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Arkansas Baptist State Convention

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ARKANSAS

Baptist

OCTOBER 1, 1959



Records and Busy Times

EVERY MONTH is a busy month for Baptists, but September and October are especially busy ones for our church people. It is also a time when annual reports are made and adopted.

These are months when church leaders are winding up an old year and making plans for a new year. This calls for new workers and enlarged programs. Many churches use Oct. 1 to Oct. 1 for their fiscal year, which means that new budgets are proposed and adopted.

So many things need to be done, that there is hardly time to do them all. But let us again urge every church clerk and every associational clerk to be just as accurate as it is humanly possible to be, when compiling the records. We use the records here in our office over and over again, and they are also sent to Nashville.

When the records are accurate, our people get a true picture of our work. When statements are made and articles written, the people can see what they are doing and they can also see what

others are doing. For instance, when we make a graph of the per capita giving of a church through the Cooperative Program, we need to know the exact number of church members and the correct amount the church gave.

The vast majority of our records are correct, but this reminder is to a few who do not keep accurate records, and never send complete reports.

If we get too busy to know what we are doing and not doing, we'll spend much time "spinning our wheels," which means that we can have a lot of activity, but really never go anywhere—Ralph Douglas, Associate Secretary.

A Good Increase

THE COOPERATIVE gifts of Arkansas Baptists are on the increase. For that we are grateful. God has not failed to give His people the increase and we must not fail to give back to Him the right portion of the increase.

We have traveled all over our state, in the past few weeks, and the economic future looks bright. The crops are bountiful, the livestock is thriving on good pastures, the weather is ideal, the prices are stable, and the people are healthy. God has done His part and expects us to do our best.

Therefore, let us highly resolve and humbly dedicate that we may become better stewards with our lives, time, talents, and money. When we do these things, our churches can do more on a world-wide basis. They can increase their gifts through the Cooperative Program at least 2 per cent for 1960. So mote it be. Amen.—Ralph Douglas, Associate Secretary.

Beacon Lights of Baptist History

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

ANDREW FULLER is a name every Baptist should remember.

He brought the Particular Baptists of England to their evangelical position. These Baptists stressed the electing grace of God to the exclusion of missionary work. Their belief was that only the particular ones whom God elected would be saved. They were losing their evangelistic warmth. Fuller helped them to see that God elected the means as well as the end. His efforts made them a powerful missionary force.



DR. SELPH

Born in an illiterate community and with but few educational advantages, he came under the influence of Jonathan Edwards, American theologian and evangelist, during the Great Awakening. With his native ability and obedience, Fuller became a religious force to be reckoned with.

Many are acquainted with the missionary work of William Carey. Andrew Fuller was his associate. Remembered for their foreign missionary work, they had even a greater impact and influence in their visitation and evangelization among the churches of Scotland and England.

Under the leadership of Fuller, the Baptist cause in Great Britain was raised to a plane and gained a recognition at the hands of the leaders of other denominations that had been lacking for generations. His work continues because Southern Baptists are in the stream of biblical teaching set forth by the Particular Baptists. ■

BAPTIST HOUR SERMON TOPICS OCTOBER, 1959

Theme: Judgment

- Oct. 4 "The Two Faces of God"
- 11 "The Impatience of God"
- 18 "What Will You Say at the Judgment?"
- 25 "Are the Heathen Lost?"

City	Station	Time
Arkadelphia	KVRC	3:00 p.m.
Conway	KCON	7:00 a.m.
Corning	KCCB	1:00 p.m.
DeQueen	KDQN	1:00 p.m.
El Dorado	KELD	2:30 p.m.
Forrest City	KXJK	9:30 a.m.
Hope	KXAR	5:00 p.m.
Jonesboro	KNEA	9:30 a.m.
Mena	KENA	1:30 p.m.
Monticello	KHBM	3:30 p.m.
Paragould	KDRS	8:30 p.m.
Siloam Springs	KUOA	7:30 a.m.
Van Buren	KPFD	10:00 a.m.
Wynne	KWYN	6:30 p.m.

"Mastercontrol"

Corning	KCCB	10:30 a.m.
Forrest City	KXJK	10:00 a.m.
Little Rock	KTHS	12:00 p.m.
Paris	KCCL	
Siloam Springs	KUOA	10:00 a.m.

International Sunday School Lessons		
Paragould	KDRS	10:15 a.m.
Rogers	KAMO	6:45 a.m.
		Fri.
Stuttgart	KWAK	6:30 p.m.
		Fri.
Wynne	KWYN	9:15 a.m.

THE ANSWER TV Station List

El Dorado	KPVE-TV	4:30 p.m.
		Sat.
Ft. Smith	KNAC-TV	10:30 a.m.

ARKANSAS BAPTIST

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Abbreviations used in crediting news items:

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

October 1, 1959 Volume 58, No. 39

Attendance Report

September 20, 1959

Church	Sunday School	Training Union	Admissions
Camden, Cullendale 1st	464	225	
Crossett, 1st	579	218	5
El Dorado, 1st	995	313	1
Fort Smith, Calvary	323	105	1
Fort Smith, Grand Ave.	713	290	9
Fort Smith, Trinity	351	172	4
Hot Springs, Park Pl.	429	146	
Huntsville, 1st	125	44	5
Jacksonville, 1st	613	278	7
Jonesboro, Walnut St.	354	139	
Little Rock, Life Line	237	126	4
Little Rock, Tyler St.	249	103	1
Magnolia, Central	743	290	5
McGehee, 1st	452	207	4
Mission	34	28	
North Little Rock,			
Baring Cross	831	270	5
Pine Bluff, South Side	635	213	
Springdale, 1st	469	141	

POPULAR TOPIC of conversation in evangelical Christian circles today is Christian literature. This is good and proper. But talking is not enough.

I'd like to ask, "What are you doing about it?"

So vast is the subject of Christian literature and so vital has it become that it affects all walks of life. Pastor, missionary, Christian worker, layman — no matter who we are, we are all involved. In missionary circles, it is providing fresh incentive for the thrust of the Gospel in our day. In desperate haste, mission boards are setting up literature committees, launching literature studies.

On the field, low cost, popularly slanted magazines are being started by missionaries to reach the man on the street. On their pages, the Gospel is plainly presented, along with practical suggestions on health, baby care, and brightly written news and feature material.

Churches Take Up Torch

At home, far-sighted churches and church organizations are picking up the torch. Some are writing missionary literature into their budgets. Others are seeing that the potential of Christian literature is presented in their missionary conferences and conventions.

Such emphasis is paying out in many ways. A California church the other day sent \$1,500 to Japan to finance the publication of the first evangelical Bible commentary in the Japanese language.

A few Christian colleges and Bible institutes and seminaries are recognizing the need for providing courses on subjects relating to Christian literature. Although their number is still small, more are seeing the need each year.

One well-known college has set up a major in Christian literature. Several Bible institutes are seriously considering opening classes on various phases of Christian journalism.

The Christian literature snowball process started several years ago on the mission field where missionaries suddenly discovered that a rising tide of nationalism was curtailing their activities.

Nationalism Enters Picture

Previously, they had found natives willing to put up with their poor efforts at the language or read hastily translated English books on the Gospel, in order to hear what the foreigner had to say. Now they have discovered that the proud national wants to read or hear his language in the true idiom



of his own people. He is no longer interested in the white man's culture; he wants his own. Moreover, in some areas the missionaries' ability to travel the areas where the Gospel has not been preached is limited by government restrictions. Here, literature often proves to be the only means by which the message of Christ can be proclaimed.

At the same time, Christians at home have come to the staggering realization of the peril of obnoxious literature in their homes and churches. Suddenly engulfed by the miasma of smutty, obscene and objectional literature that floods the newsstands, bookstores and mails, some have struck out blindly. Still others, with the help of churches and civic organizations, have seen fruit for their labors.

Local Committees Move

In a few cities, vigilant committees have been able to stem the tide. But often for every newsstand that is cleaned up or pornographic publisher put out of business, a dozen spring up in their places.

Meanwhile, in some homes and churches, determined efforts have been made to replace objectional literature with Christian books and magazines.

All of this is encouraging. But all too often, the individual Christian hides behind the cloud of dust stirred up by such activity. A few Christian leaders here and there have been roused into action. But the subject is so vast that to employ successfully the tremendous potential of Christian literature today, complete mobilization of

the church of Jesus Christ must be accomplished.

What Can We Do?

This means that each individual Christian has a responsibility. Here is what you can do about it.

First, begin at home and with the Word of God.

See to it that you have regular daily personal devotions and study the Word of God. See that your family likewise has family devotions centered on the Word of God with the use of other Christian literature.

Subscribe to one or more Christian magazines for yourself and your family. Begin a regular program of building a Christian library for yourself and your family. (Visit your local Christian bookstore for help in the latter.)

Second, see that your church has a program to advance the cause of Christian literature.

This means a well-staffed and supplied Christian library. It also means emphases on Christian reading from the pulpit and in the Sunday School. Here again, the balanced program includes Christian magazines and the basic old time Christian books as well as current late titles.

Third, see that the newspapers serving your community carry news and feature articles on the activities of the evangelical churches — others as well as your own. This means the appointment of a publicity chairman in your church who knows how to write and understands how to prepare material for the press. If other churches do not have qualified persons, you or someone else who has real vision for this ministry can soon make yourself so invaluable to the local newspaper that you may find yourself the religious correspondent or religious editor for the paper. If you have the desire but not the knowledge or experience for such a task, you will find books available in the library on journalism. Also, at least one correspondence course in Christian journalism is available, The Christian Writers Institute, 33 South Wacker Drive, Chicago 6, Ill.

Fourth, become informed yourself on the wider aspects and opportunities of Christian literature, particularly on the mission field. Evangelical Literature Overseas, Wheaton, Ill., a non-profit agency serving all mission boards, will provide you with helpful background material. As you read about this exciting new development, you will be led of the Lord to pray

(Continued on page 5)

A Protestant-Press-Month Feature

YOU . . . AND Christian Literature

By Robert Walker

Editor, CHRISTIAN LIFE MAGAZINE

"Congress shall make no law..."

THE WALL of partition that has separated Church and State is fast becoming a wall of participation. Today we live in a welfare state in which more and more demands are being placed upon the government, especially the federal government, for support of our people in all areas of life. We still have as a part of our U. S. Constitution the First Amendment in the words of our founding fathers, and that amendment still declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." But there are many evidences to indicate that this provision of the Constitution has passed away as if it had been written with disappearing ink.

Today we have in America, not in one place but in widely scattered and numerous instances: public funds being used for direct and indirect support and maintenance of church institutions. We have in our own dear land many instances of Roman Catholic nuns teaching in our public, tax-supported schools in their clerical garb and, of course, turning their pay checks into the treasuries of the Roman Catholic Church whose full-time servants they are. We have now, in 1959, tax monies assessed and collected for public schools, being used to provide transportation, textbooks, and, frequently, free school lunches for children attending private and church schools. Outright grants of tax funds to private hospitals is now a part of our American way of life.

One of the latest moves to contradict both the letter and the spirit of Amendment No. 1 is an act of Congress passed last year providing, in the name of national defense, funds for scholarships in wide and varied fields of education, including the education of the ministry! This is not something some wild-eyed radical has proposed. It is something the Congress of the United States has already passed and which is now in effect. Not only does this act provide scholarships to be used in public, tax-supported institutions, but also in private and church institutions. Furthermore, an amount matching the scholarships is provided in each case for the educational institution where the scholarships are used—including theological seminaries!

Now some of our Baptists—and Baptists across the years have been in the vanguard of those who have stood for separation of Church and State—are becoming opportunists. They are saying in effect: "We do not believe in the use of public funds for private, sectarian institutions and causes. But it is too late now to do anything about it. The Catholics, who believe in getting all the tax support they can for their church and its institutions are taking our tax monies; so, let's get in there and take all we can get for our Baptist institutions and causes. We will only play into the hands of the Catholics by refusing to take what is now available for us under the laws of the land."

Such reasoning was no bedrock for the foundation of our great nation. America was not built on mere expediency and she cannot stand on such flimsy sinking sands. Either tax support of the church is right or it is wrong. This is true regardless of where the majority of our people stand on the issues of our day. If it is wrong, as many of us believe with all our hearts, the wrong cannot be made right by accepting it and joining in the storming of public treasuries.

Let this not be interpreted as an argument against the Church and its institutions. It is a part of Amendment No. 1 that there be no prohibition of "the free exercise" of religion. But by "free" as used here is not meant tax-supported. We believe church-and-private schools, hospitals, children's homes and other institutions have made and continue to make marvelous contributions to our society. But let the operators of these agencies look to their own resources and to the contributions made willingly and voluntarily by private donors, for their support. Conduct public fund-raising campaigns, if that is necessary, but not in legislative halls. If a Baptist wants to make a contribution to the support of a Catholic school, or if a Catholic chooses to help build a new Baptist college dormitory, they have these rights. But no one, not even the Congress of the United States, has the right to appropriate to the Church or other private institutions tax monies which have been garnered for public causes.

One of the hopeful trends is an awakening among our people—a late awakening, to be sure—to the new but none-the-less unholy alliance be-

(See Editorial, page 5)

Personally Speaking . . .

The Undershepherd

THERE'S SOMETHING I can learn from every man I meet—including my pastor. And I could learn more from



ELM

my pastor if I heard him more frequently. Those of us in the category of "denominational workers" are not noted for church attendance—at our home churches, that is. This we miss, for the privilege of being visiting or supply preachers out at other churches.

On the Sundays I am not away from home I enjoy and am greatly strengthened by the preaching of my pastor, Dr. C. Gordon Bayless, of Central Church, North Little Rock. Something he said on a recent Sunday throws light, I think, on the character, as well as the philosophy of the man:

"I have never forgotten something my Dad said to me when I was a boy. He said, 'Son, never look down on any man.' Then he added quickly, 'And remember this: Never look up to any man!'"

Any pastor, to be worthy of the name, must have two great loves—God and his fellow men. Pastor Bayless qualifies here. His rare ability to focus the light of the Scriptures on life's pathway, with his striking human-interest stories and illustrations, guarantees there will be no snoring in his services.

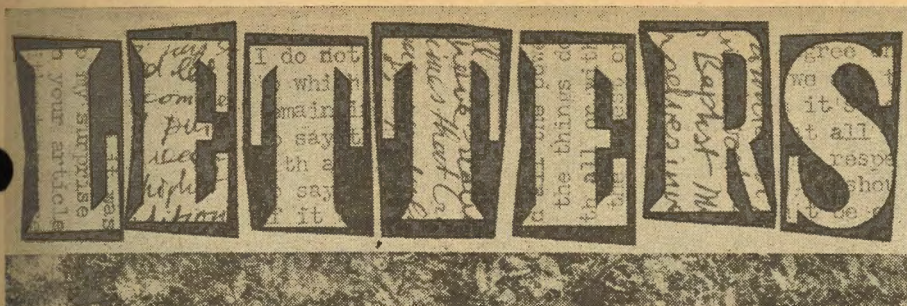
But this is not just about my pastor! It's about your pastor, and every God-called man who serves as an undershepherd charged with ministering to a part of the great flock of God's sheep.

Jesus, Himself the Great Shepherd, paints a tender picture of the pastor, in the tenth chapter of John. The true shepherd of the flock comes not to his post of duty through devious or subversive ways. That is the way of thieves and robbers. The true shepherd "entereth in by the door," for "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."

And the good shepherd goes before the sheep to clear the path of any dangers. His sheep follow him, for they not only hear but have confidence in his voice as he calls to them. They recognize their shepherd as one who loves them, who will not run away and leave them to the mercy of wolves or other natural enemies, but who lays down his life for them.

The bond of friendship between a church member and his pastor is one of the finest relationships on earth. And the more a Christian supports his pastor with his prayers and his attendance, the more fruitful the relationship.

—ELM



VBS Record

HERE IS a record, accomplished by our churches, that is worthy of recognition. It shows the importance of VBS and the increased number of children that have an opportunity to have a systematic series of Bible study by continued efforts to conduct VBS in all of our churches each year.

Year	No. of Schools	Enrollment	% of Churches
1950	12	914	32 pct.
1951	21	2,057	58 pct.
1952	22	2,161	61 pct.
1953	25	2,366	66 pct.
1954	33	3,402	87 pct.
1955	38	3,777	100 pct.
1956	47	4,225	100 pct.
1957	51	4,923	100 pct.
1958	54	5,207	100 pct.
1959	52	4,532	100 pct.

We only have 42 churches in the association; so you can see that we have had as many as 12 Negro and Mission VBS.—John D. Gearing, Missionary, Mississippi Co. Ass'n.

Good Reading Decline

THE READING habits of the average evangelical Christian in the United States, as far as I have been able to observe them, are so wretchedly bad as actually to arrest the spiritual development of the individual believer and block the progress of his faith.

So powerful is the effect of the printed page on human character that the reading of good books is not only a privilege but an obligation, and the habitual reading of poor ones a positive tragedy.

Of course, I do not here refer to the output of the yellow press. I think we may safely assume that no true Christian would stoop to read the under-the-counter literary obscenities of the corner newsstand or the hole-in-the-wall bookstore. By "poor" books I mean the religious trash being turned out these days by the various publishers under the name of Christian. Tons of this stuff are produced each year.

This religious rubbish is mostly fic-

(Editorial, continued from page 4)

tween Church and State. Recently 100 Baptists, representing many different Baptist bodies and all sections of the nation, spent half a week in Washington, D. C., in the Third Annual Conference on Religious Liberty, sponsored by the Baptist Joint Committee on Public Affairs. Although we were not unanimous in our conclusions on the various aspects of the Church-State problem, there was a heartening unanimity on basic principles. All were agreed that there must be a rude awakening to the conditions that already exist and to this many have dedicated themselves.

tion and serves three ends: it helps to fatten the bank account of the evangelical "novelist" who writes it; it keeps the publishers in business, and it feeds the deprived, or at least underdeveloped, appetites of the demi-Christians who find serious reading hard going but who lap up the denatured pablum of the press as avidly as a kitten laps cream.

Being free from external compulsion, the Christian public quite naturally reads what it likes; and apparently it likes inferior religious literature. Should the conscience protest against the waste of time and energy involved in chronic addiction to literary trivialities, it is soon subverted by the argument that practically everyone approves such stuff, most religious publishers produce it, and all the bookstores sell it. "Give attendance to reading . . ." (I Timothy 4:13).—Dr. A. W. Tozer, Editor, *The Alliance Witness*.

Graham and Race

I HAVE SEEN many things in print that made me feel bad. But when I saw in the daily newspapers that the segregationists in Little Rock had printed and was circulating 40,000 circulars to prevent, if they could, people from hearing Bro. Graham preach, this to me, was actually painful.

God help people so warped by prejudice and hate that they are willing to try to keep people from hearing the gospel because the preacher happens to disagree with them on the white and colored issue.

I am a segregationist but be assured I am not that type. I do not and shall not hate any one.—S. C. Swinney, Sr., Jonesboro. ■

(Christian Literature—cont'd. from p. 3) and contribute to Christian evangelism and thus have a definite part in its spread.

Fifth, use all the means of mass communications open to you to present the cause of Christian literature. This means writing letters to your local newspaper editor when you see the Gospel abused. Do not write carping, critical letters, but friendly construc-

tive ones pointing out that the Bible and Christian literature, presenting the Gospel of Jesus Christ, is the cure to the troubles of men and nations.

Write Letters to Editors

Write letters to magazine editors also when you see articles that challenge your thinking.

Above all, compliment editors when material appearing in their newspaper and magazines is helpful to the spread of the Gospel. You will be amazed at the fruit from this seemingly insignificant exercise.

Radio station managers, motion picture operators and managers as well are susceptible to the voice of the public.

You are the public. Too long, Christians who make up this public have remained silent and allowed Satan to dominate the mass media techniques which, in turn, so mightily influence the mind of the public.

Christian literature is nothing more nor less than communication. As Christians, we are called upon by the Holy Spirit to be ready always to give an answer for the hope that is in us. This means that we must not only speak up as individuals in testimony to what God has done for us. It means also that we must use the mass media available to us by which our testimony for Christ is multiplied by the hundreds and thousands and millions.

These are the reasons why Christian literature today is so significant a subject. These are the reasons also why you and I must participate — not only in talking about it but in doing something about it. Let us do it now. ■



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Music Ministry in the Small Church

SO OFTEN we hear from pastors and lay people in our smaller churches the statement, "If we only had a full time minister of music, we could have an effective music ministry." Have you ever made this statement? If so, let me direct your attention to the music ministry in a small church under the direction of a part-time director of music.

Compare this church with yours and see the possibilities for an effective music ministry. The church is a small one with 115 average attendance at Sunday School, 65 average attendance at Training Union, and yet this church has a junior choir with an enrollment of 25, primary choir with an enrollment of 15, a youth choir with an enrollment of 15 and an adult choir with an enrollment of 15, making a total enrollment of 70 in the four choirs. The director has informed us that in the near future he plans to begin music activity for the beginners. As you look at these figures, you are probably thinking that even though these choirs organize, they probably do very little more than sing choruses or easy hymns. This is not true. The director utilizes the units of work in "The Church Musician" magazine, and promotes a program of progressive music education in each choir. All of the choirs participating in the state festivals from this church received B ratings or better last year.

You are wondering who the director might be. He is M. O. Kelly, part-time director of the Grace Church, North Little Rock. Recently it was our privilege to interview Mr. Kelly. We asked Mr. Kelly where he gained the knowledge of the graded choir program and where he received his help to promote the program. Mr. Kelly informed us that he had very little music training except a few private lessons from local teachers coupled with a great deal of practical experience in several of the churches in the Little Rock area. He said that he had been a constant subscriber to "The Church Musician" magazine and that most of the helps and the suggested materials came from this publication. He attributed his inspiration and desire to develop the program to the state leadership schools, conducted each year by the Church Music Department and the State Music Festivals. In addition to these activities promoted by the Church Music Department, Mr. Kelly has attended all of the graded workshops conducted in our state by Mabel Boyter and Ruth Jacobs, outstanding leaders with children's choirs. Mr. Kelly says small churches as well as large churches can have an effective music ministry, if the church music leaders are willing to take advantage of the opportunities provided through the church music department.

Probably no person has done as much to improve the music ministry in churches of Pulaski County as has Mr. Kelly. For five years he served as Associational Music Director and through

Hymn Sings and other music activities was instrumental in initiating a music ministry in the churches of this county.

Today we are reaping the dividends from the service investment of pioneers like Mr. Kelly. Thank you, Mr. Kelly. —LeRoy McClard, director. ■

MISS EMOGENE White, formerly of Ingram Blvd. Church, West Memphis, is the new minister of music for 1st Church, Parkin. Miss White, who studied at New Orleans Seminary, came to Arkansas from Georgia where she was engaged in a similar work. (CB)

REVIVAL REPORTS from Harmony Association include: Douglas, S. E. Ray, pastor and evangelist, one baptism; Matthews Memorial, Pastor Vernon Dutton, evangelist, nine by baptism and twelve by letter; Johnson Chapel, John B. Roberts former pastor as evangelist, two by baptism. (CB)

R. L. ROGERS, formerly of Moores Chapel, has been called as pastor of Johnson Chapel, Harmony Association. (CB)

FIRST CHURCH of Gould has ordained G. M. Reives as a deacon. The ordination was Aug. 23. (CB)

CARL POLLETT was ordained as a deacon Sept. 6 by Centennial Church, Harmony Association. (CB)

IMMANUEL CHURCH, Pine Bluff, has purchased the former home of the city's mayor for their pastorium. The church currently is without a pastor. Dr. Ralph Phelps is supplying for them.

SOUTH SIDE Church, Pine Bluff, awarded two "Workers Citation" awards at a leadership banquet Friday, Sept. 18. Receiving the awards were Mrs. T. L. Gambrell and William C. McRae. Requirements for the award demand that a total of 64 books be completed in the approved course of study.

BETHEL CHURCH, Route 4, Texarkana, has voted to put the Arkansas Baptist in the church budget after a one-month free trial.

MEMBERS OF the Little Rock University BSU will hold their first weekend retreat Oct. 2-3 at Aldersgate, west of Little Rock. Miss Estelle Slater, associate in the Southwide BSU, will be one of the featured program personnel. (CB)

FIRST CHURCH, Carlisle, observed their 82nd anniversary at services Sunday, Sept. 13. R. W. Bishop, pastor, was in charge. The church also dedicated their new auditorium. A resume of the history of the church from its organization in 1877, with nine charter members, until the present time numbering more than 500 members was read by Al Sadler, chairman.

R. O. PITTMAN has resigned as pastor of Swifton Church. He has accepted a position in music in the Memphis school system.



M. O. KELLY

JACK DEAN has been elected president of the Men of the Church of 1st Baptist, Pine Bluff. Harold Winger 1st vice president, and Foster Barber, program chairman. (CB)

ROBERT A. PARKER, pastor of Calvary Church, Ft. Smith, recently has been elected president of the Ft. Smith Ministerial Association. He also has been named chairman of the Sebastian County Christian Civic Foundation.

PULASKI COUNTY Associational Brotherhood will hold a quarterly meeting in Pike Avenue Church, North Little Rock, Oct. 19 at 7:30 p.m. (CB)



PASTOR HERRON

L. M. (BILL) HERRON was ordained to the gospel ministry Aug. 30 at Leonard Street Church, Hot Springs.

Jimmy Watson, pastor of the Leonard Street Church, was moderator and preached the ordination sermon. Dexter Blevins was clerk, Joe Melton led the examination, the Bible was presented by O. C. Stockemer, and Oscar Golden led the ordination prayer.

Mr. Herron is pastor of the Lonsdale Church.

Seminary's Third New Chapel

WITH THE opening of the 42nd session of New Orleans Seminary, students and faculty began worshipping in the third chapel in the history of the seminary.

Formal dedication services were held Sept. 13, when Dr. Ramsey Pollard, president of the Southern Baptist Convention and pastor of the Broadway Church, Knoxville, Tenn., delivered the dedicatory address.

The magnificent structure, which will eventually have a 185-foot solid white spire towering into the sky, is the focal point of the entire campus with its massive white columns prominent even to motorists passing on the busy Chef Menteur Highway. **New England Style**

Although the chapel itself is constructed in a New England style of architecture, the pediment and colonnades at the front of the building have been altered to harmonize with the Early Louisiana style, prevalent on the campus.

The chapel has a seating capacity of 1700, nearly four times as many as the first chapel which was a part of the Sophie Newcomb College campus.

When Southern Baptists purchased the Newcomb property in 1918 one year after the seminary (then Baptist Bible Institute) was founded, the chapel was not in the original purchase. However, it was later bought for \$5,000.

New Orleans Seminary utilized this attractive structure to the fullest, later naming it the Managan Chapel in honor of Mr. and Mrs. W. H. Managan of Lake Charles, La., who had contributed \$30,000 to the young institution.

When the seminary moved to its present location from 1220 Washington Avenue in the Garden District of the city, the Managan Chapel, along with other buildings, was demolished to make way for modern residences which have become something of a showplace.

The top floor of the John Bunyan Theology Building has been used as a temporary chapel since the seminary occupied its new campus in September of 1953.

During the past few years it has been necessary for the Seminary to hold its commencement programs and special meetings at some of the larger Baptist churches in New Orleans.

Meets Pressing Need

Although a permanent chapel was part of the original plan of the 75-acre campus, the enrollment growth increased the need for a chapel and additional classroom space which would come when the temporary chapel was converted into classrooms.

A campaign to raise funds for the chapel was launched in New Orleans in the spring of 1957. The ground-



ON HAND TO dedicate the new chapel at New Orleans Seminary on Sunday, Sept. 13, were (from left) Roland Q. Leavell, president emeritus; Ramsey Pollard, president of the Southern Baptist Convention; and H. Leo Eddleman, Seminary president. Dr. Pollard delivered the dedicatory sermon. (NOBTS PHOTO)

Depend on Spirit, Pollard Declares

"SOUTHERN BAPTISTS need to be called back to the utter dependence on the Holy Spirit," Dr. Ramsey Pollard, president of the Southern Baptist Convention, told the 1,400 persons gathered (Sept. 13) for the dedication of the new chapel on the campus of New Orleans Seminary.

Using "What mean ye by these stones," from Joshua 4:6, to keynote his address, the pastor of the Broadway Baptist church, Knoxville, Tenn., said, "A civilization which does not erect monuments is a poverty-stricken generation.

"It is most appropriate that in the heart of this campus there is a monument to God and it is also proper and fitting that the most expensive building on the campus be set aside for the worship of God," he added.

The stones of this chapel mean that

breaking was held March 21, 1958.

Dr. Roland Q. Leavell, then president of the seminary, had recuperated sufficiently from an illness he had suffered in January to turn the first shovel of earth.

Construction on the chapel was started immediately following the groundbreaking and the cornerstone laying ceremony was held Oct. 2, 1958, as part of Alumni and Founders Day.

Seats Large Congregation

The lower floor alone will seat 1140, with another 560 seats in the balcony. Pews on the lower floor are designed in a New England style, to match the interior of the building, while the balcony contains opera seats.

The completely air-conditioned building has an ambulatory, supported by Ionic columns, around the perimeter of the main auditorium.

God is recognized, people must be taught about God, there are souls to be fed, there is evil to dethrone, and there are souls to save, the convention president told his audience, many of whom had contributed to the construction of the chapel.

In a challenge to preachers and laymen alike who were present for the chapel dedication, Dr. Pollard said, "The world does not have much respect for a weak Christian or a preacher who does not stand for something."

Dr. Pollard was introduced by the president of New Orleans Seminary, Dr. H. Leo Eddleman, who earlier had expressed appreciation for the many people who had contributed to the construction of the chapel, both financially and in the giving of their time and energy.

The principal address came after a 200-voice choir, composed of choir members from New Orleans Baptist churches, created an atmosphere of awe and worship in a presentation of "Surely the Lord Is In This Place" by Carl Mueller.

Clifford E. Tucker of the school of sacred music directed the choir while Dr. W. Plunkett Martin, dean of the music school, led the congregational singing which included "Hymn of Dedication," written by Mrs. Roland Q. Leavell, wife of the president emeritus of the seminary. ■

Mercer Announces Activities Director

MACON, Ga.—(BP)—Joseph Millard Hendricks of Woodland, Ga., is new director of religious activities at Mercer University here, Spright Dowell, acting president, announced.

OBC Athletic Field Construction Slated

CONSTRUCTION WILL begin in the immediate future on a new athletic field for Ouachita College, Dr. Ralph A. Phelps Jr., president, has announced.

The new athletic plants, Dr. Phelps said, will consist of a football field and stadium, track, baseball field, and a new fieldhouse. Ample parking space will be provided.

Retaining the name of A. U. Williams Field after the late Dr. A. U. Williams of Hot Springs, the new athletic field is being made possible by Birkett L. Williams of Cleveland, Ohio, son of the late Dr. Williams. It will be located in an area bounded on the west by Highway 67, on the east by Ouachita Hills Drive, on the north by the Ouachita Hills Addition, and on the south by the North Campus Apartments.

Completion of the project, which has already been laid out by the architect, will mean that part of the campus will front on Highway 67. The architect is Robert H. Rucker, landscape architect and consultant on campus development from Norman, Okla., who landscaped the campus some five years ago. Mill Creek, which runs through the area, will be straightened, Dr. Phelps said.

The project was approved by the Board of Trustees in order to use the present athletic field area for building sites, Dr. Phelps explained. The next boys' dormitory will be built on the present football field, he said.



BROTHERHOOD BUILDING COMPLETED—The new two-story, brick and marble Brotherhood Commission building will be dedicated in special ceremonies the night of Oct. 12 at Memphis, with Dr. Porter Routh, executive secretary of the Southern Baptist Convention Executive Committee, as principal speaker. The three-unit building program began in 1955.

No Real Reason

JIMMY: "I don't see any reason for washing my hands so clean before school."

MOTHER: "Why not?"

JIMMY: "I never raise them in class anyway."

Pulaski Ministers Memorialize Tedford

A RESOLUTION recommending that the minutes of the 1959 annual meeting of the Pulaski County Baptist Association be dedicated to the life and memory of L. C. Tedford has been approved by the Baptist Ministers Conference.

The resolution, expressing sympathy to the family, pointed out that Brother Tedford was highly respected and greatly loved by all who knew him because of his genuine kindness, sympathetic attitude and wise counsel.

Grand Avenue Workers Receive Diplomas

THREE WORKERS citations were presented at the Sept. 20 morning service of Grand Avenue Church, Ft. Smith. Those receiving the citation were John Beam, Mrs. Arthur Einert and Mrs. Jack Rodman.

Master diplomas were presented Mrs. Ray Carson, Mrs. James Chatham, Mrs. L. H. Cline, Mrs. J. P. Oliver, Mrs. R. E. Snow, Mrs. T. E. Swafford and Mrs. Derrel Thomas.

Advanced diplomas went to Mrs. L. W. Barlow, Mrs. Russell Cole, Mrs. Kenneth Duren, Mrs. Roger England, Mrs. Byron Gunselman, Mrs. Hoyt Malone, Mrs. Russell Stewart and Mrs. Marie Stitsworth.

Those receiving workers diplomas included J. E. Allen, Mrs. L. W. Barlow, Miss Eileen Carlyle, Mrs. Jewel Cox, Melbern Davis, Joe Pite, Mrs. Joe Pite, Mrs. Roy Goodin, Mrs. Byron Gunselman, Mrs. Sid Hampton, Mrs. C. R. Johns, Miss Imogene Luton, Hoyt Malone, Mrs. W. B. Powell, W. B. Powell, Mrs. Marie Stitsworth, Mrs. M. H. Summar, Mrs. J. C. Vaughn, and Mr. and Mrs. J. Olin Young. (CB)



Photo by Gerald S. Harvey

MISSIONARY JOHN R. Cheyne (left in group in foreground), **Baba Mhlanga** (center), and **Pastor Chiko** converse in front of the new building of the Baptist church, Karoi, Southern Rhodesia.

Methodist Viewpoint

By BOYCE A. BOWDON

IN CONNECTION with my studies at Vanderbilt Divinity School, where I am preparing for the Methodist ministry, I did research last spring on the effectiveness of religious organizations in the communication of Christianity to college students. The research involved a case study of the religious organizations, including the Baptist Student

Union, at Arkansas State College of Jonesboro.

[EDITOR'S NOTE: We are deeply indebted to Mr. Bowdon, a resident of Jonesboro, for this objective study of BSU program and activities at Arkansas State College, where Miss Carol Burns is in her second year as BSU secretary.]

Before beginning my research I felt, as many people may feel, that campus religious organizations are primarily social clubs concerned with promoting a friendly atmosphere and some interesting activities for a select group of students. I assumed that if these groups communicated Christianity it was indirectly, perhaps even incidentally. That assumption was disproven by what I observed at Arkansas State.

The Baptist students conduct worship services twice daily. I attended several of them, and heard students reverently singing, praying, and speaking about what Christianity means to them. I listened to them discuss plans to reach a larger portion of the college audience by sponsoring devotionals at the various dormitories, by staging sessions of special interest to Greek organizations, and by personal evangelism.

Every Thursday, at what is called "BSU Night," several carloads of students visit mission points in the Jonesboro area. Some go to the hospital, others go to the County Rest Home, and a few visit shut-ins at their homes and prisoners at the Craighead County Jail. I joined the group at the jail mission. After a brief devotional service, the students visited with the prisoners and presented New Testaments to them. Last year 18 prisoners made professions of faith following BSU services.

I discussed the activities of the Baptist Student Union with the president of Arkansas State, Dr. Carl Reng. He said that this group, along with other religious organizations on the campus, is rendering a valuable contribution to the students at Arkansas State. The same conviction was voiced by the dean of the college, Dr. N. D. Hazelbaker, and by the dean of men, Robert Moore.

Praises BSU Program



TYPICAL council meeting of BSU at Arkansas State. From left to right are Miss Lillian Barton, faculty advisor; Blaine Paek, Jonesboro; Ann Morton, Beebe; George Amos, president; Bob Worley, Piedmont, Mo.; Sara Hassell, Hughes; Beverly Lowe, Thayer, Mo.; LaVelle Jackson, Etowah; Jo Ellen Barr, Barton.

The most impressive indication of the inestimable value of the Baptist Student Union at Arkansas State College comes from the students themselves. Several declare that participating in BSU activities has profoundly influenced their lives, that their faith in God has been enriched and their understanding of the Christian faith has been deepened. During the past school year five BSUers have made decisions to enter full-time Christian service. Each credits the BSU with serving as a means by which God conveyed His call.

The Baptist students at Arkansas State have ambitious plans for the new school year. They are aware that their plans will not be easily carried out. One handicap, they know, will be the lack of money. The BSU has an operating budget of about \$130 per month, exclusive of the director's salary. The cost of utilities and upkeep for the BSU Center, worship and study material, mission expenses, office supplies, and

other necessities amounts to nearly \$200 monthly, leaving a deficit of about \$70. The students and the BSU Director face this handicap with firm confidence that "the Lord will provide."

The Baptists of Arkansas are certainly to be commended for the concern which they have shown for the spiritual welfare of students who attend state colleges. And they have sufficient reason to be proud of their Baptist Student Union at Arkansas State, which endeavors not only to minister to the 1,000 Baptist students, but to the entire college and to the neighboring communities. ■

REV. AND MRS. Harold T. Cummins, Southern Baptist missionary appointees for East Pakistan, have sailed for their field of service. Their address is P. O. Box 99, Ramna, Dacca, East Pakistan. Mr. Cummins is a native of El Dorado.

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THE BOOKSHELF

The Southern Heritage, James McBride Dabbs, president of the Southern Regional Council, Alfred A. Knopf, 1958, \$4.

Author Dabbs, a native and life-long resident of South Carolina, has searched his mind and his heart for the truth about today's crisis between the races, and has dug into the meaning of segregation in the South's past and present. He considers the relative values of slavery, segregation, and desegregation for a rounded portrait of the South. We agree with the appraisal by Hodding Carter: "The most meaningful comments on the race situation yet made by a Southern."

Holy Bible, Reference Edition with Concordance, Revised Standard Version, Nelson, \$9.

In addition to the text and all the footnotes of the original Revised Standard Version, this edition contains a body of cross references and a concise concordance. The cross references, listed at the bottom of the page in the original RSV, together with thousands of additional references, have been placed in a center column of the text page. These references list passages having a common motif or theme, illustrate the meaning, or extend the thought of the verse or passage under consideration.

The concordance, at the back of the book, provides listings of important passages where particular words or names appear.

God's Wrath, Roman's 2-3:1-20, by Donald Gray Barnhouse, Eerdmans, 1953, \$3.50.

This is the second volume in Dr. Barnhouse's comprehensive exposition of Bible doctrine which takes its point of departure from Paul's Epistle to the Romans. The method is to examine the passage, phrase by phrase, not only in the light of its immediate context but also in the larger context of the entire teaching of scriptures.

The Voyage of the Golden Rule, by Albert Bigelow, Doubleday and Company, Inc., 1959, \$3.95.

Scheduled to be off the press October 8, this is a story of four men who set sail in March of 1958 in a 30-foot ketch, the Golden Rule, for the nuclear-bomb-testing area in the Marshall Islands. Their sailing was a non-violence protest to the continuation of such tests—tests which could threaten present and future generations with the deadly effects of fallout. The author served as master and captain of the boat.

The Atom Spy Hoax, by William A. Reuben, Action Books, 1955, \$3.75.

This is the first book to examine the basic premise of the cold war: the impressions created in the public mind that the "secret" of the atom bomb was stolen by Russia as a result of a vast atomic espionage set up in the West. It has been described by Milton Howard, of *Masses and Mainstream*, as "one of the great pages in American journalistic historical writing."

Baptist Crosscurrents

The Honorarium

THEY CALL it an Honorarium when one preacher supplies the pulpit for another because the word means, according to Mr. Webster, an undesignated amount given as a reward for professional services. The Standard holds that churches which pay their pastors stipulated salaries also should pay a stipulated amount to the men who preach for them when they are away. There are several good reasons why the word "honorarium" should be abandoned by churches.

When a preacher is asked to supply a pulpit he has a right to know before he accepts the invitation just how much remuneration he is to receive and whether or not it will provide an additional amount for his travelling expenses and entertainment. The same is true of men who are asked to speak to week day church gatherings or denominational assemblies. Frequently the supply pastor is a student or retired preacher who has to borrow money for the trip. Sometimes the so-called honorarium does not even pay the expenses.

There are times when the honorarium consists of a great big "Thank you." Not many preachers can live on that, and the church that does not pay the supply pastor puts a poor value on the preaching of its own pastor; or else it thinks he is the only preacher whose services are worth much. Why should the inviting church or pastor not tell the invited preacher that the pay for the desired services is so much plus traveling and entertainment expenses? Few churches hesitate to set a salary for their pastors. Why should they be so timid about setting a definite amount for the services of another preacher when they want to use him?

Sometimes a preacher is asked to go across the state, or two or three states, to speak. It may require three days for the trip. If he is employed, this takes him away from his regular work; and if he is not employed, he is seldom able to pay his own way. He goes because he is wanted.

It seems to be a custom of some to use some preacher within the membership of the church because he is there and it is convenient for him. This is a splendid custom provided he shall be treated with the same courtesy as the man who lives across the country. There is no more reason for him to preach without remuneration than there is for the pastor to do so. Both of them are members of the church. The Standard holds that a pastor should be paid a salary and that his supply should be paid a set amount. Whether the visiting preacher shall live within the community or in Timbuktu, each of them should be paid the same amount plus the expenses involved. Whatever the amount may be, let us quit calling it an honorarium. Sometimes the size of the check belittles the word.—Dr. E. S. James, in *Baptist Standard*

The Real Remedy for a Sick World

GOD FORGIVE us for failing to recognize that peace and real tranquility are found at the feet of Jesus, "hearing his word." This is the remedy for the sick world. This is the solid foundation of security which a nervous civilization needs.

Have we gotten so "cumbered" with the work of the Lord, that we have forgotten God?

The church needs to recognize that if a world ever needed the remedy of God's word it is now, and we should lead it to the feet of Jesus. We need not worry about numbers and buildings and many of the lesser things. He said, "Seek ye first the Kingdom of God and his righteousness and all these other things shall be added unto you."

We need not lessen our effort on many of the services we are trying to render, but just positionize them correctly, and remember first what a sick world really needs.

And if we find ourselves "cumbered with much serving" find our footing insecure, then we could release our pastor to study and preach the Word of God, pray that he may become the voice of God, and sit for awhile at his feet, to imbibe the everlasting remedy. Then with steady feet and resolute will we could guide our sick civilization to the sure cure for all its ills. Thus we will have fulfilled the first purpose of the Church.—Editor J. Kelly Simmons, in *Baptist Beacon*

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

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

Shall I Confess My Past?

QUESTION: I am the mother of four daughters, one of which is illegitimate. No one knows except myself. I am divorced and plan to remarry this fall. I have to decide whether I should tell him and my daughters. Please advise me. I am a member of a small church and try to be faithful.



DR. HUDSON

ANSWER: Why on earth do you wish to tell this, if no one knows? The past is gone forever

and cannot be relived. The Bible says, "Their sins and their iniquities will I remember no more" (Hebrews 8:12). If God forgets our sins, and if there is nothing that you can do to make restitution, why bring them up? It sounds to me as if you are trying to get punished by confessing this past failure. This kind of atonement is very common. Quit looking back. "Sufficient unto the day is the evil thereof." Live intensively in the present. That is my advice.

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

Arizona Gets First Good Will Center

TUCSON, Ariz. — (BP) — The first Southern Baptist good will center in Arizona has been established here.

CORRECTION:

WE ARE very sorry that the Burlington Church was inadvertently omitted from the list of Budget Churches in our papers distributed at Boone Associational meeting. This church has had the paper in its budget since January, 1948. Mrs. Grace L. Stansbury is the newly elected church clerk, who called this to our attention.



AT ACTIVITIES CONFERENCE, NASHVILLE, TENN.—(BSSB)—Three Baptist leaders at the recent Conference on Associational Activities at the Sunday School Board are shown in a "three-in-one" handclasp of mutual fellowship and task. They are: Dr. James L. Sullivan, executive secretary-treasurer, Board representative; Ben N. Hill, general missionary for the Alaska Baptist Convention, associational missionaries; and Dr. W. Ramsey Pollard, president, the Southern Baptist Convention.

About that Christmas shopping list . . .



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Jim Jones, Asst. Supt.



BSU PRESIDENTS: Miss Patsy Middleton, daughter of Mr. and Mrs. R. J. Middleton, Ft. Smith, is Baptist Student Union president at the University of Arkansas. Patsy is a senior Home Economics major and plans to become a home demonstration agent. President of Arkansas State Teachers College Baptist Student Union is David Stephens, senior business education major. David's parents are Mr. and Mrs. Burrell Stephens, Van Buren. Upon graduation David plans to enter the field of accounting.

HAROLD C. BENNETT began his fifth year as pastor of Beech Street Church, Texarkana, Sept. 20. The church is now engaged in an attendance campaign. On a recent Sunday when they had a goal of 640 for Sunday School, the church had 704 in attendance. The Training Union attendance goal was 250 for the same Sunday and the attendance totaled 265.

**REMEMBER THIS
IMPORTANT WEEK**

NOVEMBER 1959

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15						21
22						28
29	30					

Royal Ambassador
**FOCUS
WEEK**

November 1-7, 1959

WRITE YOUR
STATE BROTHERHOOD DEPARTMENT
FOR INFORMATION AND MATERIALS

National Enemy No. 1

THE DECEMBER issue of the National Business Woman carried an article on the commendable work of Crossroads Home, in San Diego, to help women alcoholics. The article characterizes alcoholism as "our greatest national killer," and states the "ratio of women alcoholics is more than one out of three."



DR. BROWN

Statistics showing that more than one-third of America's 5,000,000 alcoholics

are women point to the need for a remedy far more drastic than places where the victims can be helped to recover—commendable as these institutions are. Prevention is the prime necessity—getting at the root of the evil. No woman would become a victim to the "disease of alcoholism" if she did not in the first place indulge in alcohol.

Is there any other menace to public health and welfare that can boast of its victims as brazenly, without arousing public indignation so vigorous that it will root out the evil? Is there any other "disease" to which people may expose themselves freely and with society's apparent sanction although it is branded as the "nation's greatest killer"?

Homes for the victims indicate a compassionate purpose, but they correspond to a demolition squad after the destruction has swept over a city.

Why not work at preventing the "disease" and through promoting abstinence from alcoholic drinks save those who would be exposed?"

It is time something more effective be done than taking remedial measures after the victims are counted. Millions are being spent by the liquor interests to promote drinking—to make it appear the only socially acceptable thing to do. Women are the special targets of the new campaign to increase the use of intoxicants—and the need for homes to care for the victims. Women might well launch a counteroffensive. A new temperance drive is the need of the hour.—Christian Civic Foundation of Arkansas, Inc., Dr. Wm. E. Brown, Executive Director.

1st Church, Walnut Ridge, Has 70th Anniversary

HISTORICAL EXHIBITS throughout the church featured the 70th anniversary service of the 1st Church, Walnut Ridge, on Sunday Sept. 13. Thirty-three of the 39 guests were from out of town.

Dr. H. E. Kirkpatrick, pastor from 1917 to 1922, brought the anniversary sermon. W. J. Heard is now serving as pastor.

Early services of 1st Church were conducted once a month in an old school house, then later in the court house. About 1895 a frame building was erected, but this structure was destroyed by fire in 1908. The lot was exchanged for property on which the present sanctuary is located. The new sanctuary was dedicated on Easter Sunday in 1956.

Every teacher should have a

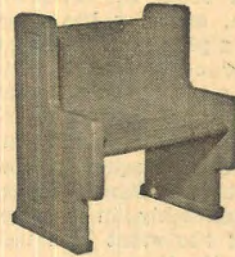
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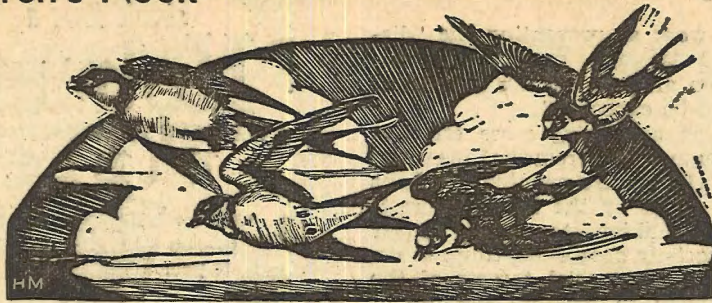


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Nature's Hitchhikers

By Murray T. Pringle

HITCHHIKING is not, as many people believe, a by-product of the automobile age. Far from it. The wild folk of land, sea, and sky have been using the free-ride plan as a method of transportation for centuries.

For instance, ornithologists (scientists who study birds) say that migrating hummingbirds, smallest and fastest of all birds, frequently stow away on south-bound Canada geese. They nestle comfortably in the soft warm feathers of the great bird until it reaches its destination.

Hunters who have shot these geese have more than once been startled by a small dark something which detached itself from the stricken bird and went whirring away. The object was, of course, a hummingbird. Sometimes this tiny creature is killed or injured by the same shot which downs its transportation.

The remora or suckfish is a hitchhiker, too, and climbs aboard without so much as a by-your-leave. He travels wherever food and fancy dictate, using as his mounts the shark, whale, or manta ray, whichever happens to be handy at the moment. Though these are three of the most dangerous creatures to be found in the sea, he uses them as transportation.

The remora averages some three or four inches in length. He has a corrugated disk atop his head, enabling him to clamp himself firmly to a portion of a larger fish's body. Adding insult to injury, the remora not only steals free rides but also helps himself to a shark's meal.

When a shark bites another fish in two, the remora detaches himself from the shark long enough to feed on small bits of food which have escaped the sea killer's jaws. His hunger satisfied, the impudent little fish resumes his seat aboard the shark, and off they go in search of further food.

So much for the aerial hitchhiker and the marine traveler. Nature has her hitchhikers on the ground, too. In Africa two notable examples are the tickbird and the "cow heron." Unlike the remora or the hummingbird, these two pay their way by performing helpful services.

The tickbird, for example, roams the Dark Continent perched on the backs of antelope and rhinoceros. It performs a valuable service by keeping the

bodies of these animals free from bothersome insects. This function is definitely appreciated by the animals, who are in no position to deal with such annoyances themselves.

The "cow heron" follows the buffalo, sometimes riding along on the animal's back, at other times flying ahead or just hopping along behind. The bird feeds on grasshoppers flushed from the grass and from the mud as the great beast plunges through. In return for the food and transportation thus provided, the heron acts as lookout, warning the buffalo of danger long before the great beast can either see or scent it.

So you see, hitchhiking is old stuff to Mother Nature. As usual, we are only catching up with things that the wild folk have been doing for centuries.

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A Smile or Two

Meter Trouble

A MAN WAS quite angry when, upon entering the new doctor's office, he was told by the nurse to go into the next room and undress.

"But I just want the doctor to look at my throat," he protested.

In the next room he complained to another unclothed gentleman. "This is ridiculous. All I came in here for was a throat check-up."

"What are you crabbing about," snorted his companion in distress. "I don't even have a sore throat. I just came in to read the electric meter."

Advice For Young Men

Unless you're rich, to wed a girl

Who has a lovely form is chancy;

It costs a pretty fancy figure

To keep a pretty figure fancy.

Add Student Boners

TAKEN FROM test papers: Natural immunity is being able to catch a disease without the aid of a physician. Ambiguity means having two wives living at the same time. The letters M. D. mean mentally deficient. Matrimony is a place where souls suffer for awhile for their sins.

Painful Affliction

A WELL KNOWN recording star experienced a considerable slump, his new recording being far from the top of the list. He promptly became acutely ill. His doctor's diagnosis: "Slipped disc."

YOU CAN always spot a well-informed man. His views coincide with yours.

Church Chuckles



"I appreciate the way you've persuaded so many members to tithe, Jones. Someday I hope you'll try it yourself."

Tithing, in Biblical days, was the accepted way of giving. Its practice assured that each gave 'according to his means.' Not only does it spread the financial load in an equitable way—but it forever ends future debates with one's self about "how much should I give?"

Sunday School Lesson

Ye Shall Be My Witnesses

By Ralph A. Phelps

Lesson: Acts 1

October 4

THE MOST thrilling story in the 20th-century history of Christianity is going to unfold during the study beginning this Sunday and continuing for the next six months.



DR. PHELPS

It is a narrative of a 35-year period following the resurrection of Jesus Christ, during which time an indomitable band of his followers displayed such unbelievable faith, courage, and devotion that every effort to stamp out Christianity merely spread the flame.

The story is recorded by Dr. Luke in the Acts of the Apostles, a book called by Dr. W. O. Carver the "Gospel of the Holy Spirit." This Gentile physician, about whose personal life we know very little but who made matchless contributions to the kingdom's advance through his writings and his fellowship with Paul on missionary trips, had already written a "former treatise," the book we know as Luke's Gospel, to chronicle the details of Christ's life and ministry. That book had ended with Christ's Ascension, but the story was far from over; the apostles were to proclaim the good news of the gospel to the far ends of the Roman empire, and this record of the expansion of Christ's kingdom on earth must also be related. Luke does this in rapidly-changing pictures which give the reader a kaleidoscopic view of the pulsating panorama.

After declaring that Jesus, following his suffering, had showed himself alive to his apostles in many convincing ways and had appeared to them repeatedly over a period of forty days to discuss with them "things pertaining to the kingdom of God," Luke proceeds to relate what happened in the brief period of hours immediately preceding and following the Ascension.

A Glorious Promise

Before disappearing from their physical sight, the resurrected Christ promises them that they "shall be baptized with the Holy Ghost not many days hence" (1:5) and "shall receive power after that the Holy Ghost is come upon you" (1:8).

They had already committed themselves publicly to the kingdom of God by being immersed in water as Jesus had been, but more was necessary for what was soon to follow than mere identification with Christ and obedience to his command. They were going to be desperately in need of power in order to survive the ordeals ahead, and God would not call them to do a job without giving them the strength nec-

Daily Bible Readings

Oct. 1.—Commissioned to Witness (Matt. 28-9-10, 16-20).

Oct. 2.—The Results Are Sure (Isa. 61:7-11).

Oct. 3.—Let the Redeemed Say So (Psalm 107:1-9).

Oct. 4.—Promise of the Holy Spirit (John 14:12-21).

Oct. 5.—In Many Tongues (Acts 2:1-13).

Oct. 6.—The Blessing Is for All Men (Acts 2:14-21).

Oct. 7.—The Witness of the Old Testament (Acts 2:22-36).

essary for it. They would be immersed in the Holy Ghost or Holy Spirit so that everything about them would be under the influence and control of God. Dr. Carver points out that the promise of the Holy Spirit's coming and the record of his presence "all indicate that his function is making human witnesses effective in testifying to the work and grace of Jesus Christ."

A Confused Question

"Lord, wilt thou at this time restore again the kingdom to Israel?" ask the apostles as again they indicate that they have not yet fully comprehended that Christ's rule was to be in the hearts of men rather than on an earthly throne. Time and again he has tried to eliminate the material concept from their thinking, but even at this late hour it is evident that he has not fully succeeded. Since 63 B.C. their land has been ruled by the hated Romans, and for over six hundred years the Israelites have enjoyed no real independence or glory.

Firmly Jesus bids them to set aside this notion once and for all. Instead, Christ points out to them that theirs is a spiritual task.

A Limitless Commission

Rather than worry about an earthly Jewish dynasty, they are to "be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria and unto the uttermost part of the earth," Jesus declares. In modern language, our Lord said that his followers were to be his salesmen, and their territories were to be the whole globe.

When Christ commanded them to witness for him "in Samaria," he was unquestionably clearing all geographical and racial barriers from the path of Christianity's spread. The Jews hated the Samaritans, so bitterly that they would avoid passing through Samaria if it were possible to get to their destination any other way; they considered the Samaritans religious and racial mongrels and would have no truck with them under any circumstances. But here Jesus is telling his apostles specifically that they are to witness to the

Samaritans; no more universal commission could possibly have been given, nothing else could possibly have been said which would have destroyed more completely any provincial notions which his followers might have had. Jesus admonishes them to go "unto the uttermost part of the earth."

A Marvelous Departure

"While they beheld, he was taken up; and a cloud received him out of their sight." With these simple words Luke describes a scene which a modern writer could easily expand into a three-hour spectacular. Having promised them power and given them a universal commission, Jesus was ready to return to the Father's presence from which he had come in the form of a babe in Bethlehem.

The Bible does not tell us the details of how Jesus left, nor does it give any detailed description of the route he took or the place to which he went. It says simply that "he was taken up" and that a cloud obscured the apostles' sight of him longer. From this moment until such time as Christ shall return to earth he is perceived by spiritual insight rather than with the physical eye.

A Probing Reprimand

"Ye men of Galilee, why stand ye gazing up into heaven?" This question, asked by two men dressed in white, is both a call to reality and a sharp rebuke.

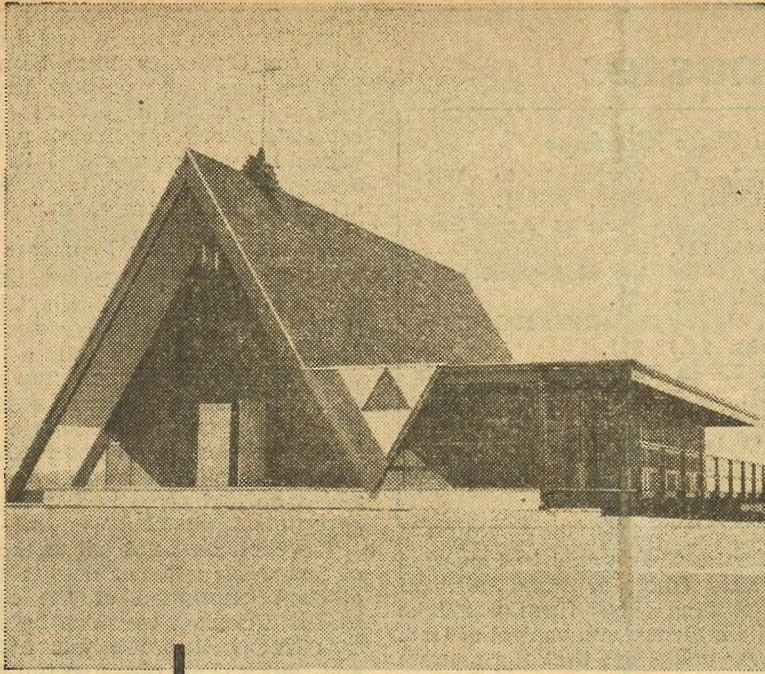
The original language indicates that, following Jesus' disappearance in the cloud, his disciples whom he had left behind stood gazing longingly after him. They wanted to go with him, to be wherever he was. But though this would seem commendable, the messengers remind them that cloud-gazing is not the task to which they have been called. They have a world to win for Christ and need to be about their business! This Christ who has just departed will "so come in like manner as ye have seen him go into heaven," but until such time as he does return his followers are to be diligently at work.

A Prayerful Preparation

Having been commissioned, promised power, and reminded of their task, the apostles leave the Mount of Olives, and return to the upper room where they had celebrated the Passover together and where the Lord's Supper was instituted. There Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the patriot, the women who had followed Jesus, Mary the mother of Jesus, and Jesus' brothers devote themselves to prayer and supplication.

If we do not have many Pentecosts today, perhaps it is because we do not have pre-Pentecost prayer!


We need to be reminded that we today are under the same commission they received, that we can have the same empowering they were promised, and that our job is not that of gazing into heaven.



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Bible Study Books Listed

"STUDIES IN Timothy" is the title of a new book that is being recommended for Bible Study Week, Jan. 4-8. This book, based on both 1 and 2 Timothy, was written by Dr. Charles A. Trentham, pastor, 1st Church, Knoxville, Tenn.

The book will be released through Baptist Book Stores, Nov. 24. It will be in category 2, Bible, of the Church Study Course for Teaching and Training. Awards for completion of the study of this book will apply on the Christian Training Diploma as well as to the seals on all the diplomas.

"Timothy and His Times" is a new filmstrip being released simultaneously with the book. Churches are urged to secure this filmstrip for use during the class sessions of January Bible Study Week.

Whenever it is possible, churches should provide separate classes for other age groups during January Bible Study Week. Other recommended books are: "Growing in Bible Knowledge" for intermediates and "This Is My Bible" for juniors. There are also approved units of study for primary, beginner, and nursery boys and girls available through Baptist Book Stores.

Order the needed copies of "Studies in Timothy," as well as other materials, from your Baptist Book Store as soon after Nov. 24 as possible. This will enable all the churches to be assured of having the materials for use in January Bible Study Week, 1960. ■

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