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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

SEPTEMBER 3, 1959



377 Pastors Died in 1958

IN A RECENT action of the Executive Board it was voted to share with the Relief and Annuity Board of Dallas, Tex., in placing a field representative in our state to contact pastors and churches about participating in the Southern Baptist Protection Plan. The reason for this move lies in the fact that only 36 per cent of our pastors and 41 per cent of our churches are participating in the retirement plans provided by our denomination.

A recent news release from Dallas reported that "two young preachers died in separate fiery auto crashes. One was 33, the other, 47 years old.

Another dropped dead of a heart attack at a young age of 21, while a 27-year-old died of a cerebral hemorrhage.

"These young men, all Southern Baptists, are included in the 377 ministers who died or were killed during 1958.

"Yet, of this number, only 80 were participating in the protection plans administered by the Relief and Annuity Board."

Most of the pastors in Arkansas not participating in the Southern Baptist Protection Plan are pastors of the smaller churches. Their salaries are running well under \$2,500.00 per year. Few of these churches could afford to assist their pastors' families financial-

ly if a tragedy struck. Yet, a number of these same churches will be faced with this problem.

The church can turn this responsibility over to the Relief and Annuity Board by participating in the Southern Baptist Protection Plan. The church can pay monthly 10 per cent of the pastor's annual salary, up to a maximum salary of \$4,000 annually. This would mean that no church would pay more than \$33.34 and the denomination would pay an additional 5 per cent on the salary.

It will be the business of the field man to get in touch with the pastors and lay church-leaders and acquaint them fully with the benefits of the Southern Baptist Protection Plan. In the meantime it would be well for the church to make the move to get their pastor under the benefits of this protection.

I had an associational Brotherhood officer to write me several weeks ago about the particulars of the plan and he asked why the Brotherhood could not promote this among the churches. I do not know of a greater service that any Brotherhood could render to its pastor, its church, and to the denomination than to seriously consider this matter and enlist the churches to enroll their pastors immediately.—S. A. Whitlow, Executive Secretary.

swer. So, when the record revealed that church members are now giving approximately one dollar of the ten-dollar tithe — the need for the Program was evident. Therefore, one part of the pastor's question could be answered with a great big "Yes!" Anyone could clearly see the possibilities of the church with a giving potential of nearly ten times what they are now giving.

The next question, "Can a church like ours use the Forward Program?" was not so easy to answer, because of varied circumstances. But again, we found churches with smaller memberships and more limited facilities had used the program with great success. So we felt it wise to tell this pastor that he and his people could use the program to good advantage. Of course I could have said, "No, we recommend that you wait awhile." But such an answer in reality would have said, "You and your people are below 'par' in your dedication and kingdom service; don't try it."

Now you can see why I said "Yes" to both questions.

The conclusions and the answers were given after detailed study and the answers were based on facts. The use of the Forward Program has taught us that we no longer need to guess about the finances of our churches. Every phase of the program is based on facts that are hammered out through definite processes. This program takes all the guess work out of budget making and money raising. It

ARKANSAS BAPTIST

107 BAPTIST BUILDING
LITTLE ROCK, ARKANSAS

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ERWIN L. McDONALD, Litt. D., Editor-Mgr.
JERRY TOLBERT Ass't to Editor
MRS. E. F. STOKES Circulation Mgr.

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Abbreviations used in crediting news items:

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

September 3, 1959 Volume 58, No. 35

New Promotion Superintendent

NASHVILLE, Tenn. —(BSSB)— W. Alvis Strickland is the new superintendent of associational promotion in



MR. STRICKLAND

the Baptist Sunday School Board's Sunday School Department. He was formerly director of the Sunday School Department of the Southern Baptist General Convention of California in Fresno. A graduate of Union University, Jackson, Tenn., he attended Vanderbilt School of Divinity in Nashville, and also Southern Baptist Theological Seminary, Louisville, Ky.

puts Kingdom finance on a spiritual level which is where the Bible emphasis has always placed it.

We all know that many people need to say "Yes" to God in many things. They need to say "Yes" to Jesus Christ when He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Many church members need to heed the admonition of Malachi when he repeats the call of God, "Bring ye the whole tithe into the store house, and prove me now herewith."

On the other hand, the church members who have said yes to the above invitations need to go a step further and say, "Yes, we will do our best to get all of our church members to tithe." Then, pray for a way to help the church see the need to bring all the tithe.

The Forward Program will go a long way in getting the members to know that the giving of the tithe through the church is not primarily a plan to get money, but God's way of helping His children grow.—Ralph Douglas, Associate Secretary.

Yes!

RECENTLY WE had a letter from the pastor of one of our good rural churches asking about the Forward Program of Church Finance. Among the other things he asked was, "Can a church like ours use the Forward Program and will it increase our gifts?"

Before we could intelligently answer the questions, we had to do a little research work. The first thing that we did was to check the past records of the church. We checked the annual of the Arkansas Baptist Convention to know the number of members that the church had on the roll. We found out the 1958 per capita income of the residents of the county where the church is located. Then we looked at the total church income for last year. We found that the members gave a little over a dollar of the ten dollar tithe, which means that the members of that church kept about \$8.50 of each ten dollars tithed. If the members of the church had tithed their incomes in 1958, the total receipts would have been eight hundred and forty one per cent (841%) more than they actually gave.

You see, we first had to learn something about the giving pattern and the financial condition of the church to see if there was a need for the church to use the Forward Program of Church Finance before we could give an an-



A STUDENT in the Philippine Baptist Theological Seminary helps a man find a passage of scripture in his Ilocano Bible. This man was converted two weeks later.

Church Music

Planning Meetings in September

In September a selected worker, probably a district music man for the church music department, will be conducting a planning meeting in our associations in conjunction with selected workers from the Sunday School, Training Union, and Brotherhood departments. This united effort is the beginning of a correlated program from the Baptist Building. Will you pray earnestly and help us make these meetings successful?

Most of the dates, times, and locations are set. Our next step is to make sure that the right persons attend these meetings.

Who should attend the planning meeting?

1. In associations well organized, only officers should attend.
2. In associations partially organized, officers should attend, also music directors, and pastors.
3. In associations having no music organization, an attempt should be made to secure pastors and all church leaders.

In 1960 all of our departments are placing emphasis on the growth of the Christian by magnifying teaching and training. This is a part of the Baptist Jubilee Advance Program that will be climaxed in 1964, The Third Jubilee Year. Our Theme Song is "Teach Me O Lord, I Pray," to the tune "Diademata."

Teach me, O Lord, I pray, Thy precious truth divine;
 Lead me to understand Thy Word And make its precepts mine.
 Impart Thy wisdom, Lord, Shed light upon my way,
 That I may know Thy boundless love; Teach me, O Lord I Pray.
 Train me, O Lord, I pray, In knowledge and in skill;
 Oh, daily, let me walk with Thee and do Thy perfect will.
 Train Thou my heart and mind to serve Thee unashamed,
 At home, abroad, where'er the Christ Has yet to be proclaimed.
 Use me, O Lord, I pray, To shed Thy light sublime
 To rich and poor, to high and low of every race and clime.
 Oh, may Thy flaming zeal burn constantly in me,
 Till souls in darkness everywhere fall down and worship Thee.

Prayer for America

ALMIGHTY GOD, who hast given us this good land for our heritage; we humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble suffer not our trust in thee to fail: all which we ask through Jesus Christ our Lord. Amen.

—From *A Book of Worship for Free Churches*, Oxford University Press, 1948.

Cover Story

ONE OF the 24 national pastors who work with Southern Baptist missionaries in the Philippines adds gift books to his library. People of the Philippines are reported to speak 87 languages and tribal dialects, with 12 or 15 of them being considered major dialects. However, while the islands were under U. S. control, prior to 1946, English became the common language of education and of government. Today probably 50 per cent of the people understand English.—Photo by Howard Olive of SBC Foreign Mission Board.





The Mightiest Army

AS SEPTEMBER and the opening of another school year arrives, the greatest army in our history resumes its march—our school, college and university students. Here are the ones who not only will form the brains and brawn of whatever military forces we must rely upon in the days ahead, but who will likewise be taking over the strategic places in business and industry, in the professions, in education, in science, in religion, in communication, in transportation, and all the other categories of activity. As we look upon this army it is easy to visualize what our churches, our homes, our schools—our nation itself—will be tomorrow.

Much depends upon the teachers, from kindergarten through the universities; upon the libraries, the laboratories, the practice fields. But, in the final analysis, the real determinant is the bent of heart, mind and soul. One thing all students have in common, regardless of their age or the type of school they attend—all need to know God, the Source of truth. May every one with the getting of knowledge, "get understanding."

Scripture without comment

"...no man... 'unclean'..."

THEN PETER went right into the house in deep conversation with Cornelius and found that a large number of people had assembled. Then he spoke to them,

"You all know that it is forbidden for a man who is a Jew to associate with, or even visit, a man of another nation. But God has shown me plainly that no man must be called 'common' or 'unclean.' That is why I came here when I was sent for without raising any objection. Now I want to know what made you send for me.

THEN CORNELIUS replied, "Three days ago, about this time, I was observing the afternoon hour of prayer in my house, when suddenly a man in shining clothes stood before me and said, 'Cornelius, your prayer has been heard and your charitable gifts have been remembered before God. Now you must send to Joppa and invite here a man called Simon whose surname is Peter. He is staying in the house of a tanner by the name of Simon, down by the Sea.' So I sent to you without delay and you have been most kind in coming. Now we are all here in the presence of God to listen to everything that the Lord has commanded you to say."

THEN Peter began to speak, "In solemn truth I can see now that God is no respecter of persons, but that in every nation the man who reverences him and does what is right is acceptable to him! He has sent his message to the sons of Israel by giving us the good news of peace through Jesus Christ . . ."

But Peter began to explain how the situation had actually arisen.

"I was in the city of Joppa praying," he said, "and while completely unconscious of my surroundings I saw a vision—something like a great sheet coming down towards me, let down from heaven by its four corners. It came right down to me and when I looked at it closely I saw animals and wild beasts, reptiles and birds. Then I heard a voice say to me, 'Get up, Peter, kill and eat.' But I said, 'Never, Lord, for nothing common or unclean has ever passed my lips.' But the voice from Heaven spoke a second time and said, 'You must not call what God has cleansed common.' This happened three times, and then the whole thing was drawn up again into heaven. The extraordinary thing is that at that very moment three men arrived at the house where we were staying, sent to me personally from Caesarea. The Spirit told me to go with these men without any misgiving . . ."—Acts 10:27-36; 11:4-18, Phillips Translation

Personally Speaking . . .

When Things Go Wrong

A SCHOOL girl had for homework in art an assignment to draw a flight of stairs. After spending an hour or two at her drawing board and just as she was finishing, she dropped a blot of ink right



ELM

in the middle. It was too late to do the drawing over, and the girl began to cry.

Her father, seeing the situation, comforted her. "Don't worry," he said, "that spot of ink looks for the world like a spot on the side of a terrier. All you've got to do is to draw a dog around it. Don't be so easy to become discouraged. Often it takes only a bit of grit and imagination to turn the bad into the good. Remember, few things are as helpless as they may seem at first."

The daughter drew the dog. The next day her drawing was judged the best in her class. Said her teacher: "The little fox terrier just completes a good drawing."

"All things work together for good to them that love the Lord . . ." but not necessarily automatically. The human being in its potentiality is a marvelous creation. And no small part of God's deliverance of his children from dangerous or trying situations is his creativity in making us with built-in imaginations and ingenuity.

We would not go too far in this direction, for that way leads to modernism and humanism. Surely there are many instances in which God's loving power, over and above us as his children, operates in our behalf.

As one illustration of what we are talking about, a woman was plunged into despair at the suddenly announced decision of her husband to leave her. He had decided that he no longer cared to be married. He wanted to live alone. All of the pleading of the wife to have him reconsider had been to no avail. He had gone his own way, leaving her broken-hearted.

When she had done everything in her power to win her husband back, she did the only thing left to do. She said to God: "You know my heart; You know I want my husband back and I am ready to do anything pleasing to You to heal this breach. Now I leave it all to You." Then and only then, peace came to her heart.

The best approach to the solution of any trying situation faced by a Christian, it seems, is to rely through faith on God and his resources, at the same time not overlooking or being unmindful of God's resources which he has created within us.

Erwin L. McDonald

THE PEOPLE SPEAK

Church Building Burned

THE MOUNDS Baptist Church building, in the Greene County Baptist Association, was struck by lightning and burned to the ground, Wednesday afternoon, July 22. They suffered the loss of everything except two or three new pews and a handful of hymn books.

This Church is located in a strategic place in Greene County, and is ministering to a large group of people in that rural section of our state. The church is now worshiping under a tent, and is desperately in need of a new house of worship. Plans are being carried forward now to rebuild just as soon as possible.

Inasmuch as this church is one of the leading rural churches in this section of our state, and is loyal, and has always been loyal to the cause of Christ, and is now supporting and has always supported the Cooperative Program and the associational mission program, it appeared to me that perhaps there might be some churches or Baptist individuals that would like to have a part in the replacing of this house of worship. If so, send your contributions to Rev. Joe Hester, Route 4, Rector, and he will immediately send you a receipt. —H. W. Johnston, Missionary, Greene County Baptist Assn., Paragould.

[EDITOR'S NOTE: The ARKANSAS BAPTIST is being sent to the Mounds Church membership at no charge for the remainder of the year.—ELM] ■

Capital Punishment

ANY MAN in a state of mind capable of murder is definitely possessed with an abnormal contravene of the mind. This stems from one of two things, the physical and mental as one, and the harboring of evil by choice, as the other cause. Either, or a combination of both, can be a misunderstood characteristic by the one it possesses, and although evil is the least in excuse, it is an act of full possession that triggers it — and who knows the mind of any man, and the bearing of circumstances upon it.

Surely, we do not want, then, to take a man's life because he knew not God, or because he has not yet seen him. I submit further that the state of mind referred to presents a foremost thought to its victim of possession, that they don't care if they themselves die. How, then, could anything less than the thought of living in confinement for years at hard labor, and with the boring conditions of past circumstances surrounding his every brain cell, check him and return him to his normal possession of thought.

Man has pity for the other fellow best when he can feel or at least visualize a position of pity for himself. —J. C. Blanchett, 704 Orleans St., Texarkana, Ark. ■

'Convention' Baptists

OUR CHURCH was sponsoring Vacation Bible Schools in communities where none were being provided. We picked ——— for one of these mission schools. The week previous I had secured the use of the public school campus and, without any knowledge to the community, we announced with public-address system and by personal contact that Bible School would begin the following Monday morning at 8:30.

Monday morning arrived with only three boys present. We were not too discouraged. So back we went on Tuesday, thinking that we would see a substantial increase. But to our amazement only two boys made an appearance.

This was too much. Something had to be done. So I visited the mother of the two boys present, receiving a most gracious welcome. She told me this story. "Brother ———, our pastor, visited many of the families in ——— early yesterday morning, saying to them, 'If I lived in this community and had children Bible-School age, I would not send them to that school.'" She said further, "The only reason that he gave for offering that advice was, 'They are "Convention" Baptists.'" ■

The workers and I decided that we would not give up. With powerful persuasion, we encouraged the two brothers to come back Wednesday and really work to get their playmates to attend with them. Sure, we were somewhat disheartened, but on Wednesday morning our eight workers could have almost shouted when they looked up the street and saw 11 children coming to Bible School.

Needless to say, we continued, and gave them six days of good Bible instruction. On the last day, there were 27 enrolled, with five making professions of faith.

Yes, we'll go back next summer with a bigger and better Vacation Bible School for the children at ———. Until this summer, I had never dreamed I'd ever see a preacher that didn't want to do anything and would try to keep someone else from doing something. (Signed, but name withheld) ■

Christian Education

WHAT ARE the advantages of attending a Christian college? That is a question to be faced by boys and girls who contemplate college training, and by their parents.

In the academic realm, Baptist colleges do as well but not necessarily any better than other colleges are doing. We believe that there is more to an education than learning facts. This is true regardless of the number of facts learned or the discipline in which they are learned.

What are the elements of an education that our Baptist colleges give that are not always found in other colleges? Some say that it is a point of view, a perspective. Others say that it is a proper sense of values.

We teach in our Baptist colleges

that there is a difference between being popular and being right. We also try to teach what that difference is.

We teach the difference between going to school and getting an education.

There is a difference between growing older and growing. Our day demands, and cries for, men and women who have grown in maturity, wisdom, judgment, patience, courage, and faith. We teach this difference in our Baptist colleges.

There is a great difference between making money and being successful. A person can learn to do both. Also, he may be either a success or wealthy, either without the other. If total cultural and personality development is one's goal and he attains it, he is successful without too much wealth. If wealth alone is one's goal, and if he is satisfied with that when he attains it, he is sealed in intellectual and moral mediocrity, though he may be a multi-millionaire! There is a difference between price and value; we teach that difference.

We know that there is a difference between what is convincing and what is true. Hundreds of millions of people in Italy, Germany, Russia, and China have discovered that difference too late. These critical days demand critical thought and critical examination. No point is ever "proved" anywhere except in the mind of him who is convinced. In this mind, through honest, open-minded search and research the difference between convincing propaganda and truth can be known. We teach Him who is Truth in essence.

No Christian nor American pagan would deny any other man the privilege of self-expression at the point of conviction, but this freedom of speech does not remove the difference between expressing an opinion and making a contribution. It is much easier to talk than it is to say something! We want the difference recognized, and then we try to enable every student to do both.

We teach the difference between speed and direction. Speed is important. But speed in the wrong direction only hastens catastrophe or sorrow. The only safe direction for man or for nations is the direction of God's will. The speed is determined also by that same will. He regulates, not only the "what" and the "where," but also the "when."

Teaching these differences makes the difference between education and Christian education.—Joseph Godwin, Gardner-Webb College, Boiling Springs, N. C. ■

ARE YOU KEEPING UP?

CIVILIZATION: a system under which a man pays a quarter to park his car so he won't be fined a dollar while spending a dime for a nickel cup of coffee.

Arkansas All Over



CLAUD BROWN, oldest member of 1st Church, Dardanelle, and oldest member on the board of deacons, was honored with a surprise reception on his 77th birthday following the evening services recently.

The affair was held in the educational building, with the group present singing "Happy Birthday," as he and Mrs. Brown entered the room thinking they were attending a fellowship meeting.

Mr. Brown was ordained as a deacon at the age of 22 in the Baptist Church at Centerville. He has been a member of the Dardanelle church for 36 years. Not only is he the oldest member on the board of deacons and the oldest member but has served as deacon longer than any other member.

Missions and Evangelism

Notes from the Mission Field

● Seven summer student missionaries of the Home Mission Board have completed ten weeks of service in Arkansas. They have given some thrilling testimonies of their experiences in mission Vacation Bible Schools. Thanks to them and the Home Mission Board for their untiring work under some very difficult circumstances.

● Eight Spanish-speaking preachers have been secured to conduct services among the braceros the first two weeks of October.

● C. W. Caldwell spoke twice in the Home Mission Conference at Glorieta — once to the secretaries of evangelism on "Evangelism in the Rural Churches" and once to the superintendents of

associational missions on "Problems in a Part-Time Church."

● How long has it been since your association has had schools of missions? No more can be held in 1960. You will have to act soon if you want one in 1961.

● Have you read about the proposed goals in evangelism? The goal for next year is 550,000 baptisms and then an increase each year until we reach 1,000,000 in 1964. What should be the Arkansas goal? We'll want to do our part!

● Dr. Roy McClain, Atlanta, Ga., Dr. C. E. Autrey, Ft. Worth, and Dr. Leonard Sanderson, Dallas, will be the guest speakers at the Evangelistic

Attendance Report

(August 23)

Church	Sunday School	Training Union	Additions
El Dorado, 1st Mission	829	289	3
El Dorado, Immanuel Mission	43		
El Dorado, Immanuel Mission	571	251	5
Ft. Smith, Calvary	315	106	8
Ft. Smith, Immanuel	307	111	1
Hot Springs, Park Pl.	411	158	
Jacksonville, 1st	592	268	3
Jonesboro, Walnut St.	344	134	
Huntsville, 1st	120	39	
Little Rock, Tyler St.	250	77	1
Magnolia, Central	621	241	
McGehee, 1st Mission	523	238	
Pine Bluff, South Side	54	35	
Springdale, 1st	600	210	
W. Memphis, Calvary	449	158	
	211	138	1



Sidney Church of Rocky Bayou Association was recognized as having a Standard Sunday School this year. This is reported to be the first church in this association to reach the standard. Pictured is Pastor Billy Kimbrough (left) and Sunday School Superintendent Bill Westmoreland.

Conference, January 25-27.

● Buckner Association has called Fred Ryser of Oklahoma as their missionary. He is living at Hunnington.

● Tent revivals are not a thing of the past! 1st Church of Little Rock has been sponsoring one with the pastor, Dr. Paul Roberts, doing the preaching. After two weeks of services it was decided to continue through the third week. Why don't many of our churches go out where the people are in such revivals?

● M. E. Wiles has recently been in revivals with Holly Island Church in Clay County, Gillett, in Centennial Association, Clear Lake in Mississippi County, and is presently engaged with Prosperity Church.

● Jesse Reed states that this will probably be his greatest year in evangelism. He has just closed a revival at Havana with 7 additions and 8 other professions of faith. He is presently with Anderson's Chapel near Dumas.

● C. W. Caldwell has just closed a revival at Chandler, Texas and will be with Levy Church, North Little Rock, in September.—C. W. Caldwell, Superintendent.

One-Night Training-Planning Meetings

The Brotherhood Department is co-operating fully with the Music, Training Union, and Sunday School Departments in planning and promoting the One-Night Training-Planning Meetings in the various associations in our state during September. These meetings are for the newly-elected associational leaders of the various phases of the work.

There will be a Brotherhood Section at each of the meetings. The instructor will be a capable man. All associational Brotherhood officers should attend. Each officer will receive instruction concerning his particular duties; and all, together, will plan an effective program for the new year.

If you are an associational Brotherhood officer, plan to be at your meeting!

Great Week at Glorieta!

The recent Brotherhood-Foreign Missions Conference at Glorieta perhaps broke all attendance records for any previous week at Glorieta since the encampment was opened. Among those present was a large group of boys attending the Young Men's Mission Conference, sponsored by the Brotherhood Commission.

The integrated program of activities making up the Glorieta week was a profitable experience to those who attended.

Representing Arkansas were: Jim Boulding, Little Rock; G. C. Hilton, Fayetteville, state Brotherhood president; C. H. Seaton, associate Brotherhood secretary, and Nelson Tull, state Brotherhood secretary.

The Brotherhood Department is planning to drive toward a great attendance of men and young men at next year's conference. ■

CANFIELD CHURCH, Hope Association, is looking for a pastor. The church has a new two-bedroom, furnished parsonage. Their first choice is a retired pastor and his wife to live on the field. Mrs. George Gaston is church clerk.

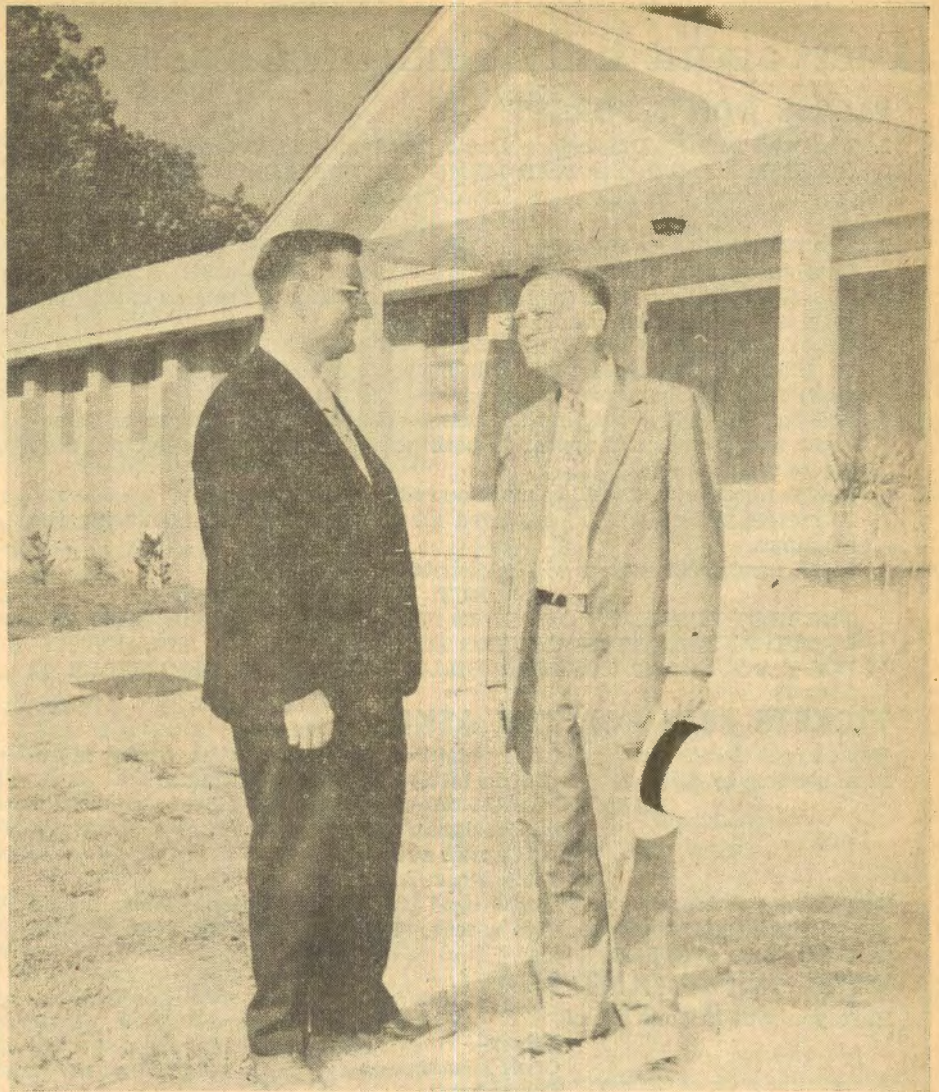
Training Union

Two BTU Weeks at Siloam Springs, 1960

First Week: July 4-9—Northwest District (Benton Co., Washington-Madison, Newton, Boone, Carroll); West Central District (Conway-Perry, Dardanelle-Russellville, Ouachita, Buckner, Clear Creek, Concord); Southwest District (Red River, Caddo River, Hope, Little River); North Central District (Rocky Bayou, Stone, Van Buren, Searcy, White River, Big Creek, Independence, Little Red River).

Second Week: July 11-16—Northeast District (Greene Co., Mississippi, Mt. Zion, Black River, Current River, Gainesville); Southeast District (Delta, Harmony, Liberty, Ashley, Bartholomew, Carey); Central District (Faulkner, Pulaski Co., White Co., Buckville, Caroline, Central); East Central District (Trinity, Woodruff, Arkansas Valley, Centennial, Tri-County).

Churches: Plan to send your Training Union Director and at least one leader from each department.—Ralph Davis, Secretary, Training Union Dept.



PASTOR CHARLES Ragland, of 1st Church, Sherwood, North Little Rock, (left) and Dr. Ben L. Bridges stand outside the new sanctuary of the Sherwood church, following dedication services Sunday, Aug. 16. Dr. Bridges, now retired after a lifetime of service as pastor and Arkansas Baptist Convention executive, was one of the feature speakers at the dedication.

A. C. RUDLOFF, former pastor of Stanford Church, Greene County Association, has recently supplied for Bethany and Amboy Churches, North Little Rock, and is now available for supply. He may be reached at Franklin 5-8702, evenings, in Little Rock.

THE AIM of Christian education is to change people. — THE CHRISTIAN PARENT Magazine, Glen Ellyn, Illinois.

Secretary Efficiency In Naming of Child

THERE IS nothing like secretarial efficiency, even in the naming of a new-comer to the family circle.

As the Harry P. Gibersons, of Little Rock, looked forward to the arrival of their first child, they agreed that the child's name would be the same, whether a boy or a girl, only the spelling would vary.

On Aug. 20, the new Giberson arrived and she was promptly named Terri Lyn. If the stork had brought a boy, the name would have been Terry Lynn.

Mrs. Giberson, the former Miss Mary Borland of Malvern, was formerly a member of the staff of Arkansas Baptist for several years, where she served as secretary to the editor.

Facts about Billy Graham LR Crusade

PLEASE DON'T FORGET

1. That the **BIG EVENT** before us for the immediate future is the **BILLY GRAHAM MEETING** in **WAR MEMORIAL STADIUM**—

7:30 P.M. _____ Saturday Night, September 12

3:00 P.M. _____ Sunday Afternoon, September 13

2. The **BILLY GRAHAM CRUSADE OFFICE** is located in Little Rock at the Coachman's Inn, East Capitol at Ferry—PHONE FR 4-0561. A secretary, Mrs. Janice Henson, is in the Little Rock Office and will be glad to help you with any information you need.

3. **THAT BIG PUBLICITY WILL BE GIVEN THIS MEETING.**

20 Highway Bulletin Boards will be erected in and near Little Rock advertising this important meeting.

Full-page ads will appear in the **Arkansas Gazette** and the **Arkansas Democrat**. Smaller ads will appear in both newspapers every day for ten days before the meetings.

Many announcements will be made on radio and television.

Attractive posters will be displayed all over Little Rock announcing the meetings.

25,000 windshield stickers will be distributed.

BUT

THE BEST PUBLICITY OF ALL IS BY WORD OF MOUTH. YOU ARE URGED TO TALK THIS MEETING TO YOUR FRIENDS. TELL EVERYBODY YOU MEET TO HEAR BILLY GRAHAM ON SEPTEMBER 12 AND 13.

TICKETS FREE FOR THE ASKING

You can get tickets for the Saturday night meeting and for the Sunday afternoon meeting by calling FR 4-0561 in Little Rock, or by writing to

BILLY GRAHAM HEADQUARTERS

The Coachman's Inn

East Capitol at Ferry

Little Rock, Ark.

You can get as many tickets as you need for your delegation. These tickets will **GUARANTEE** that you have a seat. **CALL OR WRITE FOR YOURS TODAY. They are FREE.**

MOST IMPORTANT NOW!

Have you sent in your list of

Ushers—

Choir Members—

Counselors?

If not, send them in today. The success of this whole meeting depends on your cooperation and support.

DATES FOR COUNSELLORS

There will be four Counselor Training Classes: 7:30 P.M. at the First Methodist Church, Friday, Aug. 28, Tuesday, Sept. 1, Friday, Sept. 4 and Friday, Sept. 11. **URGE YOUR PEOPLE TO ATTEND.**

ATTENTION!

We have another telephone in our office to serve you better. The new number is FR 4-6253.

Foreign Mission Board Reports To The People

Mission Secretaries Return From Travels

DR. BAKER J. CAUTHEN, executive secretary of the Southern Baptist Foreign Mission Board, and the three area secretaries of the Board have returned to Richmond from overseas travels.

Dr. Cauthen and Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, left the States July 17 for a survey of mission needs in French West Africa and a visit with missionaries in Ghana and Nigeria. They visited a number of important centers of French West Africa and attended the meetings of the executive committees of the Baptist Missions of Ghana and Nigeria.

Dr. Cauthen left Africa in time to

attend the closing sessions of the Foreign Missions Conference at Glorieta Baptist Assembly, Glorieta, N. M., and Dr. Goerner remained with the Nigerian Mission to deliver a number of addresses and confer about mission work.

Hawaiians Assuming Big Responsibilities

Dr. Winston Crawley, secretary for the Orient, spent a week in Hawaii studying with missionaries and nationals the transition which is now taking place in Baptist work of the islands with the coming of statehood. Plans are being worked out for the carrying through of the transfer of responsibility for Baptist work in Hawaii from the Foreign Mission Board to the

Hawaii Baptist Convention.

Dr. Crawley says: "Our main effort now is in the direction of strengthening Baptist church and convention life in Hawaii for the responsibilities of the years ahead. I was impressed with the spirit of faith, optimism, and dedication on the part of Baptist leaders in Hawaii."

Hawaii Convention Elects Secretary

The Hawaii Baptist Convention has elected Stanton Nash, of Oklahoma City, as its executive secretary. Mr. Nash will take up his new duties the latter part of September and will give full time to the work.

For the past 10 years Mr. Nash has been assistant to the pastor at 1st Baptist Church, Oklahoma City. Prior to that he was director of music and education at Dauphin Way Baptist Church, Mobile, Ala.; College Avenue Baptist Church, Ft. Worth, Tex., and 1st Baptist Church, Ranger, Tex.

Brazilian Baptists Preparing for BWA

Dr. Frank K. Means, secretary for Latin America, attended the annual meeting of the three Baptist missions of Brazil, giving a series of devotions to the South Brazil missionaries. In these meetings he and the missionaries discussed plans for the meeting of the Baptist World Alliance in Rio de Janeiro next year.

Dr. Means says the people going to Brazil can be assured that missionaries and nationals are doing everything in their power to prepare for their Baptist guests. These leaders have expressed hope that the trip to Rio will be of real significance to the cause of missions and to the lives of those who come that way.

Witness Traveling

The Baptist Spanish Publishing House in El Paso, Tex., is preparing tracts to be used by visitors from the United States as they journey through mission areas bound for the meeting of the Baptist World Alliance in Rio de Janeiro next summer. These tracts, printed in the Spanish language, are designed to help English-speaking visitors witness for Christ by means of tract distribution as they travel.

Southern Baptists desiring copies of these tracts should write directly to Dr. Frank W. Patterson, P. O. Box 4256, El Paso, Tex. ■

JACK BARNES accepted the pastorate of Parkdale Church and moved on the field August 16, from Westside Church, Delhi, La. While Mr. Barnes was at Westside, there were 68 additions to the church, 38 of them by baptism.

1ST CHURCH, Junction City, recently conducted revival services and added 16 to the church. William J. Sewell, pastor of 1st Church, Searey, was the preacher, and Owen Kerah, minister of education of El Dorado, 1st Church, led the music. Clarence Allison is pastor. ■



GROUNDBREAKING SERVICE for the Woodland Heights Church, Harrison, is pictured here. Located at 515 S. Locust, in the Woodland Heights section of the city, this church was started as a mission of the Eagle Heights Church. Milton Edmonson is pastor. Man with the shovel is Earl Smith, chairman of Building committee. Others in the picture include Fred Waldrop, Brown Elam and Earl Baxter, of the Building committee; and Albert Walker, Frank Dees, and Arnold Cooper, Finance committee. ■

Beacon Lights of Baptist History

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

RELIGIOUS FREEDOM does not mean freedom from religion. It means that one has the right to choose his own religion. No one else does it for him. When Baptists sought religious freedom in America for what were they asking?



DR. SELPH

They were only asking to be recognized as any other religious group. They did not believe that the state should show favoritism to one church over another. It was late in the seventeenth century before Massachusetts allowed a permanent organizational life for Baptists.

Believing that each man was responsible to God, they refused to baptize their babies. This, they felt, was their privilege. Going back to their New Testaments for instruction, they had seen that this practice was foreign to it. Had they thought it necessary, they would have been its leading advocates. They believed only in the immersion of the believer. To baptize a baby was to perform a religious rite on one who had no choice.

Nor did they view the Lord's Supper as a sacrament. They did not believe it conveyed grace. It was a memorial. Neither could they bring themselves to see that any one church should monopolize its purveyance.

They could not conscientiously support a church of which they were not a member. Members were responsible

for its financial support.

"The magistrate has no authority over the souls of men," argued the Baptists. But others in the colonies answered, "The authority of the magistrate gives him jurisdiction over the spiritual as well as the secular."

They could not conceive the justification of putting a man in jail for preaching the Gospel; or for speaking against commonly accepted doctrines.

These definite things Baptists had in mind when they sought religious freedom. All this may seem strange to us but our accepted liberties cost much suffering on the part of our fathers. ■

BAPTIST HOUR TOPICS

SEPTEMBER, 1959

THEME: Bondage

- Sept. 6 The Bondage that Dooms
- 13 The Bondage that Saves
- 20 The Death Blow to Bondage
- 27 The Battle Cry of Freedom

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

Sunday School Lessons

Paragould	KDRS	10:15 a.m.
Rogers	KAMO	6:45 a.m. Fri.
Stuttgart	KWAK	6:30 p.m. Fri.
Wynne	KWYN	9:15 a.m.
The Answer		
El Dorado	KTVE	4:30 p.m. Sat.
Ft. Smith	KNAC	10:30 a.m.

"MasterControl"

Forrest City	KXJK	
Little Rock	KTHS	12:00 p.m.
Siloam Springs	KUOA	10:00 a.m. Sat.

Dedication At Bottoms Orphanage



THIS NEW home for the superintendent of Bottoms Baptist Orphanage, Monticello, recently completed, has been occupied by Superintendent and Mrs. H. C. Seefeldt. It will be dedicated at 2 p.m., Sept. 8, along with a new home being completed for Farm Manager and Mrs. Cecil Akin. The public is invited for the dedication.



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

The Khrushchev Visit

TAIPEI (EP) — Chinese Nationalist leaders here are distinctly distressed over the coming exchange of visits between President Dwight D. Eisenhower and Soviet Premier Nikita Khrushchev. Said one Island headline: "Eisenhower to Meet Devil Khrushchev."

The United Daily News said Mr. K's visit to the U. S. would be "harmful—definitely of no advantage to the free world."

Singapore Stops Publications

RECENTLY ISSUES of four Hong Kong magazines—two Chinese weeklies and two Chinese-English monthly pictorials—have been banned by the new Singapore government, allegedly for their anti-Communist editorial policy.

The publications are the *Asia Pictorial*, *Cosmorama Pictorial*, *Newsdom* and *China Weekly*.

A Hong Kong publisher reported that the ban was announced verbally to Singapore's magazine distributors. He declared that it was a case of "political suppression" because of the magazines' "anti-Communist editorial policy."

Catholics Prepare for Council

VATICAN CITY (EP) — A special invitation has gone out to over 2,700 Roman Catholic prelates and theologians throughout the world, asking for their opinions and advice on the forthcoming Ecumenical Council.

The invitations were issued by the special commission created by Pope John XXIII to prepare for the Council, which is set for 1961. Heading the commission is Domenico Cardinal Tardini, Papal secretary of state. He has sent another circular letter to Catholic universities inviting them to prepare "well-documented studies" on various theological, philosophical, liturgical, moral, sociological, pastoral and other problems.

Crack Down on Sex Movies

BANGKOK, Thailand (EP) — The Thai Cabinet has decided to impose more rigid censorship on both imported and Thai (Siamese) films.

The decision was part of a government drive to "clean up Bangkok"—the city with the dubious reputation of being the Asian center of pornographic movies.

Just how stringent the announced censorship will be has not been made clear. American films, popular here, so far have escaped the censor's scissors.

Hailing the censorship decision, a newspaper — the *Voice of Anthon* — cited the Marlon Brando movie, "The Wild One," as a "prime example of hooliganism." Said the paper: "It was bad for the youth of Thailand!"

QUOTE OF THE WEEK: "Be wiser than other people, if you can, but do not tell them so."—The Survey Bulletin.

It's Moving Time at Midwestern Seminary

KANSAS CITY, Mo. —(BP)— Early September is the target date set for the complicated process of moving year-old Midwestern Baptist Theological Seminary from its downtown Kansas City, Mo., campus at Calvary Baptist Church to a new, 125-acre site in suburban Kansas City, North.

Maintenance men have already begun packing the 16,000 library books, several hundred chairs, and numerous desks, filing cabinets and miscellaneous items.

Construction work at the new campus has rolled along on schedule, uninterrupted by the national steel strike.

Seminary President Millard J. Berquist predicts that all four buildings included in the first phase of the multi-million-dollar construction will be ready for occupancy by Sept. 15, date of full registration.

Indications are that enrollment for Midwestern's second year will top the 300 mark, which would double the 1958 registration.

In spite of the swelling enrollment, every student who has come looking for outside work has been placed, said Registrar V. Lavell Seats. Hallmark Cards, and Ford and Chevrolet Assembly Plants have provided most of the student employment.

Missouri and Kansas Baptist Churches have continued through the summer months calling Midwestern students as pastors. The seminary now has students in pastorates as far away as Oklahoma and Arkansas.

All professors and most students now have homes near the new campus. Mushrooming housing developments in the area provide a wide choice of rental and permanent living facilities.

Single men have been able to find reasonable sleeping rooms and bachelor apartments. ■

Harvard Elects Baptist Divinity School Dean

NEW YORK —(BP)— Samuel Howard Miller, pastor of the Old Cambridge Baptist Church, Cambridge, Mass. for the past 24 years, is the new dean of Harvard Divinity School.

Miller is the first Baptist dean in the 148-year history of this interdenominational seminary. His work has been with the American Baptist Convention.

Primarily a pastor rather than an educator, the new dean is the first man to serve in this capacity who has not had an earned graduate degree.

An honorary doctorate was awarded him by Colgate University.

In his Cambridge pastorate Dean Miller developed the theme he will pass on to his students at Harvard: a minister should "relate ancient insights of Christianity to contemporary world."

Students in the Divinity School will learn how "the basic heritage of the Christian church has relevance for the contemporary situation, and how to use this in preaching and grounding the church to become a redemptive group," Dr. Miller says. "The man should be a minister, not a church manager."

THE BOOKSHELF

The Holy Spirit in Your Life, by Andrew W. Blackwood, Jr., Baker Book House, 1957, \$2.50

Featuring pointed and practical messages on a much neglected and much misunderstood subject, this book indicates that the Holy Spirit is real and active today as always, in our daily lives.

How to Win Over Worry, by John Edmund Haggai, Zondervan Publishing Co., 1959, \$2.95.

Worry, Author Haggai points out is public enemy No. 1—and the methods usually brought to bear on this problem fall far short of being effective. "Praise plus poise plus prayer equals peace" is the formula he offers. The book is conveniently indexed to help those with particular problems.

Woman to Woman, by Eugenia Price, Zondervan, 1959, \$2.95.

God has placed breathtaking responsibilities in women's hands, says the author, in this informally written book. She attempts to show "the altogether amazing difference it makes whether or not a woman's life is Christ-controlled."

Paul's Joy in Christ, Studies in Philippians, by A. T. Robertson, Revised and Edited by W. C. Strickland, \$2.95.

Fourth in the current series of new editions of Robertson's books, this is a full and readable exposition of Philippians. Each chapter treats a section of the epistle — explaining, illustrating, and applying the biblical text. The happiness associated with being a Christian (even in the face of difficulty) is emphasized throughout.

The Twelve Speak, Vol. 1, a new translation of the minor prophets, by Derward William Deere, American Press, 1958, \$2.95.

Dr. Deere, a native Arkansas graduate of Ouachita College and Southern Seminary, is professor of Old Testament Interpretation at Golden Gate Seminary.

This is the first book in a two-volume translation of the minor prophets, "the pioneers of Christianity," and includes Obadiah, Joel, Jonah, Amos, Hosea, and Micah, whose words have been "lamentably neglected by many modern Christians because their Hebrew language and style are of a time long past." In this modern, readable English translation, these prophets are enabled to speak their timeless message directly to our day, and generation.

Fires in My Bones, by Fred M. Wood, Broadman, 1959, \$3.25.

Are preachers really human? The most of them, at least, are human enough to want people to like them. What does a preacher do, then, if he has a message to preach that makes people angry? This was Jeremiah's problem. He was caught between the commission that God had given him and the fact that no one wanted to hear what God had told him to say. This is a study of the life and teaching of this great Judean prophet. ■

Baptist Crosscurrents

Faith Healing Study

IN RECENT years there has been great interest manifested in what is commonly called "faith healings." One by one the great denominations are appointing study committees on the subject. The latest is the United Lutheran Church in America.

The Anglican Church long has had a commission to deal with the subject. The Roman Catholic Church never ceases to teach miraculous healing.

How is it the Baptist conventions have done nothing about it? Why do we leave the ministry of healing to be exploited by religious charlatans who captivate our people as well as others by their queer dramatics and preachments presented over radio and television? It is all slanted to discredit churches disinterested in healing and is a clever device for proselyting.

Can it be said that Baptists do not believe in divine healing? They have never said anything corporately on the subject. It is understandable that we give an impression of disinterest. We know of no Baptist seminary that has had lectures on the subject.

Are we so different from all others, and so uncertain of ourselves that we can find nothing to say about it? Must we leave our people as sheep without a shepherd for the wolves to tear? We suggest that as Baptists we recognize the trend on the subject in our time and give some attention to it.—Editor John W. Bradbury, in *The Watchman-Examiner* ■

The Associations

THE 1959 meetings of the local associations are underway. Between now and the last of October, several thousand messengers who have been elected by their churches will attend these meetings, sit through the sessions, hear reports, vote on the motions, enjoy each other's fellowship and then return to their homes to report to their churches.

Why do these churches send messengers to such meetings? The reason is simple. The association belongs to the churches. The messengers are there to see that the association functions in interest of the churches.

Sometimes our language would lead the outsider to believe otherwise—that the churches belong to the association. In fact we often say, "My church belongs to such and such association." But not so. The church affiliates in the work of the association, but the association belongs to the churches.

That this is so is evidenced by the fact that associations are formed by messengers from churches. Without them it would have no existence. Associations do not form churches but messengers from churches do form associations.

What is the function of the association? Most associations realize that they exist to do the bidding of the messengers elected by the churches and disclaim any authority of any kind over the churches. Instead, the association is an agent of the churches, through which the churches work together in advancing the interests of the Kingdom of Christ. Thus the association elects a mission board whose business it is to employ a missionary to preach and to teach within the area of the association. The church is saying, "We can not alone preach in every place in this area where preaching should be had. We join together in this desire and authorize you to see to it that preaching is done in these destitute places."

The churches want it that way. The association elects a missions committee to coordinate the beginning of new missions and churches. The churches want it so. Evangelism and stewardship committees are chosen to promote the interest of the churches in those areas of Kingdom interest. Sunday School, Training Union, Women's Missionary Union, Brotherhood, Music, Youth organizations are established and officers elected to bring about the will of the churches in promoting Bible study, Christian growth, mission study, layman enlistment, church music and healthy fellowship among Christian young people. It is the desire of the churches that the association is carrying out.

The association belongs to the churches—not the churches to the association. Churches affiliate in the work of their agent, the association. The same is true of conventions—state and national. They also belong to the churches.

Since every Baptist body is autonomous—one church or one messenger or one combination of churches or messengers cannot impose their will on the association or conventions. As democratic bodies, they are governed by the will of their own majority.—Editor L. H. Moore, in *The Illinois Baptist* ■

A Smile or Two

Church Chuckles



"Repeat after me . . ."

Looks like Honest Joe has run into his toughest customer. Even misguided souls who profess no faith are extremely reluctant to treat lightly anything associated with the Bible. Its power is apart from man — its truths the result of divine inspiration.

THE PATIENT WAITER

AN OLD INDIAN was standing on the top of a hill with his son, looking over the beautiful valley below them. Said the old Indian, "Some day, my son, all this land will belong to the Indians again. Paleface all go to the moon."

WITH REPRESENTATION

A MAN PAYS a luxury tax on a leather billfold and an income tax on the stuff he puts into it, and a sales tax when he takes the stuffing out of it.

MARCH OF PROGRESS

AMERICA HAS drive-in theaters, drive-in supermarkets, drive-in restaurants and drive-in banks. What it needs now are more drive-in parking places.

THE WAY YOU TAKE IT

A GENTLEMAN stopped to talk to a wee girl who was making mud pies on the sidewalk.

"My word!" he exclaimed. "You're pretty dirty, aren't you?"

"Yes," she replied, "but I'm prettier clean."

OAKS FROM LITTLE ACORNS

OUT OF CURIOSITY, a farmer had grown a crop of flax and had a tablecloth made out of the linen. Sometime later, he bragged about it to a woman guest at dinner. "I grew this tablecloth myself."

"Did you really?" she exclaimed. "How did you manage it?" It was plain that she had no idea as to how tablecloths come into being.

The farmer lowered his voice, mysteriously. "If you promise to keep the secret, I'll tell you."

The guest promised. "Well," proceeded the farmer, "I planted a napkin."



WARREN COUPLE HAS FULL SCHEDULE

SHIRLEY AND BOB Meggs relax around a book in their small apartment near the seminary campus.

CARRYING A scholar's study schedule, a bus driver's road mileage, and an added load of part-time employment, Arkansas student Bob Meggs makes his own way through seminary.

Bob, a native of Warren studying at Southwestern Baptist Theological Seminary in Fort Worth, was born in 1935 and graduated from Warren High School in 1954. An engineering degree caught his fancy and after his high school days he entered Arkansas A&M at Monticello. That lasted one year.

After briefly pursuing the engineering idea, he surrendered to preach and in 1956 entered Ouachita College where he majored in religion. He graduated in August two years later.

The son of Mrs. G. T. Meggs, Box 442, Warren, Bob married Shirley Ann St. John, whose parents, Mr. and Mrs. E. W. St. John live at 201 St. Paul, Warren. At the present time she is an employee of the University State Bank of Fort Worth and also takes some night courses at the seminary.

BOB HEARD about Southwestern from a former pastor, Gerald Trussel, a graduate of the institution.

"We visited Southwestern the summer before I graduated from Ouachita. I fell in love with it. We never got away from the thought of the school," Bob recalled.

Regarding his first impression of the school of his choice he said, "The association with the men is a mountain-top experience. It just seems like the Lord is here.

"The dedication of the faculty members and their devotion to the task greatly impressed me," he con-

tinued. "Although it is a big school it seemed like everybody was a part, even in the classroom."

CARRYING TWELVE semester hours and planning to graduate in 1962, Bob looks forward to the time when seminary days will end and he will begin fully to practice the things he has studied.

However, he has already been able to apply some of the things acquired at Southwestern. Since college days he has served the Corinth Baptist Church near Wilmar. He recently began his third year as their pastor. The church averages 65 in Sunday School.

Although the Meggses travel to their church field twice monthly, it is a job in itself. It is 368 miles from his home to the church. Concerning one trip Bob said, "I just lacked a little traveling 1,000 miles this past week end."

Bob, one of 661 seminary students who has paid church employment, is happy for the opportunity to serve in a church situation.

"I try to be on the field by 8 p. m. on Friday. I go to see one of the members to check on sickness that needs my attention. Then I do general visitation. It's a full week end."

BUT HIS SCHOOL and church work aren't all that he does. A part-time janitorial job on the seminary campus also vies for space on his busy schedule. "I try to average at least 20 hours each week," he said.

Though the seminary days seem sometimes to be a grind, and the added work has proved a necessity, Bob and Shirley are certain that the price will be worth the prize which their preparation will better enable them to win.



BOB ASSISTS with the evening meal after school hours . . . Part of his busy schedule is taken up with janitorial work, which takes 20 hours of each week. Right, Bob preaches in the Theo-



logical Chapel before the preaching class and the careful eye of his instructor.



Sunday School

Building a Standard Sunday School

OUR CHURCH had had a class Sunday School since its inception. There was really no reason to change. Some classes contained numerous age groups, and some even had mixed sexes. It seemed the best plan with the enrollment and facilities.

For preparation week we chose **Building a Standard Sunday School** for our book to study. The church adopted the book as a guide for our school, and the standard as our goal.

Using the material supplied to us by the Sunday School Department, we analyzed our situation and projected our potential. We found we needed space, workers, and pupils—everything we seemed not to have.

When we began to see our need for space, every member of our church became a "space-finder"; no corner went unnoticed. We looked for, and we found the space necessary. Before long we had created departments for every age group, and space for their class-

rooms. We added three adult, two intermediate, and two junior classes. From the Primary through the Nursery, we gave an entire "face-lifting" to these departments.

Now we had the space. We had the organization. We were still without trained workers and pupils.

When we started preparation week, no one had an award for **Building a Standard Sunday School**. Soon after we went to work on our diplomas. Now we have better than 50 per cent of our workers holding the Worker's Diploma, and we have the award for "Standard" Sunday School.

We have actually seen the laws of Sunday School growth put into action and the prophesied results have been attained.

When revival time came, we put this Sunday School force into action. They broke all previous enrollment and attendance records, scoured the countryside for unenlisted people, and many

people came into the church as a result.

Actually, when we started preparation week, I thought it would give us a good boost into the year. It only started there. Our entire year's work was guaranteed success, simply because we planned.

I honestly would be afraid not to have preparation week this year. After seeing the way the Lord used this week (and I believe this is the way He blesses our work) I would almost choose preparation week over revival week, if the choice were necessary. Why? Simply because with this program you have something that will improve with age, through the entire year, and will be a solid foundation on which to build next year's work.—Emmett A. Pipkins, Pastor, Crystal Hill Church, Little Rock.

New Feature

INTERESTING HIGHLIGHTS of Baptist history will be featured in a new series by Dr. Bernes K. Selph, pastor of 1st Church, Benton. The first of the series will be found elsewhere in this issue and succeeding installments will be carried from week to week.

Dr. Selph is a native of Arkansas, a graduate of Ouachita College, where he took a milking job to help pay his way, and of Southwestern Seminary,

Ft. Worth, where he secured the Th.M. and the Th.D. degrees.

A student of Baptist history, Dr. Selph has recently taken as his hobby, writing. It is our feeling that all of our readers will be greatly benefitted by this contribution from him. ■

SEVEN ADDITIONS were reported in a recent revival at Canfield Church, Hope Association, with Ralph Denney leading singing and Ottis Denney preaching. The Denneys can be reached at Route 8, Fayetteville. The church is currently without a pastor.



MR. PIPKINS



DR. POLLARD



DR. COTHEN

Seminary Chapel To Be Dedicated

THE PRESIDENT of the Southern Baptist Convention, Dr. Ramsey Pollard, will deliver the principal address Sept. 13 at 2:30 p.m. at the dedication service of the new chapel at New Orleans Seminary, according to Dr. H. Leo Eddleman, seminary president.

This program will be the second of two services scheduled to mark the dedication of the spacious new chapel.

The first will be an appreciation service at the annual convocation Sept. 10, at 10 a.m., with students, faculty, alumni and trustees participating in the program.

Dr. Grady Cothen, pastor of the Olivet Baptist Church, Oklahoma City, Okla., an alumnus of the seminary, will address the appreciation day audience.

Dr. Eddleman will preside at both services.

In addition to Dr. Pollard, those who will have a part in the dedication service are T. O. Winn, New Orleans, president of the board of trustees; Dr. J. D. Grey, pastor of the 1st Baptist Church, New Orleans, who was chairman of a fund raising campaign for the chapel; Mayor DeLesseps S. Morrison of New Orleans, who spoke at the dedication of the campus in 1953 and the cornerstone-laying ceremony for the chapel Oct. 2, 1958; George Wilson, executive secretary of the Greater New Orleans Federation of Churches, and Dr. Roland Q. Leavell, Jackson, Miss., president emeritus of the seminary, who led in the construction of the new seminary and initiated the campaign to raise funds for the chapel to complete the campus.

Dr. Leavell will offer the dedication prayer.

On the program with Dr. Cothen will be Floyd Lewis, New Orleans, chairman of the executive committee of the board of trustees; Howard Aultman, Columbia, Miss., president of the sem-

inary alumni association; Don Stewart, president of the student body, and faculty and staff members of the seminary.

The chapel, the architecture of which is in keeping with early Louisiana style prevalent on the campus, will have a seating capacity of 1,140 on the main floor and 560 in the balcony. This will permit the seminary to hold its commencement programs and other activities on the campus.

Other features will be a choir loft which will seat 90, choir room, counseling room, modern audio visual facilities, and a prayer room modeled after the one on the old campus in the Garden District of New Orleans.

Although the completely air-conditioned structure will be used for worship services on the campus following the dedication, it is still without one of its most attractive features — the 185-foot solid white spire.

The spire will be patterned after the one atop the old Baptist Meeting House in Providence, R. I., the oldest Baptist church in America, built in 1638 by Roger Williams and his followers.

A gift designated for spotlights to illuminate the 185-foot spire already has been received by the seminary.

Capital funds from the Cooperative Program of the Southern Baptist Convention and gifts from generous friends of the seminary have accounted for all but \$60,000 of the construction cost of the chapel as it now stands. Outstanding pledges could take care of most of this balance.

In addition to the spire, other items needed for the completion of the chapel are furnishings for the prayer room, organ and grand piano, covered walkways to connect the structure with other buildings on the campus, furnishings for counselling room, and shrubbery and landscaping. ■

Florida Pastor Retires

DR. LEE NICHOLS, pastor of Central Church, Daytona Beach, Fla., retired from active pastorate, July 26, the 32nd anniversary of his ordination.

Hal Marchman, Eminence, Ky., has succeeded him.

Dr. Nichols went to Florida in 1941 from his pastorate at Booneville. While in Arkansas, he served as a trustee of Ouachita College and Baptist Hospital, and was a member of the state mission board.

He was pastor of 1st Church, Daytona Beach, for 14 years and led in two extensive building programs. The membership of the church quadrupled. —Florida Baptist Witness

Embattled Italian Church Faces Further Delays

By Roy Starmer, Rome

The struggle of the minority Baptist group at Sant'Angelo in Villa, Italy, to win the right to construct a place of worship has taken a new turn.

The mayor of the town resigned after a high government court ordered the suspension of his administrative order to discontinue construction and demolish the partly finished church building. Now, however, he has withdrawn his resignation, evidently with the intention of continuing the struggle.

The State Council (the supreme court of Italy in all municipal administrative questions) after having suspended the mayor's latest order also ruled that the Baptists must interrupt construction until after further study of the case. It is expected that the court will rule on the question in September and Baptists hope that it may be possible to resume construction.

Sant'Angelo in Villa is an administrative part of the municipality of Veroli located in the Province of Frosinone, about 100 kilometers from Rome and counts about 400 inhabitants.

The Bishop of Veroli has seemingly never forgotten nor forgiven the action of about half of the citizens of S. Angelo in Villa who left the church in recent years to become Baptists.

Italian Baptist leaders affirm that he has attempted to put obstacles in the paths of his former parishioners in many ways and also claim that he has used the municipal authorities to oppose the construction of the Baptist chapel.

The economic loss to the Baptist community has been considerable due to the long legal process involved in reviewing the case before the State Council.

Baptist leaders state that the obstructionism of the mayor which they term outright religious persecution masked by false legal maneuvers has already cost more than \$3,000 as well as more than a year and a half of delay in the construction of the new building. ■

Gray Joins Faculty At Golden Gate Seminary

Mill Valley, Calif. —(BP)— Elmer L. Gray, pastor of the First Southern Baptist Church, San Diego, Calif., will become professor of church administration and director of field work for Golden Gate Baptist Theological Seminary Sept. 1.

Gray is a native of Enid, Okla. and a graduate of Oklahoma Baptist University. He received Master of Theology and Doctor of Theology degrees from Southwestern Baptist Theological Seminary.

For 14 years he was pastor of churches in Oklahoma and since 1952 has been a pastor in California. On various occasions he has served as guest editor of The California Southern Baptist, denominational state paper.

Oldest Baptist Hospital Celebrates 75th Year

ST. LOUIS, Mo. —(BP)— The Missouri Baptist hospital here, the oldest Baptist hospital in the world, will celebrate its 75th anniversary on November 9. C. E. Copeland, administrator of the hospital, has announced a \$10 million-dollar expansion program for the hospital on a new site in St. Louis. The hospital now has 18 buildings worth \$1,837,-334 and a bed capacity of 525.

DeWitt Matthews Goes to Midwestern Seminary

Kansas City, Mo. —(BP)— C. DeWitt Matthews, pastor of the Vineville Baptist Church, Macon, Ga., has resigned to accept a position with Midwestern Baptist Theological Seminary here.

Matthews will be head of the department of preaching. He had been pastor of the Macon church for ten years.

A native of Alabama and a graduate of Howard College, he did graduate study at Southwestern Baptist Theological Seminary and received the Doctor of Theology degree from Southern Baptist Theological Seminary.

McCartt Receives Award

Louisville, Ky. — Miss Clara A. McCartt, secretary to President Duke K. McCall, Southern Seminary, has been rated a Certified Professional Secretary. She received the award following a 12-hour examination given by the Institute for Certifying Secretaries, a division of The National Secretaries Association (International).

Late-Start Professor At Louisiana College

PINEVILLE, La. —(BP)— I. B. Thompson, erstwhile Texas farmer, who didn't realize his ambition to obtain a college degree until 21 years after graduating from high school, has been appointed to Louisiana College's mathematics department faculty for 1959-60. He will teach basic freshman mathematics courses at the college and will begin his duties in September.

Professor Jerry Vardaman Plans Specialized Study

Dr. E. J. Vardaman, Southern Seminary, Louisville, Ky., has been granted a half-year sabbatical leave, effective Sept. 1, to do further study in archaeology.

Seminary trustees have approved his transfer from an assistant professorship in Old Testament to the department of Biblical archaeology, according to Dr. C. Penrose St. Amant, dean, School of Theology. Dr. Joseph A. Callaway also teaches Biblical archaeology.

Dr. Vardaman plans to study at Western Theological Seminary, and Pittsburgh-Xenia, Pittsburgh, Pa., two previously-independent Presbyterian seminaries which consolidated recently.

One-Third of Churches In SBC Plan Buildings

GLORIETA, N. M. —(BP)— Additional buildings are being planned by one-third of all Southern Baptist churches, a church building official told the SBC associational missions conference here.

J. W. Caldwell, building consultant for the Baptist General Convention of Texas, said that the findings were a part of a recent survey by the Survey and Statistics Department of the Southern Baptist Sunday School Board.

Other statistics showed that more than two-thirds of the churches in the denomination completed a building within the last six years, and another two-thirds realize a need for additional space.

"In almost every instance," Caldwell said, "the churches needing more space were those that built in recent years."

Three Churches Formed In Western Nebraska

DENVER, Colo. —(BP)— In one week three churches were constituted in western Nebraska and became a part of the Platte Valley Association of Southern Baptist Churches.

The Calvary Baptist Church, Rushville, Neb., the 1st Baptist Church, Mitchell, Neb., and the Egan Park Baptist Church, McCook, Neb., were organized Aug. 10-14.

Baptist work in Nebraska is affiliated with the Colorado Baptist General Convention. Willis J. Ray is the executive secretary-treasurer. Paul N. Jolly is the area missionary.

Evangelistic Singer

FELIX SNIPES, 1561 Colonial Road, Memphis, has recently resigned as minister of music of Central Church to enter the evangelistic singing field.

I can personally recommend Mr. Snipes as one of the finest music directors in a revival that I have ever been privileged to have with me. He will not only help the choir but he makes such a fine contribution to every phase of the revival effort.

Any pastor or evangelist would be blessed to have Mr. Snipes with him during an evangelistic crusade.—J. Russell Duffer, Ardmore Church, Memphis.

Lesch Takes Post As Church PR Man

NASHVILLE, Tenn. —(BSSB)— Gomer R. Lesch, of Greensboro, N. C., has accepted the position of church



MR. LESCH

public relations consultant with the Baptist Sunday School Board. He will take up his duties in the Board's church administration department November 2, Howard B. Foshee, department secretary said.

Lesch will develop programs and methods for promoting church public relations. He will work

through individual churches and on state, associational, and convention-wide levels through meetings and conferences, as well as through pamphlets, booklets, and books. The position is newly-created and the first of its kind in Southern Baptist work.

Lesch has had fifteen years' professional experience with radio, television, and newspapers. For the past nine years he has served as program director of WFMY-TV in Greensboro, where he was responsible for programming, production, and public relations work. ■

570 Churches, Missions Established in Texas

DALLAS —(BP)— Texas Baptists have established 570 new churches and missions during the first three years of the "30,000 Movement." Of the total new preaching points reported 205 are churches and 365 are missions.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Right to Perform Wedding

QUESTION: Does a licensed (not ordained) minister have the authority to perform a wedding ceremony? Is such a marriage legal?



DR. HUDSON

ANSWER: You apparently do not know that each state sets up its own laws about marriage and divorce. In some states licensed ministers can legally perform a wedding ceremony. In others, only one who has been ordained or specially certified

for this purpose (in religious groups which do not ordain).

Check with a county court clerk or an attorney for the exact information about your state marriage laws. They will know.

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



Baptists And Other Denominations

By J. E. Dillard

THERE ARE 105 million church members in the United States. Ninety per cent of these belong to ten general bodies. These are: Roman Catholics, Baptists, Methodists, Lutherans, Jewish, Presbyterians, Episcopalians, Disciples, Congregationalists, Churches of Christ.

Baptists hold some things in common with all these groups, and much in common with the most of them. But there are some differences. In love and with best intentions we point out some of the ways in which most Baptists differ from members of these several groups.

The Roman Catholics

1. With Roman Catholics the Church or Pope is supreme; with Baptists, Christ and the New Testament are supreme.

2. With Catholics salvation is by works; with Baptists it is by faith in Christ.

3. Catholics worship the virgin Mary, venerate the saints, and bow before images; Baptists worship the Triune God only.

4. Catholics confess to priests; Baptists confess to Christ only.

5. With Catholics religion is largely a matter of forms and observances; with Baptists it is a spiritual experience and life.

6. With Catholics the ordinances are in order to procure salvation; with Baptists the ordinance symbolize Christian facts and experiences.

7. Catholics believe the soul at death goes to purgatory (or to hell, if not saved), and one must have prayers said to get the soul out; Baptists believe the soul goes direct to heaven or hell.

8. Catholics stress authority and obedience to the Pope and the priest; Baptists stress freedom and equality through Christ.

9. The Roman Church is and for centuries has been a politico-religious organization seeking the alliance of church and state; Baptists believe in and advocate the absolute separation of church and state.

The Jews

There are three types of Judaism: the Orthodox, the Conservative, and the Reform. These vary in many ways but are alike in rejecting Jesus Christ as the promised Messiah and the New Testament as inspired Scripture.

Baptists agree with Judaism in accepting the Old Testament as Scripture, but deny the religious authority of the Talmud.

Baptists believe that Jesus was and is the promised Messiah, the Son of God and only Savior. Baptists accept the New Testament as inspired Scripture and the only and all-sufficient rule of faith and practice.

The Lutherans

Lutherans are those Protestants whose religious beliefs are based upon the teachings of Martin Luther.

Baptists agree with Lutherans in accepting the three fundamental teachings of Luther, namely: (1) The just shall live by faith, (2) conscience must not be coerced, and (3) the Bible is the authoritative and sufficient rule of faith and order.

Baptists believe the Lutherans fail to carry these foundations to their logical conclusion in that:

1. They teach that baptism is essential to salvation and yet teach that the mode of baptism does not matter.

2. While declaring the Bible to be the authoritative and sufficient rule of faith and order, Lutherans insist upon the acceptance of the so-called Apostles' Creed, the Nicene Creed, the Athanasian Creed, the Augsburg Confession, and Luther's small catechism.

The Episcopalians

1. Baptists, like Episcopalians, accept the Holy Scriptures as inspired and authoritative; but unlike them we reject as authoritative any and all man-made creeds including the so-called Apostles' Creed, the Nicene Creed, and all others.

2. Baptists believe in the competency of the soul in religion and reject all earthly overlordship, sponsorship, and proxy religion (godfathers, godmothers, etc.).

3. Baptists dispute the claims of Episcopalians and Roman Catholics alike as to an apostolic succession of churches or bishops. We believe true apostolic succession must be likeness to New Testament churches in faith and practice.

4. Baptists insist upon freedom of worship. We do not object to reading a prayer, but we do object to any person or organization prescribing the prayers to be read.

5. Baptists believe in the priesthood of all believers in Christ; they recog-

nize the high priesthood of Christ only.

Baptists believe in the simple New Testament type of congregational government, and reject all ecclesiastical hierarchies of every name and order.

7. Baptists believe in spiritual conversion and not in ecclesiastical confirmation.

The Methodists

Baptists heartily agree with Methodists upon most of the great principles of revealed religion, but there are some decided differences, for example:

1. Baptists believe in the autonomy, or self-government, of each local church. With them there can be no "conferences" or "bishops" to tell them what they shall do about their own property, organization, or program. Baptists may welcome advice, but they will not be coerced or dictated to.

2. Baptists call their own pastors and dismiss them when they so desire; they will permit no one to say whom they shall have nor how long he shall serve.

3. Baptists do not believe in "orders" or grades in the ministry. The humble pastor of the smallest church has just as much authority as the pastor of the largest church. Baptists believe they are all brethren in the Lord and should have equal rights, privileges, and duties as ministers.

4. Baptists believe that only persons should be baptized who profess faith in Christ, and these are not baptized unless they are immersed. Therefore, Baptists reject sprinkling, pouring, and infant baptism.

5. Baptists do not believe in "falling from grace." They believe if one is regenerated he is saved then and there and for all time. He may be tempted and fall into sin, but he will not be happy in sin; he will repent of his sin, and he is still a child of God, though an erring one.

The Presbyterians

The Presbyterians get their name from their peculiar type of church government and their theology from John Calvin.

Baptists and Presbyterians are much alike in their doctrines but differ greatly in their polity or church government.

1. Baptists and Presbyterians are both Calvinistic in doctrine, but Baptists hold a modified and less extreme

form of Calvinism. That is to say, Baptists, while believing in the sovereignty of God and his initiative in salvation, lay greater stress upon the freedom of the individual.

2. Baptists are more literalistic than Presbyterians. For example, Baptists believe in observing the exact mode of baptizing only those who are scripturally qualified as taught in the New Testament. That is to say, Baptists insist on believer's baptism by immersion and do not believe in sprinkling or pouring or infant baptism.

3. Baptists are more democratic in church government. With Baptists the local church is a self-governing body. Baptists deny the right of any court, civil or ecclesiastical, to interfere or dictate in any of the affairs of a local church.

4. Baptists recognize no man-made creeds as binding. They accept the New Testament as the sole and sufficient rule of faith and practice and Jesus Christ as the one and only head of the church. Therefore we differ from the Presbyterians relative to creeds, confessions, and catechisms.

The Congregationalists

1. Baptists and Congregationalists are much alike in church government and in their insistence upon the rights of the individual. But Baptists go further; we insist upon the rights of those who differ from us, and we would fight for their rights as we would our own. It is unthinkable that Baptists would ever have denied these rights to others as the Congregationalists did to Roger Williams, Anne Hutchinson, Obadiah Holmes, and others.

2. Baptists are opposed to any union of, or alliance between, church and state. They would have indignantly rejected the favors shown by the New England governments to Congregationalism.

3. Baptists accept the New Testament teachings and believe that the New Testament makes clear what baptism means, how it should be administered, and to whom. We therefore reject all sprinkling and pouring, and the baptism of infants and others who do not or cannot exercise saving faith in Christ.

The Disciples of Christ

Disciples of Christ is the name most commonly applied to that large group of Christians who began under the leadership of Alexander Campbell.

Since the Disciples have never adopted a formal creed, there is much difference in the teaching of its leaders. They are like Baptists in rejecting man-made creeds and claiming to follow the teachings of the New Testament. However there are some serious differences between what most Disciples believe and what most Baptists believe:

1. Some Disciples hold that they are baptized in order that their sins may be forgiven. As Baptists we believe that our sins are forgiven because we repent of them, ask forgiveness, and accept Jesus Christ as Savior from sin. In other words, Baptists believe

we are not baptized in order to be saved, but because we are saved.

2. Some Disciples believe that "the Holy Spirit dwells in the Word and does not work apart from the Word". Baptists believe the Holy Spirit is a divine person and uses the Word as an instrument. The arm that wields a sword is a different thing from the sword it wields.

3. Some Disciples deny what we call "an experience of grace." Baptists believe such an experience is both a fact and a necessity; many of us can recall such an experience with delight and gratitude.

4. Some Disciples look upon regeneration as only a reformation of outward life expressed by baptism. Baptists believe regeneration is a deep-seated change wrought in the soul by the Holy Spirit — a change so deep and radical as to be rightly called a new birth.

5. Some Disciples look upon faith as simply a mental condition or as the acquiescence and acceptance of truth of a historical character; Baptists believe that faith is an attitude of soul: The acceptance of the truth of Christ, a personal trust in Christ, and a voluntary committal of the soul to Christ the Senior.

The Church of Christ

This group of earnest and aggressive Christians has shown remarkable growth in recent years. They constitute the conservative wing of the Disciples. They hold substantially the same theological views as do the progressive wing but differ in opposing general organizations, the use of instrumental music in church services, and "unscriptural means of raising money."

Baptists agree with these brethren in rejecting man-made creeds, accepting the New Testament as the standard of faith and order, baptism by immer-

sion only, etc.. But Baptists differ from these brethren in several ways. For example:

1. Baptists believe we should be baptized because we are saved and not in order to be saved.

2. Baptists believe saving faith is a personal trust in Christ and not merely a mental acceptance of facts about Christ.

3. Baptists do not believe the New Testament teaches that the Lord's Supper must be observed every Lord's Day.

4. Baptists believe appropriate instrumental music helps in worship rather than hinders.

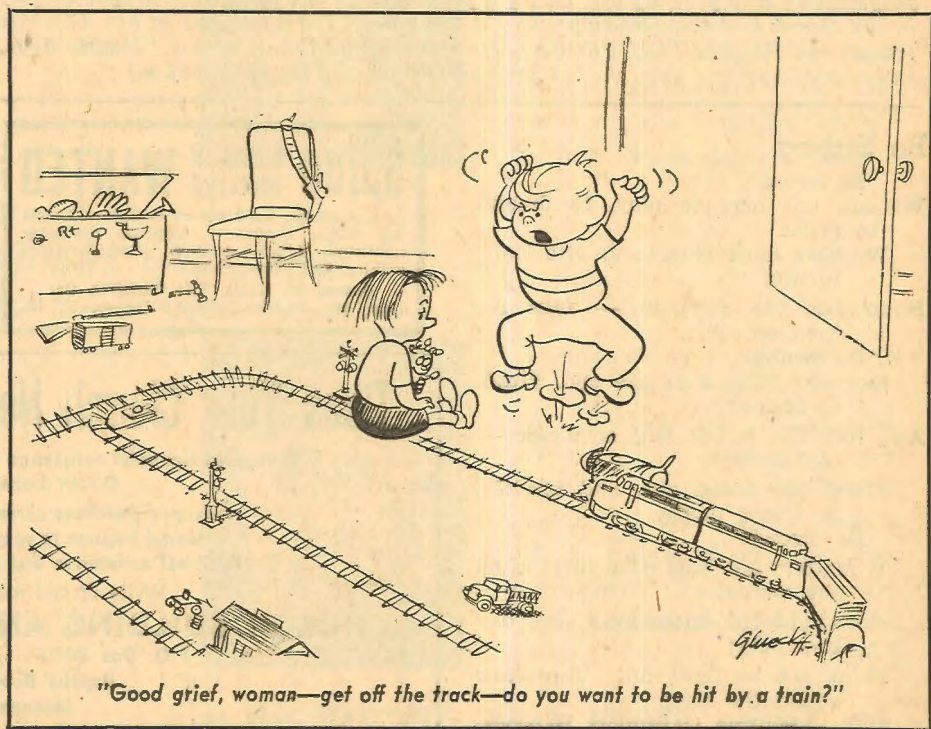
5. While believing in the independence of the local churches, Baptists believe they should voluntarily co-operate in the work of evangelism, education, missions, etc.

6. Baptists believe that when we become saved children of God by faith in Christ, we are his saved children forever; we may be erring sinful children, but we are still his children and heaven is our home.

The Baptists

Baptists agree with most evangelical Christians as to the great doctrines of grace. Baptists lay very great stress upon (1) the lordship of Christ; (2) the authority and sufficiency of the New Testament in matters of faith and practice; (3) the dignity and competency of the soul in religion; (4) an experience of grace; (5) the democracy of the saints and the churches; (6) religious liberty and the separation of church and state; (7) the symbolism of the ordinances.

Perhaps the simplest and most comprehensive statement of Baptist doctrine and practice would be the following: Baptists believe in the absolute, undelimited lordship of Christ as revealed in the New Testament and in the greatest possible liberty consistent with that lordship.—**Baptist Messenger**



Think of the Home OVER HERE

By LOULIE LATIMER OWENS

PARSON IN the parsonage, have you given any thought to the "home over here"? No, I didn't say "the home over there." I assume you have one of those, plated with gold, air-conditioned, and with all conveniences. And some preachers have suites in the headquarters hotel.

But "the home over there" isn't immediate enough to worry me now. I'm talking about "the home over here." Where are you going to move your books, magazines, gift silver from former pastorates, and that barrel of sermons when you retire? It all has to get out, you know, to make room for an energetic "under 35" who will take your place.

If you are living in one of those leaky, rickety old barns with Duncan Phyfe bath-tub, space heaters, and single sink, you're lucky because you're uncomfortable enough to be planning, and perhaps already buying, a house of your own. On the other hand, if you are living in one of these new, modern houses the state papers are always picturing — you know: red brick, one story, semi-ranch type, seven rooms, including study with outside entrance — as I say, if you're living in one of those, brother, you're in mortal danger. You are being tran-

(Editor's Note: Mrs. Owens, herself a "PK" (preacher's kid) showed no better judgment than to grow up and marry a preacher. So she has a real insight into life in the church and the parsonage, as she has shown for some time in her delightful feature in THE BAPTIST PROGRAM, written under the pen name, "Minnie Belle." In her good-humored way, she has the incisiveness of a surgeon.—ELM)

Be Strong

Be strong!
 We are not here to play, to dream,
 to drift;
 We have hard work to do and loads
 to lift;
 Shun not the struggle — face it;
 'tis God's gift.
 Be strong!
 Say not, "The days are evil. Who's
 to blame?"
 And fold the hands and acquiesce —
 oh, shame!
 Stand up, speak out, and bravely,
 in God's name.
 Be Strong!
 It matters not how deep entrenched
 the wrong,
 How hard the battle goes, the day
 how long;
 Faint not — fight on! Tomorrow
 comes the song.
 —Maltbie Davenport Babcock.

quilized by comfort. You need to get your eyes off the dials of all those built-in appliances and take a look at the calendar and at your balding or graying head. All this grandeur is short-lived for you. It belongs to the church.

Don't misunderstand me. I'm not saying a word against insurance, retirement plans, social security, or savings accounts. You need them all. But I am reminding you that the poor old dollar is worth only a third what it was 20 years ago. If shrinkage continues, by the time you retire, a three-pound roast will cost you \$12. Real estate, however, is something solid. It's a roof overhead. Your annuity and savings may feed and clothe you when you retire, but they sure won't cover you.

The burden of this message is to urge you to buy a house now — start buying, I mean. If the church will give you an allowance, that is the best of all. If it won't, don't wait around and let the congregation get into a squabble over the subject. Go ahead and buy now. Nibble off a small house whose payments you can afford. When it's paid for, trade it in on a bigger one. I'm no economist, but I look around. This idea I've suggested is what a lot of the smart boys are doing. Don't wait until you're retired and out in the cold with nothing to cover you but a tent before you get shook up over this matter. Drafts are awfully hard on rheumatism. The Lord will take care of the home over there, but this one over here is up to you.

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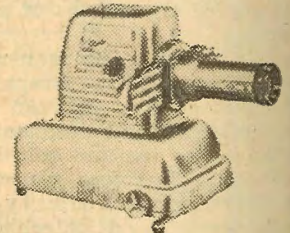
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Sunday School Board Elections

GLORIETA, N. M. — (BSSB) — Earl Mead, minister of education, Cliff Temple Baptist Church, Dallas, Texas, was elected president of the Baptist Sunday School Board at its annual meeting here August 11-12.

Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tenn. was elected chairman of the executive committee, and J. Harold Stephens, recording secretary. Stephens is pastor of Inglewood Baptist Church, Nashville.

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FIVE CHURCHES of the White County Association are cooperating for five nights of doctrinal preaching beginning Sept. 6. Each church will hear each of the pastors of the cooperating group, on assigned topic. Preachers and subjects are: Bill Burnett, 1st Church, Judsonia, "The Ecumenical Movement"; Reese S. Howard, 1st Church, Beebe, "The Church"; R. T. Strange, 1st Church, Kensett, "Open Communion, Right or Wrong?"; Meredith Wilfong, Central Church, Bald Knob, "Baptism"; and Allen McCurry, 2nd Church, Searcy, "Eternal Salvation."

DENNIS JAMES, missionary of Boone and Newton Associations, with headquarters in Harrison, served as evangelist for a meeting at Chickasaw Church, Beebe, Aug. 10-16, in which there were five additions on profession of faith and three rededications. Russell Hunt, pastor of the church, directed the music.

Texas Baptists

Gives Church \$100,000

ATHENS, Tex. —(BP)— Sid Richardson, Fort Worth millionaire and oil man, has contributed \$100,000 to the building fund of the First Baptist Church here. Richardson, a member of the church, was baptized into the church in a small outdoor tank when he was 12 years old.

Survey Group Completes Study

DALLAS —(BP)— A Texas Baptist survey committee has completed an exhaustive two-year study of the denomination's total missionary program and will present recommendations to a special executive board meeting here Oct. 1-2.

Baylor to Receive \$500,000

WACO, Tex. —(BP)— Baylor University will receive a \$500,000 bequest from the estate of the late Jim McMurrey, East Texas oilman and Baylor alumnus, who died July 11 in Kilgore.

McMurrey, 58, attended Baylor University in 1920-21. In his will he said that he noticed Baylor was badly in need of a new science building and he was making the bequest for that purpose.

FIRST, FAYETTEVILLE HOME FOR THOUSANDS OF COLLEGE STUDENTS

Excitement is always in the air for the First Baptist Church of Fayetteville about this time of year. After all, for eighty seven years, old First



DR. HALL

Christ, and others used their talents in the choir and devotionals, etc.

The pastor baptized Captain Billy Michaels, Don Stone, and Lance Alworth of the Razorbacks during the year. One of the most active freshman girls in the church was elected "Miss Arkansas" this summer at Hot Springs. Many students are active in all organizations of the church including prayer meeting.

We urge the students who plan to attend the University this year to come bringing their letter to First Baptist. Transportation is provided for those who need it. Andrew M. Hall is pastor. —Advertisement

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Carver School Wins Graduate's Approval

By Mrs. O. K. (Marjorie Moore) Armstrong

THIS SUMMER I've had an old-grad's eye view of Carver School of Missions and Social Work. To my Training School sisters all over the world, I want to say: "It's all right, girls! Our beloved school is in good hands. All the things we value most are safe!"

Much of the sentimentality is gone. "House Beautiful," the three-story edifice on the noisiest double-track street-car intersection in Louisville in our day, wears the emblem of State WAVE like a brooch on her breast. Even WAVE has now vacated it.

The affectionate term "Training School sister" is on the way out for Carver School is coeducational.

Our fostering mother, Woman's Missionary Union, after an agonizing reappraisal of its school for women missionaries, pastor's wives, and women's work leaders, revamped the curriculum and renamed the school.

Then she snipped the apron strings herself and released her grown-up, well-bred offspring to develop into full maturity. The Southern Baptist Convention agreed to help.

The change of name was long overdue. Who of us does not remember the telephone calls: "Can you send me a maid?" and "Is this the state reformatory for women?" And how we stammered in reply, "This is not that kind of a training school."

The change of curriculum was also overdue. With all seminaries open to women, our school saw a new trail to blaze. The late Dr. William Owen Carver was chief adviser to the Board and the faculty in evaluating the mid-century opportunities.

Remember the day Miss Littlejohn, holding forth in "Introduction to Social Work," taught us a basic principle? We had all felt sorry for a barefoot preschooler we passed on wintery days on East Broadway.

"Yesterday I asked this little girl to take me home with her," our instructor stated. "I found the mother and father, both able-bodied and intelligent, loafing around the home, awaiting the day's haul from their three children who were out begging. The Family Welfare, which is equipped to handle the problem, has been notified. To dole out money to child beggars in American cities only creates paupers."

Unfortunately, we needed more than an introduction. One of our best graduates took a job with a state Baptist home for children. She had to give it up within two years, frustrated and defeated, in spite of the best of motives, because of lack of sound training in the principles of social work.

Another graduate did a year's graduate study in social work. As I observed her in action on my church's staff, I saw competent Christian social work at its best, in a ministry to the aging, to families in emergencies, and to panhandlers who plague the churches.

Missions volunteers and missionaries on furlough need to know about world revolutionary forces and how the Christian copes with them. They need the technique of teaching adults to read their own language for use at home or abroad. "Methods of Communication in Missionary Education" was my assignment at summer school.

A housewife for a decade, I was drafted two dozen years after graduation from W.M.U. T.S. to share what I learned in a journalism school and fourteen years' editorial experience. My enthusiasm for Carver's plans to achieve accreditation is genuine. When I applied to Northwestern University for admission to its graduate school, I listed as the school last attended the W.M.U. Training School.

"What's that?" the University official asked.

Only then I realized I had invested two years for a master's degree which had no academic value outside the Southern Baptist Convention's educational system.

President Nathan C. Brooks, Jr., and his faculty are checking off the requirements, one by one, for accreditation with the Southern Association of Schools and Colleges, and the Council on Social Work Education.

Come September, we'll break ground

for the classroom building next door to the handsome colonial-type house dedicated in 1941. Come Christmas, Carver will move its library to the second floor of the James P. Boyce Library, across the "valley of decisions" at the Beeche. A deal has been made between the two schools, to share the magnificent research facilities of the new library at Southern Seminary.

Carver students—primarily graduate students, men and women—are welcome in the seminary Bible, theology, and religious education classes. Specialized training, available under Baptist auspices nowhere else, is offered at Carver School to seminary as well as Carver students.

The W.M.U. Training School served its day and generation well. The new day demands Carver School of Missions and Social Work. ■

Southeastern Religious Educators Elect Six

RIDGECREST, N. C. —(BP)— The Southeastern Baptist Religious Education Association has elected Wallace Parham, of Richmond, Va., as president. Parham is minister of education at 1st Baptist Church in Richmond.

Serving as 1st vice presidents are Marion Hayes, minister of education, 1st Church, Nashville, Tenn., and Robert Bingham, minister of education, 1st Church, Greenville, S. C.

DEACONS . . .

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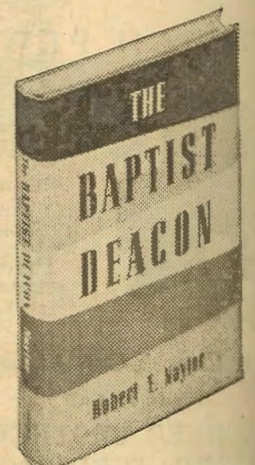
This question and many others regarding Baptist deacons and their work are answered in

THE BAPTIST DEACON

by Robert E. Naylor

A discussion of every phase of the deacon's work as well as his qualifications, selection, tenure of office, benefits, and rewards. The author sets a high standard for deacons—a standard which is both a guide and an inspiration. (26b)

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ARKANSAS BAPTIST

Reader's Digest Features Baptist Doctor

WINSTON-SALEM, N. C. — The power of the Christian faith to help solve humanity's most pressing and personal problems has long been recognized at North Carolina Baptist Hospital. Today, it is more and more realized all over the country that the minister who is trained in pastoral care has his own particular place on the healing team. In fact, medicine and religion are establishing a partnership for the assault on human ills.

The Rev. Dr. Richard K. Young, chaplain at North Carolina Baptist Hospital and head of its Department of Pastoral Care and School of Pastoral Care, is a pioneer in the movement for giving the hospital patient the advantage of a minister's care as he seeks renewed health.

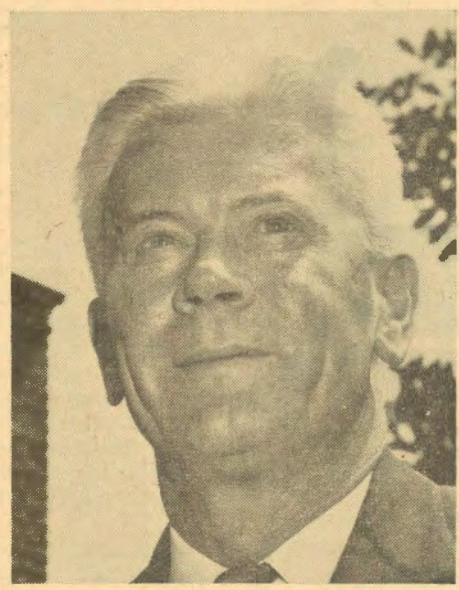
His department is the largest in the nation and the school is one of the oldest and largest with a record of over 500 graduates trained to minister to the sick and distressed. To Dr. Young and the Hospital, the knowledge of a job well done is generous compensation for their efforts, but to Baptists of North Carolina and the whole South it is a matter of considerable satisfaction to know that their work is making medical history, that their efforts are being heralded throughout the country.

Some time ago Dr. Clarence W. Hall of the Reader's Digest staff heard of the pastoral care program at Winston-Salem. He found it so interesting that he wrote a story for the September issue of his magazine. Dr. Young is writing a book on spiritual therapy as the newest ally of modern medicine for publication by Harper and Brothers.

Thus, the experiment in Christian ministry to the hospital patient which started in a small way at Baptist Hospital back in 1946 is now, in its remarkably enlarged and successful state, being placed before the people of the whole nation.

To modest Dr. Young, public acclaim is something he never expected. He quickly explains that credit for any successes should go to his associates at the hospital and the Baptists of North Carolina and the South who have so generously assisted and supported the work.

Pastoral care of the sick is simply the application of academic theology to the illnesses of man. It was more than 2,000 years ago that Plato said: "If the head and the body are to be well,



DR. YOUNG

you must begin by curing the soul." Those who work with Dr. Young or have attended the school he directs, are trained to treat the spiritual aspects of illness just as the physician and psychiatrist work to cure his mind and body.

At first doctors often did not feel that a minister could be of much help as they tried to cure a sick person. But that is not the case today for the medical profession is rapidly re-discovering the ancient truth that the patient who is sick spiritually cannot be a well man, that health of the body and mind cannot be separated from a healthy soul.

The variety of troubles people bring to the department is indicated in the appointments for just one week. Among those who came in this period were: a man who had not been able to control his drinking for eight years, a mother who was afraid to have any more children because she had a retarded child although her husband was anxious for a son, a young man whose fear of failure was making it difficult to earn a living, a couple with a young daughter who had been expelled from two schools, and a supervisor who was unable to give orders to those under him.

The appearance of the detailed story of this work in the September issue of the Reader's Digest reflects credit upon Southern Baptists and their hospital ministry.

HIGHWAY CHURCH, North Little Rock, recently held a youth led revival with Larry Taylor, evangelist; John Wikman, music director; and Pat Warren, pianist.

There were 11 professions of faith, three dedications to full time Christian service, and many rededications. Bunyan Wallace is pastor.

Larry plans to enter Ouachita next month, and John is a senior at University Medical Center and a foreign missionary volunteer. Pat also plans to enter Ouachita next month.

SALEM CHURCH, Big Creek Association, recently conducted a revival with a total of 21 additions. Gene Lewis, association missionary in Missouri, was guest preacher. D. H. Greene is pastor.

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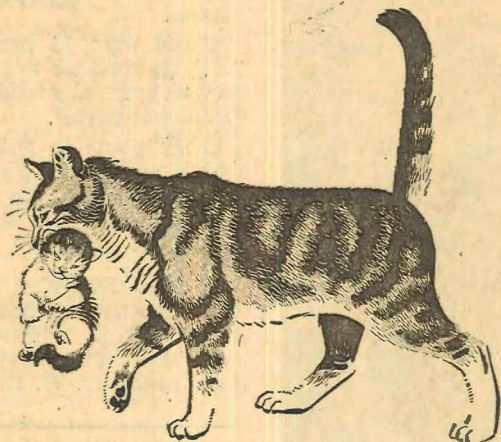
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God's Wondrous World

Do Wild Creatures Obey?

By Thelma C. Carter

WE ARE taught to obey. When we do, we are more likely to get along in a peaceful and happy way with our families and with other people. God's Word tells us: "Children, obey your parents . . . for this is right" (Ephesians 6:1).

In the natural world, one thing that wild creatures are strict about is teaching their young to obey. When it is time for a mother bear to seek food for her cubs, she will see that the cubs climb high into a big tree, or she will make them stay in the safe area of their cave home.

Young bears usually obey, even though their mother may be gone for several hours. They spend their time chasing each other, climbing from one tree limb to another, or wrestling outside their cave. But if the mother bear upon her return finds a cub out-

side the safe area of the cave or tree branches, she will smack and cuff the mischievous cub with one of her big paws. You can be sure the young bear won't forget his punishment for some time to come.

In a like manner, a mother deer, who is one of nature's most loving mothers, will butt her baby deer, even strike it sharply with her hoofs, if the fawn wanders away from a safe trail or drinking place.

Most of us have seen a mother cat grab a kitten by its neck and shake it hard when it ventures out of her sight. A mother fox punishes her young in the same manner. If one disobeys, the mother will grab it by its furry neck and shake it vigorously.

Amazingly true is the fact that our wondrous natural world is a great open book of laws to be obeyed by wild creatures — and ourselves.

(Sunday School Board Syndicate, all rights reserved)

Oinky at the Fair

By Grayce Krogh Boller

Gail and Joe were sorry when they heard that David was sick. They found it hard not to see their playmate every day. They knew it was hard for him, too, to have to stay in bed.

"David will miss the fair," Joe said to Gail one day.

"We ought to do something nice to cheer him up then," Gail planned. "What can we do?"

The boy and girl sat on the front step and thought. Across the road the cows were grazing. They were eating grass and chewing their cuds. In the barnyard the chickens were pecking at grain and looking for worms to eat. Off toward the meadow the pigs were squealing as they rooted in the mud.

"I know a good thing to do," Joe looked at Gail doubtfully.

"What?" his sister asked.

"Maybe you won't want to." Joe still looked doubtful.

"What is it?" Gail demanded.

"We could enter Oinky in the fair for David." Joe waited to see what Gail thought of this.

"Oinky — for David!" Gail cried unhappily. "Why, Joe, Oinky is our very own piggy! We are going to put him in the fair for ourselves — to win a prize!"

"I know." Joe looked sad. "But it would be something for David to think about. I guess if you had to lie in bed all day and couldn't do much of anything, you would like for him to do something nice for you."

"I guess I would," Gail said slowly, thinking about it. "We could tell him about it ahead of time. Then every

day we could tell him how we are grooming Oinky for the fair."

"We can tell him just how Oinky is progressing," Joe agreed.

"We can plan to give our piggy a bath and tie a pink ribbon on his tail," Gail giggled. "We will have all the fun of getting him ready, Joe. So if Oinky wins a prize, I don't mind giving the prize to David."

"I knew you would think of it that way if you really thought about it," Joe smiled. "Let's go and tell David about it now."

David could hardly believe Gail and Joe when they told him about putting Oinky in the fair in his name. His thin, white face grew happy with smiles.

"I can think about it every day," he nodded gladly.

"We can tell you all about it," Gail and Joe planned.

Of course, to Gail and Joe Oinky was the nicest piggy in all the world. They were sure he would win a prize. The brother and sister would like to give him the best prize in all the world. But would the judges feel that way? To them Oinky was just another piggy.

"Suppose Oinky doesn't win?" Gail whispered to Joe on the day when Daddy took Oinky to the fair. "What will we tell David?"

"Well, we'll have to tell him the truth," Joe pointed out, "but we can plan a prize for David, too — a prize for being the best patient in all the world."

"Sure," Gail smiled. "I have money I saved to spend at the fair."

"So have I," said Joe. "We can buy something nice for David right at the fair."

Gail and Joe thought the fair was wonderful. Each thing seemed nicer than the last. They hardly knew what to buy for David. At last, they bought a coloring book and crayons. The book had pictures of all the things they saw at the fair. The animals, the popcorn stand, the merry-go-round, everything was there for David to see.

When Daddy took Gail and Joe to the building where Oinky was, they searched eagerly to see if their pig had won a prize. Yes, he had! A lovely blue ribbon decorated his pen. Gail and Joe cheered when they saw it.

"David will be happy. The doctor said his interest in Oinky at the fair is helping him to get well," said Joe. "I'm so glad we shared Oinky with our friend," Gail smiled.

(Sunday School Board Syndicate, all rights reserved)

1ST CHURCH, Russellville, recently concluded a two-week revival which resulted in 15 additions for baptism and 15 additions by letter. There were 33 rededications. Services were conducted by Billy Walker, and Denver Murray led the singing. Pastor Emil Williams highly commends them to other churches as a splendid team.

Sunday School Lesson

Working Against God

By RICHARD PERKINS

Pastor, Gaines Street Church, Little Rock

Lesson: Book of Obadiah

September 6

THE OLD ADAGE that blood runs thicker than water holds true for antagonism as well as for devotion. Probably there is no sharper illustration of this to be found anywhere than in the book of Obadiah. For as George Adam Smith says, "Israel's fate has been to work out the calling in the world through antipathies rather than by sympathies, but of all the antipathies which the nation experienced none was more bitter and constant than that towards Edom. The rest of Israel's enemies rose and fell like waves: Canaanites succeeded by Philistines, Philistines by Syrians, Syrians by Greeks.



MR. PERKINS

"Tyrant relinquished his grasp of God's people to tyrant: Egyptian, Assyrian, Babylonian, Persian; the Seleucids, the Ptolemies. But Edom was always there, and fretted his anger forever. From that far day when their ancestors wrestled in the womb of Rebekah to the eve of the Christian era, when a Jewish king dragged the Idumeans beneath the

yoke of the Law, the two peoples scorned and scourged each other with a relentlessness that finds no analogy, between kindred and neighbour nations, elsewhere in history."

It seems that some recent outbreak of hostility and betrayal had given rise to the occasion for writing of this bit of prophecy, which has been variously described as Obadiah's "indignant oration" and "a hymn of hate." The specific details of this action is not given to us, nor are we told much of the prophet himself. His name means "servant of Yahweh," and we may conclude from his letter that he was a man of deep conviction and patriotic concern for the people of God.

The ultimate judgment of God upon Edom is set in vivid contrast against the picture of the vaulting pride and sadistic delight over their part in the affliction of Israel, the people of God. While it is true that "pride goeth before destruction and a haughty spirit before a fall," we need to see that it was not Edom's pride alone which was her downfall. It seems to be a pride not only in being spared the calamity which had befallen Judah but it goes further to the point of rejoicing in its part in the plundering and pillaging of the residue of the people. In this is a stern lesson for us that we need not only to avoid the sin of pride in our nation's status, but we also need to guard against allowing our pride to blind us to the need for the milk of human kindness toward other men and other nations.

The book of Obadiah is the shortest in the Old Testament, consisting of only 21 verses. It is interesting to note that this book is nowhere referred to directly in the New Testament. The book falls rather easily into an outline as follows:

I. Obadiah predicts the destruction of Edom as being inevitable

Obadiah's description of the judgment which was about to befall Edom is found in the first nine verses and latter part of the fifteenth verse. He begins by saying "We have heard a rumour from the Lord," which gives him the basis for his assertion that Edom is about to fall under the wrath of God. Therefore, he proceeded to send an ambassador with this very word announcing the punishment for Edom's selfishness and pride not only to Edom but to her heathen neighbours as well.

The neighbors to whom this message was sent were the same ones which Edom had invited to be her allies in the ravaging of Judah. It is interesting to note that it is before

the same eyes that she had vaulted herself that God now predicts that she will be humbled.

We may further note that in verses five through seven that Edom's allies will be the means of her downfall. In short, Edom was to learn that no matter how impressive were her alliances she could not move beyond the reach of the God who judges both men and nations.

The absolute completeness of this destruction is also pointed out in the scripture and Dr. Duke McCall summarizes it: "Thieves would take only what they wanted for themselves, and grape-gatherers would leave behind the gleanings for the poor. The plundering and devastating which Edom would suffer, being Jehovah's punishment, would leave nothing for Edom."

Verse nine gives us the picture of the final destruction which leaves Edom completely dismayed and bewildered: "And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter."

II. The Reason for This Destruction Which Is to Come upon Edom

We are given in verses ten through fourteen a three-fold reason for the calamity which is about to befall this nation.

In the first place, Edom was so preoccupied with her own place in the cleft of the rocks that she was completely indifferent to Jacob in his days of trouble. Not only were there times of Edom's active antagonism toward Israel, but the weight of her sin seems to be that she did nothing to help while others afflicted Judah. This would remind us again of the words of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There seems further to be evidence that Edom actually rejoiced over the difficulties which she observed in the life of Judah. Although it would seem that she was not taking an active part at this particular time in Judah's difficulty, she did contribute to the humiliation of God's people by scoffing at their calamity.

The third reason which we are given is found in verses 13 and 14, in which we are told that after destruction had swept over Judah from her enemies and she had been vanquished in battle, Edom actively engaged in the pillaging and slave grabbing of the remnant of Judah.

This complete disregard for humanity is staggering to the imagination until we remember the words of Hebrews 12:16 in which we are told that Esau is a "profane person," a man with no consciousness of a birthright, no faith in the future, no capacity for vision; dead to the unseen, and clamoring only for the satisfaction of his appetite. The same was probably the character of his descendants.

III. Obadiah Fortells the Restoration of Israel and the Triumph of God

The destruction which is about to befall all of God's enemies as well as Edom specifically, is given in verses 15a and 16. Here we see the sweeping might of God in a justice that encompasses the nations. Finally, we are told in verses 17 through 21 that not only shall Israel possess her old borders and be restored, but Judah's righteous character will be vindicated. Obadiah concludes with the prophetic dream, "And saviours shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

Conclusion

In summarizing the lessons to be learned from this brief book I believe Dr. Clyde T. Francisco says it very poignantly, "Obadiah leaves three unforgettable lessons on the reader's mind. His immortal 'Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down . . . ' (v. 4) is a perpetual warning to entrenched evil wherever it may be. The words, 'As thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head' (v. 15), are just as surely addressed to the sinners of today as to those in ancient Edom. The cry of hope and faith, 'The kingdom shall be Jehovah's' (v. 21), classifies him with the greatest prophetic dreamers of Israel." ■

Suffering Produces Love

SUFFERING IS God's way of improving the world, says a Wichita, Kansas minister in a September Reader's Digest article, "Why Do Good People Suffer?" prepared for the Laymen's Movement for a Christian World, Inc.

"If no one but wicked people suffered," writes Dr. Robert W. Youngs, "we would harden our hearts and say 'They deserved it.' But when saints suffer, we cry 'This must not be.' Nothing moves us more to contribute generously to the cure of cancer, than what cancer does to the noblest people.

"Our word is evolving from chaos, savagery and imperfection toward some final realization. The suffering of good people has ever been a prime factor in motivating its rise. It takes Edith Cavell before a firing squad, Joan of Arc at the stake, millions crippled with arthritis, confined with tuberculosis, paralyzed with palsy before we really attack these enemies of life with our money, our brains and our blood.

"The Scriptures repeatedly reveal that good people suffer because suffering is one of the best ways that God has of bringing out the best in life. Consider how the Apostle Paul, suffering the infirmities of the flesh, found that when he was weak, then he was strong. Such godlike qualities as love, patience, pity and compassion are called forth in us by suffering. Without suffering, life would be mechanistic and animal-like, not godlike. A life that knows at least a little suffering never grows complacent."

Dr. Youngs is minister at the First Presbyterian Church of Wichita. Earlier he was a pastor in Scarsdale, New York.

Daily Bible Readings

Thursday: Seek the Lord, Isaiah 55: 6-13.

Friday: Secure in the Lord, Psalm 37:1-6.

Saturday: Wait on God, Psalm 37: 7-17.

Sunday: The Righteous Preserved, Psalm 37:25-31.

Monday: Fleeing from God, Jonah 1:1-12.

Tuesday: A Cry for Help, Jonah 1:17 to 2:10.

Wednesday: A City Repents, Jonah 3:1-9.



SURVEYING THE FUTURE: Looking over the site of the Oklahoma Baptist University Memorial chapel are Pete Veitenheimer, Jr., carpentry foreman, and Dr. John W. Raley, University president. Cash and pledges for the million dollar building have reached \$542,785.88, enough to start the second stage of construction. ■

CUTTING REMARKS

"THE DIFFERENCE between a woman and a glass," said the funny fellow, "is that the glass reflects without speaking, while a woman speaks without reflecting."

"And the difference between you and a glass," said the sharp girl, "is that the glass is polished."

1960 Televangelism Programs Announced

FORT WORTH —(BP)— The 1960 Televangelism series prepared by the Southern Baptist Radio-Television Commission will begin Jan. 3 and continue through March 27.

The 13-week series will include films about non-Christians, recently converted Christians, and Christians who become involved in worldly activity.

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