


10-5-1961

October 5, 1961

Arkansas Baptist State Convention

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

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

Recommended Citation

Arkansas Baptist State Convention, "October 5, 1961" (1961). *Arkansas Baptist Newsmagazine*. 83.
<https://scholarlycommons.obu.edu/arbaptnews/83>

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

Arkansas Baptist
newsmagazine

OCTOBER 5, 1961



Church finance is important

IN MANY respects a church does not reach beyond its financial abilities. Sure, there are church members silently and individually witnessing in many unheard-of places and in little publicized ways.



DR. DOUGLAS

The goal for Southern Baptists is 6,000 new churches and mission stations in 1962. We agree with Dr. Arthur Rutledge, Director of Missions, Home Mission Board, that this

is a "long reach."

We will never be able to reach that far unless all Baptists pray and plan. Planning includes church finance. No church can reach out and adequately take hold of faraway situations without the strong hand of finance.

When we talk about 6,000 new churches and mission stations in 1962, some Baptists just shrug their shoulders and say, "They might do it." I guess they mean that Dr. C. C. Warren, working with the other leaders of the Home Mission Board, might be able to accomplish it.

These men will be able to do it when Southern Baptists start putting the right proportion of their money into the project.

There are enough unchurched places in the United States to start 130,000 new churches and missions in 1962. But the average Baptist gives only about 3 1-3 per cent of his income through his church. This compels the church to keep about 88 per cent of its entire income at home. This is limiting the Baptist witness more than any other one thing.

Someone might say, "No, you are

wrong. We need more dedicated personnel, then we will get the money." We will not try to argue this statement. But Jesus said, "Where your treasure is, there will your heart be also."

Many church members do not have their hearts in the 30,000 Movement because they have never been challenged to put their treasures into it. They never give much money to the church and consequently are not interested in what the church does with the money. As far as this group of church members is concerned, the church can keep every

penny of its income, or send it to buy peanuts to feed elephants.

Yes, 6,000 miles mean a long reach but 6,000 new churches and missions mean a longer reach.

Church members must reach to the bottom of their pocketbooks and come up with cold, hard cash, then deposit some treasures in the storehouse of God's Kingdom. The keepers of the storehouse must, in turn, remember that they are to be good stewards of the treasures and distribute them equally.

Is the division 88 per cent for me and mine, and 12 per cent for others sharing equally? If not, who is guilty if Baptists fail a God-given task of establishing 30,000 new churches and mission stations? — Ralph Douglas, Associate Secretary

It's interesting to me . . .

That some people will come to you to brag on your sermons or something you have done that fits in with their theology or their idea of Christian conduct . . .

But will be the first to criticize you for daring to speak on something with which they disagree, either in theology or Christian conduct.

That they will praise to the sky the great tenet of Baptist faith calling for freedom of speech, freedom of press, and freedom of worship . . .

But they would be the first to call for a halt by the preacher or anyone else who dares to raise his voice in time of crisis or controversy.

That some would be your warm personal friends and want you to participate in all that they have and hold dear . . .

But they would not want you to say or do anything that would interfere with their pet projects of amusement and recreation.

That they want all of the blessings of this land of liberty we love so very much and that they want the high moral tone given to it by the religious minded peoples of the other years . . .

But they would destroy those very moral principles by the way they abuse and misuse the Lord's day, and by the way they act towards one another, especially of the opposite sex.


That many will be the first to defend the church for what it is and what it means to the community as a great force for moral righteousness and to which they would go and take their children . . .

But they do not wish to be "roped in" to taking on certain responsibilities that would interfere with their business, their home, or their pleasure.

That they will defend with strongly vehement words their belief in the Bible, and even carry one in their hand to church . . .

But they will not take the time to study and learn its truths that they might not sin against God.

—G. Allen West, Jr., Tennessee, in *The Baptist Program*



ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D.	Editor
MRS. E. F. STOKES	Associate Editor
MRS. HARRY GIBERSON	Secretary to Editor
MRS. WELDON TAYLOR	Mail Clerk

Published weekly except on July 4 and December 25.
Second-class postage paid at Little Rock, Arkansas.
Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request. The cost of cuts cannot be borne by the paper except those it has made for its individual use. Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

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

October 5, 1961 Volume 60, Number 39



Fallout shelter

"Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh, but in vain."
Psalm 127:1

Professor takes issue with dictionary use

NASHVILLE (BP)—What does "vocation" mean?

Perhaps most people will answer with a definition like that of the dictionary: "regular or appropriate employment; calling; occupation; profession."

A Baptist seminary professor took issue here with Webster and the standard definitions. He would agree, as he said, " 'calling' and 'vocation' are synonymous in the New Testament."

But he would not equate them with "occupation."

"In every instance in the New Testament the call is not to an 'occupation,' but to salvation. There is no reference in which a man is called to 'a secular profession' or earthly job," Henlee H. Barnette of Southern Seminary said to a counseling seminar.

"There is but one call in the scriptures—to be a child of God and to behave as such. It is at this point that vocation has meaning for work, leisure, worship, service and every other human activity. The Christian . . . is to 'walk worthy of his vocation' (calling of God to salvation) in all his relationships," Barnette said.

Texas gave, Texas takes

EIGHT years ago a young Texan came into Arkansas to become, at 32, one of the youngest college presidents in the nation. As president of Ouachita College, Ralph Arloe Phelps, Jr., set out with a program that was to build the Baptist liberal arts college into the largest private educational institution in the state.

Soon after coming to Arkansas, Dr. Phelps began to redesign the campus. Instead of constructing walks along the traditional lines, he studied the short-cutting habits of students and built his new walks where the students walked. Somebody mindful of his Texas background said facetiously that, from the air, the Ouachita network of walks looked like the lone star of Texas.

But the young executive was to build much more than walks. As the student body saw a phenomenal growth, he managed to come along with new buildings. Altogether there stand today on the beautiful Ouachita campus eight permanent buildings and two temporary dormitories which did not exist at the beginning of the Phelps administration. Other physical improvements include the relocation of the athletic fields and the opening of the new faculty housing addition.

The academic offering of the college has been greatly strengthened and expanded in the Phelps years and today the college is well on the way to becoming a Baptist university.

One of the night-and-day struggles for the young president has been that of finding funds for a budget to cover the spiralling cost of operating the college in the face of its expansion in so many directions and the constantly advancing prices due to inflation. There have been times when some felt the Doctor was being a little too persistent in presenting the case of the college at budget-making sessions of the Executive Board of the Arkansas Baptist State Convention. On at least one occasion one member of the Board raised the question as to whether or not the young president was doing more in his job of building Ouachita than the Board wanted done. But no one ever questioned the loyalty and devotion of the man.

Something of the restlessness of the man that has accounted at least in part for his remarkable achievements at Ouachita is reflected in one of his "five wishes" expressed in a letter to last year's graduating class and published in the school's annual, *Ouachitonian*:

I wish for you restlessness; for I am convinced that the hope of the world does not rest primarily with the makers or takers of tranquilizers. The people who have made worthwhile contributions to civilization are those who have been restless and dissatisfied with the status quo. Our world's needs will not be met by comfortable, well-fed people whose ultimate ambition is to eat a thick steak and then to lean back in a soft chair by a warm fire to watch a television western. The same sort of restless impatience which prompted Jesus to cleanse the temple and to excoriate the professional religionists of his day must be yours if you make either a qualitative or quantitative impact on eternity.

Today, at 40, Dr. Phelps faces what should be the best years of his life. It is too bad that we cannot keep him in Arkansas, but the challenge to become the first president of a great, new Baptist university yet to be built, in Houston, is too great to turn down.

No one will envy the Ouachita trustees their task of finding a successor for so brilliant and able a leader. But somewhere God has the man he would match with the tremendous challenge. Let us pray that the committee may be directed to that man.—ELM

More money for what?

AN analysis of the giving of Baptist churches of the Arkansas Baptist Convention last year (1960) reported recently by Dr. S. A. Whitlow, executive secretary of the convention, reveals that 88 cents of each offering dollar was spent on the local church field, only 12 cents going to all other Baptist mission causes. Sad but true is it that the increase of giving that so many of our churches have seen with the institution of the Forward Program, for the most part has brought no increase in the percentage of giving to the causes beyond the local church field.

Does the parable about the rich farmer, whose purpose in life was to build bigger buildings for his own operation, have any application to Arkansas and American churches? In case of a nuclear war, will the main value of our prized local church buildings turn out to be that some of them may serve as fallout shelters? Bigger budgets for what?—ELM

Some facts to ponder

RECENTLY Dr. Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, was quoted on this page as saying that Southern Baptists in the last 10 years spent 10 times as much on their own church buildings as they gave during the same period to all foreign missions. In his column, "Personally," in the October issue of *The Baptist Program*, Dr. Routh lists some other facts which should prove food for thought for all of us:

"Southern Baptists spent nearly half as much for church buildings last year as they gave for all causes. The value of church property increased \$195,000,000 while total gifts amounted to only \$480,000,000.

"We Southern Baptists spent twice as much on our church buildings last year as we gave to all missions. The total mission gifts were about \$82,000,000.

"We Southern Baptists spent four times as much for our church buildings last year as we gave through the entire Cooperative Program, state and SBC. The total Cooperative Program receipts amounted to \$48,690,000."

Dr. Routh points out that churches used to follow pretty generally the policy of having in hand one-third of the funds needed for a new building before starting construction and then proceeded to raise another third while the building was in progress, leaving only a third to be financed over a period of years.

Another policy formerly followed widely was to limit a church's indebtedness to not more than twice its annual receipts.

Both of these policies have been abandoned rather widely as churches have turned to the selling of income debenture bonds, Dr. Routh states. Since this type bond must be paid first out of church receipts, grams greatly handicapped in the event of hard churches that get too far in debt may find their problems, he warns.

In the ratio of indebtedness to income, the Arkansas Baptist State Convention, with a percent-of-debt-to-total-gifts of 78.74%, has the fourth best rating among the states of the Convention. Only District of Columbia (37.29%), North Carolina (61.51%), and South Carolina (62.35%), have better ratings.

We say our Baptist churches are democratic and that every one, even down to the Junior boys and girls, has a voice in church business affairs. Theoretically, that is true. But it is a well-known fact that the budget of the church necessarily must be worked out by a committee, composed of a very few of the church members. To be sure, everyone has a right to speak his piece for or against whatever the committee recommends, but the times there is a change in the committee proposals are rare indeed.

My point is two-pronged. Individual church members ought to take a more serious and prayerful concern in church affairs and arm themselves with as many of the facts as possible and then assert themselves in love and as those who take their stewardship seriously. And the few who are asked to serve on such vital committees as those which propose how the church funds shall be expended should keep the needs of the world on their hearts as they go about their sacred task. The needs on the local church field are present and pressing, but the needs of the silent millions beyond our borders cannot be ignored in good conscience.—ELM

Gambling, crime situation

MAKING pious, wishful observations about the crime situation is one thing, and getting something done to correct or improve it may be quite another. It is interesting that the Pulaski County grand jury has found no evidence of organized crime in the county. This notwithstanding, the Christian Civic Foundation of Arkansas, through the action of its executive board here last week, has set itself the task of finding out for itself what the real situation is in Little Rock and in the state as a whole and getting something done to correct any unfavorable conditions that may exist. This is a worthy project. But the success of the Foundation will depend largely upon the positive support of the people across the state.—ELM

Enduring Marriages

THE scene is the den of an average, middle-aged, middle-income family, whose children, if any, have grown up and left the home nest. It is 6:30 p.m. and the husband is sprawled in his favorite easy chair, with his pipe, his slippers and the evening paper. Although he is almost prone, there is still evidence of a considerable tire around the midriff.



ERWIN L.

Just as he is turning from the financial page to the sports section, he is brought back to his particular spot of the earth by the appearance at his chair of "the little woman." (She has long since been "little" only in the figurative sense of the word.)

Although she has not revealed her true age even for Sunday School promotion purposes for years, it is obvious that she has not been a "spring chicken" for some time. With her hennaed hair in curlers and her housecoat bulging, she asks coyly:

"If you had your life to live over, would you marry me again?"

Without so much as a lift of his eyes from his paper, the husband draws: "Like you are now, or like you was then?"

* * *

IF YOU can depend on what the marriage counselors tell you, heftiness and greying hair are too often about the only things older couples have in common. So, one of the real adjustments that comes with retirement, they say, is for a couple to learn to put up with each other on a more or less full-time basis. (This is especially timely today as we face the very real possibility of husbands and their wives being confined to the same fallout shelter for days at a time.)

Pastor K. Alvin Pitt's mass remarrying service at Baring Cross Church, North Little Rock, the other Sunday has been hailed as a wonderful thing for the couples of all ages who participated. One observer-participant remarked that Preacher Pitt thus had couples holding hands who had not held hands for years—except in self-defense.

Erwin L. McDonald

THE PEOPLE SPEAK

The home base

I LIKED your editorial "A Strong Home Base." Should be quite an eye-opener to all of us material and comfort-minded Southern Baptists.

I would like to see more written on this subject.—J. G. Allen III, Bradley.

Back to Arkansas

REV. J. Earl Bryant, pastor of First Church, Gonzales, Tex., has resigned effective Oct. 1.

Since he served Grand Avenue Church, Ft. Smith, 7 years before coming to Texas, he and Mrs. Bryant will make their home at 1601 Grand Ave., Ft. Smith.

He has done an excellent job for the five years he pastored at Gonzales. He is loved by the church and they regret his decision to retire.

Brother Bryant is anxious to stay busy in revivals, Bible conferences and other types of service. I recommend him to you and the brethren in Arkansas and hope he will be kept busy. . . .

We regret to lose him from our area and will always be delighted when he comes into our area for a visit or engagement.—A. D. Norris, District Missions Secretary, Baptist General Convention of Texas, San Antonio

From Canaday way

A FRIEND has recommended your paper to me. Would you please send me a sample or samples and full particulars.—Ralph Sorenson (Baptist Sunday School teacher) Killam, Alberta, Canada

Church Chuckles
by CARTWRIGHT

"Everybody's STILL talking about that church picnic!"

The Bookshelf

Higley Verse by Verse Sunday School Lesson Commentary, 1962

A new feature of the Higley Commentary this year is "The Higley Pump Primer," a perforated page of ten questions appearing at the end of the lesson material and based on the particular lesson. This is to make it easy for the teacher to give the questions out in advance to students, encouraging class participation. For the teacher's use the questions are included on other pages which are not detachable. On the back of each question is a suggested answer.

Broadman Comments, 1962, by H. I. Hester and J. Winston Pearce

Dr. Hester, for many years teacher of Bible and religion at William Jewell College, where he headed the Department of Religion, became vice, president of Midwestern Seminary, Kansas City, in July 1961. Dr. Pearce, a pastor of many years' experience, left the pastorate of First Baptist Church, DeLand, Fla., last July to go to Golden Gate Seminary, Mill Valley, Calif., as professor of preaching.

The structure of each lesson treatment is the same as it has been for years. Following the Bible passage is a simple outline. This is developed with word studies, historical facts, and general exposition. The application of each lesson is sharpened with illustrations from life and literature.

Baptist Foundations in the South, by William L. Lumpkin, Broadman Press, 1961, \$4.25

The author shows that the growth and genius of Southern Baptists are due in no small measure to "a handful of rugged, single-minded, enthusiastic colonists from Connecticut who, for their 'irregularity,' were known as 'Separate' Baptists." Settling in Sandy Creek, central North Carolina, in 1755, they introduced the phenomenon of revival to the South.

Dr. Lumpkin presents proof for his conclusion that the life and history of the Separate Baptists have continued to leave their mark upon the subsequent story of the denomination and the nation.

We have received from the Home Mission Board copies of the paperbacks for study in the 1962 Home Mission Graded Series: Glimpses of Glory, by C. C. Warren; Steeples against the Sky, by Edith Limer Ledbetter; Visitors in the Land, by Lila Hopkins; A Kite for Billy Ching, by Jester Summers; and Bayou Boy, by Ashley V. Pickern.

We have received the following paperbacks from Abingdon Press:

Planning for Church Music, by James R. Sydnor, \$1.25; How to Develop a Tithing Church, by Charlie W. Shedd, \$1.25; Bible Guides; The Good News, by C. L. Mitton, edited by William Barclay and F. F. Bruce, \$1; The Wisdom of Israel, by John Paterson, \$1; Prophets of Israel (1) Isaiah, \$1.

COURTSHIP MARRIAGE and the HOME...

By MRS. J. H. STREET

Every child should be wanted

"Good homes with well loved children growing up in them are the basic units of national life."

—Leonard

"From his earliest dealings with them, God demanded purity of his people.

He called them to moral standards far above those of the nations about them.

He not only wanted them to believe something; he wanted them to BE something."

—Selected

Question: "Birth control is one of today's most openly discussed and broadly aired subjects. What is your attitude toward the whole question?"

Answer: My personal attitude? That this is a sacred and intimate matter. That it should be decided by each couple according to their own convictions.

It is important, I think, for attitudes toward parenthood to be discussed during the engagement period and an understanding established with harmony in thinking toward the privilege of parenthood achieved.

I do believe that every child has the right to be wanted. Wynona Farquhar Leonard (*Love That Lasts a Lifetime*) takes high ground in her expressed opinion that any new life has been sinned against who is not born into an atmosphere of loving welcome.

It is every baby's rightful heritage to be given the feeling of acceptance and worth so essential to growing into a successful personality.

I would consider widely-publicized medical findings in the field a likely hazard to moral standards, but for my faith in today's youth.

Doubtless there is deplorable exploitation.

But not among young people of high Christian principle, those whose heredity, environment, and training have instilled into them high concepts of purity and worthy ideals of parenthood. These, in heartening percentage, will adhere to the restrictions set up in God's pattern for man-woman relationships.

I believe that this, like every other question involved in marriage, should be decided on the basis of Bible principles, prayerful thought, common sense, and the welfare of all lives involved.

* * *

Question: "Having a daughter of my own, I was frightened by the experience of the frantic teenager who wrote you recently. Do you think mothers should still talk over the facts of life with their daughters?"

Answer: Emphatically, *yes*.

Not so much "talk over the facts of life," as keep friendly and easily communicative the mother-daughter relationship.

The opportunity to talk with your teen-age daughter in a frank, constructive way will be largely

dependent upon your investment of time and effort to cultivate a solid friendship with her from her babyhood days.

It is normal for adolescents to become less communicative with parents. Therefore, it is important that you capitalize upon the opportunities opened to you in her early girlhood.

Never register shock, outwardly, nor take a shush-shush attitude toward her questions or her confidences.

Don't put her off when she is interested in talking about intimate matters.

Be sensitive to her moods.

Be available.

Be fair in dealing with her requests for more privileges.

Respect her friends.

Let her know that you trust her.

Be straightforward in your answers to her questions about sex.

See that the atmosphere of your home is wholesome and loving, in example and in conversation.

Be firm in your *no* to places of questionable entertainment.

Don't lecture! Just explain that certain doings and places are below standard.

Make her friends welcome in your home. Try to provide recreative fun to replace off-limit invitations. 'Tis said, you know, that a teen-age party is successful if they have been given plenty of food and something exciting to talk about after they leave.

There is no lack of informative reading material on the subject of sex education. But you must be selective. Not all the material is Christian in approach.

Here are two good titles: *Life and Love* (A Christian View of Sex) by Narramore; *I've Been Wondering* by Cothorn.

Then there are Grace Sloan Overton's time-tested *Living with Parents* and *Living with Teeners*. Richardson's *Just for Girls* is still good. (Also, *Just for Boys*).

Be strong.

Be patient.

Be understanding!

Rosalind Street

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

Christian Foundation tackles gambling

THE Christian Civic Foundation of Arkansas is taking steps to "find out for ourselves" if there is a breakdown in law enforcement in the state, which might encourage more criminal activity, and effect legislation to do something about the situation.

Monday of last week the executive board of the state organization, which is composed of ministers and laymen of all denominations, met in Winfield Methodist Church here to discuss recent charges that gambling and other criminal activity is flourishing in some parts of the state.

The committee designated Rev. Lee I. Dance of Little Rock to head a four-man committee to study the conditions of law enforcement in Arkansas and criminal activity to determine what situations exist.

Mr. Dance is legislative vice president of the organization and superintendent of missions for Pulaski County Baptist Association. His committee will be appointed in the near future.

After the meeting, a spokesman for the group said that the first thing the organization wants to do is to "look into the matter and find out for ourselves what conditions

exist regarding law enforcement and criminal activity in the state."

When this is completed the organization intends to formulate plans to most effectively meet the situation, perhaps by recommending legislation and similar action to implement these plans.

Persons who will serve on the special investigative committee of the Christian Civic Foundation have not yet been named, but will be submitted later to the executive board for approval.

Paul Meers of Dardanelle is president of the Foundation, but was unable to attend the meeting.

Dr. S. A. Whitlow, executive secretary of Arkansas Baptist State Convention, presided over the meeting. He also is a vice president of the Christian Civic Foundation of Arkansas.

Two weeks ago the president of the Foundation called for a citizens movement to look into gambling activities in the state.

Hit vice problem

He pointed out that current hearings in Washington "have pointed up anew the importance of this vice problem."

Meers said that the fact that Arkansas personalities were included

in a national probe of gambling activities "gives cause for us to put the spotlight on our local problems in this field."

He referred to a widely publicized investigation of race wire activities and syndicated gambling in the nation by the Senate Crime Subcommittee headed by Sen. John L. McClellan.

In its questioning of alleged gamblers and other persons, the committee called two persons from Pulaski County, including K. Barney Levine, operator of Westwood Club, and C. J. Lytle of North Little Rock.

Both men refused to answer questions posed by the committee concerning gambling activities in the county and state. They pleaded the 5th Amendment on grounds their answers might tend to incriminate themselves.

The Pulaski County Grand Jury which turned in its report of gambling and other violations in the county before being excused from duty, said there is no "syndicated or organized" gambling found in Pulaski County.

The jury panel apparently did not call or question either Levine or Lytle in investigating reported gambling activities.

Churches asked to pray

SOUTHERN Baptist churches have been asked to use Oct. 8 as a day of "unceasing prayer to God" in light of "the unprecedented plight of our frightened, confused world."

The prayer would be for repentance, for divine pardon and deliverance, for the United States President and local officials, for members of the armed services, for fellow Christians around the world, and "for our avowed enemies, that through Divine intervention, they may turn unto God."

The plea was signed by Herschel H. Hobbs, Oklahoma City, president of the Southern Baptist Convention, and by John H. Haldeman, Miami, chairman of the Executive Committee.

[For full text, see editorials, our issue of Sept. 28.]

The McGuffey readers

WHEN in 1826 a young 26-year-old professor named William H. McGuffey, himself the son of hardy Ohio pioneers, began his teaching career, it was soon evident to him that the existing textbooks written by staid New Englanders were totally unsuited to the sons and daughters of frontiersmen.

Combining the best in world literature with down-to-earth lighter reading in the way of proverbs, poetry and quotations, he evolved the famous McGuffey Readers. Next to the Bible the Readers became the great American best seller with over 1,000,000 copies sold to date.

Emphasis stepped up

PLANS for increased emphasis on church public relations have been announced by the Baptist Sunday School Board's Church Administration Department, Howard B. Foshee, secretary, following the release of results of a survey on attitudes of Southern Baptist pastors toward the press.

The survey, presented to the Southern Baptist Convention communications conference in Nashville recently, concluded that Southern Baptist pastors should make more contacts with newspapers. Foshee said that 25,000 copies of the free pamphlet "Church News Workbook" are available to pastors or church public relations committees on request to the department.

Arkansas All Over

Ouachita president resigns to take Houston, Tex., post

ARKADELPHIA — Dr. Ralph A. Phelps, president of Ouachita College since 1953, resigned last week to accept the presidency of the new Houston Baptist College in Houston, Tex.

Dr. Phelps submitted his resignation to the college's board of trustees.

The 40-year-old Baptist leader, who was named Arkansas Man of the Year in the Arkansas Democrat's annual poll last January, will supervise construction of the new college for the Texas Baptist Convention. It is scheduled to be in operation by 1963.

Dr. Phelps said, "This school (Houston Baptist College) seems to me to offer the greatest challenge of any college in the United States just now. The goal of the trustees to be an academically superior school upon a foundation of Christian principles is one with which I concur most heartedly. The Houston metropolitan area offers unlimited potential for yet another great school."

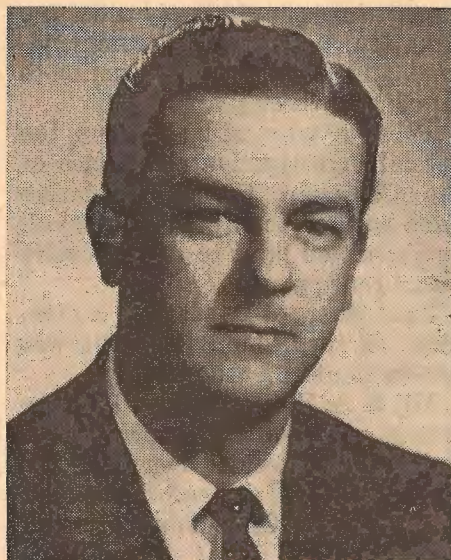
His resignation will become effective as soon as the board designates an acting president.

Dr. Phelps became president of Ouachita at the age of 32.

During the eight years of his presidency, Ouachita's enrollment has increased 140 per cent and the college's physical plant has been greatly enlarged. New construction includes five dormitories, a new dining hall, an additional wing on the library, a new field house, new football and baseball field, new enclosed swimming pool, chapel and classroom building and a president's home.

Two apartment houses for married students have been purchased and a faculty housing area with 13 homes has been developed.

Additional property has been



DR. PHELPS

purchased near the school for future expansion.

The school's academic program has been expanded and strengthened. Graduate work leading to the master's degree has been added and the music department has been accredited by the National Association of Music.

The home economics department has been approved by the Department of Health, Education and Welfare and the teacher training program has been recognized by the American Association of Colleges for Teacher Education. Several academic departments also have been added.

Dr. Phelps is a native of Dallas where he graduated from North Dallas High School in 1939. A champion high school debater, he won numerous forensic awards while attending Baylor. He edited the Baylor student newspaper and was twice class president.

He received his bachelor's degree in 1943 and his master's degree in 1945. He received his theological degree in 1947 and his doctorate of theology in 1949 from Southwestern Baptist Theological Seminary in Fort Worth.

He served as pastor and teacher before becoming college president. He was pastor of the Lakeview Baptist Church in Waco and the First Baptist Church in Plano, Tex.

He was a member of the faculty at Southwestern Seminary from 1948 until he accepted the Ouachita presidency in 1953.

Committee named

W. S. FOX of Pine Bluff has been named chairman of a nominating committee to recommend a new president for Ouachita College to the Board of Trustees.

Dr. Ralph A. Phelps Jr., who resigned Sept. 26 to become president of the yet-to-be-built Houston Baptist College in Houston, Tex., will continue to serve as president until a successor is named, provided one is named by the end of the fall semester.

Other board members named to the nominating committee were Charles Gordon, Jr., Pine Bluff; John Plumlee, Hot Springs; Tom Digby, North Little Rock; and W. I. Walton, Arkadelphia.

Two advisory members will be the Rev. R. L. South of North Little Rock who is president of the board and S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention.

Pastor at East End

GENE W. Welch, for the past two years pastor of the Muleshoe (Tex.) Baptist Church, is the new pastor of East End Church, in Pulaski County Association, 10 miles south of Little Rock.

A native of Oklahoma City, Mr. Welch was reared in Texas. He is a son of Rev. and Mrs. Jack A. Welch, Dallas, Tex., and a brother of Pastor Wendell Welch of First Church, Sheridan.

Mr. Welch is married to the former Miss Sue Doggett of Jacksonville, Tex. They have two daughters, Dickey, 8, and Suzanne, 4, and a son, Jack, 6.

Mr. Welch attended college in Jacksonville, Tex. He plans to continue his education at Little Rock University.

Don Wright called to First, Beebe

AFTER two and one-half years as pastor at First Church, Gould, Don Wright has resigned to accept the pastorate of First Church, Beebe, effective Oct. 11.



MR. WRIGHT

During Mr. Wright's pastorate at Gould, the church received 105 members, 34 of them by baptism. A mission was established and is now operating with the support of the Gould Church averaging 45 in Sunday School. An educational unit was built at the mission to help house the Sunday School after the old building had been redecorated. Rev. Joe Wright, a Ouachita student, is mission pastor.

The average attendance in the mother church rose from 78 to 110 with an enrollment of 131, after the Sunday School had been partially graded. Three deacons were ordained, a Brotherhood, Y.W.A., Young Married Women's Circle, Training Union Young Married and Visitation program were organized.

The annual income of the church rose \$4,000, and \$6,900 was spent in a property improvement program. Mission giving rose 40 per cent. The church put the pastor in the Annuity program for the full amount.

Mr. Wright attended Ouachita College, Arkansas State Teachers College and Southwestern Seminary. Mrs. Wright is the former Miss Kathryn May of Fordyce. They have two children, Phyllis Kay, 3, and Donna Fay, 6 months.

PARKS Church has included a building fund in its 1962 budget, adopted Sept. 24, and is accepting donations for construction of urgently needed extra classrooms. Rev. Harmon Allen is pastor.

MEMBERS of First Church, Vandervoort, recently gave their pastor, Peter L. Petty, a surprise food shower on the occasion of his birthday.

Ouachita senior returns from summer mission tour

IF A physician's estimate that delivering a sermon is equal to doing eight hours of manual labor be true, then Charles Petty, Ouachita College senior, must be a superman.

As a Baptist Student Union-sponsored summer missionary to Ghana, West Africa, this summer, Petty preached 21 times in three days and once preached eight times in one day.

"I would classify them more as devotionals than sermons," Petty said. "There are more than 50 languages in Ghana, so I usually had three translators. I actually preached only 10 minutes for a sermon that lasted from 20 to 35 minutes."

The Ouachita senior estimates he had from 200 to 300 professions of faith under his preaching, but he is not sure just how many really understood.

All of Petty's time was not occupied in preaching. In addition to preaching, he repaired automobiles, laid concrete blocks and helped balance the books for the chairman of the Ghana Baptist Missions, Clayton Bonds.

As part of the B.S.U. summer missionary program, Petty met in New York City June 3-4 for orientation with a group of eight from seven different states, with each of the group bound for various countries in Africa. After a two-week tour of London, Paris, and Zurich, the group split up in Rome. Petty and two girls headed for Ghana.

One of the girls was a nurse, while the other was a Woman's Missionary Union and Sunday School worker. Petty was assigned

to work with the missionaries, preaching and working in the Bible schools. While in Ghana he stayed in the homes of seven of the 33 missionaries there.

The young missionary sometimes spent five hours a day talking about America. He received a very friendly reception wherever he went.

"Since most of the people in Ghana are illiterate, they must be told about America. They cannot read about it," Petty declared.

The political future doesn't look too good, according to Petty, who says the country is definitely Communist. He cited as an example the booing of a showing at a movie of President Kennedy's inaugural address.

Another movie crowd cheered wildly when the Ghana president was shown hugging Khrushchev.

Petty also pointed out that the people of Ghana make only 95 cents a day. Though a whole stalk of bananas can be bought for 20 cents and oranges sell for one cent each, a pint of mayonnaise sells for \$1.50 and eggs are \$1.50 a dozen. The cheapest Chevrolet sells for more than \$5,000.

Though the church is growing, it faces problems, Petty believes. For every Christian won to all denominations in Western Africa, the Moslems win 10, according to Petty.

The Ouachita student met back in London with a group of six Aug. 27 and flew to New York the next day. He had been gone 88 days and had slept in 27 different places.

Hurd to new post

HERMAN Hurd has resigned as pastor of Kelley Heights Church, Russellville, to become mission pastor for First Church, Russellville. He will serve the Pottsville and Bernice Mines missions, leading each mission in a full-time program.

Missionary speaker

MOISES Gomes, student missionary from Portugal and a graduate of Oklahoma Baptist University, was guest speaker at Wednesday evening services, Sept. 20, at Kelley Height Church, Ft. Smith. Rev. James H. Fitzgerald is pastor.

Charles Belknap resigns

REV. Charles Belknap, minister of education of First Church, Stuttgart, resigned Sept. 17 to accept the pastorate of Greenlee Memorial Church, Pine Bluff. He began his new work Sunday, Oct. 1.

Mr. Belknap, a native of Blytheville, has been with First, Stuttgart, for the past two and one-half years, and has led the church into an active visitation program, regular officers' and teachers' meetings, and all phases of promotion work. He is married to the former Patsy Bartholomew of Blytheville, and they have two children, Stevie, 6, and Susan Marie, 1.

Rev. D. B. Bledsoe is pastor of First Church.

Pearl Spikes appointed associate missionary

MISS Pearl Spikes of Grannis, Ark., who has been working at the goodwill center in Gallup, N. M., has been appointed as an associate missionary by the Home Mission Board. She will work with the Spanish in Gallup as a kindergarten teacher.

The goodwill center where she has been working is a mission of First Baptist Church, Gallup.

ROTC cadets honored

SIX senior ROTC cadets have been designated Distinguished Military Students at a ceremony at Ouachita College.

Those honored were Thomas F. Hall, Jr., North Little Rock; Billy W. Hicks, Washington; John S. Jackson III, Waldo; Charles E. Queen, Judsonia; Walter E. Rose, Melbourne; and Bob W. Sanders, Arkadelphia.

The designations were determined by Lt. Colonel Jack King, professor of military science, and concurred in by Dr. Ralph A. Phelps, Jr., president.

NEW deacons elected at First Church, Paris, are C. W. Butler, Marlin Davis, Morris O'Quinn and T. E. Peters.

James M. Ward ordained to ministry

JAMES Melton Ward, a senior student at Ouachita College, was ordained to the ministry at Second Church, El Dorado, at the request of the Carden Bottom Baptist Church near Dardanelle.

Pastor Lehman F. Webb of Second Church served as moderator and presented the Bible; Deacon Carl Click served as clerk. Rev. Jay D. Tolleson led in the examination of the candidate; Evangelist Jesse Reed delivered the charge and Rev. David Railey led the ordaining prayer. The ordination sermon was delivered by Rev. Gaines Armstrong of Hot Springs.

Mr. Ward is the son of Deacon and Mrs. Melton A. Ward of El Dorado.

MRS. Nina Sue Lewis will present a sacred vocal recital at Immanuel Church, Ft. Smith, Oct. 8. Mrs. Lewis has been in many of the churches throughout the state as guest soloist. She formerly traveled with the Ouachita College Choir. The numbers for the program at Immanuel Baptist Church will consist of some of the best-loved hymns and anthem-type solos.

Nancy Blair named music minister

MISS Nancy Blair of Oneida, Tenn., was named minister of music for First Church, Osceola, effective Oct. 1.

Miss Blair holds the B.A. degree from Carson-Newman College, Jefferson City, Tenn., and the Master of Religious Education and Music from Southwestern Seminary, Ft. Worth. At Southwestern she was a member of the "Southwestern Singers." She has also served as musician on the staff of Ridgecrest Assembly for the past two summers.

Rev. Harry G. Jacobs is First Church pastor.

Prairie Grove church

PRAIRIE Grove mission of First Church, Russellville, Dardanelle-Russellville Association, was organized into a church on Sept. 3, in a service at 2:30 p.m. Loyd S. Pinnell, pastor of Bakers Creek Church, served as moderator of the constituting council, and Sam Davis, pastor of Second Church, Russellville, led the examination. The sermon was preached by Hermon Williams, pastor of New Hope Church, and Missionary William E. Woodson led in prayer.

Revivals

FIRST Church, Fordyce, Rev. Cline D. Ellis, pastor; Rev. Marion G. Fray, home on furlough from Southern Rhodesia, evangelist; Archie Fray, minister of music, Levelland, Tex., music; 22 additions, 16 on profession of faith, six by letter.

ARMOREL Church, Rev. W. J. Clayton, pastor; Aug. 20-28; Bill Lewis, evangelist; Herbert "Red" Johnson, music; 14 professions of faith, one by letter.

KELLEY Height Church, Ft. Smith, Rev. James H. Fitzgerald, pastor; Wm. Paul Kirkindall, Blytheville, evangelist; C. A. Railey, Ft. Smith, music; six additions, five by baptism, one by letter, two dedications to special service, seven rededications.

LEVY Church, North Little Rock, Rev. W. Harry Hunt, pastor; Oct. 8-15 with Jesse Reed, evangelist; Robert A. Hall, Levy music and education minister, music.

CENTRAL Church, Magnolia, Dr. Loyd L. Hunnicutt, pastor; Dec. 4-10 with Dr. R. G. Lee, Memphis, Tenn., former pastor of Bellevue Baptist Church and past president, Southern Baptist Convention, evangelist.

JENNY Lind Church, Rev. E. V. Adams, pastor; eight baptisms, two by letter, one profession of faith that did not join church and many rededications; Billy Walker, evangelist; John (Doc) Jones, song leader.

Mississippi County Association review

MISSIONARY John D. Gearing recently reviewed his eight years of service in Mississippi County Association in these words:

September 1, 1953, your missionary and family moved to Mississippi County from Kentucky to begin a new and different type of service for the Lord. The first eight years of our ministry had been spent in service as pastor and going to school. This new field of work your missionary was entering was a challenge and after eight years, we can honestly say, that we are happy in the promotion work of Southern Baptists in Mississippi County.

During these past eight years we have had the opportunity of preaching in all of our churches, besides holding revivals in Illinois, Missouri, and Virginia, besides those revivals that have been held in our own association and in other sections of Arkansas. The Home Mission Board has used us in various capacities as speakers in Michigan, Illinois, Kentucky, Missouri, North Carolina, Texas, Mississippi, South Carolina, New Mexico, and Tennessee. We have preached over 1,250 sermons and have witnessed over 120 being added to our churches on promise of a letter and over 250 making profession of faith, plus hundreds of rededications. Over 150 Mexican Braceros have been baptized into our churches as a direct result of our Mexican Bracero program.

Much time has been spent in promotion of the cause of Christ among our churches, so that a greater work could be accomplished. During this eight years over 20,000 pieces of mail have been handled from our offices besides the mailing of over 80,000 copies of the Missionary Messenger that is edited and published from our office. Over 50,000 tracts in Spanish have been distributed along with thousands of tracts in English that have been distributed to our churches.

Our Sunday School enrollment in 1953 was 7,339; today it is well over 8,600. Training Union enroll-

ment in 1953 was 4,176; today it is well over 4,300. Our gifts to the Cooperative Program in 1953 were only \$37,788; today for the first nine months of this associational year our churches have already given over \$49,000. Our gifts to the associational mission program have increased from \$5,897 in 1953; today for the first ten months of this associational year, our churches have given over \$9,200. During this time the income in our churches has grown from \$358,469 to over \$500,000, and over 5,800 have been baptized into the fellowship of our churches. In 1953, our association was composed of 38 churches and one mission; today we number 42 full time churches and two full-time missions with a membership of 14,500 as compared to 12,718 in 1953.

In 1953 only 51 per cent of our churches reported a VBS, this year, the same for the past seven years, every church has conducted a VBS. This year we will have conducted 52 VBS, 10 being Negro and Mission VBS.

Our association has reached the Standard of Excellence in Associational Sunday School work for the past four years, and has been the only association in Arkansas to reach this distinction the past two years.

We are embarking on a new project in Mississippi County this year, that being a Youth Camp for our boys and girls. Every one of us must join hands together for this great task of providing for our leaders of our churches of tomorrow.

There is much to be done. In Blytheville alone, there is a need for at least two missions. Thousands of Mexican Braceros come to our county each year without the knowledge of Christ as their personal Saviour. Thousands of Negro children and Negro leaders need our guidance and help in helping them to help themselves for the cause of Christ. There needs to be Christian unity in all of our churches in reaching the lost and then teaching our own people their responsibility for the cause of Christ.

Merged associations to meet Oct. 19-20

WHITE and Woodruff County associations, which voted to merge effective Oct. 1, will meet together at Kensett, White County, Oct. 19-20 for their annual meeting. Rev. Carroll Evans of McCrory and Rev. M. E. Wilfong of Bald Knob will serve as moderators for the meeting.

Rev. E. E. Boone of Searcy is the missionary for the new association. Committees are at work preparing a new budget, name, slate of officers and constitution for the association.

There are 12 cooperating churches in Woodruff County and 27 in White County with a combined membership of over 7,500.—*McCrory Leader*

Clear Creek Association

By Paul E. Wilhelm, Missionary

REV. Fred Davis, Clarksville, is the new pastor for Central, Altus. Bro. Davis was born at Batesville. He is a graduate of Ouachita College and attended Southwestern Seminary, Ft. Worth. Mrs. Davis is a native of Ft. Smith and attended Ouachita. They have three children, Ronnie, 7; Karen, 3; Stephen, 14 months.

Dr. C. W. Caldwell, superintendent of missions for the Arkansas Baptist State Convention, was the special speaker for the homecoming services at Batson Mission, Sept. 10. Rev. George Payne is pastor.

REV. Charles Duncan, pastor of First Church, Mulberry, was the evangelist for a five-day revival at Webb City Church in September. There was one profession of faith and 14 dedications. Rev. Vernon Cavender is pastor.

REV. Lawson Hatfield, Sunday School secretary for the Arkansas Baptist State Convention, spoke to a crowd of nearly 200, Sept. 12 at the Associational Sunday School "Action" night held at First, Ozark. Dwayne Fischer, activities director of First Church, Van Buren, and Sunday School superintendent of the association, was in charge of the program. Rev. Ben Haney was host pastor.



The atheist who found God in war.

An infidel's sword

By ASHLEY HALSEY, JR.

The story of a pious recruit who caused an atheistic Union captain to become one of the most celebrated preachers of the nineteenth century.

Reprinted by special permission of The Saturday Evening Post. Copyright 1961 by The Curtis Publishing Company.

THE Bible, in Isaiah 2:4, says, "They shall beat their swords into plowshares. . . ."

Early in the Civil War the Nashville Plow Works gave a reverse twist to the Biblical injunction. It made sabers for the Confederacy from plow metal. The Federal Army, not the Almighty, brought production to an abrupt halt. Blue-coats seized the works in 1862 and jailed the owners for treason. The charges were later dropped. However, no more plowshares were beaten into swords at Nashville.

An even more symbolic sword, this one in the Union ranks, led to the conversion of an outspoken atheist. Eventually the convert became one of the most effective and celebrated Gospel preachers in the country. The blade that wrought the spiritual transformation was a richly decorated presentation saber, given by admirers to a brisk young Union captain for exceptional wartime services. The glittering weapon was gold-sheathed and bore the Latin inscription, *Vera amicitia est sempiterna*—True friendship is eternal. The sentiment was soon put to the test.

The boyish captain of Company D, 2nd Massachusetts Heavy Artillery, not long out of Yale University and facing the bloodiest war in American annals, scoffed at every mention of God.

The youngest recruit of Company D, Johnnie Ring, believed in God because his dead mother had taught him to do so.

Fate and circumstance decreed that scrawny Johnnie Ring, who already had suffered much from life, should become the atheistic captain's personal servant. During their association the captain methodically shattered every one of the boy's illusions except one. It began when Johnnie's father, a

Boston customhouse employee, entrusted his son to the officer. The father explained that Johnnie was determined to go to war. Rather than have him run away to enlist, the father begged the captain, "Let him go with you."

"I asked John," the captain related later, "if he was prepared to lie on the ground all night and wake up in the morning to find his hair frozen to the ground. He said he was.

"I asked him if he was willing to have an arm or leg shot off in the service of his country. He said he was. To all the most extravagant questions that I asked him, he would answer that he was willing to suffer any privation if he could go to war.

"I asked if he was willing to do any service for me, no matter how menial. He said he would be only too glad to do so. 'Well, John,' I said, 'I will take you as my servant.'"

Johnnie shared the captain's tent, sleeping on a low couch across from his camp cot. On their first night together under canvas, the boy took a little Bible out of his pocket and sat down to read it by the pale light of an Army lantern. The captain took one look and roared, "We don't believe in the Bible around here. Neither will you after you go into war. You can't read the Bible in my tent. Everybody knows I am opposed to it, and I would not for anything have anyone see you reading it in my tent."

Johnnie, surprised and pained, gazed up at his angry captain. Gently he explained that he had promised his dead mother he would read his Testament regularly every night. The captain snapped, "If you wish to read that Testament, get out of this tent and away from

me. The officers will make fun of me. I respect your love for your mother, but I don't believe in the Bible, and I don't believe it will do you any good anyhow."

So Johnnie and his little pocket Testament went underground. He could not see to read it outside in dimming twilights and by flickering campfires. Instead, he waited until the captain was out of the tent to snatch an opportunity. One evening the captain suddenly walked in and caught him at it.

"Johnnie, didn't I tell you not to read that Bible?" the captain said. "Now do what your superior officer commands you! Stop it now! And don't read that Bible in my tent ever again."

The boy closed his Bible and



This statue commemorates Johnnie Ring's high sense of duty in saving his captain's sword (bottom), a deed which converted the captain.

started out of the tent in tears. As he left, he said, "Captain, I love you, but you are a very wicked man."

That was the last exchange between the oddly assorted pair on the subject of the Bible. It left the captain strangely disturbed, but he had no time for soul-searching and meditation. His regiment was ordered to duty near New Berne, North Carolina, in an area occupied early in the conflict. Its job was to guard a railroad line that ran from New Berne across the Newport River to the coast.

One pitchy night while the captain checked on sentries posted at the edge of the forest, a bullet sang out of the dark. It knocked him down. Miraculously it struck and smashed the watch in his pocket and left him scarcely wounded. When he was fully recovered, he rode into New Berne on business. While there, word came that Confederates under Maj. Gen. George Pickett had captured his encampment. The gray attackers surprised the sentries, caught many of the Union soldiers swimming or playing ball and set fire to the camp. The nearby railroad bridge also began to blaze.

As the Union troops retreated across the bridge, Johnnie called out, "Where is the captain's sword?" A sergeant replied that the captain had it on, but Johnnie knew that he wore his regulation field saber. The beautiful gold-sheathed blade which Johnnie polished with such care was hanging, as usual, in the captain's tent. Johnnie, without a word, ran back across the burning bridge and snatched it from the blazing tent.

By now the opposing forces were shooting at each other across the river. The bridge was so smoky and searing that Johnnie had to lean over the side to catch his breath. The Confederate commander nearest the span saw the heroic boy and ordered his men to cease firing. All shooting halted while all eyes were upon Johnnie, who kept on running until he reached the far shore and fell insensible, uniform afire. Comrades tumbled him in the river to put out the fire.

Days later he recovered consciousness in the United States

Army hospital at Beaufort, North Carolina. "Has the captain got his sword?" he asked weakly. A nurse replied that it was right there beside him. Johnnie asked to touch it. "I am glad that I saved his sword," the boy said. Then, "Is the captain coming to see me?" The nurse said they had sent word. But as the night wore on, she called the surgeon, who took one look and called the chaplain. "You are going to see your mother," the chaplain said. "You love your mother, and you believe in your mother's God. Now don't be afraid to go." The boy replied, "I am not afraid. But can't I live to see the captain?" Then he died.

The hospital informed the captain and returned his sword with its motto, "True friendship is eternal." The captain drew the sword and read the glowing words.

"I said, 'Eternal! Will I ever see Johnnie again? Is there any eternity?' Then I went back to work with a heart positively broken. I began to think, 'Oh, if only I could see him a few minutes to ask his forgiveness for the way I treated him.'"

The captain went on to other battlefields. He rose to the rank of lieutenant colonel, always with memories of Johnnie in the back of his mind. At the Battle of Kennesaw Mountain, near Atlanta, a shell wounded him so severely that he was left on the battlefield for dead.

"In that long night of pain and agony, I thought, 'Oh! is there another life? If there is, I want to find Johnnie.' If only I could have that little boy there to pray for me! I felt an awful desire to know about eternal life—if there was such a thing."

The next day, cleanup details found the colonel alive. In the hospital at Marietta they debated whether to amputate his arm. Only an old nurse's objection saved it. As soon as he became convalescent, the colonel called for a chaplain. A Baptist preacher responded. The preacher said, "Colonel, you are an awful sinner; you had better make up your mind to think of eternal things."

Then, the colonel later said, the chaplain "knelt down and made one of those formal, overpious kind

of prayers that didn't mean anything, and ever since that time I have had an awful hatred of all those overpious wooden professors who pretend to carry on religious work. It didn't do me any good, and then the old nurse said, 'Why don't you pray for yourself?' Then I thought of Johnnie Ring, and I prayed that the Lord would let me meet him somewhere in eternity."

Later another Baptist chaplain stopped by the colonel's bed. "He was a different type," the colonel said approvingly. "He used some good common sense. He said to me, 'You know by instinct that there is an eternal life. If you would know about its details, read the Bible.' He opened my heart to God. I said, 'If there is any service that I can give to God, I will give it—not only for myself but for Johnnie Ring too. I will try to do his work in the world, as well as my own.'"

Years later the colonel commented, "It was a brave deed for that boy to save my sword. But it was a much braver deed for him to read his Bible and stand by the religion of his mother against the powerful influence of his own commanding officer. It is far braver to do some things in private life than it is to do deeds of bravery on the battlefield."

The colonel preached those words from the pulpit in 1921, four years before his death. During his lifetime he made good his pledge for Johnnie Ring. In doing so, the former atheist became an ordained Baptist clergyman. After building up a church in Lexington, Massachusetts, he was called to the discouraging task of revivifying Grace Baptist Church in Philadelphia. His inspiration remade it into the great Baptist Temple. To help heal bodies as well as souls, he founded three hospitals. Improving minds, he established Temple University, now nineteenth-largest in the nation. From one of his famous lectures, *Acres of Diamonds*, he derived the funds to educate more than 10,000 young men.

The former atheistic young soldier was Dr. Russell H. Conwell, the Billy Graham of his day. At age eighty-two he went to rejoin Johnnie Ring.

By **DR. R. LOFTON HUDSON**

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

Worldly church people

QUESTION: Some of the best Christians I know play cards every day, dance, and drink. I am not being narrow-minded but this disturbs me. Is this not worldly?



DR. HUDSON

ANSWER: Yes, some chew gum, smoke, over-eat, and watch T.V. Is this not worldly?

The term "worldly" is often applied to people when we wish to label them. In Jesus' day they used the term "publicans and sinners."

Wouldn't it be better to use worldly for those whose god is money, success, fame, or pleasure? It is not a question of who labels whom.

Each Christian must decide what he thinks is of the world and what is of Christ. In this day, when being a Christian means so little, church members cannot be too careful.

If I were criticizing church members I would not pick on such things as cards. What about lying, selfishness, not paying debts, gossiping, backbiting, and even criticism of other church members. But, you see, I get involved in self-criticism if I indulge in criticism of others.

Perhaps we all ought to remember the words of our Lord when he said, "Judge not, that ye be not judged" (Matthew 7:1).

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

Re-elected NAIA chairman

L. E. (BRAD) Jones of Georgetown (Ky.) College has been elected Chairman of National Association of Intercollegiate Athletics (NAIA) District Twenty-Four (Kentucky) for a new three-year period. Mr. Jones has been athletic director of Georgetown College since 1944. (BP)

**Wholesome Fun
For EVERYONE . . .**



Fun Plans for Church Recreation

by *Agnes Durant Pylant*

Top suggestions for games for all occasions for every age group. You'll find a host of musical games, rhythmical games, skits and stunts, races and relays, even evening-length fun programs. Complete instructions give you all the help you need for a successful party. (26b) \$2.50

Fun Together

by *Sylvia Cassell*

More than 100 group activities for children 6 to 12—many of which can be slanted to appeal to other age groups. New and unusual activities, as well as old-time favorites and fresh versions of familiar games, are featured. (26b) \$1.75

Fun with Puppets

by *Sylvia Cassell*

Here's how to write and produce puppet plays. Many sources are suggested and a variety of simple production techniques are explained. (26b) Leader's edition, \$2.25
Regular edition, \$1.50

Banquets Plus!

by *Mabel King Beeker*

Discover the "plus" in these 34 banquets. Use the invitations, menus, and programs for banquets or adapt them slightly to give your socials an added sparkle. (26b) \$3.00

Tell-Well Stories

compiled by *Agnes Durant Pylant and Clyde Merrill Maguire*

Sixteen popular stories with inspirational appeal which add a "finishing touch" to campfires, parties, and special programs. (38m) \$2.00

More Tell-Well Stories

compiled by *Agnes Durant Pylant and Clyde Merrill Maguire*

Seventeen additional favorite stories to tell. A brand-new collection. (38m) \$2.00

Order these "brim-full of fun" books today . . .

from your **Baptist Book Store**

408 Spring Street

Little Rock, Arkansas

HOLY SPIRIT

By HERSCHEL H. HOBBS

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



THE HOLY Spirit is the Third Person of the Trinity. As God the Father (First Person) revealed Himself in human form (Jesus, Second Person), so He revealed Himself in spiritual form as the Holy Spirit (Third Person). There is but one God, but He bears three relationships to nature and man. The Holy Spirit is a Person, possessing all of the attributes of personality. He should be referred to as "He," not "it."

The Holy Spirit is present in both the Old Testament (cf. Gen. 1:2; Ps. 51:11; 104:28-30) and the New Testament (cf. Matt. 1:18; 4:1; Acts 2:1ff.; Rev. 22:17). But His work is more prominently set forth in the New Testament. Doctor B. H. Carroll called the Holy Spirit the "Other Jesus." Marcus Dods calls Him "Jesus' alter ego."

The work of the Holy Spirit may generally be classified under revelation, incarnation, administration, evangelization, and sanctification. In revelation He inspired those who received the revelation (II Tim. 4:16; II Pet. 1:21). He illumines and directs those who seek

to understand the revelation (John 14:26; 16:13). In the Incarnation He was the divine power in conception (Matt. 1:18). He was present at Jesus' baptism (Matt. 3:16), and temptation (Matt. 4:1; Mk. 1:12). Jesus' ministry was in the power of the Spirit (Luke 4:14-21). He went to the cross in the "eternal Spirit" (Heb. 9:14). He was raised from the dead according to the Spirit of holiness (Rom. 1:4). According to His promise the Holy Spirit came upon His disciples after His ascension (John 14:16-18; Acts 2:1ff.). As Administrator the Holy Spirit directed the spread of the gospel (cf. Acts) then, as He does today.

In evangelism He convicts lost people with respect to sin, righteousness, and judgment (John 16:8-11). By His power repentant and believing souls are regenerated (John 3:5). In sanctification He indwells the Christian as he grows in the likeness of Christ and in His service. The moment one is regenerated the Holy Spirit takes up His abode in his life.

The New Testament knows nothing about a "second blessing." It is not how much of the Holy Spirit you have, but how much of you the Holy Spirit has.



Gleanings from the Greek New Testament

by V. Wayne Barton

The matter of Christian inconvenience

IS THE Christian just supposed to do that which is convenient? You may get that impression from Philemon 8, where Paul urged the owner of Onesimus to do "that which is convenient."

The problem involved was of a most serious nature: traffic in human slavery. If so, would Paul the Christian say to the owner (also a Christian) simply: "Do with Onesimus, your Christian

brother, only that which is most convenient to you"?

Likely not. To the contrary, there are strong reasons to believe that Paul was pleading, at least implicitly, for the release of Onesimus. In addition, it is highly possible that Paul wanted Onesimus to be allowed to return to minister to him in prison in Rome (see Philemon 10, 13).

The Greek word translated "con-

venient" is *anekon*. The verb form, *aneko*, means "to come up to." The resultant idea is that of measuring up to a standard. (As a matter of fact, the Old English "convenient" once carried that same idea.) Hence, *anekon* is sometimes translated "that which is fitting or proper."

Well, that's more like it. For the Christian nothing less than the proper thing is adequate—regardless how convenient it may be in the modern sense. In fact, the proper thing may often be quite inconvenient. In the case of the slave owner of the Philemon epistle it meant sacrificing a piece of human property. But for the slave it could have meant brotherhood, manumission, and a life devoted to the Christian ministry.

Copyright 1960, by V. Wayne Barton,
New Orleans Seminary

Beacon Lights of Baptist History

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

First Church, Benton

THE First Baptist Church, Benton, Arkansas, has ministered to the spiritual needs of its community for 125 years.



DR. SELPH

April 2, 1836, four men and two women organized themselves into the Spring Creek Baptist Church. They met in the home of David Dodd about two miles east of a small village called Benton.

At its second meeting in May, the church ordained two preachers. Sister churches (they were scattered in that day) sent letters and messengers. Deacon Bland felt the need of an associational organization. Upon his motion invitations were sent to churches to meet with the Spring Church in October for the purpose of such organization.

Seventy-three members attended the meeting with the church that fall. Some came in ox-carts as far away as 200 miles. Saline Association was organized, the fourth in the state and the first south of the Arkansas River.

The first building was erected about one mile east of Benton in 1838. The church moved to town in 1859. Due to the Civil War, church work suffered. Because of this, the church did not secure any property in town until 1878. That year it changed its name to First Baptist Church.

Two churches have been organized out of First Baptist, due to controversy (largely as result of conflict between personalities): Spring Creek and Calvary churches.

From its earliest days the church has been missionary minded. It voted in June, 1841, to give its pastor "privilege of preaching, receiving, and baptizing members in destitute neighborhoods." It helped establish churches in outly-

ing districts. Two missions were organized in recent years into churches: one in 1954 and the other in 1960.

First Baptist Church might be called the grandmother of the Arkansas Baptist Convention. It

called for the organization of Saline Association. This association, meeting in 1847, passed a resolution that Arkansas Baptists organize a convention. The Convention was organized at Tulip the next year.

What does "STEWARDSHIP" include?

You'll find the answer in these four dramatic films. Arrange now to have them shown in your church.



WHAT FIRST?

About stewardship of the tithe. John Nichols and his wife disagree on tithing until a car salesman's testimony about tithing and the Bible's message on stewardship convince John that the tithe is his minimum responsibility to God. 12 min. Rental, \$5.00

WHAT'S IMPORTANT?

Emphasizes stewardship of day-to-day work. Claude, the campus caretaker, is ridiculed for being conscientious and for talking so much about God. When an insurance executive tells of Claude's influence on his life, ridicule turns to admiration. 12 min. Rental, \$5.00



WHAT'S LEFT?

Shows the importance of stewardship of the nine-tenths. Is a person free to do as he pleases with the nine-tenths of his income left after the tithe? Claude Tanner and his son think so until the stewardship of the nine-tenths is forcefully taught. 12 min. Rental, \$5.00



WHAT DIRECTION?

Stresses vocational stewardship. A music salesman feels that God is calling him into the Music Ministry. From his pastor he finds the necessity for Bible study, prayer, and complete surrender to God's will. Only then can the right vocational choice be made. 12 min. Rental, \$5.00



Reserve these four motion pictures at a special rental rate of \$15.00. Or, reserve each film for an entire month for \$15.00 per film.

Rent these and other films from . . .
Your BAPTIST BOOK STORE

1961 Truck Schedule

BOTTOMS BAPTIST ORPHANAGE

H. C. Seefeldt, Superintendent

NOTICE: If your church is not on this list, please have your things at the church most convenient to you on the date our Truck arrives. PLEASE leave a note on the Church door telling the truck driver where to find your contribution if you do not plan to be there.
Truck Driver: Rev. Billy G. West.

SUGGESTIONS

Things needed most: Jellies; fruit, canned and fresh; flour; corn meal; syrup; canned peas, corn, beans, etc.; rice and nuts; sweet and irish potatoes; feed of all kinds (corn, small grain feed, such as maize, etc.) and hay in truck loads of 120 bales (several friends could go together); toilet articles; school supplies; sheets, bed spreads and good used clothing.

TRUCK SCHEDULE

MONDAY, OCTOBER 16: Dermott; Montrose; Portland; Parkdale; Wilmot; Eudora; Lake Village; Bellaire; McGehee; Tillar; Dumas; Gould; Grady; Linwood; Pine Bluff, First, Second, Immanuel, Southside, Matthew Memorial; Lee Memorial; Forest Park, Central; Altheimer; Humphrey; Stuttgart, First, North Maple St.; Almyra; DeWitt.

TUESDAY, OCTOBER 17: Hazen; Carlisle; Lonoke; N. Little Rock, Calvary, Central, Park Hill, Pike Ave., Baring Cross; Little Rock, First, Second, Immanuel, Baptist Tabernacle, Pulaski Heights, Gaines St., South Highland, Calvary, Hebron, Reynolds Memorial.

WEDNESDAY, OCTOBER 18: Kingsland; Fordyce; Bearden; Sparkman; New Hope; Camden, First; Stephens; Cullendale; Elliott; Louan; Smackover; Norphlet; El Dorado, First, Immanuel, Second; Parkview, Southside, West Side, East Main.

THURSDAY, OCTOBER 19: Junction City; Strong; Huttig; Crossett; Hamburg; Fountain Hill.

MONDAY, OCTOBER 23: Clarendon; Marvel; Barton; Helena; West Helena; Marianna; Hughes; W. Memphis; Marion; Earle; Parkin; Wynne; Forrest City; Brinkley; Wheatley.

TUESDAY, OCTOBER 24: Cotton Plant; McCrory; Augusta; Bald Knob; Judsonia; Searcy, First, Second; Beebe; Ward; Austin; Cabot; Jacksonville; England; Coy; Yorktown; Star City.

MONDAY, OCTOBER 30: Newport, First, Immanuel; Tuckerman; Swifton; Alicia; Hoxie; Walnut Ridge; White Oak; Black Rock; Imboden; Pocahtontas; Shannon; Maynard; Biggers; Reyno; Success; Corning; Ring; Knobel; New Hope.

TUESDAY, OCTOBER 31: Piggott, Rector, Marmaduke; Paragould, First, East Side; Leachville; Monette; Manilla; Dell; Blytheville, First, Calvary, Trinity; New Liberty; Luxora; Osceola, First, Calvary; Wilson; Joiner; Tyronza; Marked Tree; Lepanto; Trumann; Lake City; Nettleton.

WEDNESDAY, NOVEMBER 1: Jonesboro, First, Central, Walnut St., Fischer St.; Harrisburg; Cherry Valley; Biscoe; DeValls Bluff.

MONDAY, NOVEMBER 6: Clinton; Leslie; Marshall; St. Joe; Bellefonte.

TUESDAY, NOVEMBER 7: Yellville; Flippin; Cotter; East Cotter; Gassville; Hopewell; Mountain Home; Viola; Salem; Mammoth Springs; Hardy; Ozark; Calico Rock; Melbourne; Sage; Batesville, First, West Batesville; Ruddle Hill.

WEDNESDAY, NOVEMBER 8: Mountain View; Concord; Heber Springs.

MONDAY, NOVEMBER 13: Arkadelphia, First, Second, Third St., Park Hill; South Fork; Curtis; Gurdon; Prescott; Emmett; Hope; Lewisville; Stamps; Waldo Memorial; Magnolia, Central, Immanuel Canfield; Bradley.

TUESDAY, NOVEMBER 14: Doddridge; Fouke; Texarkana, Beech St., Calvary, South Texarkana, Hickory St., Immanuel; Grannis; Wicks; Cove; Hattfield; Mena; Waldron.

MONDAY, NOVEMBER 20: Mansfield; Hartford; Winslow; West Fork; Lincoln; Prairie Grove; Farmington; Fayetteville, First, Immanuel, University; Springdale, First, Caudle Ave.; Lowell.

TUESDAY, NOVEMBER 21: Siloam Springs; Gentry; Decatur; Gravette; Bentonville; Rogers, First, Inman, Sunnyside; Pea Ridge; Eureka Springs; Berryville; Green Forest; Alpena Pass; Harrison.

WEDNESDAY, NOVEMBER 22: Jasper; Conway, First, Second.

MONDAY, NOVEMBER 27: Bauxite; Benton; Malvern, First, Third, Shorewood Hills; Hot Springs, First, Second, Grand Ave., Central, Immanuel, Park Place, Piney.

TUESDAY, NOVEMBER 28: Glenwood; Amity; Caddo Gap; Norman; Mount Ida; Booneville; Magazine; Paris; Ratcliff; Branch; Charleston, First, North Side; Bloomer; Lavaca; Greenwood Jenny Lind; Ft. Smith, First, Calvary, Immanuel, Temple, Trinity, Grand Ave., Southside, Northside, Townsend Ave.; Barling.

WEDNESDAY, NOVEMBER 29: Van Buren; Alma; Dyer; Mulberry; Ozark; Clarksville; Lamar; Knoxville.

MONDAY, DECEMBER 4: Calion; Village; Ogden; Ashdown; Wilton; Locksburg; DeQueen; Nashville; Mineral Springs; Murfreesboro.

TUESDAY, DECEMBER 5: Ola; Danville; Dardanelle; Russellville; Atkins; Morrilton; Plummerville; Perry; Perryville.

If you want empty fruit jars to fill next year, write us at once stating how many you will need.

'Prejudice — USA' on Catholic Hour

A DRAMATIC four-part study of prejudice in the United States—an analysis of what it is, how much of it exists, and what it is doing to the country—will lead off the NBC Television Religious Program's 1961-62 season this month.

The opening series, "Prejudice—USA," will be presented by "The Catholic Hour" on Sundays, Oct. 8, 15, 22 and 29. Richard Crean, a noted writer for television and author of "A Time to Laugh," a new play soon to be produced in London, has written the four

dramas which make up the cycle, all dealing with "prejudices which distort our society today" and examining many of the "moral and social ills which prejudice creates."

The first, "The Newcomers," will deal with prejudice against Negroes; the second, "Chosen People," with prejudice against Jews; the third, "Divided We Stand?" with interfaith conflicts among Protestants, Catholics and Jews; the fourth, "The Bent World," with the Catholic's responsibility in regard to prejudice and "the need to react to the distortions which are crippling the Christian ideal of society."

New director named

DR. RAY SUMMERS has been named the new director of graduate studies at Southern Seminary, Louisville, Ky.

Dr. Summers, professor of New Testament Interpretation, joined the faculty at Southern Seminary in 1959 after more than 20 years of teaching responsibilities at Southwestern Seminary, Ft. Worth, Tex. During his last three years in Ft. Worth, Dr. Summers served as director of graduate studies for that seminary. (BP)

DEPARTMENTS

Missionary Union

District meeting speaker

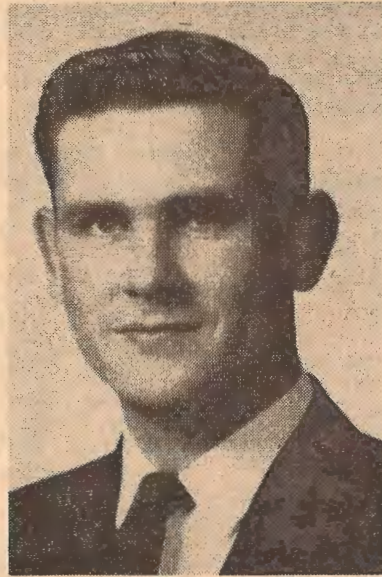
NATIVE Arkansan and Southern Baptist Missionary W. Trueman Moore will be the missionary speaker in each of the eight annual District W.M.U. Meetings to be held Oct. 23-Nov. 1.

According to the Foreign Mission Board, Mr. Moore is one in 300,000—for that is the ratio between evangelical missionaries and the general population in East Pakistan, where he has served since 1957.

He arrived in Pakistan only a few months after the first Southern Baptist missionaries entered that country, and he has scored a number of "firsts" during his four years there: He was the first Southern Baptist missionary to actually get into evangelistic work among the Pakistanis, the first to preach a sermon in Bengali, and the first to address the East Pakistan Baptist Union and speak to this group about stewardship and a program of religious education.

He was instrumental in starting the first Baptist Sunday school in Pakistan with classes for all ages. And last spring he garnered the first fruits of Southern Baptist evangelistic work in Pakistan, when six young people came forward accepting Christ as their Saviour after his preaching in the Baptist church in Faridpur.

A native of Union Grove, Mr. Moore received the bachelor of science in agriculture degree from the University of Arkansas, and the bachelor of divinity degree from Southwestern Seminary, Ft. Worth. He served as pastor at Jenny Lind until he went to Pakistan.



MR. MOORE

He and Mrs. Moore, the former Jane Bassett of Greenwood, have four children, Trudy, Willis, Lee and James Franklin. They are making their home in Ft. Smith during their furlough year.

Meetings will be held as follows: West Central, First, Paris, Oct. 23; Northwest, First, Fayetteville, Oct. 24; No. Central, First, Mtn. Home, Oct. 25; Northeast, First, Walnut Ridge, Oct. 26; E. Central, First, Wynne, Oct. 27; Southwest, First, Nashville, Oct. 30; Southeast, First, For-dyce, Oct. 31; Central, Calvary, Little Rock, Nov. 1.—Nancy Cooper, Executive Secretary and Treasurer

Church Music

Music for festival

A. RAY Baker, Professor of Conducting and Voice, New Orleans Baptist Theological Seminary, will be guest conductor of the annual Adult Music Festival sponsored by the Church Music Department, Oct. 14, Immanuel Church, Little Rock.



MR. BAKER

Following is the music all choirs must learn:

1. Gentle Mary and Her Child — arr. Lundquist
 2. God is in His Holy Temple—arr. Van Denman
 3. Go to Dark Gethsemane—Sateren
 4. My Shepherd Will Supply My Need —V. Thompson
 5. O Man, Thy Grief and Sin Be-moan—Williams
 6. Who Crucified My Lord?—Belcher
- Soloists, duets, trios, quartets, sextets, ensembles, and choirs will sing one selection for adjudication. This selection is of own choosing.

Festival rehearsal and adjudication of small groups will begin at 3:00 p.m. Festivities will conclude by 6:30 p.m.—LeRoy McClard, Secretary

COMMENTARY ON GALATIANS

By Ragnar Bring
Translated by Eric Wahlstrom

"I commend this book as a useful and inspiring book for both ministers and lay people. . . . There is nothing boresome. . . . Splendid devotional reading. . . . Writer's style is simple and direct."

\$4.50

—Rev. Louis S. Gaines, Pastor
First Baptist Church
Fayetteville, N. C.
Baptist Book Review Service.

AT YOUR BAPTIST BOOK STORE

Summer Tour 1962 BIBLE LANDS And EUROPE

49 Days - 13 Countries
Trans-Atlantic Liners

QUEEN ELIZABETH / QUEEN MARY

ALL EXPENSES FROM NEW YORK.

For Complete Details Write To
DR. W. C. BOONE, Tour Leader
307 Morningside Drive
Jackson, Tennessee



The
LITTLE GIANT HOTOMATIC
Gas Water Heater No. 3
Will supply all the hot
water needed for Bantistries,
Church Kitchens, Rest Rooms.
Heats 450 GPH, 20° rise in
temperature. Inexpensive, too.
Write for free folder.
LITTLE GIANT MFG. CO.
907 7th Street, Orange, Texas

"Blessed [happy]
are
ye..."



Here's a refreshing look at the psychological common sense of the Sermon on the Mount—evidence that Jesus wants you to be happy, and shows you the way.

**DESIGN
FOR HAPPINESS**
by William V. Myres
\$2.50
at your
BAPTIST BOOK STORE

BSU directors begin sixth year

Baptists are too late

A PASTOR missionary came to the office of the Superintendent of Missions recently to report on a community



DR. CALDWELL

where he had been going regularly for several months in an effort to establish a permanent Baptist mission station. He stated that people have been so accustomed to having undenominational missionaries and preachers that it has looked as if permanent Baptist work would not be established in the community.

He also stated that these undenominational missionaries had held a revival meeting in which they reported 90 professions of faith and the organization of a Bible Community Church. He said that Baptists have waited so long in going into the area that it seems impossible to get a permanent work established at the present time.

Perhaps Arkansas Baptists are not conscious of the fact that there are far more missionaries of the type mentioned above than all of our Baptist missionaries combined. Missionaries come to Arkansas under the sponsorship of various religious groups and they are going into the by-ways and hedges with their Union Sunday School literature and establishing community churches. Baptists are late but we must not surrender the entire territory to others to evangelize.

MISSION COMMITTEE MEETINGS

Your Superintendent of Missions is endeavoring to meet with associational missionaries and their mission committees to discuss matters of mutual interest to the association and the state mission program. Several conferences have already been held and others have been planned for the future.

It is hoped that the total mission program can be fully understood and interest renewed by mission committees becoming acquainted with available materials and help from the State Missions Department and the Home Mission Board of Atlanta, Ga.

The associational allocations may be cut in a number of cases but the services of employees of the department will be available as time permits.—C. W. Caldwell, Superintendent



MR. SMALLEY

SOON TO begin their sixth year of service with the Student Department of the Arkansas Baptist State Convention are James Smalley and Neil Jackson.

Mr. Smalley, for several years Baptist Student Director at Arkansas State Teachers College, has become Baptist Student Director at Southern State College. Mr. Jackson serves as Baptist Student Director at Arkansas Tech.—Tom J. Logue, Secretary



MR. JACKSON

Annuity Dept.

Prepare, prepare!

HOW grateful we are, when the unexpected comes, and we had the foresight to prepare for it.

Here is one of our co-workers, Brother Loren Henson, Bentonville, who faced reality, practiced what he preached—prepare—prepare—

He has a measure of security in his disability check which he receives from the Annuity Board each month, and will draw it as long as he is disabled.

Brother Henson writes: "When I en-

tered the S.B.P.P. little did I realize I would some day become disabled and not be permitted to assume my pastoral responsibility. It was fortunate for my wife and me that I was in the plan. The disability coverage in the plan is enough to pay my rent and utilities. Had I been in the plan longer the coverage would be considerably more. I would personally urge every pastor and other paid church workers to enter the Southern Baptist Protection Plan, if you haven't already. It is Sound, Safe, and Reliable."

What protection do you have if this should come to you? "Drive home these suggestions, so that they may live above reproach. Whoever does not provide for his own dependents and especially for his own family, has denied the faith and is worse than an unbeliever." I Tim, 5:7-8 (Berkley Version)—T. K. Rucker, Field Representative, Annuity Board



MR. HENSON

100 ASSORTED ONION SETS
Including White Multiplying Sets
\$2 POSTPAID

TEXAS ONION PLANT
COMPANY

"Home of the Sweet Onion"
FARMERSVILLE, TEXAS

SUNDAY SCHOOL CONVENTION — WORKSHOP PROGRAM

First Baptist Church, Little Rock

OCTOBER 9-10 — CONVENTION

OCTOBER 11-13 — WORKSHOP

MORNING SESSIONS

- 9:30 Song—Jack Jones
Scripture and Prayer
Monday—Paul Roberts
Tuesday—Claude Anthony
Wednesday—Bill Oaks
Thursday—Bill Siress
Friday—Russell Oldham
- 9:40 Outreach for the Unreached—Spearhead for Advance—Robert Scales
Monday—Motivated by the pull of the people
Tuesday—Determined by enlargement and grading
Wednesday—Guided by trained workman
Thursday—Guaranteed by visitation
Friday—Assisted by better Bible teaching
- 10:00 General period
Monday—Quiz the panel: Age Group Leaders
Tuesday—Evangelism: Jesse Reed
Wednesday—Stump the experts: Age Group Leaders
Thursday—What's your problem: Age Group Leaders
Friday—What I'll do: Open Meeting
- 10:20 Recess, coffee break
- 10:40 Age Group Conferences—Preview Studies: Age Group Leaders
- 12:10 Dismiss

AFTERNOON SESSIONS

- 1:30 Age Group Conferences—Audio-Visuals and their use: Age Group Leaders
- 2:30 General period—Preview of films, filmstrips, Baptist Book Store
- 3:30 Dismiss

EVENING SESSIONS

- 7:00 Age Group Conferences—Department Teaching Books: Age Group Leaders
- 8:30 General Period: Lawson Hatfield
Feature
Monday—The Sunday School Program for 1960-61
Tuesday—The Lepanto, Arkansas Story
Jeff Campbell, pastor
C. D. Henderson, Supt.
Message: Robert Scales
Monday—Outreach for the Unreached
Tuesday—The motive, or who cares
Wednesday—A teacher sent from God
Thursday—Jesus demands an answer
Friday—Visions and tasks, or don't park here

UNUSUAL COMBINATION

This Convention-Workshop meeting is unusual in that it provides in one week both a Sunday School Convention and a Workshop in Better Bible Teaching. Monday and Tuesday will be full days of convention conferences with morning, afternoon and evening sessions. The Wednesday, Thursday and Friday program will continue meeting in the same places with the same faculty in morning and evening sessions. Many people from over the state, as well as those close to Little Rock will want to attend the full week of Convention-Workshop.

THE CONVENTION WORKSHOP IS FOR Pastors, Ministers of Education, Sunday School Superintendents, Vocational Sunday School workers, adult Sunday School members, Departmental Age Group workers, General Officers, Young People class members. Provision is also made for boys and girls in Nursery, Beginner, Primary, Junior and Intermediate age groups.

LEADERS ARE:

Robert Scales, Oklahoma—Speaker
Roy Boatwright, Kentucky—Administration
Bob Patterson, Nashville—Adult officers and teachers
Lawson Hatfield, Arkansas—Adult class officers and members
James Lackey, Nashville—Young People's Department
Bob McKee, Arkansas—Young People's class officers and members
Mrs. George Hink, Arkansas—Intermediate Dept.
Bob Holley, Arkansas—Junior Department
Bob Dowdy, Tennessee—Primary Department
Mrs. J. E. Humphrey, Arkansas—Beginner Dept.
Miss Eveleyn Watson, Oklahoma—Nursery Dept.
Mrs. Wallace Hough, Oklahoma—Cradle Roll Dept.
Lew Reynolds, Arkansas—Extension Department
Jesse Reed, Arkansas—Evangelism Department
Provision for Boys and Girls also:
Nursery staff, First Baptist Church—Nursery
Mrs. Roy Mallett, Arkansas—Beginner boys and girls
Mrs. G. M. Thompson, Arkansas—Primary boys and girls
Haskell Lindsey, Arkansas—Junior boys and girls
Russell Oldham, Arkansas—Intermediate boys and girls

NOTE ON PREVIEW STUDIES

Those attending the departmental preview studies should bring these lesson materials—a Bible, paper, pencil and the appropriate lesson literature for the department conference you are attending.

Just plain things

By GRACE KROGH BOLLER

SAM listened carefully while the teacher spoke. Miss Betty asked the class to bring in nature objects the next day.

"It's October," she told the boys and girls. "Bring something to show October's wonders, such as colored leaves or flowers. See what you can find. Then we will decide which is the very best."

Sam did not know what he could bring. He lived with his aunt on the very edge of town. They had no garden. They had no trees either.

"I won't be able to pick flowers or colored leaves," Sam thought as he hurried home to help with the chores. "What can I take to school tomorrow? There must be something."

Sam thought and thought. He kept his eyes open, too, but he did not see anything he could take to school. He saw many flowers still blooming in gardens.

"But I can't take what does not belong to me," Sam reminded himself.

He saw pebbles and rocks along the roadside, but he saw nothing wonderful about them. They were always there. He could not take one of the frisky squirrels hurrying about gathering acorns.

"There must be something I can take!" Sam sighed as he moved up the walk and into the house.

He must feed the hens and gather their eggs. He must take his dog Spot for a walk. When they came back, it would be time to set the table for supper. After that came dishes and homework, and as yet he had nothing to take to school the next day.

Sam kept on thinking while he fed the hens. He wished their eggs were bright red and orange, like the leaves of the trees on the courthouse square.

"That would be special," Sam chuckled. "Suppose hens' eggs just in October were bright like the leaves."

But the eggs he found were just plain white or brown. Sam put them in the little egg basket and set them away in the pantry.

"Here, Spot! Come on, boy; time for a walk!"

Sam snapped the leash on his dog and off they went toward the meadow and up by the woods which began at the edge of town.

Spot looked around at Sam. His rough red tongue hung out as if he were laughing. The leaves on the trees in the woods were pretty. Sam wished he might take some of those, but the trees did not belong to him or to Aunt Christine. He would have to ask permission somewhere in town.

Sam looked all around, but he did not see anything he thought he could take to school. He picked up a small branch

from the ground and swished it around as he thought. He swished at the tall weeds in the meadow. Then he stopped short.

"Say, Spot, just look at these weeds," he cried, "so feathery and pretty and graceful. That kind is different from this kind, and there is still another kind over there. Spot, I'll take plain old weeds to school. They aren't bright but they are different."

Sam gathered a handful of the tall, graceful weeds. He knew no one would care if he took these. They would look nice in Miss Betty's green vase.

The next day the room buzzed with excitement. All the boys and girls were

curious to see what the others had brought. There were many flowers and many bunches of gaily colored leaves. Sam was the only one to bring weeds, but the boys and girls liked them.

"God even puts beauty in plain things like weeds," Sam smiled happily.

(Sunday School Board Syndicate, all rights reserved)

BE YOURSELF

*Whatever you are—be that;
Whatever you say—be true;
Straightforwardly act—
Be honest—in fact
Be nobody else but you.*

God's wondrous world

The wisdom of shepherds



By THELMA C. CARTER

ONLY a shepherd could know the important meaning of the sad notes he played upon his flute. The shepherds of Bible times used a double-reed flute.

Who would imagine that a flock of sheep listened for the notes of the flute as the shepherd led them? With this instrument he guided his flock along narrow paths to grazing grounds in daytime and to the sheepfold at night. The same sad notes brought peace and courage to the animals.

Sheep are timid creatures. They press closely upon the heels of their shepherd, trusting him to protect them. They listen and follow wherever an instrument like the flute leads them.

In Bible times, a shepherd's work consisted of many duties. He was trained to be so expert with a sling that he could drop a stone beyond a wandering sheep and turn the animal back into the safety of the flock. He would protect his sheep from wolves with well-aimed

slinging.

A shepherd often tapped rocks with his staff or a light rod. The echoes would resound through a valley or over a plain to make the sheep aware of the nearness of their shepherd.

When David wrote the twenty-third Psalm, he was no doubt recalling his life as a shepherd boy in Palestine. He remembered how he had led the sheep. When he wrote in the psalm, "He leadeth me," he was thinking of God's leading him in the same way.

Many of the ancient ways of shepherds are not followed today in shepherding. However, in some places big flocks are still guided by the flute, protected by the sling, and alerted by the tap of the staff upon a rock.

In the Christian life, we are led by the Good Shepherd Jesus. We need not fear, for he is always near and ready to give us courage and strength.

(Sunday School Board Syndicate, all rights reserved)

How Christians grow

By ED F. McDONALD, JR., Executive Secretary
Arkansas Baptist Foundation

October 8, 1961
Philippians 3:8-17

OLIVER Wendell Holmes spoke with wisdom when he said, "The great thing in this world is not so much where we stand as in what direction we are moving."



MR. McDONALD

A life without aim is like a ship without a rudder; if you expect to arrive anywhere, something must give direction to your life. Every one who is born again receives "the Holy Spirit as 'the one called along-side'" to direct them in Christian growth. However, many church members seem to have thrown the rudder overboard and are drifting aimlessly through life.

The writer recalls one man who examined his life and confessed, "When I looked back, I couldn't find anything I had done for the Lord in the 25 years I had been a church member." This man went on to develop into a full-grown church member; a faithful steward, loyal to every service, winning the lost.

From the class of "11 o'clock church members" this man so grew that the church later ordained him as deacon. By that time his growing pattern had been established so that he did not quit. There are certain forces within which must be allowed to operate if we are to grow as Christians should.

Conscious dissatisfaction with the present, 3:8-13a

THIS is the springboard of all advancement in various realms of life. Dissatisfaction brought advancement from animal skins to softer clothing; from wagons to horseless carriages; from the pen to the printing press; from huts to houses.

Paul was dissatisfied with his present position in relation to Christ. He longed to be nearer. He was not satisfied with his present reflection of Christ, longing to be more Christ-like every day. He was not satisfied with his past achievements.

"It is not to be thought that I have already achieved all this. I have not yet reached perfection" (Phil. 3:12 New English Version).

The trouble with many Christians today is self-satisfaction. Perhaps the true reason for this is that we are so far from Christ that we cannot see our own failures. It is a generally accepted

fact that the closer we are to Him, the more conscious we are of our own shortcomings. When we have a conscious dissatisfaction with the present, we are at a good starting point for spiritual growth.

Comparative forgetfulness of the past, 3:13

LIVING in the past is not always limited to people of old age. Many church members who are actively planning into the future for their lives and for the lives of their children are living in the past spiritually. Some old incident in which their feelings were hurt keeps them from doing the Master's work today. Or, it may be that they are remembering what all they have done for Jesus and it makes them tired to think about it. As a pastor, I often felt that such people put out more energy remembering and talking about all they had done than it took to do the work.

We need to forget past sufferings. Outside of our Redeemer, the one who perhaps suffered more than any other was Paul. Yet we find him wanting to forget these in order that he might "be found in him" (9). As long as we keep remembering our sufferings it is indicative that there is no self-denial. Stand beneath the cross of Jesus—look at Him as long as you need—but stay there until you completely forget self.

We need also to forget our past successes: Many were the victories that Paul had experienced for Christ; any one of which would put our feeble efforts to shame. He was anxious to forget his heritage as a Jew and his success as a Christian witness that he might keep on growing. Individuals and churches are in danger of becoming satisfied with past successes. Victories should inspire us to attempt greater tasks for the glory of Christ.

Failures of the past should not be allowed to discourage us to the point that we are not willing to attempt any task in the future. Peter failed the Lord in the threefold denial; but, he repented and was made ready for a greater service. As with most of our failures, Peter had relied upon his own strength and boasted that though all others denied Him he would not. After repentance, Peter never boasts as before and relies on the strength that comes from God. Past failures should keep us humble but not idle. They can be overcome with God's help.

Concentrated effort for the future, 3:13b, 14

GROWING Christians need more than a conscious dissatisfaction with the present. Forgetting the past is fine but insufficient. We must put forth an intensive effort for the future. Paul was always "reaching forth" and "pressing toward the mark" until he had "finished the course."

Paul concentrated his efforts by saying "This one thing I do." Christian living and witnessing was not secondary but primary in his life. Every activity in his life had to line up with his purpose. He grew stronger because of this dedication. When trials became "thorns in the flesh" the grace of God was found to be sufficient.

Effort must be put forth if we are to grow physically. Without exercise we lose our appetite for even the best foods. This same principle applies to spiritual growth. We can study the word of God, hear the finest of sermons, even be moved by the Holy Spirit to service, but, unless we put forth effort there will be no growth and development in Christian strength.

Two tests of growth

CHILDREN like to mark their height on a wall and some time later measure again. The difference between the marks indicates their growth for that span of time. There are two other tests of growth that we might well apply to our spiritual advancement. By the things we outgrow and the things we grow unto.

A college freshman, returning home from the first year of school, tried on the suit he had worn at graduation from high school. The pants could be worn by letting out the cuffs, but the coat could not. The sleeves, which once fit at the proper place near the wrists, now were half way between the wrists and elbows. He had outgrown the coat. Many church members appear as ridiculous as the college freshman would to wear the coat. There are certain things we should outgrow. Some of these things can be found in Colossians 3:5-10.

Perhaps every child has thrilled to discover that he has finally grown to the point that he can wear some clothes that a larger person had been wearing. This gives a satisfying feeling of accomplishment.

Growing church members rejoice when they are able to discover that they too have reached a milestone in Christian growth. The goals for us to grow unto might be those in Colossians 3:12-17.

Our Heavenly Father offers the spiritual food and vitamins. The born-again child of God will accept these provisions and, by spiritual exercise, will grow into Christian maturity.

How much have you grown since regeneration?

A

Attendance report—10-5 p28

B

BSU directors—10-5 p19
 Baker, A. Ray, at music festival—10-5 p18
 Baptist Hour book—10-5 p23
 'Baptists too late' (Missions)—10-5 p19
 Belknap, Charles, resigns—10-5 p10
 Benton, First Church (Beacon Lights of Baptist History)—10-5 p16
 Blair, Nancy, to Osceola—10-5 p10
 Bookshelf, the—10-5 p5
 Bottoms orphanage truck schedule—10-5 p17
 Bryant, J. Earl (letter)—10-5 p5

C

'Catholic Hour' programs—10-5 p17
 'Child, should be wanted' (Courtship, Marriage, Home)—10-5 p6
 Children's nook—10-5 p21
 Christian Civic Foundation tackles gambling—10-5 p7; (editorial)—p4
 'Christian Inconvenience' (Gleanings from Greek New Testament)—10-5 p15
 Church finance: 'More money for what'; 'Some facts to ponder' (editorials)—10-5 p4; (Executive Board)—p2
 Clear Creek association news—10-5 p11
 Counselor's corner—10-5 p14

E

Epileptic children—10-5 p24.

G

'Grow, how Christians' (Sunday School lesson)—10-5 p22

H

Henson, Loren (Annuity dept.)—10-5 p19
 'Holy Spirit' (Baptist beliefs)—10-5 p15
 'Home base editorial liked' (letter)—10-5 p5
 Hurd, Herman, to new post—10-5 p9

I

'Infidel's sword'—10-5 p12, 13
 'It's interesting to me'—10-5 p2

M

'Marriages, enduring' (Personally Speaking)—10-5 p5
 McGuffey readers—10-5 p7
 Mississippi County association—10-5 p11
 Moore, W. Trueman, at WMU meets—10-5 p18

N

Negro missionaries urged—10-5 p24

P

Petty, Charles, returns from Africa—10-5 p9
 Phelps, Ralph A., resigns—10-5 p3, 8
 Prairie Grove church organized—10-5 p10
 Prayer on Oct. 8—10-5 p7
 Public relations, church—10-5 p7

R

ROTC cadets honored—10-5 p10
 Revivals listed—10-5 p10

S

Smile or two—10-5 p24
 Spikes, Pearl, named missionary—10-5 p10
 Summers, Ray, to new post—10-5 p17
 Sunday School convention—workshop program—10-5 p20

V

'Vocation: what it means'—10-5 p3

W

Ward, James M., ordained—10-5 p10
 Welch, Gene W., to East End—10-5 p8
 White, Woodruff merger—10-5 p11
 Wright, Don, to Beebe—10-5 p9

A Smile or Two

Doggy story

LAST week as Dog Week was being observed, my brother and his prize Pekingese came for a visit at our home. One of our little neighbors, four-year-old Kim Rogers, was enthralled with Cho Cho. As she stood gazing at him in opened-mouth wonder, my brother asked, "Kim, how do you like him?" Without batting an eye, Kim replied, "His face is too flat!"—ELM

The financier

WITH only a local anesthetic I was fully conscious during a recent operation. I noticed four doctors busy, plus a few nurses. One doctor was taking notes as the head surgeon dictated.

"This is like a business meeting," I said. "You seem to be the secretary," nodding to the doctor taking the notes. "Dr. G is evidently the chairman of the board, and I guess these other two fellows are vice-presidents. But what am I?"

"You," came the prompt reply, "are the chairman of the finance committee!"—Contributed

Sensible approach

THE college football team was having its fifth sad season—hadn't won a single game in three years—and the college president determined to do something about it. He scouted around until he found a high school team which hadn't lost in two seasons. He returned home, and told his coach the high school line didn't average more than 155 pounds and the backfield 130.

"I hope you didn't give scholarships to any of them runts," screamed the coach. "No," said prexy, "I hired the coach."

Quotable quotes

A GOOD listener is not only popular everywhere, but after a while he knows something.—Rota-Vista, Vista, California.

ONE GOOD thing about inflation is that in this day and age it's practically impossible for a kid to get sick on a 5-cent candy bar.—The Reel Dope, Kamloops, British Columbia, Canada.

MEMORY is what keeps telling you that you know the guy without giving you any idea of who he is.—Weekly Letter, Montgomery, West Virginia.

I ALWAYS liked the one about the lawyer who when reading the dear departed's will came to this line, "And to my brother-in-law George, who was always telling me that health is more important than wealth, I leave my sun lamp!"—Service Sentinel, Big Rapids, Michigan.

'Baptist Hour' book

FORT WORTH (BP)—A new book of "Baptist Hour" sermons by Herschel H. Hobbs, Oklahoma City, Okla., president of the Southern Baptist Convention, has been printed and issued by the Southern Baptist Radio and Television Commission.

Entitled, "Best of the Baptist Hour," the 48-page book contains the nine sermons most requested this year by "Baptist Hour" listeners.

Included in the book are such titles as "Twenty-six Words That Can Change Your Life," "Most Important Question Ever Asked," "Heaven," "Hell," and "The Second Coming."

"Best of the Baptist Hour" will be available from the Commission and sold only by mail.

Attendance Report

Church	September 24, 1961		
	Sunday School	Training Union	Additions
Belrne, First	90	66	
Benton			
First	725	186	
Highland Heights	116	84	
Berryville, Freeman Heights	177	77	
Camden			
Cullendale First	452	219	4
First	604	226	2
Conway, First	572	123	7
Cove, First	43	20	
Crossett, First	634	257	
El Dorado			
East Main	291	142	2
First	935	294	
Parkview	311	121	
Eudora	275	121	2
Fayetteville, Providence	150	65	
Fordyce, First	483	213	12
Ft. Smith			
Calvary	412	189	1
First	1,168	423	21
Missions	333	111	
Grand Avenue	754	319	3
Mission	20		
Kelley Height	182	94	1
Townson Avenue	235	107	
Trinity	320	129	2
Harrisburg, Calvary	175	130	
Harrison, Eagle Heights	263	109	
Hot Springs			
Park Place	504	200	2
Second	925	184	4
Mission	79	23	
Huntsville, First	128	50	
Kingston	23	17	
Combs	13	9	
Jacksonville, First	746	321	6
Jonesboro, Central	486	218	4
Kingsland, First	47	17	
Little Rock			
First	1,228	460	17
Berea Chapel	142	94	
White Rock Chapel	31	32	2
Gaines Street	480	219	1
Dennison Street Mission	85	42	
Immanuel	1,258	519	8
Forest Tower Mission	35	21	
Kerr Mission	85	24	
South Highland	506	209	
Magnolia, Central	733	277	1
McGehee, First	458	202	8
Chapel	57	25	
North Little Rock			
Baring Cross	836	241	7
Central	391	153	
Highway	230	105	
Levy	703	252	10
Sylvan Hills	802	160	
Rogers, Sunnyside	144	60	1
Smackover, First	318	164	2
Springdale			
Caudle Avenue	176	82	
Elmdale	122	68	6
First	540	171	
Van Buren			
First	463	183	
Oak Grove	139	107	
Ward	138	79	

NEW ONE VOLUME EDITION



MATTHEW HENRY'S COMMENTARY

The wealth of outlines, exposition, comment and illustrations all here in Matthew Henry's own words in condensed form.
 2,000 double-column pages, 6 1/2" x 10". Easy-to-read type—3,000,000 words! only \$9.95

Order today from
YOUR BAPTIST BOOK STORE

Editor urges appointment of SBC Negro missionaries

DALLAS (BP)—A change in the Southern Baptist constitution that would permit Negroes to serve as Southern Baptist Foreign Missionaries was proposed here editorially by the *Baptist Standard*, weekly Texas Baptist newspaper.

Editor E. S. James said there is no doubt that some Negro missionaries could do far more good in Africa and elsewhere than white people.

James explained, however, that the Southern Baptist Foreign Mission Board could not appoint any Negro missionaries because of a clause in Article VII of the Convention constitution, which says:

"Church membership: officers of the Convention, all officers and members of all boards, and *all missionaries* of the Convention appointed by its boards shall be members of regular Baptist churches cooperating with this Convention."

The editor suggested changing the last phrase of the clause, adding "... and all missionaries of the convention appointed by its boards shall be members of such churches, *except in the case of those mission volunteers in other Baptist churches whose devotion, commitment, ability and nature especially qualify them to serve with unusual effectiveness in certain areas of missionary endeavor.*"

Editor James told the Baptist Press that he had no definite plans to present the constitution change to the Southern Baptist Executive Committee for consideration, but that he was throwing the idea out to the public for discussion with the hopes that someone would present the proposal. "If somebody else doesn't," he said, "then I might."

James said that the editorial was prompted by the National (Negro) Baptist Convention's appointment of a white man to serve

as a missionary in Liberia. In an earlier editorial, the editor said that the Negro Baptists were setting a pattern their white brethren might do well to follow.

Under present constitutional requirements, however, the Foreign Mission Board cannot appoint anyone except members of Southern Baptist churches and very few churches in this Convention have Negroes in their fellowship.

"We will never be able to appoint them," said James, "until a change shall be made in the Convention's constitution, or until more Negro families shall be welcomed into white congregations."

Epilepsy association instructs teachers

WASHINGTON, D. C. — This past month some 38 million students were enrolled in the nation's public schools according to the U. S. Office of Education.

Of this vast army of young Americans marching into classrooms this fall, The Epilepsy Foundation (Federal Association for Epilepsy) estimates that 200 thousand may have some form of epilepsy. They will need the understanding and enlightened attitude of their teachers and fellow students if they are to gain an equal opportunity toward normal educational and social development, the Foundation points out.

In order to help teachers work effectively with these thousands of children in normal classroom settings, The Epilepsy Foundation will conduct a national professional information campaign. Distribution of a booklet entitled, "Educating Children Who Have Epilepsy," to public and parochial school principals is a major part of the program. The leaflets are scheduled to be mailed from Washington on Oct. 13.

BUILD ARKANSAS CHURCHES

RECEIVE

6%

INTEREST

ON YOUR SAVINGS

YOUR MONEY IS ALWAYS
AVAILABLE WHEN NEEDED

Name _____

Address _____

City _____ State _____

Baptist Building Savings, Inc.

P. O. Box 116 West Memphis, Ark.
Registered Securities Dealer
Arkansas State Bank Department

CHURCH PEWS



At
A
Price

Any Church Can Afford

**WAGONER BROTHERS
MANUFACTURING CO.**

Write or Call

Phone OR 5-2468

BOONEVILLE, ARKANSAS

Return Postage Guaranteed
ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.