty Dinners, the largest being in the city auditorium at Lubbock, Tex., with 2,163 present.

## News about missionaries

REV. and Mrs. Clarence A. Allison, Southern Baptist missionaries, returned to the States in December for furlough following their first term of service in East Africa. They may be addressed at 208 S. E. Fourth St., Walnut Ridge. During furlough Mr. Allison expects to take training with the Southern Baptist Radio and Television Commission, Fort Worth, Tex., in preparation for opening a Baptist recording station in Nairobi, Kenya. He is a native of Walnut Ridge; Mrs. Allison is the former Alta Brasell, Pine Bluff.

## Miss Walker dies

MISS Blanche Rose Walker, 87, emeritus Southern Baptist missionary to China, died Dec. 21 in the Mary Trew Home, an institution for the aged, Dallas, Tex. Burial was in Dallas.

## Missions Emphasis Week

THE JACK HULLS, in the states on furlough from Kenya, East Africa, spoke to 2,190 people in 22 different church groups in the Mission Emphasis Week here during the Lottie Moon Week of Prayer. Mission Emphasis Week has become a permanent activity of Concord Association.

\* \* \*

MARVIN and Hazel Sorrels, who have served among the 40,000 Cherokee Indians in eastern Oklahoma for the past five years and who served for eleven years among the Papago Indian tribe in Arizona, will be the Mission Emphasis Week speakers during the Annie Armstrong Week of Prayer for Home Missions, March 1-9. Mr. Sorrels was born and reared near Atkins and Mrs. Sorrels was reared in London.

\* \* \*

WADE CARVER, pastor of Temple Church, Ft. Smith, will be the camp speaker for the 5th annual associational summer assembly Aug. 3-8. The assembly will be held at the State Assembly grounds in Siloam Springs.

\* \* \*

LAWSON HATFIELD, state secretary of the Sunday School Department, Little Rock, and Ernie Adams, pilot project leader, of Ozark, directed eight Sunday School Group Training Schools in Ft. Smith and the Ft. Smith area in November. The Concord schools were conducted in Grand Avenue, Oak Cliff, First, Ft. Smith, and First, Booneville. There were 530 age-group workers included in these schools. The other schools were held in First, Mansfield; First, Stigler, Okla.; First, Poteau, Okla.; and First, Sallisaw, Okla.

\* \* \*

FIRST CHURCH, Lavaca, Doyle Lumpkin, pastor, raised close to \$1,100 for the Lottie Moon Christmas Offering. Their goal was \$1,000.

\* \* \*

HUGH HORNE, pastor of Calvary Church, Ft. Smith, has published his second book, "Great Bible Themes." His first book was "Light in the Dark Valleys," which was released in 1958. Calvary church is sponsoring a Sunday morning TV program on Ft. Smith Channel 5 from 9:30 until 10. Pastor Horne is the speaker and director. —Reporter

CENTRAL Church, Bald Knob, ordained three men as deacons Dec. 15: Robert Powell, Robert Green and David Ramey. Rev. A. D. Corder is pastor.

were turned on, on the tree. The last Sunday night of the offering emphasis, the report was made that more than \$20,000 had been given. All twenty lights were turned on, and the congregation stood and sang the "Doxology." It was a moment of high spiritual inspiration. Another happy accomplishment was that during this period of special offering emphasis, the offering to the Cooperative Program was larger than ever before.



(LEFT to right ) Mrs. J. C. Fuller, WMU president; Mrs. Robert Gladden, Day WMS president; W. O. Vaught Jr., pastor; Mrs. C. J. Hall, Night WMS president.

# A world of wealth and poverty

By W. O. Vaught Jr.  
Pastor, Immanuel Church, Little Rock

SITTING in the lovely ball room of the Phoenicia Hotel in Beirut, Lebanon, I was listening to an address by Miss Reunka Mukerji of Madras, India. She was speaking on the subject, "A World of Wealth and Poverty." She quoted from Marie Corelli's Sorrows of Satan: "Do you know what it is to be poor? Not poor with the arrogant poverty complained of by certain people who have five or six thousand a year to live upon, and who yet swear they can hardly manage to make ends meet. But really poor—downright, cruelly, hideously poor, with a poverty that is graceless, sordid and miserable? This is the sort of poverty about which even poets cannot rave. Yes, poverty is ugly to look upon. It is mean and sordid.

As I sat there listening to this magnificent young woman from India talk about poverty, I heard the voice of God speaking to my heart about our offering for foreign missions. As though an audible voice had spoken, I heard the words, "Why don't you go back home and ask the church to give \$20,000 to world missions through the Lottie Moon Christmas Offering?" The impression lingered in my heart, and deepened as the weeks passed.

When our WMU leaders met with me to consider our goal for the Lottie Moon Offering, I related to them the experience I have outlined above. They were shocked. They knew that our church was

not a wealthy church, and reaching such a goal was almost incredible. However, after prayer and consultation, it was decided that this challenge would be taken to the church.

Some years ago Immanuel Church purchased a little attractive Christmas tree and placed lights on the tree, a light for every \$1,000 raised in the Lottie Moon Offering. This tree was displayed in the church sanctuary during the month of December, and as the money was contributed the lights were turned on. This year the little tree was loaded with the twenty lights. I must confess, there were few of us who believed that all the lights would ever be turned on.

Beginning with the Week of Prayer for World Missions, the whole church was alerted about the need for more missionaries and an expanded Foreign Mission program.

On the first Sunday morning in December, a Lottie Moon drama was presented in the morning preaching service, built around the six great accomplishments of Ann and Adoniram Judson. Dr. Leo Eddleman came from New Orleans to speak to our people about his book The Mandelbaum Gate. The G. A. organization promoted the offering, contributing more than \$300 from their personal savings.

Each Sunday during December, in the announcement period both morning and evening, the Lottie Moon Offering report was made, and one by one the lights



*FIRST Church, Pine Bluff, recently gave a reception for its pastor, Dr. Robert L. Smith and family, observing the seventh anniversary of Dr. Smith's tenure. Dr. Smith, who came to Pine Bluff from First Church, Crossett, in 1957, has served the church longer than any other pastor in the church's history. Under his leadership First Church has received 1,252 persons into its membership. Of these, 312 were newly baptized converts while 940 came by transfer of letter. The church budget has been increased from about \$100,000 to \$182,000. He is currently Arkansas' representative on the Sunday School Board. He has served as vice president of the Arkansas Baptist Convention, and is past president of the Pine Bluff Ministerial Alliance.*



MALCOM SAMPLE

CULLENDALE First Church, Camden, recently called Malcom Sample to serve as minister of Music and Education. He had been serving in the same capacity at the First Church, Ft. Payne, Ala.

A native of Ashdown, Mr. Sample is married to the former Stella Crownover of Clinton. They have four daughters: Sharon, 12; Bonnie, 10; Danna, 8 and Susan, 6.

Mr. Sample attended Ouachita College and Southwestern Seminary and Mrs. Sample attended Arkansas State Teachers College.

Mr. Sample has served as minister of Music and Education at the First Churches, in Bentonville and Helena. During the 17 years of his ministry he has also served in Texas, Louisiana, Tennessee and Alabama.

Robert A. Parker is pastor of the Cullendale church.

**North Pulaski Association**

THE associational minutes of North Pulaski Baptist Association were awarded a rating of "Outstanding" in the Better Minutes Contest for Associational Clerks sponsored by the Records and Statistics Department of the Baptist Sunday School Board. This is the highest award attainable. Rev. A. W. Upchurch Jr. is the clerk of the association.

DR. SAM REEVES, pastor of First Church, Arkadelphia, will represent Arkansas Baptists at the 46th annual trustees meeting of the Southern Baptist Annuity Board in Dallas, Jan. 28-29.

DR. ANDREW M. Hall, pastor of First Church, Fayetteville, will serve on the Focus Week team at Baylor University Feb. 10-14. Their daughter, Andrea, is a freshman at Baylor.



*FIRST CHURCH, Gravette, dedicated its new residence for the pastor, Dec. 15, during the morning worship service. Open house was held during the afternoon. The house contains 2,050 square feet with four bedrooms and two baths.—Photo by Bill Bowman Studio*

# A

## lways with us

by Eric H. Clark  
Missionary to Kenya

IT was late evening and a cool breeze was blowing in from Lake Victoria. I was contemplating with pride the beauty and growth of a Nandi flame tree in our garden at Kisumu, Kenya, when a flock of birds came flying over the house. Looking up, I noted with appreciation that the white of their wings was flecked with the scarlet hue of a beautiful crimson sunset which seemingly covered the whole heavens until way out on the distant horizon it suddenly dived off into the shimmering immensity of the lake.

Just then one of the birds fell into the garden a few paces from me. A moment later the small, lithe figure of a 12-year-old Luo girl detached itself from the shadows of the garden hedge and peered with fearful timidity through the gap caused by a particularly hard and stony piece of ground. Clad only in a ragged, filthy, shift-type garment, an agonizing picture of inhuman neglect, the child gazed with hungry intensity at the fallen bird, now clasped loosely in my hand. Presently, summoning up all her

courage, she said in a quaking voice, "Sir, give me the bird."

"But for what reason?" I asked in simulated surprise

"I want to eat it," was the uncompromising reply.

Silently I handed her the dead bird. Then, interrupting her thanks, I asked, "You know the Indian store at the top of the road?" Not daring to speak, she gave a breathless nod, as I, pressing an East African shilling into her open palm, said, "Go then and buy some bread."

When she had traversed but half the length of the hedge she suddenly stopped, and for a fleeting moment I glimpsed the joy that transformed her whole face and thrilled to her tremulous cry of sheer gratitude, "*Mungu atakubariki Bwana!*" ("God will bless you, Sir!") Then for just a moment the grass, flowers, trees, and even the flaming sunset seemed suddenly dim, misty, and distant. Turning, I went slowly toward the house again.

## Church Music

### Notice to pastors

ATTENTION, please, all Arkansas Baptist pastors!

On Feb. 11-13, 1964, the first nationwide conference of Southern Baptist musicians will be held in Louisville, Ky. The conference will commemorate 20 years of organized work in church music for approximately 33,000 Southern Baptist churches. This will be the most significant conference ever held for Southern Baptist musicians. Pastor, your music director, and perhaps your organist and pianist and other choir leaders, should attend



MR. MULKEY

### BUS CANCELLED

Because of lack of response on the part of those church musicians in our state planning to attend the conference in Louisville, the chartered bus for the trip has been cancelled. In its place, we are trying to organize a car caravan. The caravan would leave Little Rock on Monday morning, Feb. 10, and return Friday evening, Feb. 14. This will make it possible for many to go who could not otherwise attend, and at a minimum of transportation expense. Music directors, if you are interested in the car caravan plan, please contact the church music office right away and let us know if you can take your car and take two or three with you, or if you cannot take your car, but would like to go in a car with someone, please let us know. We must do this hurriedly in order to complete our plans for the trip. Almost all of the states are going as a group and Arkansas musicians would like to do the same. So, let us know immediately if you are interested in the caravan.

this conference if it is at all possible. The roster of personalities and music groups scheduled to appear in the conference reads like a section from "Who's Who in Music." This is no accident. It has been the desire of those planning the program that Southern Baptist Musicians have an opportunity to meet, see, and hear the finest musicians and music educators, instrumental and choral groups, and denominational leaders which could be found. The three day program will include such special features as an open house and reception at Southern Baptist Seminary, a symphony orchestra and symphonic band concert, an organ recital featuring a new concerto for organ accompanied by a

## Woman's Missionary Union

# Career-college YWA's to meet



KATHRYN WHITE



JOAN FRISBY

JAN. 31-FEB. 2 is the date for career girls, college girls and students of nursing to gather at Ouachita College for an annual Missions Conference. Speakers representing foreign, home and local missions will challenge the girls to "Face Their World."

Two of the missionary guests will be Miss Kathryn White, Baptist Student Union director at Hong Kong Baptist College and Miss Joan Frisby, director of week-day activities at the Ervay Baptist Center, Dallas, Tex. Miss Frisby, appointed last year by the Home Mission Board, is an Arkansan known to many as recreation director in GA Camps, Ferncliff.

Information concerning the Houseparty has been mailed to all YWC leadership and may be obtained by writing the WMU Office, 310 Baptist Building, Little Rock. Reservations may be made by sending name and address with \$2 reservation fee to this same address.—Mary Hutson, YWA Director

brass ensemble, five inspiring and significant general sessions, internationally known artists, the nation's outstanding music educators, presentation of winning selections in the hymn and anthem writing competitions, and dramatic presentations featuring the growth and development of church music.

Special afternoon conferences include such topics as administering the graded choir program, choral technique and interpretation, church solo singing, developing congregational singing, hymns and hymn tunes, music for the exceptional child, music in evangelism, music therapy, planning the worship service, teaching songs to children, exploring the changing voice.

At the closing session on Thursday evening, Feb. 13, a feature will be the presentation of a new oratorio, "Behold the Glory of the Lamb," which has been composed especially for this conference. The composer of the work is Dr. Talmadge W. Dean, professor of Composition and Theory, Church Music School, Southwestern Seminary, Fort Worth. The oratorio will be sung by a mass choir made up largely of choirs from Baptist colleges, seminaries, and other agencies.

Dr. Lara Hoggard, eminent choral and instrumental authority who is presently

conductor of the Midland-Odessa Symphony and Chorus, has been engaged to conduct this premiere performance.

Pastors, this is almost a "must" for our church musicians. Won't you do your very best to see that your minister of music or your choir director, and organist and pianist, if possible, can attend this wonderful nation-wide conference of Southern Baptist Church musicians?—Hoyt Mulkey, Secretary

### Evangelism

### A welcome

MAY I give you an invitation? Park Hill wants you to come to the Evangelistic Conference! No higher honor can come to a church than to host the Evangelistic Conference.

Located near the center of Park Hill in North Little Rock, our church is readily accessible. When coming down from the northwest, turn off the new Jacksonville Highway at the "Park Hill" sign. Follow this around the foot of Park Hill taking a right at the John F. Kennedy Boulevard. Follow this to



DR. SOUTH

the light at "D" Street. Turn right one block. Coming from Conway, come down through Levy up West 33rd until you come to the Church. Approaching from the southeast on the Memphis highway, one should turn up on the new Interstate 30 and turn at the "Park Hill" sign. Follow this to the "D" Street stop light and go one block right. From the southwest follow the new Interstate 30 around Little Rock and North Little Rock to the same "Park Hill" exit. The aluminum 100-foot spire is visible for quite some distance in most directions.

Our church can be easily reached from any of the down town hotels or motels. One of the Holiday Inns is immediately at the foot of Park Hill. Eating places are near by. Our own church is preparing food for as many as care to eat with us. We have new dining facilities which will be handy for those who care to use them. The charge will certainly be a nominal one.

We have just received a copy of the program planned for this most important meeting. Jesse Reed has done an outstanding job in bringing great preachers for us to hear. Our prayers should be joined together that God's Holy Spirit be upon us during this meeting. On behalf of Park Hill Church let us say, "YOU - ALL COME"—Dr. R. L. South, pastor, host church

Sunday School

**"Baptist World"**

FORMER EDITOR OF The Arkansas Baptist, C. E. Bryant, is now editor of The Baptist World, a publication of the Baptist World Alliance.



MR. HATFIELD

He writes that Sunday School workers who desire to have an opening assembly program on the subject of the Baptist World Alliance can have it for the asking.

Feb. 2 is Baptist World Alliance Sunday. Some Sunday School Departments may want to use the educational material offered.

Interested? Ask for the January issue of The Baptist World. It is free.

Write C. E. Bryant, 1628 Sixteenth Street, N. W., Washington 9, D.C.—Lawson Hatfield, State Sunday School Secretary.

**The Most Relished Repast**  
 The most relished meal of many a soul  
 Is the one when he's feeding his ego.  
 He rides on a ship  
 Clad in gold for the trip  
 While the sane cry aloud, "Where will he go?"

—W. B. O'Neal

Brotherhood

**Small, but not insignificant**

LITTLE things do count! Pins and cotter-keys; lock washers and nut-crackers; ball-bearings and paper clips; neck ties and shoelaces; pennies and razor-blades; spectacles and measuring spoons; — each has its place!



MR. TULL

There's an old saying that "big wheels turn on little wheels."

Small items can be very important and worthwhile: a tip of the hat, or a hearty hand shake, a cheerful greeting, a warm smile,—these may be small, but what a difference they make!

In our service to our Lord small things count: "Going", without hunting for a substitute for going; "winning", without the substitution of some other activity for winning people to Christ; "baptizing", without delay; and "teach-

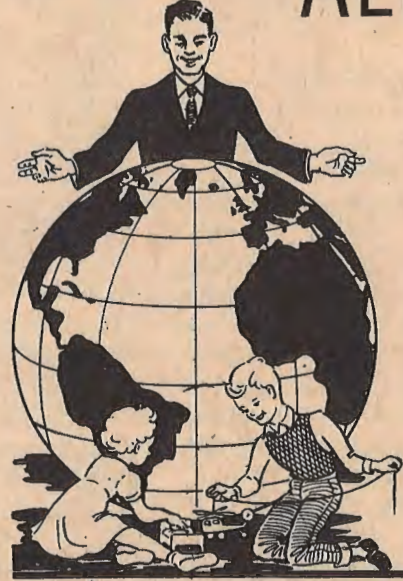
ing them to observe" those things the Lord has commanded, without deletion, addition, change or substitution.

Small things count in Brotherhood work: Completing the Brotherhood organization, and not stopping when the president and maybe one or two other officers are selected; planning committee meetings, at which the officers get their hearts and their heads together to help make the Brotherhood really count in the lives of the men of the church; a program of work made up of activities which meet the needs of the church, and of the men; and which present to the men a constant challenge to grow in grace and in knowledge and in ability; good well-planned Brotherhood meetings which stem from the work program, meetings which inform the men and set forward the work.

One of the marks of a big man is his willingness to give attention to details, to the small things upon which real success depends.

May God help us to grow in size to the point where we shall be willing to give due attention to things which always look small to small men, but which are the keys to big accomplishments!—Nelson Tull, Secretary

*A Christian Will*  
 PROVIDES FOR **ALL** THOSE YOU LOVE



January is  
**"MAKE YOUR WILL MONTH"**

For help in preparing a Christian Will please contact

**ARKANSAS BAPTIST FOUNDATION**  
 Baptist Building  
 401 West Capitol Avenue  
 Little Rock, Arkansas



*Note: Since the report of Brother Adams at the State Convention was eliminated due to the pressure of time, this combined report and general information data is given.*

# THE PILOT PROJECT

## I. WHAT IS THE ARKANSAS PILOT PROJECT?

It is a test project in the area of Sunday School, Training Union, Brotherhood and Church Music ministry now being conducted in District Four.

## II. WHAT IS THE PURPOSE OF THE PROJECT?

To discover whether the State departments listed above can improve their assistance to the churches by (1) moving closer to the churches (2) with a trained Religious Education Director available to help the associations enlist and train their religious Education officers.

It is believed that the best way to assist the greatest number of churches is by assisting the association, which is the closest denominational unit to the churches. We do not believe the associations exist to promote primarily the work of the rest of the denominations, but rather to discover the needs of the churches and give or direct help to the churches. We believe the denomination should furnish many and varied "helps" for churches from which selections would be made based on revealed needs.

## III. HOW LONG HAS THE PROJECT BEEN IN OPERATION AND WHO IS THE DIRECTOR?

Brother Ernest Adams, former associate to the State Sunday School Department is the director. He has been on the field in District Four seventeen months.

## IV. HOW LONG WAS THE TEST TO BE?

From two to three years. We feel no real evaluation can be made under three years.

## V. WHAT IS THE PILOT DIRECTOR'S RELATIONSHIP TO THE ASSOCIATIONAL MISSIONARY?

He is available to assist in the area of religious education ministry as requested by the associations. He is not "over" anyone. He can only "assist" in the area of Brotherhood, Music, Sunday School, Training Union and only then as agreed upon by the association. Each association has its own working agreement with the pilot director, setting out what they want him to do to help them.

## VI. WHAT DOES THE DIRECTOR DO?

He operates solely in the area of associational Sunday School, Training Union, Brotherhood and Music ministry. He does not work with individual churches except to help train associational leaders. He assists the missionary and associational religious education leaders in the enlistment and training of associational workers, in planning and promoting their work as agreed upon in each association.

His main purpose is to help raise the efficiency of the associational religious education leadership so they can in turn actually help the churches. Since 75 percent of Arkansas churches have 300 or less members, those who need assistance most can least

afford to pay for outside help. We believe that only the local associational leaders can ever know the needs of all these churches and help meet these needs directly.

## VII. WHAT PROGRESS CAN BE NOTED TO DATE IN DISTRICT FOUR?

The first year has of necessity been one of getting acquainted and establishing relationships in ministry to the religious education needs of the churches. So far, pastors and lay leaders have had a chance to become acquainted with the concepts to be tested and are in various stages of development of these concepts. Three associations have held meetings of the pastor and missionaries to indicate the needs the churches have for outside help. In these associations, programs are being built to minister to these needs. Training sessions for associational heads of organizations have been conducted, with the associational heads of organizations in turn conducting their own planning meetings for their work. Training sessions have also been held to provide orientation training for all associational education officers. A well-rounded program of training has been developed and is being conducted. We believe it will take at least three years (two more) to adequately test these concepts.

## VIII. WHAT IS THE PROJECT COSTING ARKANSAS BAPTISTS?

It is costing the salary, travel, part-time secretary and office expense of the director. All the other expense of training, etc., is in the State Sunday School, Training Union, Brotherhood and Church Music budgets for District Four promotion. With the possible exception of Brotherhood, there has been very little increased expenditure of money by the state departments in the project area, merely a difference in the way the money is used.

## IX. WOULD NOT THE EVENTUAL COST OF THIS PLAN BE UNREASONABLE?

At the beginning when it was envisioned that eight district directors would be involved, this was recognized as a real problem. However, six months ago Brother Adams stated he felt one man could work in two districts. He has requested that he be allowed to work in an additional district. This has been approved and we hope to soon add this to our test situation.

If the two-district plan is found to be successful, and if after three years of testing the whole project is adopted, the Sunday School, Training Union, Brotherhood associates would move from the Baptist Building to the districts to join Brother Adams thus changing the entire picture on expense. After three years we will be able to project an exact picture of any additional cost, and weigh this against the bene-

fits of this plan.

**X. WOULD THIS PLAN EVENTUALLY ELIMINATE THE NEED FOR STATE DEPARTMENT SECRETARIES?**

Since the district director must relate to four departments of work (Sunday School, Training Union, Brotherhood and Church Music) and has no responsibility for the state as a whole, it will always be necessary to have a state secretary to plan and promote the state work. The district director is simply the state department associate, who usually relates to associational work, moving out to be closer to the churches.

**XI. WOULD THIS ELIMINATE THE WORK OF THE ASSOCIATIONAL MISSIONARY?**

Absolutely not. The associational missionary's task is so great and so varied that this would merely provide him some assistance in accomplishing one aspect of his work. As has previously been stated,

this assistance is given only to the missionaries who request it.

**XII. CAN ONE MAN EFFECTIVELY RELATE TO ALL FOUR DEPARTMENTS OF WORK?**

That is part of the test. New associates are being chosen with this in mind, just in case they might be asked to go to the districts.

**XIII. IS THIS BEING "TESTED" OR ARE YOU TRYING TO MAKE IT WORK?**

It is absolutely being tested only. The Executive Board and the State Convention will receive the evaluation of the project from the associations and church leaders involved and make the ultimate decision as to whether we go on with it or drop it.

Some tremendous concepts are being tested in this project. It deserves faithful cooperation and careful evaluation.

—J. T. Elliff, Director  
Ernest Adams, Pilot Director

Training Union

1. WHERE is it? Immanuel Church, Tulsa, Okla.
2. When is it? Feb. 10-14, 1964—Monday night through Friday night



MR. DAVIS

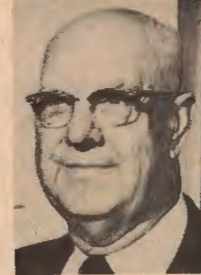
3. What is it? A convention-wide clinic for Training Union leaders for the purpose of helping them change "meetings" into "learning processes." Every morning the "six guides in planning for learning" will be discussed and demonstrated.
4. Who is Dr. Sam P. Wiggins? He is the educator from Peabody College who will speak on such topics as:
  - (1) Theories of Learning
  - (2) The Learning Process
  - (3) The Learning Environment
  - (4) Etc.
5. Who is Dr. Frank Stagg? He is a theologian from New Orleans Seminary who will speak each day on such subjects as:
  - (1) Theological Foundation for Learning
  - (2) The Encounter of God and Man
  - (3) The Holy Spirit and the Learning Process
  - (4) Etc.
6. Will there be other conferences? Every afternoon there will be twelve conferences on such subjects as:
  - What We Learn
  - How to Lead a Conference
  - Learning in Groups
  - Using Audio-Visual
  - Selecting and Using Discussion Methods
  - Etc.
7. Who should attend? Training Union leaders, pastors; ministers of education, etc. At least 50 Training Union directors should be sent to this clinic.—Ralph W. Davis, Secretary

Middle of the Road

# DETOURS

BY J. I. COSSEY

A DETOUR is usually the roughest and longest distance between two points. However, it is the only way to go when the road is closed.



MR. COSSEY

Detours are signs of progress. If there is no wrong in a sign of progress, no one should object to it. It is a round-about-way to a destination, but it has one redeeming feature, it is temporary. It is a deviation from the regular roadway, but if one will not get upset, he can enjoy the scenery on the detour.

One should not travel on the detour after the improved road has been opened. Our sermons might be shorter and maybe more interesting if we preachers would get to the point and spend less time on detours. We might do less detour preaching if we did less detouring in our preparation.

The Bible is the greatest sermon book in the world. I have found that Roman I, II, and III are not so important as I was doing more roaming around than preaching. When a preacher detours from

the Holy Spirit-filled, heaven-sent gospel preaching he is off-side and the quicker he can get back on the Spirit-filled inner life, the better. Our people are suffering and hungry for old time Bible preaching.

The preacher must spend less time on side-road reading and study and more time digging into God's great Bible truths. There are many things that a pastor may do with profit, but preaching the gospel is his main job.

A ministerial student said to me one day, "What is more important, school work or preaching the gospel?" I said, "Both are important, preach the gospel, but don't leave your school work undone." One should never compare one job in the Lord's work with another. Do each job with all your might.

Church work is a life-work and should be enjoyed each day. Each of us should strive to outstrip the achievements of the day before. We are not in a race against each other, but against our own weaknesses. We are largely creators of the troubles that make detours necessary. We are responsible for weakness, illness, family trouble and other disasters that may force us off the main road.

We must stay with God, He is on the main road. We must stay with truth, truth is on the main road. We must stay with our church, it is on the main road.

When we go off on detours, we miss what God has in store for us on the main road.

## Teachers wanted

WASHINGTON, D. C.—Peace Corps has announced that it will need more than 5,000 teachers to fill its overseas teaching posts during 1964. Requests have come from 48 countries throughout Latin America, Africa and Asia. Three thousand are wanted for secondary schools, 1,000 for elementary and 500 for colleges and universities. An additional 500 are wanted for the fields of physical, vocational and adult education.

Many of these posts will be filled by experienced teachers since almost two-thirds of the larger school units in the U. S. have approved the granting of a two-year leave of absence to teachers desiring to serve overseas with Peace Corps.

Dean Monro of Harvard has characterized an overseas teaching experience with Peace Corps as not only being in the interest of the public welfare, but also professionally "more valuable than a Rhodes Scholarship." Peace Corps advises that economically it is \$1,800 better than a Fulbright Fellowship."

Teachers desiring to secure one of these interesting posts at the end of the current school year should file an application at an early date. Full details and an application form may be secured by writing to Peace Corps, Division of Recruiting, Washington, D. C. 20525. Teachers planning to retire at the end of the current school year, if physically fit, are also invited to apply.

## Missionary health workshop

WHEATON, Ill. (EP)—One of the problems confronting missionary societies is the number of "drop-outs"—people forced to leave their work overseas because of physical or emotional breakdown. How can this be prevented? What can be done to screen missionary candidates to reduce this problem? Do mission boards put sufficient emphasis on thorough examination of candidates?

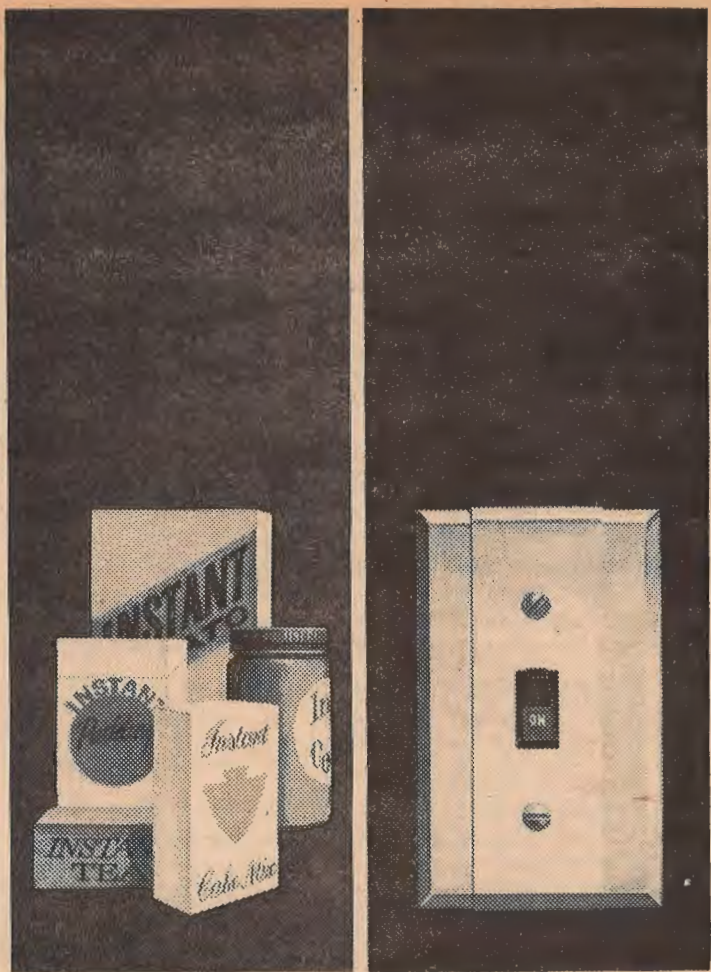
To what extent should physical limitations be weighed against a candidate's spiritual dedication? Should the missionary on the field be required to undergo periodic checkups? What about the missionary on furlough?

These were just a few of many questions considered by physicians, dentists, missionaries and mission heads in a unique Missionary Health Workshop. Conducted on the campus of Wheaton College by Christian Medical Society, the Missionary Health Workshop was described as "the first of its kind ever held."

## Boston Crusade in '64

BOSTON (EP)—Evangelist Billy Graham will hold a New England Crusade here in September, 1964, sponsored by an interdenominational committee of clergy and laymen.

The crusade was announced by Allan C. Emery, Jr., chairman of the committee now being organized.



## INSTANT CONVENIENCE

Many products in your kitchen today are instant—as instant as they can be! Instant coffee, instant mashed potatoes, even complete instant dinners.

But your electricity is really instant! Flip a switch anytime, day or night. Dependable electricity is instantly ready to make life easier and happier for you and your family.

The people of your electric company are always on the job to provide this instant, dependable electric service. Not only that. We're continuously planning and building to keep it that way!

Arkansas / **POWER & LIGHT COMPANY**  
—HELPING BUILD ARKANSAS

# What we believe about Jesus

By Dr. Frank Staggs  
NEW ORLEANS SEMINARY

JESUS Christ, to Christian faith, is God with us. The name Immanuel declares this. Immanuel is Hebrew for "God with us" (see Matt. 1:23). In Jesus Christ God has spoken (Hebrews 1:2); in him God has acted creatively (John 1:3; Col. 1:16); in revelation (John 1:0), and in redemption (John 1:29; II Cor. 5:19); but yet more, in him God came (John 1:14; Matt. 1:23). Jesus Christ is God come to save us. The name Jesus means Jehovah saves (cf. Matt. 1:21).

## God become man

Jesus Christ was not a man who became God, but God who became man. He was the eternal word who became flesh and dwelt among us. (John 1:14). His earliest followers first knew him as a man, a remarkable man, then as more than a man. Others came to see him as God uniquely present in a human life, and they worshipped him as God (John 20:28). Though they moved from an understanding of him as just a man to an understanding of him as one in whom God was present, this does not mean that Jesus at any time was only a man. From the beginning, he was God dwelling among us, not man become God but God become man.

The humanity of Jesus is as real as is the deity of the Word which became flesh. It is just as important to recognize the humanity of Jesus as to recognize the deity. One of the earliest threats to Christian faith came from the "Docetics" (the Greek word for "seeming"), those who recognized the deity of Christ but who said he only seemed to have a body and only seemed to suffer. John especially, whose writings are among the latest of the New Testament, insisted upon the true humanity as well as deity. When Paul wrote that Jesus was "born of a woman" (Gal. 4:4), he likewise was insisting upon the humanity of Jesus. There were no "Docetics," doubters of the humanity, among the earliest followers of Jesus. Those who saw him grow weary or hungry, who saw him weep, or who saw him show indignation over injustice, were never in doubt that Jesus was a real man. But they came to see that he was far more than a man.

As a true man, Jesus grew in wisdom and stature and in favor with God and men (Luke 2:52). As a real man he had to come to an understanding of his identity and his work. His temptations were real, not just straw men or sham battles (Matt. 4:1-11; Luke 4:1-13; Heb. 4:15). He saw himself to be uniquely the son of God (Luke 2:49; Mark 1:11). He accepted the title Christ or Messiah (Mark 8:29), and he declared himself to be the Son of Man whose work would be accomplished as the suffering, serving one (Mark 8:31).

## Not a second God

Christ is not a second God; he is the only God there is, present, uniquely in a human life. "God was in Christ" (II Cor. 5:19). The New Testament never calls him the "second person of the Godhead"; this is the language of tradition and it

falls short of the New Testament. The New Testament never divides God up into persons. God is one God (Mark 12:29; I Tim. 2:5). The God of Abraham, Isaac, and Jacob is the one who came in Jesus Christ.

Jesus affirmed two things which must not be divorced. He taught that he was one with the father, that the one who has seen him has seen the father (John 10:8-11). He also said, "The father is greater than I" (John 14:28). This seems to say that Jesus Christ is God uniquely present in a human life, yet God is greater than can be incarnated in a human life. It affirms that God himself is present to us, dwelling among us, and yet that God is greater than can ever be known to us. In Jesus is God himself, yet God is before and beyond his coming into the world. Jesus was "born of a woman" (Gal. 4:4); yet he could say, "Before Abraham was, I am" (John 8:58).

## The work of Christ

Jesus is known in the New Testament under many titles, each contributing something to the understanding of his identity and work. He is the son of God, uniquely so. He is also the Messiah or Christ. Messiah is Hebrew for anointed; Christ is the Greek term for the same. He is "anointed" to reign. In him the kingdom of God comes with its final claim upon us. The kingdom is the rule or sovereignty of God. Christ Jesus is God coming as king to rule, demanding our obedient submission.

Jesus' favorite self-designation was "Son of Man." This title, seemingly from Daniel 7:14, designates him as the "heavenly man" who comes to establish a kingdom universal and eternal. He is the one who comes in judgement and to save. He comes to create a new people out of the nations of the world. Although Jesus never used the term "Servant of the Lord" or "Suffering Servant" for himself, he repeatedly described his mission and work in terms of the suffering servant of the Lord as set forth in Isaiah (cf. 42:1-4; 49:1-6; 50:4-11, 52:13 53:12). He would save his people by sacrificial suffering, by giving his life in triumphant death.

Jesus Christ is Mediator, his function being to bring God to man and to bring man to God. As God he could bring God to man; as man he could bring man to God. This is precisely what is said in I Timothy 2:5, "For God is one, and there is one mediator of God and of men, the man Christ Jesus." The Greek text has no word here for "between." Christ Jesus, as one who is of God and of men, overcomes the "betweenness" between God and man.

Many other terms are employed in the New Testament for Jesus, pointing to his work of establishing the kingdom or sovereign rule of God, saving men from sin, creating his church, and caring for his people. A fuller discussion may be found in this author's *New Testament Theology*, in chapter three, "The Christology of the New Testament."

By Thelma C. Carter

The great sun



the nicest pet

By Grayce Krogh Boller

EVERYONE was excited when a pet show was planned at the playground. All the boys and girls loved their pets. They wanted everyone else to admire them, too.

"I'll bring my hamsters," Billy promised.

"My puppy is the nicest ever," declared Sally.

"I have two kittens, all black," said Sue.

Peter didn't say a word. He just smiled at the other boys and girls.

"Peter doesn't have a pet, do you, Peter?" Sally asked kindly.

"Well, in a way I do and in a way I don't," Peter could not help chuckling. "I don't really have one, but I will. Then again, it isn't really mine."

"What do you mean?" all the children asked.

Peter just shook his head mysteriously. He would not say another word about a pet.

For a while after that, nobody at the playground bothered with the swings, the sliding boards, or the seesaws. They were too busy getting their pets ready for the show. Puppies had to be bathed. Hamsters had to be brushed. Kittens had to be told to wash their faces and to be sure to wash behind their ears. Even turtles had to have their shells washed clean and shining.

Always the boys and girls had Peter's pet to talk about. A pet that was his and yet wasn't his—what could it be? Peter's eyes were shining these days. It must be a very special pet. All the boys and girls tried to find out what it was.

"Is it small?" asked Billy one day.

"Well, yes," grinned Peter. "Then again, no."

"Oh, you are a tease!" Sue cried impatiently. Yet she was smiling in spite of herself. "Can you carry it in your arms or will it be in a cage or a box?"

"No, I can't carry it, a cage would make it unhappy, and it won't be in a box," Peter shook his head.

"What can it be?" Sally frowned a little. "Does it have a long name, Peter?"

"Well, it has a five-letter name or a six-letter name," Peter laughed.

"We'll walk to school with you that day," said Billy. "Then we'll see what your pet is before anyone else."

"I don't think you can walk with me," Peter told him.

"What can it be?" Sue and Sally shook their heads.

Soon it was plain there was more interest in Peter's strange pet than in the rest of the pet show.

"Will we like it, Peter?" asked Sue another day.

"Oh, yes! Yes, yes, yes!" Peter sounded very sure.

"May we play with it?" asked Sally.

"Not exactly," chuckled Peter, "not exactly play, Sally."

The boys and girls began to walk past Peter's house to see whether they saw any signs of a pet. It was no use. They saw only Peter's home, the big old shed behind it, and the pump between the two buildings.

"I can't think what it can be," Billy shook his head and gave up guessing.

"We'll know soon," smiled Sally. "Tomorrow is the pet show."

The next day the boys and girls waited and waited, but Peter did not come. It was getting so late that they had to hurry to the playground to find their pets.

When the group had almost reached the playground, they heard a strange clapping noise behind them. When they turned around, they saw Peter. He was riding the dearest little burro, or donkey, that any of them had ever seen. The children fell in love with Pedro the

ALL life on earth depends upon the energy that comes from the sun. Floods of sunshine pour to the earth as it spins about the sun. Because of the sun and the earth's rotation, we have the seasons; spring, summer, fall, and winter. The sun makes possible flowers, grain, and fruit. It gives us health and strength.

Even the tiniest seed must feel the warmth of sunshine before it can make use of the food stored in it by the parent plant.

The sun is constantly drawing moisture from the soil, plants, rivers, lakes, and oceans. This moisture returns to the earth in clouds, rain, and snow.

Though we cannot see it, sunshine is absorbed by our great earth and stored in many forms. These include coal, oil, minerals, and rock formations such as granite, limestone, and shale. Even our precious stones, found deep within the earth, are a creation of sunlight, moisture, and other earth materials.

Feeling the warmth of sunshine on a cold day, we might ask, What is the sun? Scientists tell us the sun is a star, a fiery globe with no solids or liquids on it, a giant mass of burning gases. Unbelievably true is the fact that the sun is an average-sized star in comparison to other stars.

In the story of the creation, the sun is spoken of as the greater light, the moon being the lesser light. The Bible tells us: "God made two great lights; the greater light to rule the day, and the lesser light to rule the night" (Genesis 1:16).

(Sunday School Board Syndicate, all rights reserved)

minute they saw him.

"He isn't mine," Peter explained. "He is mine to share with all of you. You may take turns riding him. He is gentle and loving."

"Oh, Peter," cried Sally happily, "your pet is the very nicest one of all."

"I knew you would like him," Peter smiled gladly, while Pedro twitched an ear as if to say, "Of course!"

Dear ed:

I jest cant understand it Sister Sprakle got up agin in busniss meetin last nite and made a move to quit sendin money to the Corporative Program and start givin it to missions. She allowed we never wuz goin to get the thing paid off anyways so we mites well give up. Sister Scolter, shes the Womans head, tried to tell her the Corporative Program Wuz missions. But she woodent here tell. Sister Sprakle sed thet Bro. Jelton on the radio wood use all the money to build a hospital in Tiberia or somewheres like thet. Nobody could change her cause her head wuz set. But her move didnt get a second an it died. One of thees times she may get it throo if we dont lern her somthin bout the Corporative Program.

Uncle Deak



Letters to the Editor

## THE PEOPLE SPEAK

### From Bro. Lipford

PLEASE accept my thanks for the nice article you carried in the January 2nd issue of the Arkansas Baptist Newsmagazine about my retirement from First Church of Cabot.

In your listing of my previous pastorates the Earle Baptist Church of Earle, Ark. was omitted. I was pastor there for nearly nine years. This church is one of the great churches in our Convention and I was honored to be their pastor also.

Even though I have retired from the active pastorate I stand ready to serve wherever possible.

Blessings upon you as you continue to give the Arkansas Baptist Newsmagazine as a medium of information and inspiration to our Baptist people.—H. L. Lipford, Rt. 1, Box 565-B, Mabelvale, Ark.

### Michigan missions

EVEN though several hundred miles separate us, the Arkansas-Baptist is read with joy and interest. Keep up the good work.

Your mission spirit can be of help to us in Michigan. Please run a notice

W. LESLIE Smith, pastor of Rose-dale Church in Little Rock for the past two years, may be unique in the use of radio in his work. "I haven't heard of other pastors in the state who use radio, but would like to hear from any who do," he says.

Mr. Smith has a radio set in his church office, which his secretary uses to get in touch with him. He also has a unit installed in his car and one at his home. Several of his church deacons also have sets, and pressing church business often is carried on by radio.

He has been using the two-way radios,

in the paper that we can use three mimeograph machines in the Northern Area of Michigan. The churches and missions are so scattered a machine cannot be shared very well. If some of the churches there in Arkansas have an old one stuck back in a corner and are not using it if they will contact me, perhaps we can buy it, if the price is low enough. We will be glad to pay shipping charges if they want to "give a bit extra" to missions.

Thank you for this assistance. With very kind personal regards, I am—A. D. Maddux, Superintendent of Area Missions, 221 Field Road, Clio, Mich.

which operate on the "Citizens Band," in his pastoral work for over a year. Mr. Smith, whose "call sign" is KEB 0676, says, "They have proven to be an immeasurable asset to my ministry. So many times, while visiting on the church field or at the hospitals, a call from our church secretary has saved me as much as a half-day's time! Besides being available at virtually all times to our people, I am freer to do my work without feeling I must stop and call into the office and thereby lose time. On more than one occasion, I have been notified by radio of accident or death among our membership that I could not possibly have known about until too late to be of the greatest spiritual value to those involved."

Mr. Smith made two of his sets himself, and can reach his church from anywhere in Pulaski County. Radio has been his hobby for about 15 years.

Mr. Smith feels that more pastors will soon see the value of using radio communication in their ministry. He knows of many in Texas who have been "radio-equipped" for some time. He says, "Today's hectic pace demands that the church pastor be immediately available to his people. He can then be of the greatest use spiritually to them".

# Nicodemus, cautious inquirer

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

January 19, 1964

Lesson Text: John 3:1-15  
Golden Text: John 3:3

A COOL, damp wind sighed as it probed the streets and alleys on its mighty journey eastward from the Mediterranean. As I walked toward King David Street, I thought of another night when a man picked his way through the windy city. This man, Nicodemus, must have called Jesus outside his lodging to talk because one can almost hear the sighing wind in the background as the conversation recorded in John 3 takes place.



DR. CALLAWAY

## A good teacher

I THINK Nicodemus was the kind of person who would make a good Sunday School teacher. He was a conservative, open-minded person who tested fairly new ideas before he committed himself to them. But once he was convinced by a new teaching, such as that of the new birth in John 3, he courageously took his stand to support it (see John 7:50-51; 19:39).

Why did he come at night to see Jesus (v. 2)? A man of his position could not afford to run off after every seeming prophet or Messiah. If we look at the matter from the perspective of Nicodemus, it appears that he came to Jesus on the strength of reports and rumors, not personal acquaintance. He was capable of learning new truth, but he would not risk leading astray the people who looked to him for leadership before he found out personally whether Jesus was indeed the Christ.

Nicodemus was a great man in his quiet, sincere way, and he would have made a good teacher for young, open-minded people. Jesus was impressed enough to utter some of his most profound and yet easily understood teaching to this man who was a teacher in Israel.

## Will it work?

NICODEMUS' main problem with the teaching of the new birth was one to be expected of a layman. "How can these things be?" (v. 9), he wanted to know. Or, will it work? He must have remembered so-called prophets who spoke high sounding words mostly for the sound. His experience as a politician and a businessman taught him to be practical. It is not surprising that he was slow in grasping what Jesus meant by being "born again" (v. 3). He was trying to translate the teaching into practical terms.

And the new birth must be something that is practical. Nicodemus was right, though he stumbled over the "how." Although we may not ask the naive sounding question, "... can (a man) enter the second time into his mother's womb, and be born?" (v. 4), we still want to know if being born again really works.

Jesus' answer is a reiteration of his first statement to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (v. 5). Being born again is the only way of entering the Kingdom that will work! What is required for the new life of a Christian is a new kind of man, and to bring into being this new kind of man requires a spiritual rebirth. With impressive simplicity, Jesus laid his finger on the one practical experience that must work without exception for one to become a Christian.

"Are you a teacher of Israel, and yet do not understand this?" (v. 10), Jesus asked Nicodemus with a note of incredulity. It is the only way that will work.

## Like the wind

NICODEMUS could feel the cool night wind blowing as he talked with Jesus. It was real. Jesus showed him how down-to-earth the work of the Spirit was by comparing its workings

with that of the wind (v. 8). This was not new to the teacher of Israel because the same word was used for both Spirit and wind, even from ancient times.

Like the wind, the Spirit is spontaneous and not controlled by man. It is cleansing, refreshing, invigorating, and at the same time mysterious. It breaks into our experience like the wind, suddenly rising, pushed by unseen hands and channeled in its own way. There is something uncontrollable about the Spirit as with the wind. All our efforts to channel the Spirit to turn our windmills according to selfish plans meet with frustration because the Spirit is of God, and he gives it personality that bends our wills to his.

"So it is with everyone who is born of the Spirit" (v. 8 RSV). Jesus emphasized that the new birth of the Spirit is independent of man's efforts. The new creation is God's doing, and is necessary if one would follow Christ. Yes, Nicodemus, the spiritual rebirth is mysterious like the wind in that it is spontaneous and beyond our control. But it is as real as the wind, and as essential to the Christian life as birth itself.

## Beyond earthly things

JESUS moved about easily amid the earthly things that surrounded him. But he lived in a world that transcended preoccupation with these things. Constantly he tried to pull people up to his world. He spoke to Nicodemus of being born "from above," while Nicodemus was puzzling over an earthly rebirth. To the woman of Samaria he spoke of "living water," while she was preoccupied with the water from Jacob's well (John 4:7-15). It must have been tiring to Jesus to find people so earthbound in their thinking.

"If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" (v. 12). Poor Nicodemus was as quickly out of step with the Master as we would be. Like a child learning new words, Nicodemus could not comprehend all that Jesus wanted to share with him.

But there is a hint of what Jesus saw beyond earthly things. John called it eternal life (v. 15), and he meant by it a kind of life into which one is led by the spiritual birth. And Jesus himself is the way to that life. The Holy Spirit, moving quietly and mysteriously like the wind, works through Christ to give the believer eternal life when the "Son of man (is) lifted up" in faith.

On that windy night in Jerusalem, Nicodemus came face to face with the Son of Man, and he found the source of eternal life.

January 5, 1964

Church	Sunday School	Training Union	Additions
Barling, First	142	81	1
Berryville			
First	161	65	
Freeman Hgts.	165	80	
Blytheville			
Gosnell	381	109	3
Trinity	271	100	
Camden			
Cullendale First	481	209	2
First	592	196	1
Conway, Pickles Gap	80	46	
Crossett, First	552	175	
Dumas, First	321	97	3
El Dorado, East Main	279	107	
Ft. Smith			
Temple	242	184	3
Grand Ave.	808	356	2
Mission	21		
Spradling	288	129	6
Towson Ave.	231	115	
Trinity	810	150	1
Gentry, First	221	95	2
Harrison, Eagle Hgts.	278	83	1
Heber Springs, First	223	120	2
Crossroads Mission	27		
Huntsville, Calvary	45	26	
Jacksonville			
Berea	129	66	
First	546	197	3
Marshall Road	111	56	
Second	255	94	1
Jasper	70	38	
Jonesboro			
Central	488	209	2
Nettleton	271	108	
Lavaca First	260	165	
Little Rock			
First	925	408	7
White Rock	25	19	
Forest Highlands	195	107	4
Immanuel	1239	513	8
Forest Tower	34		
Rosedale	267	100	1
McGehee, First	421	174	
Chapel	96	55	
Marked Tree	202	65	
Monticello, Second	256	185	2
North Little Rock			
Barling Cross	763	221	3
Southside	51	16	
Camp Robinson	52		
Calvary	513	153	
Gravel Ridge	174	117	
Runyan	28		
Highway	204	80	
Park Hill	322	225	9
Sherwood First	192	90	2
Sylvan Hills First	266	95	
Paragould, First	509	193	
Pine Bluff, Centennial	219	96	1
Rogers, First	435	180	
Siloam Springs, First	363	208	2
Springdale, First	509	191	
Van Buren, First	509	168	5
Vandervoort First	59	34	
Warren, Immanuel	269	101	
Westside Chapel	82	26	

## Restraint

AT the 15th anniversary of their wedding, a tight-lipped Vermont farmer turned to his wife and said, "When I think of how much you have meant to me all these years, it is almost more than I can do sometimes to keep from telling you so."

## Brain trust

NEW neighbor: "You say your son is only four, and he can spell his name backwards? What's his name?"

Proud parent: "Otto."

## I say—

TWO very English Englishmen were in a shipwreck.

After swimming near each other for some time, one turned to the other and said, "Pardon me for speaking to you without having been properly introduced, but could you tell me the nearest way to Southampton?"

## Paging Dr. Spock

"MY three boys stick together—when one boy gets into trouble, neither of the others will tell on him."

"Then how do you find out which one to punish?"

"It's easy. I send them all to bed without supper. Then the next morning I thrash the one with a black eye."

## The best defense

A WOMAN drove into a garage and asked the mechanic, "Can you fix this fender so that my husband will never know I bent it?"

"I don't think so," he replied, "but I can fix it so that you can ask him by Wednesday how he bent it."

## Fair enough

A HIGH school girl was telling her family about her home economics class. "Do they let you eat what you cook?" asked her mother.

"Let us?" she answered. "They make us!"

## Consultant

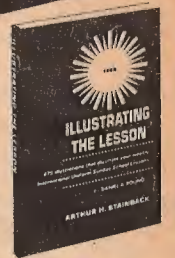
STILL smarting from the last time he had phoned his doctor after office hours and been put off with the advice to relax and drop around the next morning, the local plumber answered his phone late one night and heard the doctor's voice, "Hate to bother you at this time of night," he pleaded, "but there's something wrong with the kitchen sink. Hurry right over."

"Tell you what, doc," said the plumber, luxuriating in his chance to even an old score. "It's probably just your imagination. Drop a couple of aspirins in the drain and call me tomorrow."

# MAKE YOUR LESSONS LIVE!

## Illustrating the lesson

By Arthur H. Stainback



An average of eight graphic illustrations for every Sunday in 1964

Follows the International Uniform Lessons • Not a commentary • Used by over 15,000 teachers • Punched ready for notebook • Indexed

Introduction by Daniel A. Poling

Only \$1.75

see at your

**BAPTIST BOOK STORE**

## Nerves of steel

AS the grand finale of his circus act, the liontamer forced the ten gigantic cats up on their pedestals. Then, as they snarled and roared, he calmly threw down his whip, revolver and protective chair, turned his back to them, and walked slowly out of the cage while the band blared, firecrackers went off and the clowns jumped up and down.

After the act, a newspaper reporter asked for an interview. "Your calmness and self-control are almost unbelievable," he said. "How did you get those magnificent nerves?"

"To tell you the truth," said the liontamer with some embarrassment, "I used to drive a school bus, but I just couldn't take it any more."

## Commercial

IKE: "You say Tony gave up his job as a traveling salesman just to please his wife?"

Mike: "Yes. It seems she wanted her Tony home permanent."

## Prescription

A SMALL-TOWN druggist was down but far from out. Closed by the sheriff he posted this notice in the window:

"Our doors are locked. The following services, formerly available here, may be had as follows: Ice water at the fountain in the park. General information from a policeman at the corner. Change for a dollar at the bank. Matches and scratch pads at the hotel. Rest rooms at home. Magazines for browsing at the doctor's office. Bus information at the terminal. Loafing at any other location of your own choosing."

# INDEX

- A—Arkansas State convention 1963 statistics (Ex. Bd.) p2.
- B—Baptist beliefs: About Jesus (FF) p19; The name Christian (BB) p7.
- C—Chesser, Zane to Norphlet p10; Children's Nook p20; Cobb, L. B., speaker p10; Concord Association p11; Cover story p9; Creed, R. C. to Dollarway p10; Cregar, Ralph publishes p10.
- D—Detours (MR) p16; Dries, D. M. dies p14.
- E—Evangelistic conference, a welcome p14.
- F—Foreign Missions, Always with us p13.
- G—Gravette, First Church parsonage dedicated p12.
- H—Holland, Robert to Cookeville p10.
- L—Lipford, H. L. (letter) p21; Little Rock, Immanuel, World of Wealth and Poverty p11.
- M—McDonald, E. L. publishes p10; Mistakes (CMH) p8.
- N—Nicomemus (SS) p22.
- O—OBC dedicates wing (E) pp3-4; p5.
- P—Parker, Daniel opposes mission board (BL) p9; Pilot project pp16-17; Pine Bluff First Church honors pastor p12; Polish Baptist Church pp8-9.
- R—Racial crisis, a church decides (E) p3.
- S—Sample, Malcolm to Cullendale p12; Smith, W. L. uses two-way radio p21.
- T—Thanksgiving (FS) p4.
- U—Uncle Deak p21.

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





### Membership is up

NEW YORK (EP)—Membership in churches and synagogues in the U. S. in 1962 kept abreast with the population increase for that year—both gaining 1.6 per cent—and totaled 117,946,002 as compared with 116,109,929 the year before.

The total represented 63.4 percent of America's population, same as in 1961, but slightly less than the all-time high of 63.6 percent in 1960.

The statistics are from the 1964 Yearbook of the National Council of Churches, published Jan. 4. Compiled by the NCC's Bureau of Research and Survey, the figures are "mainly" for the 1962 calendar year or for a fiscal year ending in 1962.

Tracing religious membership as a percentage of population at ten-year intervals since 1850, the Yearbook shows that in that year 16 percent of the people belonged to some church or synagogue.

In 1860 the percentage rose to 23, but declined to 18 percent in 1870, and recovered only in the last decade of the 19th Century when the 1890 figure was 22 percent. Ten years later, in 1900, the figure was 36 percent.

The annual notes that the largest gain in any decade of the 20th Century came in the World War II years when church membership increased from 49 percent in 1940 to 57 percent in 1950. By contrast there were no gains in the decade including World War I, when membership remained the same, 43 percent, 1910-20.

Based on reports from 252 religious bodies, the 117,946,002 membership total for 1962 included 64,929,941 Protestants in 222 denominations; 43,847,938 Roman Catholics (the Official Catholic Directory for 1963 reported 43,851,538 Catholics as of Jan. 1), 5,509,000 Jews; and 3,001,751 Eastern Orthodox.

Protestants showed a gain of 494,975 or 0.77 percent over the previous year. The Catholic membership figure of 43,847,938 was an increase of 2.3 percent over the previous year. In 1961 the Yearbook reported Catholic gains of 1.9 percent and in 1960, of 3.2 percent.

(The Catholic Church counts as members all baptized persons including infants, while most Protestant bodies count only those who have attained full membership, usually persons over 13.)

Membership in Jewish congregations showed a gain of 144,000, following periods of decline in 1961 and 1960.

### Prison term on sex

PHILADELPHIA (EP)—The publisher of Eros, a \$10-a-copy magazine "wholly devoted to erotica," was sentenced here to five years in prison by a federal judge for mailing obscene material.

Ralph Ginzburg received what was reported to be the heaviest sentence ever imposed in an obscenity case tried before the Eastern District of Pennsylvania U. S. Court.

Eros' publisher had described it as "the first really worthy magazine that has ever been devoted to love and sex." Assistant U. S. Attorney J. S. Creamer had assailed it as "a gigantic pandering to the public's prurient interest... pornography for snobs."

### Obscenity act

WASHINGTON, D. C. (EP)—Greater protection of postal patrons from obscene mail, mail appealing to prurient interest and Communist propaganda came through the action of a House subcommittee on obscenity here.

The nine-man subcommittee headed by Thaddeus J. Dulski (Dem.; N. Y.) voted to recommend the passage of H. R. 319 which outlines procedure by which a postal patron may have his name removed from the list of any mailer who sends him matter coming within the above classifications.

Aimed primarily at protecting minors, the bill would impose a penalty of a \$5,000 fine or 5 years in jail, or both, upon anyone who continues to mail matter to a postal patron who has asked to have it discontinued. A minor is defined as an unmarried person under 21.

### Book seller jailed

NEW YORK (EP)—Sale of the 18th Century novel, Fanny Hill, to a 16-year-old girl here cost the owner of a bookstore a 30-jail sentence.

A clerk who had handled the transaction for Irwin Weisfield, owner of the Bookcase, a mid-town shop, received a 10-day sentence. Both were convicted by a three-judge panel.

### Buddhists ban liquor

BANGKOK, Thailand (EP)—Buddhist leaders in Thailand have banned all "striptease" shows, liquor counters and gambling tables at fairs held in Buddhist temples as dangerous to the morals of people and as undermining the country's culture.

Such activities have been held at Buddhist fairs in recent years, with some of the proceeds going to the temples. Thailand is a predominantly Buddhist country.

### Christian editor dies

VERO BEACH, Fla. (EP)—Philip E. Howard, Jr., former editor and president of The Sunday School Times Company, Philadelphia, collapsed while visiting friends here on Christmas morning and died an hour later in the hospital. He was 65 years old.

### Graham and Johnson

WASHINGTON, D. C. (EP)—Evangelist Billy Graham spent a long evening at the White House here, chatting, swimming, dining and praying with President Johnson.

The evening began with a 30 minute conference, Dr. Graham having come at the Chief Executive's invitation. The evangelist said Mr. Johnson told him of his Texas boyhood days and early church experiences.

Dr. Graham also revealed that he and the President talked about Latin America, where he had conducted an evangelistic campaign in 1962.

Following the half-hour conversation, the President asked the Southern Baptist clergyman to join him for a swim in the White House pool. Also invited were William D. Moyers, Presidential aide, who is also a Baptist minister, and Grady Wilson, an associate evangelist with the Billy Graham team.

### Chinese Christmas

PEKING, China (EP)—Chinese Christians, with permission of the Communist regime, celebrated Christmas this year with prayer, carols and Christmas trees, says Peking Radio.

Catholic churches were thronged here by members of the schismatic "Patriot" Church permitted by the Red regime.

Bishop Ma Wen Chun, chairman, and Bishop Tsai Wen Huan, vice chairman of the Peking "Patriotic Association of Chinese Catholics," presided at a High Mass at Nantang Cathedral, the largest Catholic church in Peking.

Protestants held services in various churches.

### Church of England

LONDON (EP)—Church of England statistics released here showed the Anglican body now has about 27,000,000 baptized members in Great Britain, of whom 9,000,000 have been confirmed. Of the total, however, only about 3,000,000 can be counted as regular churchgoers, it was pointed out.

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark.