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November 23, 1961

Arkansas Baptist State Convention

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Arkansas Baptist
newsmagazine

NOVEMBER 23, 1961



THIS DO IN REMEMBRANCE OF ME

The Thanksgiving Offering—'because we care'

AN EDUCATOR of another day was speaking at the dedication of a building. In the course of his remarks he stated

"If this building is instrumental in saving just one boy it would be worth every dime invested in it."

At the close of the service a gentleman from the congregation said to the speaker, "In your enthusiasm did you not overstate the truth a bit when you said if this building is instrumental in saving just one boy it would be worth every dime put into it?"

To this the speaker replied, "Not if that boy were my boy."

It does make a difference whose boy it is. However, it is obvious that every child is somebody's child. And none of us would argue that a child does not constitute the greatest value in all the world, Jesus so inferred it. Our love for children confirms it.

Our Arkansas Baptist Home For Children at Monticello has ministered to approximately 200 lives this past year. The Convention's financial plan for supporting this ministry is twofold: (1) \$75,000 was placed in this year's budget for this cause; (2) The Thanksgiving Offering with a goal of \$75,000 is the second part. This sum is needed as a bare minimum.

It seems to me that every church in the state should want to have a part in this ministry of child care. Thanksgiving is an opportune time to make such an offering as an expression to God for His goodness toward us. First, in the good providence of God all of us can rejoice that our children have

not had to be committed to a home for child care.

Second, we thank God for our denomination which has a compassion and a concern for those who have met with some misfortune which made it necessary to be placed in a home. The children are not responsible for the conditions which made it necessary for them to be in the home. And then, grateful to God that He has made it possible for us to share in this ministry, we give because we care.

Let no real or imaginary cause keep your church from sharing in this worthy endeavor this Thanksgiving. — S. A. Whitlow, Executive Secretary.



DR. WHITLOW

Modern miracle

FIRST Church, Wynne, Brother K. B. Crofts, pastor, performed a miracle when that church led the members to increase their giving by 76 1/2 percent in a few short days.



DR. DOUGLAS

The total gifts of the church last year were \$33,207.93. This year the church adopted a \$44,126.65 budget but the people pledged \$58,634.84.

Literally this is a modern day miracle. We hear on all sides, "Our people will not tithe," or "Our people will not use the Forward Program."

Here, in a day when money is seldom mentioned in many churches, the pastor, Rev. K. B. Crofts, and Brother Harold Harris, general chairman, challenged the saints at Wynne and they responded in a big way.

If every church in the Southern Baptist Convention would do this well and then share the increase equitably with the Cooperative Program of Baptists, the world would feel the impact in a few short months. There could be a "stepping up" of everything in every area.

No, not all churches will do this well, but certainly where church members are giving two, three, and four per cent of their earnings to the church the Forward Program will help. At least, if they continued to give after the Program as they did before, they will be conscience stricken. This is true because the Forward Program will show them the need and inform them of their wrong.

Come to think of it, maybe this is the reason some are against the church using the Program.

There is much more to the Wynne story that cannot be told here, but we want to say, "Thanks for a job well done." — Ralph Douglas, Associate Secretary.

The Cover



Home Board Photo

"Blessed is the nation whose God is the Lord." Psalm 33:12. Thanks be to God that as Baptists, through the Jubilee Advance, we have the opportunity of leading this nation to have the Lord as its God.

C. Edwin Gheens dies

C. EDWIN GHEENS, a member of the Southern Seminary board of trustees for 40 years, died Nov. 11 at Kentucky Baptist Hospital at the age of 83.

He took an extremely active interest in the seminary to which he and his father, C. W. Gheens, together gave a total of 73 years of service.

Mr. Gheens was named to the board in 1921 and had served as chairman of the trustee financial board since 1932. He originated and supported the Gheens Lecture-ship, which brings famed scholars to the campus each year. In 1959, in appreciation for the Gheens family, the seminary's major lecture hall was named for them. Mr. Gheens was a member of Broadway Baptist Church for 70 years and had been a deacon and trustee. (BP)

Wise named dean

DR. FLOY S. Wise, chairman of the division of social sciences at California Baptist College, has been named by Dr. Loyd R. Simmons, president of the college, to serve as acting dean of the college. The action was necessitated upon the recent resignation of Dr. Robert E. Craig and was effective immediately. (BP)

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

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Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

November 23, 1961

Volume 60, Number 45



CLIFTON A. Baker of Oklahoma City will direct the music for the 1962 Southern Baptist Convention at San Francisco. (BP) Photo.

San Francisco committee chairmen selected

COMMITTEE chairmen for the 1962 Southern Baptist Convention session have been named. They are, with the committee they head:

Promotion — Carl M. Halvarson, assistant to the president, Golden Gate Seminary, Mill Valley, Calif.

Information — Delmore F. Olsen Jr., pastor, First Southern Baptist Church, San Mateo, Calif.

Hospitality — Philip N. Tilden, pastor, Calvary Baptist Church, Redwood City, Calif.

First Aid — Ernest P. Guy, Belvedere-Tiburon, Calif.

Entertainment — J. B. Nichols, associate professor of educational administration, Golden Gate Seminary.

Housing — E. O. Perimon, pastor, First Southern Baptist Church, Pacifica, Calif.

Decorations — Clyde B. Skidmore, pastor, Bethel Baptist Church, Concord, Calif.

Child Care — A. M. Norton, pastor, First Southern Baptist Church, San Francisco.

Registration — E. J. Wood Jr., Belvedere-Tiburon.

Post Office — Clifton A. Hodson, Palo Alto, Calif.

Pulpit Supply — Elmer L. Gray, professor of church administration, Golden Gate Seminary.

Grady C. Cothen of Fresno, Calif., and Harold K. Graves of Mill Valley serve as cochairmen of the local arrangements committee. Cothen is executive secretary, Southern Baptist General Convention of California, and Graves is president of Golden Gate Seminary. (BP)

Baptists in Spain form English church

AN English-speaking Baptist church, named Immanuel, was organized in Madrid, Spain, on Sunday, Oct. 22, with 37 persons signing the charter. The new church expects to join the Spanish Baptist Union and the Association of Baptists in Continental Europe, an organization now made up of English-speaking churches and missions in Germany and France. (BP)



—Photo courtesy Arkansas Democrat

New Convention officers

NEWLY ELECTED officers of the Arkansas Baptist State Convention are, (l. to r.) seated, Dr. C. Z. Holland, president; Dr. Robert L. Smith, first vice president, and, standing, Rev. Eugene Webb, second vice president, and Dr. S. A. Whitlow, executive secretary of the Executive Board, re-elected secretary-treasurer.

A Baptist stake

THE church, the home, and the school each has its individual and separate responsibility in character building and education. Neither of these institutions can take the place of the other. And they are all bound together in a common purpose.

Baptists, as the most numerous among the various religious faiths in Arkansas, will be interested in a new movement by a citizens' group to improve and strengthen the public schools of the state. Leader of the group is Joshua K. Shepherd, Little Rock, chairman of the Arkansas Committee for the Public Schools.

At an initial, brainstorming session held recently at the Lafayette Hotel in Little Rock, representative school, church, business, civic and fraternal organization leaders listed what they regard as the greatest problems of the public schools. Heading the list was inadequate salaries. It was pointed out that "captive" teachers—those who for one reason or another cannot go away from home to teach and, therefore, teach at home for meager salaries—are making it possible for many schools to keep their doors open. It was agreed that better salaries must be paid for better quality teaching.

Another major problem, as seen by the group, is the diversion to other purposes of funds collected for the schools. Surely in the interest of the common welfare of the whole state, this must be stopped.

Still another problem that ranked close to the top of the list is the inefficiency of the vast system of small, struggling school districts throughout the state. Somehow the people of the state must be sold on consolidation if school children are to be provided the kind of education to which they are entitled.

As a measuring stick to evaluate local schools and to show the kind of schools each community can and should have, the citizens' group has before it the 17 services which the Governor's Advisory Committee on Education listed in 1956 as being desirable in every school community:

Health education services which include medical and dental inspection, immunization, prevention and control of infectious and contagious diseases, accident prevention, and school hot lunches.

Guidance service—personal, educational, and vocational that reaches the child at all stages of his progress.

Services for atypical children which will identify them and help in the correction of defects that will enable them to develop their maximum potential resources.

Supervision of attendance which seeks the removal of causes of non-attendance as well as enforcement of compulsory school attendance laws.

Library service which embraces both school and community and which includes audio-visual services and an instructional materials center,

Supervision of instruction which includes elementary and secondary general education and such special subjects as art, music, health and physical education, practical arts, and crafts.

Psychological and psychiatric services which assist in setting up guidance and counseling programs and give individual help in cases of serious maladjustment.

Specialized vocational education for youth including vocational agriculture, vocational home economics, trade and industrial education, diversified occupations, industrial arts, business education.

Community recreation.

Leadership in providing educational activities for the summer months, such as summer camps, library services, community forums, recreational activities, home crafts, art and dramatics, and the extension of a community program.

Adult education, including in-service education.

Research.

School plant administration which includes planning, alteration and adjustment, and maintenance.

Business administration which includes budget making, accounting, purchasing, and contracts.

Continuous direction of curriculum building and revision to meet changing educational needs.

Educational administration which includes the selection and employment of personnel, and teacher welfare.

Administration of transportation.

It is too early to know what the Shepherd committee will propose as solutions to the various problems already spotlighted and how it will go about communicating with the people to enlist their support. But every one can have a part in improving the schools by taking a genuine interest in his own local schools and doing what he can personally to contribute to the success of the schools.—ELM.

POSSESSING INNER SHELTER



"FEAR NOT THEM WHICH KILL THE BODY, BUT ARE NOT ABLE TO KILL THE SOUL: BUT RATHER FEAR HIM WHICH IS ABLE TO DESTROY BOTH SOUL AND BODY IN HELL." — THE CHRIST (MATT. 10:28)

Illustration

One step from death

THERE is so much tragedy in the world that you can't do anything about, that it is easy for you to become more or less calloused.



ERWIN L.

Unless the tragedy is close to home, happening to us or to those we know, we are not so much shaken by it. One morning recently I was jarred to read in the newspaper about a man being killed as he walked along a street in Little Rock. I do not remember his name, for I did not know him. He was an automobile mechanic in his 60's from a little village in North Arkansas — Mountain View.

According to the story, the man had come to Little Rock to buy some automobile parts, had made his purchases and was just leaving the store, at 9th and Broadway, when his life was snuffed out.

An out-of-state driver failed to stop for a red light and crashed into a car crossing the intersection on the green light. One of the cars was hurled off the street and onto the sidewalk, crushing the Mountain View man against the wall of the store he had just left.

The first thing that caught my eye was the home town of the victim. I had been through Mountain View just a few days previously, on my travels to attend association meetings.

But a moment later something in the story hit me like the proverbial ton of bricks. It dawned on me that twice the day of the accident I had walked by the spot where the man was killed, going to and from a service station where I had left my car for servicing.

To be sure, I was not near when the accident happened. But this helped me to see that I might have been. And it reminded me of other times when I was but a step from death. I recall one time in particular.

On my first trip to Ridgecrest Baptist Assembly, years ago, I was traveling by train from Louisville, Ky. At the railroad station in Ashville, as I was walking across the tracks to board the little local train to Black Mountain, I suddenly decided to see about my traveling companion, Dr. W. O. Carver, who was back of me. A moment later I learned that my thoughtfulness had saved my life. Because I had turned around and taken a backward step, I had cleared the track in time for a locomotive to whiz by — one I had not seen approaching.

Surely the Lord has been in many a place with us when we did not realize it at the time.

Erwin L. McDonald

THE PEOPLE SPEAK

'Trick or treat' reward

WE recently had a wonderful experience with several of our young people. I felt that it might be worthy of some attention to others in our state.

After planning for a 'Halloween Party' for our youth, I received the plea from the Bottoms' Baptist Orphanage concerning their additional financial need for the coming year.

Since part of the party plans was for a 'Trick or Treat' session, I challenged our youth — in advance of the party — to 'Trick or Treat' in behalf of the orphanage. Some fifteen Intermediates and Young People responded. The results of their night's 'fun' in our small community was \$11.55 in money and almost two baskets of canned goods. Our young people who accomplished this mission were: Gary Elders, Faye Moncrief, Linda Smith, Judy Hudson, Judy Walderns, Mary and Ricky Martin, Mary Spradlin, Billy Thomas, Grady Carmichael, Robert Cantrell, Marie Robertson, Bobby Smith, Doyle Hillis, and Mary Nell Linker.

The results were some very rewarded young people plus a little help to the orphanage.

Another bit of news from our church is that we are now in the process of purchasing an additional lot that adjoins our present location — which raises our hopes that within the near future we might be laying a foundation for our long hoped for, prayed for building. — Alfred R. Cullum, Pastor, Woodson Church, P. O. Box 51, Woodson, Ark.

Available for supply

I HAVE resigned the First Baptist Church of Kingsland, and retired Oct. 8, at which time I had been in the ministry 40 years, a full-time rural pastor.

I am living now at 417 North 8th St., Ft. Smith, and I am available for supply and study courses. Just an old soldier looking over the battlefield.

—O. N. Wehunt, Ft. Smith.

The Bookshelf

The Biblical Doctrine of Judgment, by Leon Morris, Eerdmans, 1960, \$2.00

Starting with the basic Old Testament idea about judgment, Dr. Morris goes on to look at judgment in the New Testament and to discuss it as a present reality and a future certainty.

Communications Handbook For Secretaries, by Lucy Graves Mayo, McGraw-Hill, 1958, \$5.50.

Here is a reference book to help the secretary in composing communications, including a review of grammar and language mechanics. It is divided into seven divisions: The Secretary Writes for Business; What the Secretary Writes About; The Secretary is an Authority on Letter Form; The Secretary Talks for Business; The Secretary Plans for Business Meetings and Trips; The Secretary Knows Where to Find Facts; The Secretary Knows Language Mechanics.

The following books have just been received from W. A. Wilde Company:

52 Parables, Short Talks to Young Folks with Prayers and Scripture, by John Henry Sargent, \$2.95.

These human-interest stories, written to illustrate Bible truth, may be used by parents as bed-time stories, a suitable scripture and prayer being provided with each. They will also be valuable as illustrations for sermons and talks.

52 Three-Minute Talks to Children, by Marion G. Gesselink, \$2.95.

Here is fresh, timely material specially prepared for children's services. Many special occasions are included, from New Year's Day to Christmas.

Hymn Festivals, by Ernest K. Emurian, \$2.95

Programs suitable for Sunday evening and mid-week services are featured. They may be readily adapted to local situations by deletions or additions, and by substituting solos, duets, quartets or choral selections in many instances, according to the talent available.

Peloubet's Select Notes 1962, \$2.95

As suggested in the sub-title, this is "A Complete Teaching Aid for ALL Denominations on the International Bible Lessons," edited by Wilbur M. Smith. Peloubet's Notes have been published annually for 88 years and are widely used by pastors, teachers, and pupils.

JUST off the presses of Standard Publishing Co., Cincinnati 31, Ohio, is Standard Lesson Commentary for 1962, which sells for \$2.95.

Eight pages, three columns to the page, are devoted to each week's lessons. The type is large and easy to read, and pen sketches throughout add to the attractiveness and clarity. A cumulative index of scripture references adds to the usefulness of the book.

Church Chuckles by CARTWRIGHT. Illustration of a man at a podium with a speech bubble: "He'll make me a good assistant, once he overcomes his shyness."

COURTSHIP, MARRIAGE and the HOME...

By MRS. J. H. STREET

The successful pastor's wife

"I chose my wife, as she did her wedding-gown, for qualities that would wear well."

—Goldsmith

"My dear, my better half,"

—Sir P. Sidney

"The highest gift and favor of God is a . . . kind, godly, and domestic wife, with whom thou mayest live peaceably, and to whom thou mayest intrust all thy possessions . . ."

—Luther

Question: "I am engaged to marry a preacher. He's such a wonderful person.

"But sometimes I almost back out when I think of all that is expected of a pastor's wife.

"I am not a good public speaker.

"I play the piano a little, but I am not a musician.

"How important do you think these qualifications are to a successful pastor's wife?"

Answer: Relatively unimportant!

The real "helpmeet" serves quietly in the background.

Her first concern is to meet the needs of her husband. The ministerial career is *his*. Her major career is home-making, and undergirding her pastor-husband's leadership.

You can "give a part" on programs along with the other women of the church, can't you?

It is likely that you will teach a Sunday School class. The most effective learning is done in a small class. It is the teacher who sits with her class members as she leads them in study and interpretation of Scripture and follows through with week-day visits and

efforts to meet the needs of her individual class members who succeeds in developing Christian character; not the lecturer.

It is good if the pastor's wife can serve when needed to play for a department or a service. Actually, however, the wife who is a musician must take care not to be officious, not to arouse jealousies among the members, nor to allow her musicianship to become a complication rather than an asset.

There are certain qualifications that I consider essential to a good pastor's wife.

A clear-cut, genuine concept and practice of Christianity heads the list in my thinking.

Real love, admiration, and respect for her husband are no less important. Then, there is willingness to have the demands of his calling take precedence over her personal desires, and patience—patience with her husband and patience with people.

Good health. Cheerful disposition.

Emotional maturity that enables her to take criticism of her husband without stooping to sharp remarks or a defensive attitude

among his people. When explanations are expedient, they are better made in good spirit, without elaboration or an over-apologetic manner.

The capacity for keeping secrets. Blessed is that husband who can unburden his heart to his wife with never a fear of having his confidence betrayed.

Trust in her husband's integrity that precludes jealousy.

Habits of thrift, including efficiency and joy in preparing nourishing meals to meet his needs for physical and intellectual strength.

Tact in meeting the need, at times, to protect his privacy.

She is a successful wife whose husband, by her help, renders the maximum service of which he is capable in his profession.

Prolific pens have written many books of advice to wives of preachers. Read all of them available to you, but do not be confused nor frightened by them. Marry the man of your choice. Love him; love his work. Remember that "life is like music; it must be composed by ear, feeling, and instinct—not by rule."

☆ ☆ ☆

Having devoted this week's column to qualifications of successful wives, it seems only fair that we should consider next week *qualifications of husbands*. This we will do.

The following week you may expect the much-requested discussion of good taste in clothes.

☆ ☆ ☆

For each new morning with its light,

Father, we thank Thee,
For rest and shelter of the night,
Father, we thank Thee,
For health and food, for love and friends,

For everything Thy goodness sends,
Father, in heaven, we thank Thee.

—Ralph Waldo Emerson

Rosalind Street

[Mail should be addressed to Mrs. Street at 2309 South Fillmore, Little Rock, Ark.]

The gospel of Acts - Acts 1:1-8

By ROBERT L. SMITH

Pastor, First Baptist Church, Pine Bluff

[Delivered at Arkansas Baptist State Convention
November 7-9, 1961]

THERE is always something exciting about the curtain going up. In reading the book of Acts, we see a curtain go up that has not yet come down. The living drama which begins here has not ended. Here is the beginning of a book which has not been completed. We are the latest chapter in a continued story! Sometimes we wonder if we are living the last chapter!

Our century has an uncanny similarity to the first century. Our century, like the first century, is a time of change and challenge. It is a time of disintegration and creation. It is a time of effort and expectation; "of things evermore about to be." What a century! We have made more progress in the past fifty years than mankind has made in all human history up to that time. Ours is a day of unprecedented opportunity and undreamed of possibilities! I wish we would stop feeling sorry for ourselves that we have been born in this century and matched with times like these.

Ours is a time for action. My theme today is the gospel of Acts. The gospel of Acts because the gospel is action. Verbs, as you remember, express action. Somebody said, study the verbs of the New Testament and you will have a good idea of what Christianity is all about.

I. These acts must be powerful

THE time for action has come and these acts must be powerful. Here is our promise, "Ye shall receive power." Now you know this word, power, is *dunamis* from which we get the words dynamic and dynamite. That isn't new to you. Let me ask you this, what kind of power is this talking about? There are many kinds of power.

There is the power of physical force or forces: steam; electricity; atomic power. There is physical force in the sheer weight of numbers.

There is the power of love. What a great force that is! Toward the end of his career Napoleon Bonaparte is reported to have recognized the superiority of the power of love, as demonstrated in Jesus Christ, over the power of military force—the power of the sword.

There is the power of knowledge and truth. Never forget it, knowledge is power and truth is power. One man with the truth has the balance of power against a thousand men with falsehood; a thousand men with their lies! Knowledge is power and truth is power. The power promised here in Acts 1:8 is the power of the Holy Spirit. We are still learning the lesson that all of our organization and all of our busy, restless activity is not as efficient as the mysterious breath of God and wind of God upon us—the power of the Holy Spirit.

But I have said all this to ask this question: Power for what? "But ye shall receive power"—wonderful! "After the Holy Spirit has come upon you" . . . you shall receive power—glorious! Power for what? You see power is, to sum it up in a word, ability. Physical power, spiritual power, the power of love, the power of knowledge, the power of truth the power of the Holy Spirit can all be combined and put together in the word—ability. And when the Holy Spirit has come upon you, you shall receive ability. Ability for what?

I hear people pray for power (and who hasn't). This is not a bad prayer, but really it is on the wrong track. We

pray for power, as though it were an end in itself. Anytime you take a means and make an end out of it, you are on the wrong track. We pray for power in our lives. We talk about a revival of religion. We should ask ourselves, "for what?"

Power goes with a task. We receive power for something. The Holy Spirit is not given to us because we have done something to deserve it. It is supplied for something we have set out to do. Whenever we accept a task, we receive the power for it. We are still learning that the church is not a factory where we weave together the fabric of our religion but a powerhouse where we receive fresh infilling of energy to go out and do the work of God. What a difference there is in those two concepts! Whenever we undertake a pentecostal task then we will receive Pentecostal power and not before!

We cannot sit with our arms folded waiting for God to pour out His strength upon us and ever receive the infilling of divine energy. Whenever we assume our personal responsibility under God to do personal witnessing, God will empower us for that great endeavor. Likewise, only when the churches of the living Christ in America (or anywhere else) undertake the divine task of winning the world to Christ, only then will power, and ability—supernatural ability perhaps—be supplied. Oh, this message is dynamite. There is no doubt about that. This message is powerful.

A minister sent some books off to be rebound. They came back with their new covers with the new titles imprinted on them. There was one mysterious book bound in black and on the back of it were the initials "T.N.T." He opened it up to discover that it was a copy of the New Testament which he had sent to be rebound. Those letters were the abbreviation for The New Testament. The New Testament is T.N.T.

Speaking of T.N.T. . . . There is a relatively new word in the headlines these days. The word, megaton. This means, as you know, the explosive force of one million tons of T.N.T.

The first H-bomb, exploded in 1951 by the United States, was a one megaton bomb equal to one million tons of T.N.T.—(and that was 100 times more powerful than the A-bomb!) The destructive force of this bomb, (appropriately nick-named the "Hell-Bomb") dropped on New York City would:

- level whole city
- kill everyone in radius of 20 miles
- dry up the Hudson River
- boil the ocean
- send a radioactive cloud over 7,000 square miles!

I need not remind you of the recent explosions of the 50 megaton bombs. Why bring all that up? Here's why: Every success story in human history can be explained by one factor: Someone found a need and filled it. Now for the first time, really—the world has a desperate need.

We have power to blow up the world
We need the power to rule the world.

We have the secret of the atom
We need the secret of the Sermon on the Mount.

(Someone said: We have sense to make rain, but we don't have sense to come in out of it.)

We have learned to fly through the air faster and higher than the birds; swim under the sea deeper and farther than the fish; we can travel in space with greater freedom than the moon—

**WE NOW DESPERATELY NEED POWER TO
WALK ON THE EARTH LIKE A MAN!**

The gospel and person and power of Jesus Christ supplies the power! The message is dynamite and when the people of God begin to seriously act out the gospel message and fulfill the commission of the Saviour, then the world will feel the reverberations of this explosion accompanied by clouds laden with "fall out" of God's mercy and grace!

II. These acts must be personal

HERE is another thing. These acts must be personalized. "And you shall be witnesses . . ." It doesn't say you may

(Continued on page 12)



THIS IS THE new building of Southside Mission of First Church, Booneville, constructed through the united efforts of the mission and church membership.

Booneville Mission in new church

THE NEW building for Southside Mission of First Church, Booneville, represents the successful culmination of a program begun in February this year through the united efforts of the mission and church members and their respective pastors, Rev. E. G. Waddell and Rev. Norman E. Lerch.

The 36x84 ft. building, of brick tile construction, contains 10 Sunday School classrooms, a fellowship hall and auditorium to accommodate 200. The interior is finished with mahogany paneling, and has indirect lighting, central heating,

new pews and pulpit furnishings and a fiberglass baptistry. Construction cost was approximately \$11,200, but an insurance appraisal has placed value at \$19,000. There is less than \$3,000 to be paid on the indebtedness.

Sunday School attendance has averaged 90 for the past two months and Pastors Waddell and Lerch write: "The new building has greatly enhanced the testimony of Baptists in Booneville. In the near future plans are to organize Southside Mission into a cooperating Southern Baptist Church."

Minor E. Cole marks 11th anniversary

NOV. 5 marked the 11th anniversary of Rev. Minor E. Cole as pastor of First Church, Dumas. A special offering was presented by the church to Mr. and Mrs. Cole in "love and appreciation for their wonderful ministry among us."

During his 11-year pastorate, Mr. Cole has baptized 271 and received 343 by letter. First Church resident membership now stands at 539, with 48 additions to the church in the past year, 29 by baptism.

Sunday School enrollment is 510 with an average attendance of 292. WMU enrollment is 187 and Brotherhood, including RA's, 39. The church's mission gifts totaled \$8,888.78 in the past year, approximately 25 percent of total receipts of \$30,412.74, "almost \$2,000 more than we have given to missions any other year," the church bulletin reports.

Norphlet attendance

FIRST Church, Norphlet, awarded pins Oct. 1 for perfect attendance in Sunday School for the past church year.

Ruth Ann Womack, now a student at Ouachita College, earned a 15-year perfect attendance award. Other awards were made to: (eight years) Franklin Womack; (seven years) Mrs. Jesse Womack; (five years) Elmer Langley; (two years) Randy Harrison, Betty Harrison, Wanda Arnold, Joe Fred Love; (one year) Sandra Miller, Milly Holloway, Mrs. Elmer Langley, William Dumas, Mrs. Helen Harrison and Mrs. Hill Kennedy.

Rev. Robert F. Smith is the pastor and Fred Love is Sunday School superintendent.

DR. JAMES Luck, chairman of Ouachita's division of Fine Arts, will attend the National Association of Schools of Music meeting in Denver, Colo., Nov. 24 and 25. About 280 schools will be represented by the deans of the music departments and by the administrative heads of conservatories. Ouachita has been a member of the association since 1956.

Bill Garner ordained

BILL Garner, pastor of Pitts Church in Black River Association, was ordained to the ministry Sept. 10 at services conducted by North Main Church, Jonesboro.

Members of the ordaining council were Tommy Langley, pastor at Cash, clerk; Carl Bunch, Mt. Zion Association missionary, who led the questioning; R. L. Williams, pastor of North Main Church, moderator; J. M. Basinger, pastor at Lake City, who gave the charge; Max Davis, Sunday School superintendent at North Main, who presented the Bible.

The opening prayer was given by Marcus Wilkerson, pastor of Friendly Hope Church, and the ordination prayer by Mr. Langley. Paul Stockman, pastor of Philadelphia Church, delivered the ordination sermon and the benediction was pronounced by Lester Thompson, pastor of Brookland Church.

THE youth camp at Northside Church, Charleston, played host to the youth of Calvary Church, Ft. Smith, at a Halloween Party held at the church's Youth Camp near Charleston. More than 100 attended the party. The camp, located on property donated by Ray Douglas of Charleston, is much used for RA and GA outings. Pastor Warren E. Butler reports.

MISS Ruth Vanderburg has returned to the States for furlough following her first term of service as a Southern Baptist missionary nurse in Indonesia. A native of Little Rock, she may be addressed at 3908 W. Capitol Ave., Little Rock.

Revivals

JESSE S. Reed, state director of Evangelism held a revival at Trinity Church, Texarkana, Oct. 29-Nov. 5. There were 14 additions with 11 for baptism and three by letter; Mark Short Sr. led the singing; Rev. Leo Hughes, pastor.

FIRST Church, London, Rev. Lloyd M. Wade, pastor; Nov. 26-Dec. 3 with Rev. Eugene Wright, Knoxville, evangelist.

Football star to speak at Immanuel

IMMANUEL Church, Little Rock, will have a special attraction for young people at evening services Nov. 26. Lance Alworth, star player on the University of Arkansas football team, will give his testimony during the service. The Central, North Little Rock, and Hall High football teams have been invited to attend.

Japanese visit

ELEVEN Japanese men—spiritual leaders of some 20 million Japanese people—were guests Sunday evening Nov. 12 at Immanuel Church, Little Rock. The spiritual leaders are on a nation-wide tour sponsored by the State University of Iowa School of Religion.

They were chosen for the tour by the international Interfaith Fellowship of Tokyo because they represent a cross-section of the religious life of Japan. Among them were representatives of the Protestant and Roman Catholic faiths, and such religions as New Religions of Japan, Shinto, Rishso Kosei Kai, Oomoto, Konko, Itto En, Soto, Zen.

Arkansan in Korea

U. S. NAVY Lieutenant Commander Mark E. Fite of the Chaplain Corps, whose parents, Mr. and Mrs. Joe Fite, live at Mena, has assumed the duties of chaplain advisor with the U. S. Naval Advisory Group to the Republic of Korea Navy Detachment in Chinhae, Korea. Chaplain Fite was graduated from the University of Arkansas in 1949 and from Golden Gate Seminary in 1952. He spent three years as an enlisted sonarman during World War II and was recalled to active duty in 1952.

Pearson to Richwoods

REV. Carl J. Pearson, of Bradley, a senior at Ouachita College, has accepted a call from Richwoods Church near Arkadelphia. Formerly pastor of Rocky Mound Church, Fouke, in Hope Association, Mr. Pearson began his new pastorate Oct. 29.

Mr. and Mrs. Pearson have two children, Gary, 4, and Vaunda, 4 months.



OUACHITA TWIRLERS—These five coeds will lead the 70-piece Ouachita College marching band when Ouachita plays Delta State Thursday afternoon, Nov. 23. From left to right are Pam Scott, Camden; Judy Davis, Stamps; Jamie Brewer, Jonesboro; Ruthie Black, Arkadelphia; and Glynda Johnston, Crosssett.

Deacons ordained

CALVARY Church, Texarkana, recently added three deacons to their active deacon body. Ordination services were held at the church on Oct. 29 with Rev. Leo Hughes bringing the charge to the deacons and Rev. Major Lewis challenging the church. The men ordained were Claude Creamer, George Reed and Joe Russell.

The ordination service followed a revival within the church led by Dr. R. S. Crawford of Vivian, La. During the week's meeting the church received one by letter and 12 upon profession of faith. Rev. Roy V. Cook is pastor.

AS A feature of Layman's Day at Central Church, Jonesboro, Don Kaiser and Frank Lady were ordained deacons to serve on the active deacon fellowship. Pastor Curtis L. Mathis led in the ordination service with Rev. Carl Bunch, associational missionary, presenting the candidates after questioning by the ordaining council.

FIRST Church, El Dorado, ordained Pelham Austin, Jr., and James Murray Moore to the office of deacon Nov. 15. Dr. W. W. Warmath is pastor.

FIRST Church, Corning, ordained Dan Harold and Jim Vinson as deacons Nov. 12 at morning services. The questioning was led by L. A. O'Neal, chairman of deacons. The charge to the church and the candidates was given by Missionary A. D. Maddux. First Church pastor, Rev. W. Richard Vestal, brought the message and the ordination prayer was led by Owen Henderson.

Library at Lepanto

FIRST Church, Lepanto, Rev. Jeff Campbell, pastor, was among 51 churches adding libraries during October, the SBC Sunday School Board's Church Library Service reports. Mrs. Campbell is the librarian. Texas led all other states with nine new libraries begun during the month.



MR. FOY

Alfred Foy new music, education minister

MR. AND Mrs. Alfred Foy and son Michael arrived Oct. 30 to make their home in Helena, where Mr. Foy is to serve as minister of music and education with First Church.

After graduation from Hattiesburg, Miss., High School, Mr. Foy was drafted into the U. S. Army for two years. While in the Army he served as a clerk-typist and chaplain's assistant, being responsible for the organ music and Regimental choir of his chapel, at Fort Jackson, S. Car. He was later employed by the Long Beach, Miss., public schools as music teacher for two years.

He was graduated from New Orleans Seminary in 1960 with a Master of Sacred Music degree. He gave his master's degree recital in organ.

He has served 19th Avenue Baptist Church in Mississippi as music director; while teaching in Long Beach, he served the First Church there as part-time minister of music and education; while in the seminary, he served the Central Baptist Church of McComb, Miss., as minister of music; since his graduation he has been serving First Church of Batesville, Miss., as their minister of music and education.

McBeth composition to be published

W. FRANCIS McBeth, associate professor of music at Ouachita College, has received a contract for publication of one of his compositions by the Southern Music Company of San Antonio, Tex.

Southern Music Company, the largest publishing house of wind music in the South, plans to release the composition in early spring. The work, "Second Suite for Band," was written in March, 1961, for the Camden, Ark., High School band directed by Bonner Ruff.

Performances of the composition in the last six months have included those by the Camden band, the Directors' Band Camp at Washington State University, the University of Idaho, the University of Miami, and the University of Florida.

Nashville conference

DR. S. A. Whitlow, state Convention executive secretary, and E. Amon Baker, minister of music for Immanuel Church, Little Rock, were among the participants in a study conference on "How can associations improve their reach to the churches through the association?"

The SBC Sunday School Board's Training Union, Church Music and Sunday School departments sponsored the discussion at Nashville, Tenn., Nov. 15-17.

Edwards to Harrisburg

EARL C. Edwards has resigned the pastorate of First Church, Tyronza, after seven years to become pastor of Calvary Church, Harrisburg.

While he was with Tyronza there were more than 400 additions to the church, a graded choir program was begun, the church debt was paid, the church was repainted throughout, the auditorium air-conditioned, and much of the debt on the pastor's home was paid.

Mr. Edwards will continue to serve as State Board member from Trinity Association until 1963.



NEWLY ELECTED officers for Trinity Association are (l. to r.): L. D. Eppinette, clerk; Conway Sawyers, vice moderator, and H. T. Brown, moderator.

Trinity Association

By H. T. Brown

TRINITY Association met in First Church, Trumann, for its annual meeting and elected as officers for the new church year:

Rev. H. T. Brown, pastor of First Church, Trumann, moderator, succeeding Rev. E. C. Edwards of Tyronza;

Rev. Conway H. Sawyers, pastor of First Church, Marked Tree, vice moderator;

Rev. L. D. Eppinette, missionary for Trinity Association, re-elected for the fifth year as clerk of the association.

Dudley R. Terry of Tyronza is re-elected treasurer. He has served in this office for the past three years.

Trinity Association is made up of representatives from 32 churches, all in Poinsett County except two located just over the line in Mississippi County. The past year has been one of the best years in the history of the association.

The association will meet next year in First Church, Marked Tree.

Faulkner Association

By J. M. Evans, Supt. of Missions

REV. Harold Carter of Pickles Gap Church was named moderator of Faulkner County Association, succeeding Rev. William West, who held the position three years. Other officers are: Rev. Eugene Smith, vice moderator; Rev. Fred Cowardin, clerk; and Wiley J. Roberts, treasurer.

PICKLES Gap Church will soon complete a three bedroom brick parsonage. Rev. Harold Carter is the pastor.

PLEASANT Grove Church just completed a revival with three professions of faith, two coming for baptism; two rededications. The pastor, Rev. Fred Cowardin, was the evangelist. Rev. Jimmy Rose, pastor of New Bethel Church led the music.

EMMANUEL Church has called Rev. Earnest Zimmerebner of Little Rock as their pastor.



FAULKNER Association officers for the next year are (l. to r.) front row: Harold Carter, pastor, Pickles Gap Church, moderator; Eugene Smith, pastor, Oak Bowery Church, vice moderator; back row: Wiley J. Roberts, First Church, Conway, treasurer; Fred Cowardin, pastor, Pleasant Grove Church, clerk; and J. M. Evans, superintendent of missions.

THE CHURCH

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE WORD "church" translates a Greek word *ekklesia*, meaning the called out ones or assembly. In Greek life it referred to the duly constituted gathering of the citizens of a self-governing city acting within the framework of the laws governing democratic bodies (Acts 19:39). In the Septuagint, Greek translation of the Old Testament, it is used of the nation of Israel assembled before God (Deut. 31:30; cf. Acts 7:38; Heb. 2:12). Thus the word "church" involves respectively a local democratic assembly and a general theocratic assembly. Both of these ideas are involved in the New Testament concept of the church. In effect Jesus said, "The Greeks have their assembly, and the Hebrews have their assembly. I will build *my* assembly" (Matt. 16:18).

The word "church" is used 115 times in the New Testament. At least ninety-two times it refers to the local church (cf. Matt. 18:17; Acts 2:47; Rom. 16:1; I Cor. 1:2; Gal. 1:2). The idea of the church in the general sense is found in such passages as Acts 8:1; 12:1; I Corinthians 15:9; Ephesians 1:22.

The "church" in the generic sense includes the fellowship of the redeemed without respect to locality or time. In this sense the church will not become a reality until after the return of the Lord and the judgment (Heb. 12:23; Rev. 21-22), an assembly of all of the redeemed of all ages in a purely theocratic rule under God. The word "church" is never used in the New Testament in the sense of a denomination or of any segment of organized historic Christianity.

The greater emphasis in the New Testament is



that of a local democratic assembly acting under the Lordship of Jesus Christ (Acts 1:15ff.; 6:1ff.; 2:41-42; 11:1-18; 13:1ff.; 14:27). The "autonomy" of the local church does not mean that a church may do as it pleases, but as Christ wills. In the New Testament local churches cooperated in matters of common interest in the work of Christ (Acts 15; I Cor. 16:1-4). Local churches exercised discipline over their members (Matt. 18:17ff.), excluding or receiving members, but always through the presence and under the guidance of Christ through the Holy Spirit (I Cor. 5:4-5; II Cor. 2:4-11; II Thess. 3:16).

The ordained officers of a New Testament church are bishop, elder or pastor (same office, Acts 20:28) and deacons (Acts 6; Phil. 1:1; cf. I Tim. 3).

It was to the church that Christ gave His commission (Matt. 16:18-19; 28:19-20). The "church" is the body of Christ (Eph. 1:22-23) with Christ as its Head (I Cor. 11:3; 12). It is also called the "bride of Christ" (John 3:29; Rev. 21:2) and the "pillar and ground" of the truth (I Tim. 3:15). Until Jesus comes again the local church is a "colony of heaven" (Phil. 3:20), a "sounding board" of the gospel (I Thess. 1:18), and a "fellowship" through which we are to carry out our stewardship of the gospel to all men. The person who despises the church despises Christ, for it is His body and bride.

Annual Sermon

(Continued from page 7)

be—it doesn't say, I would like for you to be, if you find it convenient. It doesn't say, "Now if you can get yourself organized, perhaps you will be witnesses." The Lord Jesus said, "Power will be given you and you shall be witnesses unto me." The Acts must be personal action. We must become the gospel personified.

Dr. J. M. Puke said: "The best binding for the Gospel is not Morocco, but human skin." We must become the living gospel in person . . . the full, living, physical embodiment of what we believe and preach. These acts must be personalized.

The unsaved say that they see no difference in us with Christ and themselves without Christ. This is their honest and frank evaluation of us. They see no difference. We have Christ. They haven't Christ. And where is the difference? Cross us, we are just as irritable. Watch us in business, we are just as shrewd. Socialize with us, we are just as worldly. And these people are not convinced because

we have not personalized in daily living the faith we have theorized in our doctrines. We must first be something before we can do something.

One of my favorite stories on this point is about a school boy named Johnny. Left to get up his lessons, Johnny fell to dreaming a little—and drawing a little. Suddenly he was surprised by the teacher. She asked: "Johnny, what are you drawing?"

"I'm drawing a picture of God."

"You can't do that."

"Why not?"

"Because no one knows what God looks like."

Johnny beamed with confidence and answered: "They will when I get through with this picture."

Every day we are "drawing pictures" of Jesus Christ for those around us. Every day, the things that are happening in this country are drawing a picture of a (quote) "Christian Nation" (unquote) for the rest of the world. I wonder if those pictures are not like some of these moronic monstrosities being pushed off on the public under the name "modern art."

We must first become something and Christ Jesus makes something of us when he lives in us. We read in the book

of Acts that Stephen suffered, that Paul preached, that Peter toiled and yet we have the conviction that it was Christ living in these men—and it was! That made the difference!

What do I mean living in us? That means that if Christ lives in us, we will do spontaneously what He would do, if He were in our place. Christ does not promise to make us a kind of expurgated version of ourselves. He promises to make us perfect, to make us mature, to make us whole, to "grow us up" into "the measure of the stature of the fullness of Christ."

Yet, we are not like him, but it doesn't seem to distress us that we are not. We are like the amateur, who sits down at the piano to play. He knows it is theoretically possible for him to play the piano like Paderewski, but he never gives that possibility a serious thought. We read our New Testament and we see that it is possible for us to grow in the likeness of Jesus Christ. We believe that we have a practical workable theory here, which if followed and pursued diligently enough, would lead us into the likeness of Christ, who lives in us. And yet, while we accept that possibility in theory, we never give it a serious thought. Thus we go on year by year without ever making any conspicuous progress toward that goal. Jesus Christ gives us his affection. He gives us his forgiveness. But thanks be unto God He also gives us his character!

We must be something before we can do anything. As our lives are like him, so our witness will be powerful for him.

Tertullian said that he himself and his fellows were converted to Christianity not by reading the Scriptures but by watching the way Christians lived and died. (Fortunately we are not dying for our faith these days.) The unsaved people about us today are not reading the Scriptures. Why, this is a day when Christians scarcely read the Scriptures. Claire Cox is right when she describes the Bible as the "least-read, best seller of all time." These people outside the faith, outside the kingdom of God, have only the witness of the lives of those of us who say we are Christians.

III. These acts must be perpetual

THIS final word: These acts must be perpetuated. "And you shall be witnesses unto me both in Jerusalem, and in all Judea, and . . . unto the uttermost part of the earth."

One look at the map shows us our sphere of operation. The first Century knew the Roman World. Today we must think in terms of the world as we know it. This message has a universal application and ours is a world-wide responsibility! As long as there are areas still to be evangelized, our work is "cut out" for us.

I often think of the fellow who went into a store and asked for a compass. The clerk responded with the question: "Do you want a compass for drawing circles or going places?" It is high time we stopped going around in our little circles and started going places with the message of Christ!

Inaction can only be explained by unbelief, ignorance, or indifference.

First, take unbelief as it applies to us. There are some higher critics, who do not believe that Jesus ever gave the Great Commission. Now don't let that surprise you because some of these higher critics have challenged nearly every line of the Bible at one time or another. They have suggested that following Christ's return to Heaven, some editor improved on the text and added this. Some scribe or copyist saw what was happening around him—that believers were going everywhere preaching the gospel—so he put into the record: "Go ye into all the world and preach the gospel to all nations, baptizing them in the name of the Father, Son and Holy Ghost."

Now let me ask you something this morning, what difference does it make whether Jesus gave the Great Commission or not? What difference does it make? "Well," you say, "It makes a great deal of difference. In fact, as far as I am concerned it makes all the difference."

Does it? Let me ask you this, if the Great Commission weren't in the Bible what difference would it make in the way you are living? What difference would it make in the way

you are giving? In the way you are serving? Does it make any difference? Does it have anything to do with the percentage of money given to missions through your church budget? Does it have anything to do with the way you plan and preach and pray? What difference does it make? It ought to make a difference.

Inaction is due to unbelief or perhaps to ignorance. We can also rule out ignorance.

In 1902 Dr. J. Ross Stevenson said this: "Fifty years ago" (and this was in 1902—that would make it about 1852) the ordinary church member had some excuse for not knowing the condition of the world. This is not true today." J. Ross Stevenson said that in 1902. How much more could we say it is true today? Is there any conceivable reason whatever on earth today for any Christian not knowing the condition of the world? We must rule out ignorance.

Even the most primitive peoples know about the rest of the world. Dr. Charles Wells, the noted journalist, speaking to the people of our church recently, described something he saw in a remote village high in the Andes Mountains. A group of Inca Indians, clad in their "ponchos," were huddled together in front of a shop window in the village. In that window was a television set—the screen glowing with living pictures of the luxuries we take for granted every day.

Today, four-fifths of the people on this earth are hungry. They have known nothing but hunger and poverty and disease and misery all their lives. For all these years, they have pressed their hungry faces against the plate glass windows of our luxurious civilization. Now things are changing. These hundreds of millions of people are angry. Everyone who travels anywhere around this world comes home with the same impression. These people are restless. They are saying—"We're going to rise up and take what you have!"

We know about the multiplied millions of men who need a Saviour and have none. We know about the population explosion today. That this world is multiplying many times faster than we are winning people to Christ. The yearly increase of the world's population is near the fifty million mark. The churches are reaching less than 20 percent of that number! At the rate we are now winning people to Christ, if no one were born and no one died, it would take us a hundred thousand years to win those who are living now! In this world of mass communication, with the miracles of communication, more than half the people on earth have never heard the name of Jesus Christ! Our sure knowledge of the problem rules out ignorance.

If ever there was a time for action, this is it. There is no possible excuse for inaction. In this case, nothing comes to those who wait.

A few years ago when a socialite died in New York City, the newspaper, describing her as one of "the great ladies of our city," made the statement that there had not been one new name added to her invitation list in twenty-five years. That kind of snobbish exclusiveness may be all right for a socialite, but it is not all right for the church of God! No new names added! We cannot sit like "great ladies" in our exclusive parlors sipping tea while millions perish without Christ.

Inaction can be explained only by ignorance or by unbelief or by unconcern. Hudson Taylor, the missionary, once had to pay some Chinese boatmen fourteen dollars to save one of their countrymen, who had fallen overboard. And Hudson Taylor said, "Wait a minute before we condemn these men for their unconcern, for their total lack of compassion. Before we condemn them for their indifference, let us ask ourselves if we are any better." We have a whole world which is "going down for the third time." What are we doing about it?

William Carey cobbled shoes with a map of the world on the wall. But it wasn't the world on the wall that took Carey out of the cobbler's shop and sent him to India. It was the world in his heart!

We can reach the world today with the gospel of Christ when we get the world in our hearts! We can do it! This is a time for action and we have the means. If we lack power

(Continued on page 14)

(Continued from page 13)

it is only because we have never embarked upon the task.

We have the power. We have the power of transportation. First Century Christians walked, we can fly. They went in ox-carts, we have jet airplanes.

We have power of communication. They could preach to one or two at a time. We can preach to millions at a time. They wrote their gospel with a pen, one letter at a time, and we can print by the multiplied millions of copies in every language!

We have the financial ability. We have the imaginative power. We have the means to do this thing. All we need is the burning desire.

Bliss Perry said a very perceptive thing. He said the Puritans were so spiritual that they had to hang on to the huckleberry bushes to keep from being translated. There is more wisdom than humor in that statement. I think we had better be sure that we have our hands upon the concrete deeds of the huckleberry bushes lest we allow all of our fine aspirations, our wonderful ideals, our great plans and programs to evaporate in some kind of vague generalities and we never do anything.

The time has come for action. We need compasses for going places. We must get the world on our hearts. God has promised us His power. The gospel of Acts is still being written. May we, the preachers and people of Arkansas, write our own heroic chapter of Acts for the glory of our Lord Jesus Christ.

Housing for retired

SOUTHERN Seminary, Louisville, Ky., has issued a special invitation to retired Baptist ministers to use the housing facilities available in Seminary Village, a seminary-owned project.

The seminary said in an article published in its alumni magazine, *The Tie*, that about 50 single-bedroom apartments will be available for the families of the ministers after the needs of students, faculty, and staff members have been met.

"We would like to get as many retired Baptist ministers in the village as we can," said Village Manager Kenneth Herren. "We feel that they would be a great help to our students."

Herren said priority to the apartments after the seminary family and the retired ministers, goes in this order to: officials, faculty and staff of Baptist institutions, employees of Baptist institutions, retired couples, and students of other educational institutions. (BP)



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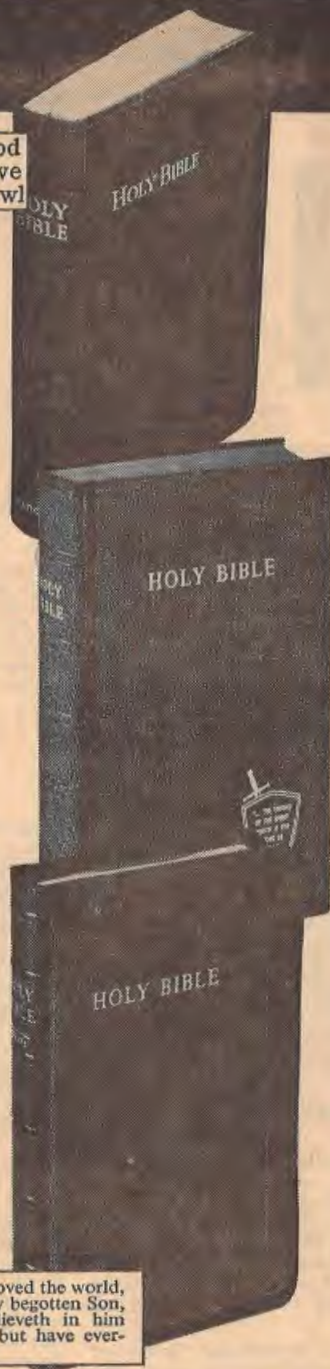
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16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever- lasting life.



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Church Music

Gratifying reports

A TOTAL of 478 choristers registered for the state Adult Festival Oct. 14. We were pleasantly surprised to see this number of people participating in the festival considering that it was on the same afternoon as the Arkansas-Baylor game, and the Ouachita Homecoming.

A. Ray Baker, guest conductor from New Orleans Seminary, served as festival conductor and also served on the panel of adjudicators. The music presented by these choirs as individual church choirs and also as a combined festival chorus thrilled us beyond measure. Musicians from other denominations attending the festival said that they were amazed at the progress our choirs demonstrated in the festival. In fact, in the Organ Guild meeting that followed the festival, the main topic of conversation was the improved Baptist music program. Congratulations to the fine directors in our state.

James Cram, Wayland Baptist College,

Plainview, Tex., was the guest clinician for our second annual Junior High Festival. There were 236 youngsters on holiday from school because of teacher's meeting who joined together to make up the festival chorus. This is the first year for a parade of choirs in this particular age group festival, and we were pleasantly surprised by the singing of all the choirs. We never heard a bad choir all day long.

This last week all of us were thrilled and inspired by the singing of 35 of the choice music men in our state as they led in worship in each session of the State Convention. These men not only possess beautiful voices, but also are about the finest bunch of guys that we have ever had in our state. They know the Lord and love to sing about His marvelous grace. Thank you, Music Men, for a job well done.

Several fine hymn sings are being reported by associational music directors for the first quarter; 113 attending Current River Association, Mrs. Basil Goff, director; 175 in the Centennial Association, Dale Keeton, director, and 336 attending in Caroline Association, Rev. J. M. James, missionary.

Most associations are now planning for associational wide carol sings in December. This will be the main music emphasis in the association for the first quarter. — LeRoy McClard, Secretary

Brotherhood

Dates for 1962

THERE will be eight district and one state Royal Ambassador Congress and eight district and one state Brotherhood Convention held in 1962. Four of the eight Congresses will be held in January, two in March, and two in April.

Following are the dates for each of the Congresses: Jan. 5-6, Central District; Jan. 12-13, East Central; Jan. 19-20, South East; Jan. 26-27, South West; Mar. 9-10, North East; Mar. 16-17, West Central; April 6-7, North Central and April 20-21, North West. The state Congress will be held on Friday and Saturday, May 4-5. Place of meeting for each of the congresses will be announced later. More information and publicity material will be mailed to each counselor and pastor soon.

The district Brotherhood Convention will be held on the following dates: Jan. 26-27, North East District; Feb. 1, South West; Feb. 2, East Central; Feb. 8, Central; Feb. 9, South East; Feb. 22, West Central; Feb. 23, North West; and Feb. 26, North Central. The state

Brotherhood Convention will be held on Friday and Saturday, Mar. 2-3. More information and publicity material regarding each of the conventions will be mailed at a later date.

For the remainder of this year and through 1962, emphasis in Royal Ambassador work will be given to training leadership in the New Royal Ambassador Program. Five district introductory leadership-training meetings have been held, and we hope to have a meeting in the three other districts soon. Most of the material for the new program is ready or will be soon, and we trust that each chapter and church will make the change to the new program just as rapidly as possible.

The Royal Ambassador Fellowship Supper and Brotherhood Night Services on Nov. 6 were very successful. Some 230 boys and men attended the supper and several hundred more were present for the services following.

A number of people have made inquiry regarding use of the material used in presentation of the New Royal Ambassador Program at the Brotherhood Night Service in their church or association. This material is being prepared in mimeograph form and will be available from the Brotherhood Department, if we may be of service to you call on us.—C. H. Seaton, Associate Secretary.



MR. McCLARD



MR. SEATON

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125 student centers

BAPTIST Student Centers are a relatively recent phenomena among Southern Baptists, but today in the territory of the Southern Baptist Convention there are 125 such centers on college campuses or adjacent to them.

Arkansas Baptists purchased their first student center in 1947 at the University of Arkansas and thus entered the "student center business."

The pattern for construction among Southern Baptists has been a joint effort of the state conventions with the local areas. Arkansas has followed this pattern. Listed below are the states with their centers and construction costs:

	Investment	No. of Centers
Texas	\$1,711,178	26
Texas	\$1,711,178	26
Louisiana	1,000,000	10
Alabama	648,000	4
Missouri	642,700	7
Florida	599,000	5
Oklahoma	578,223	15
New Mexico	357,810	5
Kentucky	275,000	7
Tennessee	259,902	8
ARKANSAS	242,022	7
Illinois	228,741	2
Virginia	193,786	7
North Carolina	165,585	4
Hawaii	150,000	1
Kansas	128,750	4
Mississippi	125,400	3
Georgia	108,820	5
South Carolina	106,500	3
California	41,000	1

—Tom J. Logue, Director

Sunday School

'Fire in my bones'

IT IS not too early to plan for JANUARY BIBLE STUDY WEEK. Jan. 8-12, 1962, will be a family affair. With prayerful planning the pastor, Sunday School superintendent and the officer in charge of Sunday School training can provide a most significant week.

Make it a thrilling, revival spirit, five-evening church-wide Bible Study. Set high attendance goals. Use every means of enrollment.

Offer much prayer before, during, and following the week. Examine the spiritual needs of church and people. Confess sin. Seek forgiveness. Urge testimony. Challenge commitment. Bible study is basic. Here are suggested and current periodicals and books to use during January Bible Study week.

For Adults and Young People use

"Studies in Jeremiah" by Clyde T. Francisco. This is a study of the "rebel" prophet, his frustrations, betrayal and apparent failure. The study is aptly applied to our human and national needs today.

For Intermediates, "Exploring the New Testament" by Frank Staggs, is aimed to help the Intermediate gain an overall view of the New Testament by exploring the background and some main truths of each book.

Juniors can study "Men Who Told His Story" by Johnnie Hunian, which introduces the Junior to the four Gospel writers and demonstrates how each account reveals the writer's personality.

These are all new books. This year, for the first time there are approved units of instruction for Primary, Beginner and Nursery children. The Primary unit is "The World We Live In," by Mrs. John Tubbs. "Sounds that Sing" by Evelyn Britt is for Beginners and "Good Food to Eat" by Polly Dillard is the unit for Nursery.

Plan now. Order your books from the Baptist Book Store. Do it now. Avoid last minute orders and disappointments.

Because of this significant study, pastor and people may say with Jeremiah, "God's word is a fire in my bones." —Lawson Hatfield, Secretary

Training Union

To reach more people

TO REACH more people, know your prospects. A tract on the Director of Enrollment shows how this officer (formerly called the associate director) should work out a list of prospects for each department and union of the Training Union. This prospect list can be secured from the church roll and the Sunday School roll.



MR. DAVIS

We should remember that we are definitely going after church members for the Training Union. The religious census will give us names of non-resident Baptists whom we should endeavor to reach for Training Union. This may be one means of getting these people interested in joining the church.

These lists of prospects should be assigned to each department and union. Once each month this officer should meet with the associate department director and vice president for assignment of prospects and reports of contacts made.

"Everybody bring somebody" is too indefinite. Jim Jones needs to have the name and address of Sam Smith and then make the visit (with a quarterly), sit down and seriously discuss the Training Union with Sam and urge him to attend. Jim should then give a report of his visit. That is definite work done. "When we go they come" will apply to Training Union as well as Sunday School. — Ralph W. Davis, Secretary

\$53,000 paid to Baptist annuitants

MESSENGERS attending the State Convention were told that 114 Baptist ministers, widows and former employees of Baptist agencies in the state were paid \$53,914.64 the first eight months of 1961. These funds, in the form of retirement, disability and widow benefits, were paid through the protection plans administered by the Southern Baptist Annuity Board.

Another \$4,058.47 was paid in relief assistance to 29 ministers or widows in Arkansas.

The statistics were presented by L. T. Daniel, associate secretary of the Annuity Board. Daniel told the messengers approximately 5,500 persons throughout the Southern Baptist Convention received benefits totaling \$1,932,009.12, the first eight months of this year. This figure includes relief assistance, which comes directly from the Cooperative Program.

In his further presentation of Convention-wide statistics, Daniel said that 63 per cent of the pastors eligible for the protection plans are now enrolled. Arkansas ranks 27th in the percentages of enrollment by all states in the Convention.

Daniel said the promotional program to enlist at least 75 per cent of the pastors and churches into the Plan will continue into next year.

The slogan, "My brother, too, in '62" will be used and all persons who are now in the Protection Plan are urged to encourage those pastors in their associations who are not in the Plan to join.

The Annuity Board, located in Dallas, Tex., is one of the four major boards of the Southern Baptist Convention. Its ministry is to administer all retirement plans for the denomination.

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Bottoms Baptist Orphanage
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B. BIBLE TURN-UPS

A challenging game requiring and developing Bible knowledge. Each player, in turn, draws five squares, each featuring a portion of a Bible verse, a biblical event, person, or place. When two squares can be matched to make a complete Bible fact, they are put aside and two more squares are drawn. Game continues at a fast pace until all eighty squares are matched. (26b) \$1.00

C. BIBLE MATCH-A-VERSE

Playing suspense the entire family can enjoy as they learn Bible verses quickly and easily. Each opponent tries to match words printed on cards to parts of Bible verses printed on playing boards. This sturdily constructed teaching game can be played by two to eight contestants. Games are available with verses from:

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Mark	Luke	John

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_____ New Testament (26b) \$1.35

Bible Match-A-Verse (26b) \$1.95 each book

_____ Psalms, _____ Proverbs, _____ Mat-
 thew, _____ Mark, _____ Luke, _____ John

_____ Bible Turn-Ups (26b) \$1.00

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Enclosed is \$ _____

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Address _____

City _____ State _____

Thanksgiving

By VALESKA JOY

SOME people think of Thanksgiving as strictly an American tradition. Actually the celebration of a time of thanksgiving is one of the oldest holidays known to man.

Since the days of ancient Egypt and Greece there have been holidays to commemorate the gathering of the harvest. Through the years, no doubt, older customs were replaced with new. Whether Thanksgiving, as with us; Harvest Home,

as it is known in some of the western countries; or Festival of the Birthday of the Moon, as it has been called in China; the spirit is the same. It is a time of giving thanks.

The passengers on the Mayflower brought along customs from their mother country. It may be that the Pilgrims, celebrating the end of their first harvest at Plymouth in 1621, introduced the custom to the United States. At the time of their festival wild turkeys were abundant and good to eat. Thus another tradition, the eating of turkey, became established.

To Gov. William Bradford of Massachusetts we owe our first Thanksgiving.

Although celebrated since then, it is not a legal holiday. Abraham Lincoln was the first President to proclaim it a national day. But each year the President declares it anew. He may shift the date, but no matter when the day, it is still Thanksgiving.

As we offer our prayers of thanks for bounties received, we remember that in many parts of the world others are doing the same.

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STUMP YOU?

By JOHN WINTERS FLEMING

IT IS true that "only God can make a tree," as the poet, Joyce Kilmer, wrote in his beautiful poem, "Trees." But we can have lots of fun with trees. For example, how many of the following blanks can you fill in with the name of the proper tree? In each case the number of dots shows you just how many letters there are in each tree's name.

1. "In the shade of the old tree"
2. "Under the spreading tree the village smithy stands"
3. "Tall from little acorns grow"
4. "The trail of the lonesome"
5. "I'll hang my harp on a weeping tree"
6. George Washington and his tree
7. Andrew Jackson was known as "Old"
8. The Indian and his bark canoe
9. The baseball batter lays the . . . to the ball

Answer:

1. apple, 2. chestnut, 3. oaks, 4. pine, 5. willow, 6. cherry, 7. hickory, 8. birch, 9. ash

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God's Wondrous World

Frontier Thanksgiving

By THELMA C. CARTER

WHEN the first settlers traveled west from New England to the plains and prairies, they observed Thanksgiving Day on wide open prairies, in wagon trains, and under tree shelters. As time passed, they observed Thanksgiving Day in frontier homes. These were soddies or cavelike houses built of sod partly underground or different kinds of log cabins.

Thanksgiving was especially enjoyed in log cabins with their big rough fireplaces. The fires were kept going both winter and summer. Thanksgiving dinner was prepared at the fireplace, usually days ahead.

Some cabins were constructed of logs set closely together in upright position in a shallow trench. Others were made of logs laid one on top of another and plastered together with mud and weeds. Bark shingles covered the roofs of cabins. The floors were sometimes dirt,

sometimes log planks. Carpets were hay, woven rugs, or animal hides.

Even though Thanksgiving Day was at hand, frontier people were alert to war parties and wild animals. Some log cabins had narrow slots between the logs through which a family could fire or return fire from an unexpected enemy.

Wonderfully true is the fact that people can enjoy Thanksgiving Day wherever they may be. In the humble frontier homes were spinning wheels, trundle beds, firewood boxes, spurs, candle molds, saddles, and firearms. They were quite different from our attractive and comfortable homes.

History tells us that the Bible was usually read on Thanksgiving Day in the company of families and friends. How many times they must have read: "Bless the Lord, O my soul, and forget not all his benefits," (Psalm 103:2).

(Sunday School Board Syndicate, all rights reserved)

WHERE IS

THANKSGIVING?

By MARGARETTA HARMON

Thanksgiving's in the kitchen,
Where yummy smells are made;
Thanksgiving's in the parlor,
Where lively games are played.
Thanksgiving's at the table,
When families say grace;
When you are really thankful,
Thanksgiving's every place.

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to the youngsters
with Broadman

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Seven Bible stories come to life for boys and girls in these stories. Background details, true to all that is known of the country and its customs, help to enlarge a child's understanding of biblical times. Ages 3-5. (26b)

BIBLE FRIENDS TO KNOW by Floy Barnard
Eight stories featuring children of the Bible who practiced helpfulness, kindness, courage, honesty, obedience, and love. Ages 5-8. (26b)

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Six stories from the Old and the New Testaments of such Bible friends as Noah, David, Mary and Martha. Ages 5-8. (26b)

GOD'S BOOK FOR ME by Hattie Bell Allen
Selections from the Bible which will stimulate a child's growing understanding that God's book is his own. Ages 6-8. (26b)

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Adventure stories of seven brave men—Judah; Joshua; Daniel; David; the man, born blind, who stood up for Jesus; Peter; and John. Ages 6-8. (26b)

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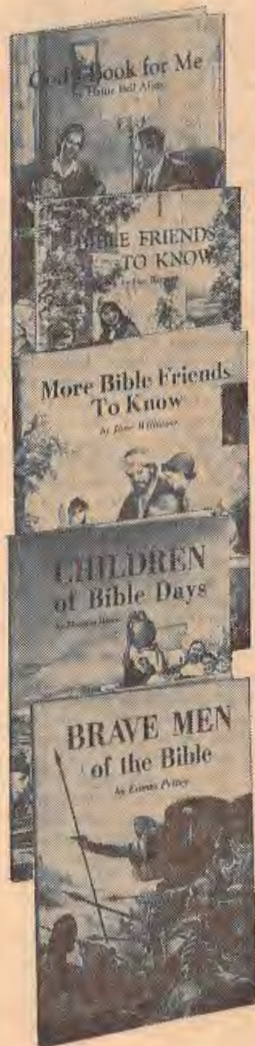
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A picture-songbook to help the young child identify himself with Jesus. Ages 5-8. (26b)

THEY SAW JESUS by Robbie Trent
Six stories about people who saw Jesus. Ages 5-8. (26b)

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Keep on growing

By DILLARD S. MILLER

Pastor, First Church, Mena

Bible Material: Romans 12:1-21; 1 Timothy 6:11-19; 2 Timothy 1:3-14

Devotional Reading: Hebrews 5:7-14

Golden Text: 1 Timothy 6:12

November 26, 1961

I DO not know any greater challenge to the Christian than that projected in our subject for this study, "Keep on Growing." The fact of growth can be related to any area of life, for where there is life there must be growth. When the farmer plants seed he expects that seed to germinate and grow into a plant and bear fruit. But he does not tell it to grow. When the new baby is born into our home we expect that baby to develop into a full grown individual, but we do not tell the baby to grow. In both cases we assist in this growth.



MR. MILLER

God gave His child eternal life through the experience of regeneration and he became a new born babe in Christ. To develop into the likeness of Jesus we will have to grow. And God gave His child a command, "Grow in grace and in knowledge of the Lord Jesus Christ." 11 Peter 3:18. Why did God command the Christian to grow? It was because His child has a will which can resist and can further his progress or hinder his progress. This growth requires effort, even though it is the nature of a Christian to grow.

This matter of growing has an alternative. It is not a question of either growing or not growing and there an end. But the only preventive of falling away from steadfastness is continual progress. The alternative of growth is retrogression. Where there is no growth there is no life and there is ultimate decay. Dead things do not grow.

In 1 Timothy, the apostle, who is an intimate friend of Timothy, is instructing him. Timothy is of a very mild and timid disposition, and has assumed leadership of the church at Ephesus. He has a great responsibility. The letter Paul wrote gave Timothy guidance and hope. He instructed Timothy in active service. He told him there were some things to flee, some things to follow, and there are some instances when a strong and diligent fight will have to be waged.

I. Paul was grateful

THIS was in essence a grown man

speaking to his growing son.

1. He spoke a word of thanksgiving. vs 3

Paul was thankful for Timothy. He was thankful for his progress in spiritual things and for his growth as a child of God. He was thankful for the help Timothy had rendered in mission service. Paul was in prison and was cut off from Timothy but he could do something great for him. He could still pray for him. He could pray "without ceasing." He had urged others to pray "without ceasing," and now he was privileged to follow his own advice. Paul was still growing in spite of his trials, his previous experiences and his great faith.

2. He had a heartfelt desire and longing for Timothy. vs 4

Paul felt that he could help Timothy if he could see him again. He secretly knew that Timothy could help him also. Paul wanted to see Timothy once again. He wished to impart some spiritual encouragement to him lest he fall before the persecution of the church, lest he fail in his God-given responsibility as a pastor in those troubled times.

3. Paul had a deep and abiding recollection of Timothy's family background. vs 5

He wrote about the "unfeigned faith" that he knew Timothy was exercising. It was the same quality of faith previously held by his mother and grandmother. Paul's memory of Timothy, Eunice and Lois was of special joy and consolation to him. He had, in this family, seen the grace of God continue to grow. This was the perfect example of "keeping on growing."

II. The power for growth

1. "STIR up the gift of God that is in thee . . ."

There is a distinction drawn in verses 6 and 7 between gifts and the gift. It is when both the gifts and the gift are fully employed that there comes into life that forcefulness that is characteristic of the Christian religion.

Let us notice briefly the gift. The Holy Spirit is the gift of God. Timothy had been called into God's service by a very special call. Then he had been set apart in the service of God under the direction of the Spirit of God. I remind you that this principle applies to all Christians. Every Christian has re-

ceived the gift of God. Every man is endowed with some gifts from God. The grace of God wanes if we are unfaithful. The gift of the spirit is not a substitute for our own activity.

Notice the gifts: (1) power—a gift for offensive and defensive action; for the positive and negative side of the Christian life; power that will help us do what we are supposed to do. The gift of power is infused into the weak, enabling the weak to do and bear all things. (2) Love—which is not softness but which is strong and makes one eager for service regardless of cost. (3) Sound mind—which is actually self control, which curbs the desires for easy tasks. The gift of God makes us fearless men.

2. Another factor involved in power for keeping on growing is found in the words, "Be not ashamed." This does not mean that Timothy was ashamed of Jesus and his friend, the Apostle Paul. Mr. Kenneth S. Wuest said that the exhortation is, "Be a fellow-partaker with us (Paul and the Lord), with respect to suffering for the Gospel's sake." Again he notes, "It is power given by God that enables Timothy to endure suffering for the sake of the gospel."

III. The method of growth

THERE are unlimited suggestions pertaining to the method of growth.

1. Faith and love. vs 13

Faith, which is an act of the will, casts itself on the truth believed and upon the Person revealed in the truth. The idea of love is the same. Paul is exhorting to character development and conduct. God makes himself known to us in all the greatness of His grace and love in Christ. This is not in order that experiences with Him shall end, but that we may be and do what he would have us be and do.

Someone illustrated it like this. "We have a great river flowing past our doors. It is not only intended that we should fill our cisterns by knowledge or bathe our parched lips by faith and love, but that we should use it to drive all the wheels of the mill of life."

2. Personal commitment. vs 12b and 14

We have given our lives to God to be used of Him in His service. He made promises to us which we believe He is faithful to keep. Then we have some things committed unto us, His children. We have a great responsibility as a Christian. Many things are given over to our charge. We are responsible for proclaiming the gospel to a lost world and for preserving the gospel truth against all who would destroy it. We are responsible for the development of character. We must give ourselves completely to our Lord which is our "reasonable service."

3. We have to "keep" these things committed to us by the Holy Spirit.

To "keep" carries the sense of guarding, watching or defending. This is the same idea that actually came about in

the account of the shepherds "keeping watch over their flock by night." Luke 2:8. The Holy Spirit is our ally. It is a truth, as Dr. Alexander Maclaren suggests, "that we keep ourselves best when we give ourselves to God to keep us" and it is just as true that "God keeps us by enabling us to keep ourselves."

Conclusion:

CHRIStIAN progress is growth. Growth is a race never finished. Growth is a warfare never over, and a full commitment that is renewed with each passing day. Pray, put forth effort, believe and trust. Let us continue to grow.

Attendance Report

Church	ATTENDANCE REPORT			Additions
	November 12, 1961	Sunday School	Training Union	
Alma				
Concord	83	56	4	
First	222	88	3	
Rudy Mission	13			
Kühler First	135	89	3	
Trinity	34	6		
Albion, First	82	56		
Beryville, Freeman				
Heights	175			
Booneville				
Glendale	82	56	1	
Ime	61	41		
Carden				
Cullendale First	439	230	1	
First	534	219	3	
Charleston, Northdale	106	77		
Conway, First	584	193		
Cove, First	62	22		
El Dorado				
East Main	266	140	2	
First	876	313	3	
Immanuel	811	294		
Cook St. Mission	18	17		
Parkview	268	112	3	
Trinity	254	142	5	
Payetteville, Providence	127	67		
St. Smith				
First	1,189	448	15	
Mission	880	159		
Grand Avenue	726	317	3	
Mission	32			
Keller Height	192	79	4	
Towman Avenue	376	59	5	
Gentry, First	245	89	4	
Gravel Ridge, First	150	87	4	
Harrisburg, Calvary	180	149	1	
Harrison, Eagle Heights	276	165		
Hot Springs				
Park Place	476	195		
Second	891	178	6	
Vista Heights Mission	30	28	1	
Huntsville, First	127	62		
Combs Mission	19	17		
Kingson Mission	24	26		
Jacksonville				
First	659	319	5	
Marshall Road	116	71		
Jonesboro, Central	449	213	3	
Little Rock				
Guinea Street	402	262	1	
Danmon St. Mission	73	69		
Immanuel	1,241	691	14	
Forest Tower Mission	23	18		
Kerr Mission	30	23		
Tyler Street	330	131	1	
Louann, Snow Hill	28	29		
Magnolia, Central	728	312	3	
McGehee, First	477	188	1	
Chapel	47	21		
Mena, First	317	89		
Mission	48	31	2	
Newport, First	219	165	7	
Mission	58	31		
North Little Rock				
Baring Cross	828	308	5	
Central	1348	133		
Levy	617	286	2	
Park Hill	799	343		
Sylvan Hills	360	182	9	
Pine Bluff, Solehar Springs	91	77	1	
Rogers, Sinysside	128	60		
Snackover, First	325	168		
Springdale				
Caulde Avenue	206	93		
Elmdale	108	46	2	
First	417	178		
Van Buren				
First	529	208	27	
Oak Grove	214	124		
Second	57	28		

A Smile or Two

Get a horse!

IN quoting Dr. R. Inman Johnson of Southern Seminary last week ("Convention funnyboners") to the effect that the younger generation doesn't know what he means when he says "Don't bust a hamstring," it soon became evident that someone on the staff of the Arkansas Baptist Newsmagazine doesn't know either. Somewhere between the times when the quote left the editor's typewriter and the printing press, it got changed to "Don't bust a hamstring." The staff members charged with preventing such perversions of the editor's prose have entered only the defense that they must be members of the younger generation, too. Ye editor isn't saying where he stands but for the younger generation among his readers, he supplies this definition of "hamstringing": It's what ties the hames together in a horse collar.

Hapless Henry

THE wife was complaining to a visitor, "Henry is so forgetful. He forgets his coat, his hat, his umbrella, even his address, sometimes. I sent him out just now to the grocery to get some lemons. He should be back by now. But I'll bet he'll forget the lemons or else forget to come home."

Just then Henry burst through the door.

"You'll never guess what happened to me. I just met an old eccentric on the street and look what he handed me." Henry held out a fistfull of \$100 bills.

"See," the wife said. "He forgot the lemons."

Diagnosis

THE aged patient had just received a physical examination by the doctor.

"Well, Doc," he perked. "How do I stand?"

"I really don't know," the doctor said shaking his head, "to me it's a miracle."

Ah, citizenship

A REFUGEE couple from a Baltic country after a couple years of hard study were finally made citizens.

"Sophia! Sophia!" the husband cried ecstatically. "At last we are American citizens."

"Wonderful," Sophia replied. "Now you can do the dishes."

The price you pay

THE young couple walked into a car dealer's showroom and was taken aback by the suggested price of a compact car. "But that's almost the cost of a big car," the husband said.

"Well," replied the salesman, "if you want economy, you've got to pay for it."

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ATTENTION! Information!

Do you plan to enroll for "OPERATION SPEAK-UP"?

Your enrollment card with \$3.50 deposit covering meals and materials should be mailed to CHRISTIAN CIVIC FOUNDATION 334 Waldon Building, Little Rock, Ark. by December 10th.

Woman's Societies and Youth Organizations are paying the transportation and enrollment costs in many churches.

Bed and breakfast will be furnished for all 11th and 12th grade high school students enrolling by December 10th.

Report from Burma

By Larry Ward

MANDALAY, Burma (EP)—What will happen to the work of the Church and Christian missions in Burma?

This has been a question in the minds of Christians around the world since this country, by very recent governmental action, became the first nation in the twentieth century to declare itself a Buddhist State.

With Buddhism now the official State religion in Burma, what will this mean to the Church planted here by Adoniram Judson and faithfully built up by Burman believers through this past century-and-a-half?

I put this question to the Rev. John Thetgyi, General Secretary of the Burma Christian Council, and received this generally encouraging reply:

"While it is much too early to tell what the final effect will be, in general the government action has had a beneficial effect.

"On the one hand, it is causing Christians to stand as never before. Church attendance has increased markedly.

"Secondly, this is a somewhat surprising development, the action seems to be causing Buddhists and other non-Christians to study the difference between their beliefs and the tenets of Christianity. Many are asking for the first time: 'What is Christianity? What exactly do you believe?'"

Mr. Thetgyi describes Prime Minister U Ru as "a very fair man, who has promised that the rights of religious minorities will be protected."

As a matter of Christian testimony, Mr. Thetgyi and other Christian leaders of Burma are calling upon their fellow believers to use every opportunity to demonstrate their loyalty to the government, despite the recent religion edict.

Government officials were described as "very pleased" when Mr. Thetgyi and U Thaug Tin, chairman of the BCC Relief Committee, voluntarily came to them at the

beginning of the current flood disaster to pledge the relief aid of Burman churches and individual Christians.

Over 90,000 people in Burma are homeless as a result of the worst floods in 29 years, and over 300,000 acres of rice paddies are flooded. The government of Burma has asked help from private organizations, but the prompt action of the Burma Christian Council anticipated the governmental request.

Overseas mail deadline

IT'S still not too late to mail parcels and greeting cards to Armed Forces members overseas, the Post Office announces, but now they must be sent air mail and be in the mail by Dec. 10 for delivery before Christmas.

All articles should be packed in boxes of wood, metal, solid fiberboard, or strong double-faced corrugated fiberboard. All fiberboard boxes should be securely wrapped in heavy paper which materially strengthens the package. Each box should be well tied with strong cord. Unless completely packed and tightly filled, boxes are likely to be crushed. Sufficient cushioning material should be used to prevent any rattling or loosening of articles within the package.

Addresses must be legible and complete, and should be prepared by typewriter or pen and ink. Also, a slip should be enclosed in the parcel showing a list of the contents and the address of both the sender and the addressee.

Calling 'Yankee' Baptists

OWEN Sherrill, a native of Kennett, Mo., is doing pioneer work for the Southern Baptist Convention at Emmanuel Baptist Church, Springfield, Mass., the only Southern Baptist church in the state of Massachusetts. His church is sponsoring work at Newport, R. I.; Albany, N. Y.; Ft. Devens, Mass., and Boston, Mass. He is anxious to have names of Southern Baptists moving to any of these areas, especially near Boston. He may be addressed at 124 Putnam Circle, Springfield, Mass.

NLR Memorial Hospital seeking employes

THE North Little Rock Memorial Hospital is nearing completion and approximately 100 employes to staff the new facility will be hired during November and December, Administrator Norman Roberts announced last week.

Roberts said that the new hospital, which has a capacity of 118 beds and will eventually have 200 employes, will open Jan. 1 with 60 beds. Employes who are hired during the next two months will begin work the last week in December.

Roberts is seeking approximately 60 people for professional and auxiliary nursing jobs. Professional nurses include both registered and technician nurses and the auxiliary personnel includes practical nurses, aides and orderlies.

In addition, the new hospital will need office workers, including a combination PBX and office person, and a combination cashier and admitting clerk; two laboratory technicians, two X-ray technicians, a chief dietitian and dietary supervisors; an executive housekeeper and janitors and maids.

Anyone interested in applying for a job may write to Mr. Roberts at the Hospital, stating experience and position desired.

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