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October 19, 1961

Arkansas Baptist State Convention

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Arkansas Baptist newsmagazine

OCTOBER 19, 1961



That the world may know

Our world is sick, our world is mad,
All naked and hungry unto death.
It is the night of distress in many a starving land;
Empty hour on empty hour the cry is heard
For a grain of rice, a crust of bread.
Strong men without work and women without homes,
Children without food and youth without hope,
Four billion haunting human eyes,
Living pools of ever-dying distress.
Images of God, craven, rejected, despised . . .
Their darkest prison . . . not the curtain's
poisonous iron,
Their deepest wound . . . not the sickle's slashing
cut,
Their heaviest weight . . . not the hammer's crush-
ing blow.
These are the godless ones: no book of God, no hymns
of praise.
No songs of faith, no house of heaven, no light
of law.

Strangers to love, strangers to faith,
Without godliness and we are afraid.
Their strength, the strength of the mad,
I see their haunting human eyes . . .
Craven, rejected, despised, like animals trapped . . .
Enclaves of sorrow, colonies of hell . . .
Who will go to them?
Who will bridge the gulf?
That the world may know . . .

What have men of God to say?
Are we equal to our father's faith?
Carey, Judson and Rice,
J. Lewis Shuck and Matthew T. Yates
These were the first of a long heroic trail . . .
Bagby and Taylor, Theron Rankin,
Everett Gill, Beddoe, Bell
Isaac McCoy, Jesse Bushyhead,
Buckner, Gambrell and Murrow and Morrell.
There were martyrs too:
John Westrup in Mexico by Indians,
In China, John Holmes, by bandits for his faith,
Young Rufus Gray in a Philippine jail—
And William Wallace at the end of a Communist
rope.

The roll call of the Baptist great . . .
Ambassadors of liberty!
Emissaries of light!
Men who were themselves, unique,
Each performing his work
Above littleness, above self,
They raised their voices,
They gave their all
To overcome the night.
That the world may know . . .

Yes, what have men of God today to say?
Can we do less in a world ten times as big and twice
as dark?
Can we ignore the need? Can we shut tight the door?
Can we say in shame all for us and none for them?
Will we deny the tomb? Will we ignore the Cross?

Must we live as though Carey's God is dead?
Judson's cause is lost or Rice's Bible closed?
Must Wallace have died or Rankin lived in vain?
What shall we say?
More for ourselves and less for the world?
More for the light and less for the dark?
Can we not see the terror of this selfish way?

O Baptist men, why the cross?
Yes, why the church?
Tell us now why do we live?
Have we no word for the world?
Have we no light to give?
Did Christ die for empty cushioned pews?
O men of God, the church! the church!
Let the church be the church!
Let it live by what it gives . . .
. . . to make the whole wide world to know.
O men of God, the church! the church!
Let us see, the church is not the church
That lulls itself to sleep
In air-conditioned peace of empty minds
And barren hearts . . .
We must raise our spires of iron,
We must have our motors and our vacuum tubes . . .
These things must be!
It is the day in which we live!
It is our times! It is ourselves!
But we must raise higher spires of folded hands
To pray for the mercy of God on a darkened world.
And we must raise a higher spire still,
The witness of our sons and gifts—
To other tongues, and colored skins . . .
That the world may know.

What is your work? What is your word?
It is this: to name the name of God, to make it plain,
To find his will, to raise your voice for him,
To say his word is real,
To say his Spirit is near,
And man must live by these things or surely die.
It means to stand near the cross, to hear the Son
who cried, "My God, my God, why . . .?"
To find the answer in the empty tomb,
To say to man that God commended his love to him
while he was yet a sinner,
To take your stand on these truths that can make
all men brothers,
To cry out that the world may know the Word,
To live, to live by these principles of life:
We earn by giving, we work by praying,
We live by dying, we build by loving,
We save by losing, we grow by kneeling.
To own the Christ, to own his spirit, to shed his light,
This is our witness, our nearby witness
Under our roof and in our homes,
In our offices, in our cities,
On our farms and in our towns.
This is our faraway witness
In the dark corners
And in the hidden places of our desperate world.
O men of God, the church, the church?
You must share what you have and what you are,
That the world may know . . .
That the world may know . . . —Albert McClellan

ARKANSAS

Baptist
NEWSMAGAZINE

"ARKANSAS'
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

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

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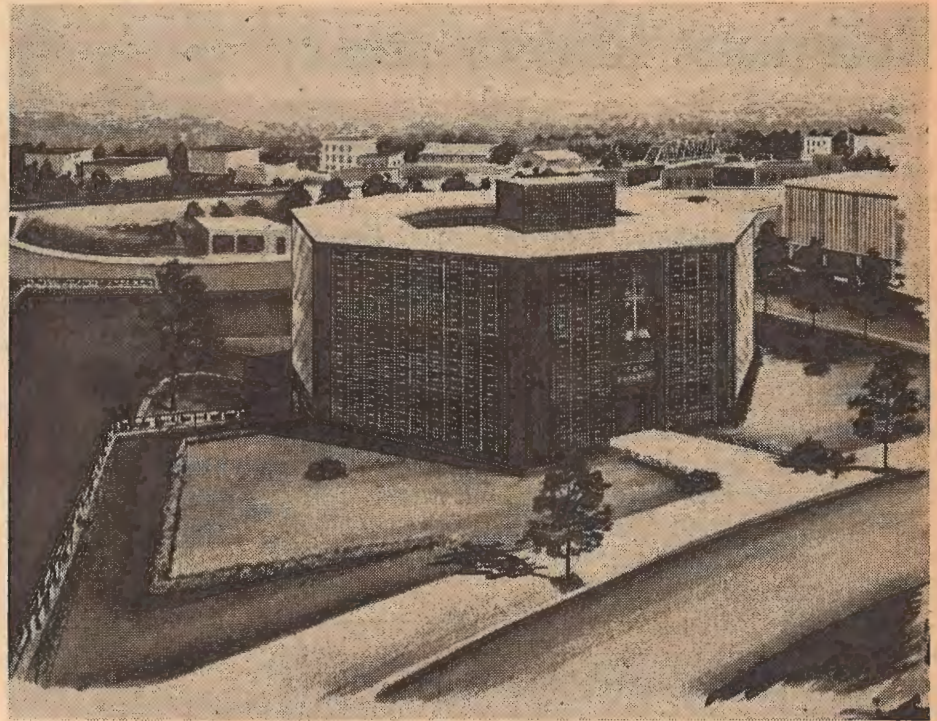
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EP Evangelical Press.

October 19, 1961

Volume 60, Number 41

Octagon to house Convention offices



EIGHT SIDES—The new Southern Baptist Convention Building, to be located in Nashville, will be in the shape of an octagon. The building, to be constructed during 1962, will house the Executive Committee and four agencies. The Sunday School Board is not among the agencies. (BP Photo)

Constitution and bylaws

CONTINUED questions concerning the preparation of constitution and bylaws for Southern Baptist churches have led to further emphasis on the subject in *Church Administration* magazine, a publication of the Baptist Sunday School Board.

In November *Church Administration*, Allen W. Graves, dean, School of Religious Education, Southern Baptist Theological Seminary, Louisville, presents an article, "First Steps in Writing Your Church Constitution and Bylaws." (BP)

The Cover



Autumn in the South

AN octagon-shaped, or eight-sided, building has been approved for the new Southern Baptist Convention building at Nashville.

It will house the Convention's Executive Committee, Southern Baptist Foundation and Christian Life, Education and Stewardship commissions. The five organizations are presently housed in space in Baptist Sunday School Board buildings in Nashville.

In approving the plans, the Executive Committee indicated construction would begin about Jan. 1 with completion hoped for by Jan. 1, 1963.

The three-story building will front on James Robertson Parkway in the Capitol Redevelopment Center near the Tennessee State Capitol. It is downtown, about one mile from present Sunday School Board buildings.

No offices of the Sunday School Board are affected by the move. The estimated \$700,000 construction cost will come from a building fund set up by the Sunday School Board for rehousing these offices.

The property on which it is to be located cost another \$148,000.

The type of construction and landscaping will be settled later. A number of new office buildings, including that of International Business Machines (IBM), are being built along the expressway. The site is across the street from the new Nashville auditorium, under construction, and close to two new downtown motels.

The architects' plan calls for about 40,000 square feet of floor space. The Executive Committee will use the first floor, which will also have an auditorium. The auditorium will be named in memory of the late Austin Crouch of Nashville, first executive secretary of the Executive Committee, and will seat 250. Desks similar to those used in legislative halls will be provided for members of the Executive Committee and the agencies for their annual or semi-annual business meetings.

A parking area will take care of 55 or 60 cars. The Executive Committee and four agencies employ a total of about 35 persons (BP)

Religious liberty study

THE church can and should cooperate with the state and the state with the church, in the meeting of human needs.

This was the consensus of opinion at the Fifth Annual Religious Liberty conference held Oct. 3-6 in Washington, D. C., under the sponsorship of the Baptist Joint Committee on Public Affairs. But there was a strong feeling that the government should not "use the churches" to promote political programs and ideologies. In a meeting of the BJCPA held just ahead of the Religious Liberty conference, the committee expressed misgivings on "any and every tendency on the part of the Government to promote its political program and ideologies through churches."

Expressing its concern along with the government for such things as world peace, soil conservation, and civil defense, the BJCPA insisted that the distinct function of the churches and of the state should be respected in such programs. The Committee recommended to its seven Baptist constituent groups, of which the Southern Baptist Convention is one, that they "express serious concern and proper action" on this important principle.

The conference, made up of 95 participants from the seven Baptist bodies, agreed that if the ministry of Jesus Christ is to be projected into the modern world the churches must accept their responsibility wherever human need is found to exist. It was also agreed that the state, in the modern world, has a necessary, desirable and enlarged activity as compared with conditions which existed 50 years ago.

It was the general consensus of the conference that the concern of government and the concern of churches in meeting human need are not competitive.

It was the view of the conference that churches should cooperate with the government in administering relief during disaster, whether the disaster be natural—such as from tornadoes and floods—or as a result of war. It was felt churches should not accept government funds for financing fallout shelters.

Feeling that there is room for improvement in the understanding of church-state relations, the conference encouraged the BJCPA to conduct studies by theologians, political scientists and others.

Dealing directly with the operation of the U. S. Government's Peace Corps, the conference agreed that no religious tests should be made of young people volunteering to serve with the Corps and that the religious liberty of the volunteers should not be restricted where they serve and that the volunteers themselves should refrain from "proselyting and propaganda" activities for their churches, while

serving with the Peace Corps.

Former Arkansan Paul Geren, now deputy director of the Peace Corps and a Baptist layman, assured the conference that the Peace Corps volunteers are selected without regard to religion, race, political affiliations, or ethnic background; that the Peace Corps will not contract for any project involving religious proselytizing or propagandizing among its volunteers or the people of the host countries; that the Peace Corps will not attempt to work with the host governments to assign volunteers according to their religion.

The question, Mr. Geren feels, is: "How can individuals and groups of us feed the hungry, clothe the naked, welcome the stranger, visit the sick and prisoners? How can we heal some of the wounds of the world by bringing love where there is hate?"

This was the fourth year for this editor to participate in the Religious Liberty conference. Others from Arkansas attending the sessions this year were Dr. Bernes K. Selph, Benton, president of the Arkansas Baptist Convention; and Rev. W. H. Heard, pastor of First Church, Walnut Ridge. It is our feeling that the area of church and state relations is becoming more complex by the hour and that it is becoming more and more difficult to be sure you have all the right answers. But surely it is time well spent when people come together to try to get a clearer view of the situation as it is.—ELM

THERE'S AN APPOINTED PRESERVER

"NEITHER IS THERE SALVATION IN ANY OTHER: FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN WHEREBY WE MUST BE SAVED."
— ACTS 4:12



Personally speaking

Out of the heart

SOMEONE has said: "All of us want to be known and loved; but many are afraid to be known, lest they not be loved."



ERWIN L.

It will be an embarrassing day if the time ever comes when we can read one another's thoughts and intents. There is much pretending, at the best. You and I want to be known, favorably to our associates and friends. So we try to cover up anything about ourselves that we feel

would not be complimentary to us. And who, looking into the inner recesses of his heart, does not find much that disturbs him?

But it is often the little things that betray us to others for what we are. Fiction writers learn this. If an author wants to get across the idea that one of his characters is a heel, he doesn't say this in so many words. Instead, he lets you see the fellow kick a dog or drive out of his way to run over a cat, or knock a little child down. Of course, the reverse is true. It is little things that show the greatness of a person, such as going out of the way to do a kind deed to one who is mean and unloveable.

You can tell a great deal about a person if you know what he is like in even a small segment of his average, run-of-the-mill day. What is he like with the people where he works? If he is the boss, how does he treat those under him? How is he esteemed by his associates?

You can know a great deal about a person if you can find out how he spends his leisure. Where does he go, what does he do? Who are his friends? What does he read? What kind of movies or television programs does he like?

The secret of the good life is the condition of a person's heart. For one to make people think he is a kindly, compassionate person when, actually, he hates people except for what they can mean to him personally, is to live a lie. A wise man long ago proclaimed a great truth when he said: "Out of the heart come the issues of life."

What we need today is not so much better conduct as purer hearts. To try to make our conduct good when our hearts are bad is like tying fruit onto the limbs of a dead fruit tree to make the tree fruitful.

Erwin L. McDonald

Letters to the Editor

THE PEOPLE SPEAK

The DeMoss ad

YOU'LL shortly receive, if you haven't already, a complimentary copy of October Reader's Digest with a letter regarding the 3-page gatefold ad of De Moss Associates which it contains.

This is one of the largest ads yet carried by the publication with the largest circulation in the world—Reader's Digest. That fact alone is worthy of note, but I'm writing you to point out something of more specific interest to you.

Reader's Digest was actually second choice with this advertiser. It was second to Arkansas Baptist and the similar publications which have carried this advertising during the past year. Arthur De Moss correctly foresaw that such publications would direct his offer to the people for whom the Gold Star Plan was designed and with the utmost in reader-confidence.

It's a tribute, too, to De Moss Associates. Reader's Digest did not quickly build the tremendous reader-confidence it now enjoys and must protect. It investigated very thoroughly De Moss Associates, its policy, its personnel and underwriting companies before agreeing to accept any advertising. Without the strict and constant adherence to Christian principles that firm practices, its advertising would likely not have been accepted by the Digest.

Without this Christian attitude and the effective means of reaching total abstainers afforded by Arkansas Baptist could this new company grow within two years to the point of using this size ad in America's largest publication? I think not. And I believe that you and we have had a part in a dramatic demonstration of the value of Christian principles in modern business.—Robert F. Black, Jacobs List, Clinton, S. C.

REPLY: We received the October Reader's Digest and we congratulate you, as the advertising agency for De Moss, and also De Moss, for the phenomenal success of this company.—ELM

Church Chuckles by CARTWRIGHT



©CHAS. CARTWRIGHT
"What do you mean, YOUR busy fall schedule? Do you know how many times I vacuumed yesterday!"

The Bookshelf

WE have before us review copies of the following new books from the presses of Fleming H. Revell:

The Unfolding Message of the Bible, by G. Campbell Morgan, \$5.50

We often say that the Bible is a library of 66 books. That is true and one of the best ways to study the Bible is book by book. But there is a unity of the 66 books as a whole that must not be overlooked in getting the full message. This book, by a great Bible scholar, is written to emphasize the unity of the Bible and its message of redemption.

How to Increase Church Attendance, by James L. Christensen, \$2

Many practical suggestions, in one, two, three order, are found here. But none more timely than the admonition to "love persons as persons." An illustration is given of a soldier boy who was seen Sunday after Sunday passing three churches on his way to a fourth some distance away. When someone asked him why he travelled so far, passing the other churches, he replied: "Oh, they like me down there. I do not care how far it is."

Great Personalities of the New Testament, Their Lives and Times, by William Sanford LaSor, \$3

Biography is one of the most profitable studies. This is particularly true of the men and women of the Bible, as we have seen in the Sunday School lessons of the past quarter. Through this interesting study of the media of human lives, the origin and nature of the Christian faith emerge.

The Treasury for Special Days and Occasions, by E. Paul Hovey, \$3.95

Here is a store of inspirational anecdotes, quotations and illustrations for speakers and writers. The material is carefully catalogued for ready use.

This Is Protestantism, by Arthur W. Mielke, \$2.50

A new proclamation of the Protestant purpose, this book sets forth the genius of dynamic Protestantism as "a unity without uniformity . . . diversity without divisiveness."

The author is minister of the Park Central Presbyterian Church of Syracuse, N. Y.

Love So Amazing, by D. Reginald Thomas, \$2.50

The fullness of God's love as revealed in the incarnation, atonement and resurrection of Jesus Christ permeates the Scripture-centered sermons comprising this book. The author is minister of First Presbyterian Church, Germantown, Philadelphia. He is a native of Wales.

COURTSHIP MARRIAGE and the HOME...

By MRS. J. H. STREET

'My world tumbled down'

*"This love of which I speak is slow to lose patience.
Love has good manners and does not pursue selfish advantage.
It is not touchy.*

It does not keep account of evil or gloat over the wickedness of other people.

Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything.

In this life we have three great lasting qualities—faith, hope, and love. But the greatest of them is love."

(excerpts from Phillips' translation of I Corinthians 13)

Question: "A few years ago my world tumbled down around my head when my husband divorced me for one of the 'other women.' All the while I had thought we had a Christian home.

We have two beautiful daughters. I have always believed there was no problem Christians could not solve if they prayed in faith for God's help. I still love my husband. These are my questions:

(1) What of his second marriage? Does God recognize it?

(2) We both had held responsible places of leadership in our church. After our divorce, I gave up my place of leadership. He, of course, left the church. I did not want to take a chance on my situation's confusing, or reacting against the Christian standards of young people with whom I worked. I still serve in a background capacity.

Should I have kept my place of leadership? Or should I give up all my connection with the department?

There are others who face problems like mine. Please, Mrs. Street, help us if you can."

Answer: I am glad you "wrote your heart out" to me, dear troubled reader. Complete unburdening to one who is interested in

helping you brings a measure of relief in itself.

I make no claims to wisdom beyond yours.

But I have carried you in my thoughts with prayerful concern since your letter came. I would love so much to "help you find yourself again."

In answer to your first direct questions, I can only point you to Matthew 5:31-32 and Matthew 19:3-9. Doubtless you have read and re-read these and other related passages in different versions; studied them from commentaries; and I am sure you have read extensively the writings of marriage counselors.

Actually, this is a matter that must be left in God's hands. There is no human authority who really knows the answer.

It has been said that the best interpretation of any passage of Scripture is a life.

Strive to make your life an interpretation of these passages.

Romans 12:19 — "Dearly beloved, avenge not yourselves . . . for it is written, Vengeance is mine; I will repay, saith the Lord."

Philippians 3:13—" . . . this one thing I do, forgetting those things which are behind, I press toward the mark. . . ."

Phillips interprets it: "I do not consider myself to have 'arrived' spiritually, nor do I consider myself already perfect. But I keep going on. . . ."

Paul had a lot to forget. Sins against himself and sins he himself had committed.

Fill your time and mind with service activities.

Please avoid *like poison* thinking of yourself as a martyr.

Give your daughters and others who come into your home no reason to fear a *weepy* atmosphere.

Concerning your second question, your church responsibilities: the Christ who used Peter so mightily, after Peter had denied Him three times, surely has a place of Christian influence for the victim of a marriage failure!

Three suggestions:

(1) See that your heart is bathed in forgiveness for those who have wronged you. Face honestly and repent sincerely any part you may have had in your husband's failure.

You will remember that none of us is perfect.

Let me, not in censure, but in tenderness, quote a sage counselor who said, "There is no *'innocent party'* in a marriage failure. Two persons are involved and each must bear a part of the blame."

(2) Seek and follow your pastor's advice.

(3) Our associates have fairly accurate estimates of our characters. If your church nominating committee asks you to serve that is an evidence of their confidence in your character, your ability, your influence. Accept the place of service offered you. Then, be faithful and do your cheerful best in that position.

"But whatever happens, make sure that your everyday life is worthy of the gospel of Christ" (Philippians 1:27a—Phillips).

I am aware that some points in my advice to you are impossible. But God will help us to achieve the impossible.

Rosalind Street

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



To Foreign Missions Advance

The Cooperative Program is the lifeline of Foreign Missions to 46 countries

1. PREACHING

(First In A Series)



SOUTHERN RHODESIA — Bulawayo. Luweve Township; open air Sunday school class, Missionary Logan C. Atnip passing out leaflets.



THAILAND—Sriracha. Street service, Missionary Ronald C. Hill preaching, Mr. Liam, and Mrs. Ronald C. Hill, missionary, looking on.



PHILIPPINES—Metina. Metina Baptist Church; Mr. Ongau, pastor, leading the Prayer Meeting Service.



BRAZIL—Mato Grosso. Missionary Charles E. Compton, Jr., baptizes in a stream near Estrela D'Alvo.

Arkansas All Over

Convention-workshop draws 750

PASTORS and Sunday School leaders from all sections of the state were in Little Rock 750 strong for a five-day Sunday School-Workshop last week at First Church.

This was the first time such a state meeting had been held and State Sunday School Secretary Lawson Hatfield was enthusiastic in assessing the outcome. There will probably be similar meetings planned from time to time, if not annually, he said.

An unrehearsed "Stump the Panel" session held Wednesday morning proved one of the convention-workshop highlights. At this time, all of the visiting experts were seated on the platform and the congregation was invited to ask them questions on any and all aspects of Sunday School work.

Other highlights included the messages each morning of Dr. Robert Scales, Oklahoma City, Okla., pastor, and banquets honoring special groups.

One banquet honored the state's 25 leading churches in Sunday School training, along with the five leading associations of the state.

The five leading associations in training are Red River, Stone-Van Buren-Searcy, White River, Caroline and Independence, in that order.

Another banquet honored the 56

churches of the state having Standard Sunday Schools. Special recognition went to the two Arkansas churches which are among the five churches of the Southern Baptist Convention to attain the Advance Standard—having all departments of their Sunday Schools standard. These churches are West, Batesville, Leslie Riherd, pastor, and O. M. Blount, Sunday School superintendent; and First, Lepanto, Jeff Campbell, pastor, and C. D. Henderson, Sunday School superintendent.

Mississippi County Association is the only association having a Standard Sunday School for the association.

A third banquet honored the 104 churches that had Standard Vacation Bible Schools.

Out-of-staters serving on the staff for the week included:

From the Sunday School Board, Nashville, Tenn.: Bob Patterson, James Lackey, and Bob Dowdey;

Roy Boatwright, Kentucky; and Miss Evelyn Watson and Mrs. Wallace Hough, both of Oklahoma.

Serving on the Planning committee with Mr. Hatfield were Pastor Paul Roberts and Minister of Education Claude Anthony, both of the host church; and Robert Hall, minister of education at Levy Church and Sunday School superintendent for Pulaski County Association.

First Church, Enola ordains deacon

FIRST Church, Enola, ordained Russell Stephens a deacon Oct. 8. Moderator of the ordaining council was Rev. Herbert Walters, First Church pastor. Other council members were Sheil Blake, clerk; James Evans, who led the questioning; Mr. Simmons, who gave the ordination prayer, and William West who gave the charge to the candidate and the ordination sermon.

Hull to East Point

REV. Troy B. Hull, a native of Dover, Ark., has accepted the call as pastor of East Point Church, Russellville. He began his pastorate Sept. 10.



MR. HULL

Mr. Hull has been pastor of Van Born Baptist Church, Dearborn, Mich., the past six years. He graduated from Detroit Bible Institute, and received his Th.B. degree from Emmanuel Baptist College, Atlanta, Ga.

Mrs. Hull is the former Marie Hollebaugh of Dover. They have three children, Joyce, Roger, and Roberta.

Hopkins in ministry

TURNER Hopkins, formerly a deacon of First Church, Marianna, has been licensed to the ministry by his home church and is already enrolled in New Orleans Seminary for his theological education.

Mr. Hopkins has been in business as a certified public accountant. He is the son of Mr. and Mrs. Charles Hopkins, also active members of the Marianna church. One of the windows of the church was installed as a memorial to his paternal grandfather, P. R. Turner, who was for many years a deacon and Sunday School secretary.

Mrs. Hopkins is the former Carline Densfond. They have two children.

Yount to Brownsville

BROWNSVILLE Church in Little Red River Association has called Rev. O. D. Yount of Floral as pastor.

Mr. Yount has pastored churches at Lone Star, Post Oak and New Bethel and has taught in the public schools at Floral. A son, Rev. Boyce Yount, is pastor at Marcella.

The Brownsville church recently added four Sunday School rooms.

E. W. Gray retires

REV. E. W. Gray, for 16 years pastor of Nimmons Church, and Mrs. Gray were honored by the church with a surprise dinner Sept. 24 on the occasion of Mr. Gray's retirement from the pastorate. A "wonderful crowd" for services and the dinner is reported.

A new church building was erected under Mr. Gray's leadership.

Rev. B. G. Johnson of Piggott has been called by the church as its new pastor.

Foreign Board appoints three from Arkansas

THREE natives of Arkansas were among 10 missionaries appointed by the Southern Baptist Foreign Mission Board at its annual full session in October.

Rev. Max N. Alexander, native of Lake City, and Mrs. Alexander, the former Betty Nickell, native of Hazel Valley, were appointed for Thailand. They now live in Richmond, Calif., where he has been pastor of First Church, El Cerrito, since 1955 and engineering manager of an Oakland food processing plant, where he was formerly a draftsman and engineering assistant.

Mrs. Jasper L. McPhail, the former Dorothy Binford, native of Dumas, and Dr. McPhail, native of Slate Spring, Miss., were appointed for Nigeria. Since September they have been living in Fort Worth, Tex., where he is attending Southwestern Seminary.

Mr. Alexander attended Arkansas State College, Jonesboro, and received the bachelor-of-science degree in civil engineering from the University of Arkansas and the bachelor-of-divinity degree from

Golden Gate Seminary, Mill Valley, Calif.

He served with the U. S. Marine Corps for 20 months and later with the U. S. Army for six months. While a student he was pastor of a Baptist church in Elkins, Ark.

Mr. and Mrs. Alexander have two daughters, Pamela Sue, 5, and Donna Kay, 3.

Mrs. McPhail has already done mission work in Nigeria, having been a summer missionary there for the Texas Baptist Student Union in 1955 while she was a student at Baylor University School of Nursing.

Dr. McPhail received a diploma from Clarke Memorial College, Newton, Miss., the bachelor-of-science degree from Mississippi College, Clinton, and the doctor-of-medicine degree from Baylor University College of Medicine.

He spent one year as an intern and four years as a resident in surgery at University Hospital, Jackson, Miss., and for two months was a surgeon at Scott County Hospital, Morton, Miss.

Mrs. McPhail received the bachelor-of-science degree in nursing from Baylor University School of Nursing and a certificate in anesthesia from Charity Hospital School of Nursing, New Orleans, La. She was an evening supervisor at the New Orleans hospital, a staff nurse and head nurse at University Medical Center, Jackson, and a staff anesthetist at St. Dominic's Hospital, Jackson.

The missionaries appointed at the October meeting bring the total of Southern Baptist foreign missionaries to 1,547.

NLR Conference

THE recently-organized Baptist Ministers Conference of North Little Rock has elected the following officers:

Rev. K. Alvin Pitt, pastor, Baring Cross Church, North Little Rock, president; Rev. W. Harry Hunt, pastor, Levy Church, North Little Rock, vice president; and Rev. Jack Livingston, pastor, Gravel Ridge Church, secretary and treasurer.

Named to the Program Committee were B. F. Bates, First Church, Jacksonville; J. C. Myers, First Church, North Little Rock, and Charles Locicero, Sherwood Church. Charles Hill of First Church, Jacksonville, is song leader, and Bob Hatzfeld of Baring Cross Church is pianist.

The conference, organized by ministers of Baptist churches north of the Arkansas River in Pulaski County, meets each Monday morning at 10:30 at Central Church, North Little Rock.

Concerts begin

THE 1961-62 concert season at Southern College, Walnut Ridge, opened Oct. 16 with the Metropolitan Opera star Natalie Bodanya giving a recital of operatic selections, and well-known songs.

FIRST Church, Bentonville, ordained three men as deacons Sunday night, Oct. 1. They were Lonnie Bolain, Carl Mayhall, and Ralph Overstreet. The ordination council was made up of ordained deacons and ministers from First Church, Bentonville. Rev. Al Butler is pastor.



NEW Southern Baptist missionaries are (l. to r.): Dr. and Mrs. Jasper L. McPhail, appointed for Nigeria, and Rev. and Mrs. Max N. Alexander, for Thailand.

Langfords featured

THE family of W. B. Langford, Jonesboro, is featured in a full-page article by E. E. Lee in the current issue of *Baptist Training Union Magazine*.

Mr. Lee, now 86 and living a "retired life in touch with the world" at Covington, Ga., does some reminiscing, recalling meeting the Langford family when he took part in a training school in Jonesboro, back in 1926.

Mr. Langford, now in his 90th year, recently completed 55 years' perfect attendance in Sunday School.

A preacher son, Will Edd, is now serving as pastor at Novato, Calif. He has held pastorates in Tennessee. Highlights of his preaching career have included being president of the Arkansas BYPU Convention, teaching in Golden Gate Seminary, serving as president of the Golden Gate Alumni Association, and writing the lessons for *Sunday School Adults* for the first quarter of 1958 and the third quarter of 1961.

Prescott pastor ill

REV. William R. Woodell, pastor of First Church, Prescott, is recuperating from a heart attack in Arkansas Baptist Hospital, Little Rock. The First Church bulletin reports he is "doing fine." Dr. Cecil Sutley, Ouachita College Professor of Bible, is supplying the pulpit until Mr. Woodell returns.

Ordain deacon

FIRST Church, Marianna, ordained Ralph Mashburn to the office of deacon Oct. 1. The sermon was preached by Rev. Joe Barbour, pastor of Caney Creek Church, former church home of Mr. Mashburn. Deacons from the Caney Creek Church participated in the service. The ordination prayer was led by Charles Holt. Rev. D. Hoyle Haire is pastor of First Church.

Phelps may withdraw Ouachita resignation

DR. RALPH Phelps, Jr., may remain as president of Ouachita College after all. He assured students and Arkadelphia townspeople, who greeted him and Mrs. Phelps last Thursday on their return from Houston, Tex., that he would review his earlier decision to resign.

He has accepted appointment to the presidency of a projected new four-year Baptist college at Houston, where a 200-acre campus site and \$3,500,000 in pledges have been procured.

At a student rally, Dr. Phelps expressed surprise and appreciation that so many had importuned him to stay at Ouachita.

"We had thought maybe we had done about all we could do here. If this is not the case, it might throw a little different light on things," he said.

Mt. Olive deacons

TWO deacons were ordained Sunday morning, Sept. 24, at Mt. Olive Church, Crossett, H. L. Seamans, staff superintendent for Reliable Insurance Company, and Harvey Simpson, an employee of the Crossett Company.

Mr. Seamans is music director of the church, and Mr. Simpson is Training Union director. Rev. Bill Brown is pastor.

Special lay-speakers scheduled during Layman's Week, this week, at Mt. Olive Church include Johnny Bebee, El Dorado; Jimmy Karam, Little Rock; Ed Cross, Morrilton, and Earnest Ellington, Jerome.

Studied English

ONLY one person made a perfect score when Dr. Ralph Phelps, Jr., gave 150 students in his Contemporary Affairs class at Ouachita College a spelling test on the 25 most commonly used English words.

The student with the perfect score: Suheil Srouji, a senior Arab student from Nazareth, Israel.

Deaths

G. F. Castleberry

G. F. CASTLEBERRY, 67, of Newport, president of the Arkansas Education Association, died Oct. 9 at his home. He was superintendent of schools in Newport for the past 10 years and was elected head of the AEA May 1.

Mr. Castleberry was born near Greenbrier in Faulkner County, attended Arkansas State Teachers College and received his master's degree from the University of Arkansas. He taught in various Arkansas public schools until the depression when he became superintendent of a Civilian Conservation Corps camp at Jonesboro.

Later he served at a Japanese relocation center near Dermott and in Washington, D. C., with the War Relocation Authority. In 1947 he returned to Arkansas to become superintendent of schools at Hazen where he remained until he assumed the post at Newport in 1951. He first became a member of the AEA Board in 1952.

Marvin Tee Terrell

MARVIN Tee Terrell, 66, superintendent of schools at Bauxite, died Oct. 8 in a Little Rock hospital. He served First Baptist Church, Bauxite, as a deacon for 30 years and as treasurer the past six years.

A native of Hot Spring County, Mr. Terrell was a graduate of Ouachita College and George Peabody College for Teachers at Nashville, Tenn. He first joined the Bauxite school system as a coach and mathematics teacher in 1917. He became superintendent in 1948. He was a veteran of World War I and of General Pershing's Army on the Mexican border in 1917.

Revivals

IMMANUEL Church, Fayetteville, Rev. Terrel Gordon, pastor; Oct. 22-29 with Billy Walker, evangelist, and Mel Mintz, music.

SIN

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE BASIC words in the Bible for sin are *hata* (Hebrew) and *hamartanō* (Greek), both meaning to miss the mark or target. The target is God's will and character. To miss it is to come short of the glory of God (Rom. 3:23). Other words for sin mean crookedness, violence, and fool. Sin is described as lawlessness (I John 3:4), iniquity (Acts 1:8), wickedness (Rom. 1:29), and offense (Rom. 4:25). At its root it is transgression (Rom. 5:14) or disobedience (Eph. 2:2).

The tendency of man is to tone down sin. Psychology, biology, ethics, and philosophy call it maladjustment, disease, moral lapse, and a stumbling in the upward progress of man respectively. But God calls it *sin*. Man weighs or measures sins, but to God all crossing of His will is sin. The greatest sin is unbelief with respect to Jesus Christ (John 16:9).

There are several theories as to the origin of sin. One, based on the Greek concept of matter as evil, finds

it in man's material body. Another relates it to man's ignorance or incompleteness. Two suggested plans of salvation, namely, self-denial and self-expression respectively, evolve from these erroneous ideas. The most likely origin of sin is due to man's being a free intelligent being with the power of choice. This theory agrees with our knowledge of man, God, and the Bible. Sin, therefore, is in the will before it is in the act.

The Biblical account of the origin of sin is found in Genesis 3:1-7. There man's free choice was confronted with God's will and Satan's will. The will of man obeyed Satan and disobeyed God. Hence the transgression. Thus man's sin separated between God and man (Isa. 59:2). This separation the Bible calls spiritual death (Eph. 2:1).

The universality of sin is taught in Romans 1:18-3:23. Possessing a knowledge of God man sinned against it as he transgressed the written law of God and/or the law of conscience in his heart. Thus man is lost and needs a Saviour. Infants and mentally incompetents are somehow embraced in God's grace. All others upon reaching the age of accountability are responsible for their sins.

The penalty for sin is death, both physical (Gen. 2:17; 3:3, 23-24; cf. Rom. 5:24) and spiritual (Rom. 6:23). The "second death" is final separation from God in hell (Rev. 21:8).

As terrible as sin is, it offers opportunities to both God and man, to God in extending His grace to man, to man in accepting God's grace unto salvation (Rom. 3:23-26). Jesus Christ was manifested to destroy both the power and penalty of sin (I John 3:8; cf. Rom. 8:1-2).

Afraid of Light

"And ye shall know the truth,
and the truth shall make you free."

John 8:32

IT HAS been said that one can forgive a child who is afraid of the dark, but the real tragedy of life is when man fears the light.

That, in a sense, is what Jesus was saying in this quotation when he taught the Jews in the Temple. *Know the truth, and the truth shall make you free.*

Marty men fear the light, or truth. Hitler feared it and hid it. The Russians today dread it and conceal it. Dictators and tyrants of all history have feared the light because it exposes them and their doctrines and, as a result, people cast them out.

This is true in the individual's life, too. The man who is afraid of the light is a slave to himself and a burden to mankind.—*North Little Rock Times*

Gleanings from the Greek New Testament

Take advantage of 'the breaks'

"HERE is a term that is frequently tossed around today, especially in the sports realm. In football the team that "gets the breaks" is most apt to win, it is claimed. It's all right with me to put it that way, so long as the point of reference is the other fellow's team. But I resent such a description of my team's victory. Rather do I prefer to say concerning my team: "They *made* the breaks."

But, of course, even so, the team which wins is not the one which either *makes* the breaks or luckily *gets* the breaks. Rather is the winning team the one which *takes* (advantage of) the breaks—whenever they come, whatever their source.

This, I think, is the sort of thing Paul was talking about in Eph. 5:16 and Col. 4:5 when he used

that puzzling phrase: "redeeming the time." More literally, the phrase is "purchasing the opportunity." The idea is that the Christian is like a wise shopper at the market place. The latter buys when a *break* in the prices affords the most value for the least expenditure.

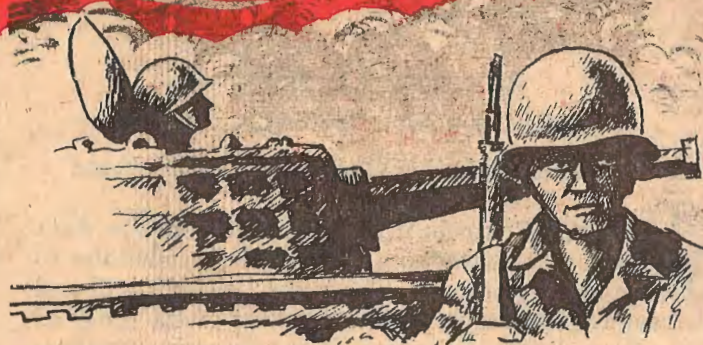
So, the Christian *takes* the breaks in everyday life, utilizing every opportunity to make the greatest witness for Christ. But rather than apologetically waiting for the breaks to come of their own accord, the Christian, like the winning football team, actually *makes* the breaks at times. In any event, when the break comes, whatever its source, the Christian takes the break for Christ.

The war we are already in

By PAUL C. ALLEN

Editor, CRUSADER, the American Baptist Newsmagazine, Published by the American Baptist Convention, New York City.

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WE are at war!

We are at war because dedicated Communists have seized the reins of power in Russia, China and a number of lesser nations, and have declared war on us. Their announced aim is world conquest and they believe that nothing can stop them. "We will bury you," they say.

This war is not of our choosing, but we are in it just the same. That it is momentarily a "cold" war is relatively unimportant since the issues are the same as for a "hot" war: our survival in freedom and justice.

For the past few years the enemy has been capable of loosing monstrous engines of destruction upon us. This has not yet happened, because thus far he has suspected that we could and would fight back — probably with superior weapons.

But now the enemy proclaims that the balance of power has shifted, and that henceforth it lies with him. In a shooting war he believes that he would be hurt but we would be wiped from the face of the earth.

So he has arranged a gigantic test of our will to fight now. At Berlin he has put the East and West on a collision course. There will be either a showdown or a backdown—his or ours.

West Berlin, he says, is a bone that sticks in his throat. It is a showcase for democracy. Until recently it was a corridor to freedom. Of course he would like to eliminate it.

But for us the stakes are staggering. Much more than liberty for 2,000,000 Germans is involved. There is our pledged word. There is the sanctity of international agreements. The fate of NATO, SEATO, CENTO and other alliances hangs on whether we stand up or fold up. If we falter at Berlin, disintegration will consume us. The enemy need await only a few more piecemeal victories before summoning us to a summit meeting to arrange our unconditional surrender.

The challenge is total.

If we are to survive, our reaction must also be total, and it must be apparent now.

Why East fights West

IT IS not easy for the West to accept this estimate of the present state of affairs. We cannot see why "peace on earth, goodwill to men" is not as attractive to others as it is to us. We have long adhered to an unsophisticated optimism that our way of life must prevail because it is right. We have wanted desperately to believe that the threat of apocalyptic destruction would dissolve in the face of negotiation and more negotiation. We have acted as though we were dealing with human beings who could be reached by appeals to integrity and fair play, when in reality the Communists are not this sort of men at all.

To appreciate this it is necessary to understand the Communist conspiracy and to reckon with its doctrine of protracted conflict.

Karl Marx based his theory of the nature of man on a triangle of doctrines that claimed (1) that no man should work for another but for the state; (2) that private property (ownership of the means of production) divides men into the bourgeois (owners and managers) and the proletariat (workers); and (3) that a class struggle must be induced in which the proletariat will triumph over the bourgeois.

"The Communists disdain to conceal their views and aims," he wrote in 1848. "They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a communist revolution. The proletarians have nothing to lose but their chains. They have a world to win . . . Working men of all countries, unite!"

Marx expected this revolution to come in his lifetime, launched by the factory hands of England or Germany. Actually a slow amelioration of working conditions in these countries made this result unlikely, and it was not until 1917, in a nation dominated by peasants, that an actual flesh-and-blood Communist-inspired revolution succeeded. It was led by V. I. Lenin; of whom it may be

¹ Karl Marx, *The Communist Manifesto*, 1848.

said that if Marx wrote the old testament of Communist doctrine, Lenin wrote the new.

Lenin's contribution

LENIN'S great contribution to Communist theory was the updating of Marx' 70-year-old theory of conflict between classes, making it additionally a diabolically successful instrument of conflict between nations. In 1919 he wrote:

"We are living not merely in a state but in a system of states, and the existence of the Soviet Republic side by side with imperialist states for a long time is unthinkable. One or the other must triumph in the end. And before this end supervenes, a series of frightful collisions between the Soviet Republic and the bourgeois states will be inevitable."

Lenin popularized the doctrine of "permanent revolution." For him peace was "a respite for another war," a non-shooting phase of a continuing struggle in which opponents must be continually outmaneuvered, confused, kept off balance, forced to retreat. Infiltration, subversion, deceit were normal weapons. Plot by plot, ploy by ploy, piece by piece the enemy was to be chewed up and rendered helpless.

By his own confession, Nikita Khrushchev is a dedicated Leninist. In fact, he is praised by his colleagues as the only one who rightly interprets Marxist-Leninist teaching. Hence he plays, by no rules that the West would understand. He keeps treaties only so long as the cost of keeping them is less than the rewards for breaking them. He puts a reverse spin on a great principle by doing unto others first what he doesn't want others to do unto him.

He prostitutes the good language of the West, describing himself as a believer in "peaceful coexistence" and his puppet governments as "peoples' democracies" while his opponents are "imperialists" and "warmongers." Consider his words on 9 October 1959 in a radio speech at Krasnoyarsk:

² V. I. Lenin, Report of Central Committee at 8th Party Congress, 18 March 1919, Vol. III, p. 33.



"When the counterrevolutionary forces in Hungary attempted to overthrow the people's rule, we considered it our international duty to comply with the request of the Hungarian revolutionary worker-peasant government and help the Hungarian working people crush the counter-revolution . . . When I visited Hungary, I saw how profoundly grateful the Hungarian people are to the Soviet Union for this fraternal help."

(How like the grocery clerk who told a customer: "Our soap flakes come in three sizes—large, super and giant. The large is the small!")

Little wonder, then, that the West gets nowhere at summit sessions with such a man. We negotiate for peace as the accepted condition of mankind, while he bargains for war—a continuation of the protracted conflict normal to his avowed purpose.

And such tactics have been magnificently effective. Each time we make concessions, we lose something of value. His preposterous first demands and self-induced crises inevitably balance out in his favor as he matches his "paper profits" against our very real tangible assets. It is as though we submit to bargaining with a burglar who magnanimously agrees to leave the furniture but take the silverware!

So one Communist triumph has followed another until the hammer and sickle dominate 40 percent of the population of the world, 40 percent of the land space and 30 percent of industrial production. We have countered reluctantly with the Marshall Plan, foreign aid, and the Atlantic and other alliances. Even the Dulles-devised doctrine of massive retaliation was rendered ineffective by our known reluctance to use nuclear weapons except in retaliation for a like blow against us.

We have not lost every round, but we have lost so many that much of the world has lost faith in us. Our allies wonder and sometimes waver. They prefer to wait—or to play us against the Soviets for their own advantage.

Now even Cuba has defected on our doorstep!

We need only to lose a few more times and the jig will be up. We will stand alone—or almost alone—a paper tiger whose claws have been pulled by soft living and whose courage has been sapped by an inordinate desire for peace at almost any price.

Berlin is crucial

THERE will be—and should be—negotiations over Berlin this fall. But Berlin is more than a way station on the diplomatic circuit; it is a juncture of supreme importance.

Why? Because we have talked so big and promised so much. It may well be that Berlin is not worth in itself a nuclear war or even a good round of brinkmanship, but so much more is involved. If Berlin goes down the drain, NATO will crumble and dissolve. Europe will fall surely to the Communists. SEATO and CENTO alliances will be meaningless. Before many years pass, we will stand alone against a world led by the twin colossi of Russia and China—with any incipient dissension between them reserved for settlement after they have divided up the spoils of the Western world.

Berlin is crucial, also, because we are in conflict with a ruthless adversary who for the first time has the military capability of striking continental United States a devastating blow. We may take it for granted that Khrushchev does not want war, but we must also remember that he now believes that if war comes he will survive and we will not. Further, since the advantage of the first blow would undoubtedly lie with him, only that portion of America's retaliatory armament which survived would be of concern to him. In such circumstances a man would have to be more than human not to lead from strength, to overplay his hand, to be heady and reckless.

Yet we do not think that the United States can afford to yield anything vital at Berlin. If we go to the conference table, we must be ready for Soviet tactics of the most repugnant sort. We can

(Continued on page 23)



RA Focus Week and Fellowship Supper ahead

THE WEEK beginning with the first Sunday of November is recognized throughout the Southern Baptist Convention as Royal Ambassador Focus Week. The week is designed to focus the attention of each church and community on the value of Royal Ambassador work in building dedicated Christian men with a world mission outlook. This year Focus Week will be Nov. 5-11.

During the week plan some special activities to involve each Royal Ambassador, parents, and Brotherhood, and touch on Focus Week Sunday and Royal Ambassador work in general. Turn the spotlight on the only Southern Baptist mission organization for boys in your church.

The annual Royal Ambassador Fellowship Supper is the only state-wide fall event for Royal Ambassadors. The supper is held each year preceding the Brotherhood services on the night before the opening of the Arkansas Baptist State Convention.

The supper this year will be held on Nov. 6, at 5:00 p.m. in the dining room of Immanuel Church, Little Rock. An interesting program is being arranged and the speaker will be Rev. Curtis L. Mathis, pastor of Central Baptist Church, Jonesboro. Information and a reservation form has been mailed to all counselors and pastors. Plan to have your chapter and church represented.

The Brotherhood Night services, following the Fellowship Supper, on the eve of the opening of the Arkansas Baptist State Convention will begin at 6:50 p.m. An interesting, informative, and inspirational program is being planned for this service. Dr. Stanley Jordan, pastor of Queensboro Church, Shreveport, La., will bring the closing message. Every Baptist man in Arkansas should try to attend the Brotherhood Night services.

Five District Royal Ambassador Leadership Training meetings for the New Royal Ambassador program have been conducted. There are yet three others to be conducted as soon as a suitable time can be found.

The Southeast District had a total of 33 attending with every association represented except one. The Southwest District had 21 leaders present with all associations but one represented. The West Central District had all but two associations represented with 27 attending. Thirty-two attended the Northeast District meeting with only two associations represented. The response to the Leadership Training and the New Royal Ambassador program has been very gratifying.

There is still much work to be done, but we are looking forward to a great year in Royal Ambassador work. If we in the Brotherhood Department may be of service to you, call on us.—C. H. Seaton, Associate Secretary.

Church Music

The pastor leads

ONE morning I had the privilege of visiting with one of the young pastors in the state. It was a most refreshing and delightful visit to me since this pastor was extremely interested in the music ministry of his church. It was interesting to note that when it was impossible for his church to secure a music director, that he felt impelled to direct the music program himself rather than have little or no emphasis given in this area of



MR. McCLARD

church life.

As he talked about the music program of his church, my delight and wonder changed to amazement as I realized how difficult it must be for a busy pastor to find time to direct the church choir and plan the music program of the church. Upon questioning the pastor, I learned that they planned to present three major music programs before the close of the year in addition to the regular presentation of music each Sunday.

I asked him how he was able to accomplish so much. Here are some of the statements he made in answer to my question.

"Yes, I am a busy pastor, but I found that by using the Church Musician magazine published for our Baptist churches that even with my limited ability, I could plan interesting and helpful rehearsals and teach the choir the music in the Church Musician magazine."

He said that he built his entire music program around the Hymn of the Month. Especially helpful has been the recording of the Hymns of the Month which he uses to great advantage in each rehearsal. The church has a Hi Fi Stereo set, and in each rehearsal, the choir does its best to sing the Hymn of the Month arrangement as it is sung on the record. The pastor states that it is impossible to estimate the time the choir has saved through the use of records and the Hymn of the Month arrangements in the Church Musician magazine.

Little or no motivation in addition to use of the Church Musician magazine and the Hymn of the Month records has been needed to stimulate study and growth by the church choir. At the

close of the year, the pastor plans to present a program of music using the Hymns of the Month arrangements and descriptions.

Now let me do a little bit of preaching. Many directors have said, "We will not take more than one copy of the Church Musician magazine and if we find a number that we particularly like, we will order it as a separate octavo."

This is false economy. Every church can make use of at least one number in the Church Musician magazine. Did you know that the price of the magazine has decreased from 20 to 15 cents per copy? The average arrangement of a hymn or anthem costs between 22 and 25 cents. If a church bought the magazine for only one number in the magazine, it would still represent a tremendous saving.

More and more music published by the Baptist Sunday School Board will also be recorded. The latest recording to reach my desk is the first recording of the Broadman Chorale. It is entitled "Choral Worship." This is a recording of nine choice anthems that will not appear in the Church Musician magazine, but are suitable for worship. They are directed by R. Paul Green and accompanied by Sam Shanko. Every director ought to have a copy of this album if for no other reason than to study the technique of this excellent choral director.—LeRoy McClard, Secretary.

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Our Missions Department supplements the salaries of several missionaries. If the churches that don't give to the association Missions program will start it, we can cut our gifts to the association and help in other areas. Or, we can keep giving the same amount, and raise the missionaries' salary, which is probably needed.

Some churches use the missionary to supply for them but don't give him an honorarium. IS IT RIGHT? Pay him as you do any other supply. Most associations have an agreement that the missionary turn in to the associational treasury the money he collects on the field. Therefore, when you pay the missionary for supplying you are aiding the mission budget in your association. Some churches are receiving more in the association mission work than they are giving.

Some churches don't want to call a pastor since they can get their missionary to preach for "free of charge." IS IT RIGHT?

Of course another way to look at it is, if a church is that close with its money then perhaps it needs the missionary. If I were your missionary I'd preach to you on Stewardship and Missions.

Does your church just support the mission program or does it promote it? There is a difference you know. More of this, in another article.

What does this article have to do with evangelism? Simply this. If people are not mission minded and will rob God they will not be very evangelistic. —Jesse S. Reed, Director of Evangelism.

Renewed interest

THERE seems to be an upswing in the 30,000 Movement. Churches are getting concerned and their mission committees are looking for places to start new work. Clear Creek Associational Missions Committee is recommending a goal of six new missions for the new year.



DR. CALDWELL.

Pastor Ben Elrod of Southside Church, Pine Bluff, states that his church is interested in starting as many as eight new missions. They have one good mission operating at present and are considering starting another at Tucker about 18 miles from Pine Bluff.

Immanuel Church of Warren had their first service in their Westside Chapel Mission Oct. 1. Don Williams, missionary, writes: "We had around 75 people in the Sunday morning service and 64 Sunday evening. We are following with a revival and the attendance is averaging over 70 people each night."

First Church, Russellville, Emil Williams, pastor has been interested for some time in re-establishing Baptist work in Pottsville. The old church house there has been closed for many years. The good report has come that Sunday Oct. 1, services were held with 60 people present. Fourteen people joined by letter and four made profession of faith and were received for baptisms.

First Church, Fort Smith, Newman McLarry, pastor, has started a good full-time mission in Cavanaugh area. First Church, Harrison, Roy Hilton, pastor, has assumed the sponsorship of Western Grove Mission. Alpena Church, S. D. Hacker, pastor, is sponsoring Osage Mission. Well, space is not available to comment on all, but thank the Lord for every church and pastor who is trying to project a mission program beyond the walls of the church house.—C. W. Caldwell, Superintendent of Missions.

"By all means win some"

'Is it right?'

IN attending several annual Association meetings and Workers' Conferences lately, I have found some questionable things existing.



MR. REED

Many churches are not giving regularly through the Cooperative Program nor to Associational Missions. Some churches have built new buildings or re-modeled the old ones, installed new pews, pulpit stands, Lord's Supper Tables, rugs or tile, but have not

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This clinic is designed for all church staff members, Training Union leadership in local churches and members of adult unions, and associational workers. Its purpose is to help workers to lead

their churches to have better learning experiences on Sunday. Its plan is to train leaders through participation in satisfying group learning experiences to reach a desired outcome. Plan now to attend.—Ralph W. Davis, Secretary

'Our philosophy'

A GROUP of state and local student directors has been working for some time on a statement of philosophy for

Baptist Student work. Although the group is still meeting and the statement is a tentative one, it is given below for the interest of our Baptist people:

The Christian witness of Southern Baptist student work in all institutions of higher learning is in response to our Lord's command



DR. LOGUE

to make known the gospel to all men.

This witness is an integral part of the nature and mission of the church. The role of the churches is indispensable to the maturing spiritual, moral, and intellectual lives of students and faculty.

Because the university is engaged in the search for truth, of which God is the source, the Christian perspective is essential to the realization of the ultimate purpose of higher education.

The unique nature of the university demands a specialized approach in our denomination's ministry to the individuals in the campus community with their need for redemption and Christian nurture.

We plan next week to give some practical tasks of the state office, to be followed in subsequent weeks with articles concerning work on specific campuses in the state. — Tom J. Logue, Director

Training Union

Drills and tournaments

FREE materials on the Junior Memory-Sword Drill, Intermediate Sword Drill and Speakers' Tournaments are available from the Training Union Department, 306 Baptist Building, Little Rock. There is a tract on each drill and tournament, and a mimeographed sheet giving information about the time and places for the district and state tournaments. This material has been

available for several months. Don't delay. Begin work with your Juniors, Intermediates, and Young People immediately!



MR. DAVIS

GROUP LEARNING CLINIC

The most up-to-date information in Training Union techniques will be discussed in the first convention-wide Training Union Group Learning Clinic in Memphis during the week of Feb.



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An introduction to the history and development of Baptist work in Europe. (6c) Paper, 85c

Young People

YOUR GUIDE TO EUROPE

by Rosalind Allen Barker

European Baptists take you on a guided tour of Europe and point out areas where Southern Baptists have given assistance. (6c) Paper, 85c

Intermediates

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'The checks are fine!'

"I DO believe that every pastor, minister of music, or minister of education should join the Annuity Plans at once,



DR. RUCKER, participation.

if not already a member. Since most churches have so graciously taken over the pastor's part, is there any further excuse not to join? The pastor owes it to his own peace of mind, to his family and loved ones, and to his church and denomination, to support this plan by

"Come on in, Brother, the checks are fine!"

These are the words of Rev. A. P. Elliff of Fordyce, Ark.



The above photo was taken on Rev. and Mrs. Elliff's Golden Anniversary. Rev. Elliff joined as the 48th in Arkansas to participate in the retirement program.

He further states: "The day is now when if you don't prepare for old age, do not feel peeved that the kin fail you. They will not be able and you will not want to impose. It is a wonderful feeling to know you will be able to budget yourself right on to the end. To delay is tragic."

If you want further information pertaining to the Southern Baptist Protection Plan or any of the other plans, please write to Dr. T. K. Rucker, Annuity Field Representative, 401 West Capitol, Little Rock, Arkansas.—T. K. Rucker, Field Representative, Annuity Board

By DR. R. LOFTON HUDSON

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

Chances of Heaven

QUESTION: I am married to a man who was divorced. We have four children.

He is a Baptist and is beginning to show a good deal of interest in going to church. I am a Catholic. He is trying to encourage me to go to church with him.



DR. HUDSON

What are his chances of living with me and I with him, and going to heaven?

ANSWER: Neither a Catholic or Baptist will go to heaven depending on what he does or does not do. Neither of you has a chance of heaven in your own merit.

Go to church with your husband. This is a free country. If you find Christ as Saviour, in case you have not, you will feel the freedom and joy of knowing that Christ speaks directly to the human soul and is not contained in either the Baptist or Catholic churches.

There is no chance. "He that believeth on the Son hath everlasting life" (John 3:36). This is God's promise. Call on Him. I am more concerned for your salvation than for your church membership. However, if you are really saved we hope you will join with believers who trust in Christ alone for salvation.

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

Enrollment increases

ENROLLMENT figures show an increase of 19 over the same period last year, at New Orleans Seminary. Present enrollment stands at 750 compared with 731 for the fall term of the 1960-61 session. Thirteen students from Arkansas are enrolled. (BP)

Beacon Lights of Baptist History

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

Scottish Baptists

SINCE several Arkansas Baptist ministers assisted in Scotland's evangelistic crusade within the past year, we should know more about Baptist beginnings there.



DR. SELPH

Baptists date from the 17th century when soldiers from Cromwell's army were stationed in Scotland. The govern-

ment tolerated them but Presbyterians, an ecclesiastical majority, looked upon the Baptists with disfavor.

Their first popular leader was Robert Carmichael. He had been a member of an independent church whose leader believed in a plurality eldership in a church. Mr. Carmichael became pastor of a church with such beliefs in Glasgow. While pastor of an Independent Scots church in Edinburgh, he became dissatisfied with infant baptism.

A Congregational minister friend, Archibald McLean, became convinced that believer's baptism by immersion was proper. He invited Mr. Carmichael to study the subject. After thorough investigation, Pastor Carmichael decided this to be the scriptural mode. He journeyed to London where he was immersed by Dr. John Gill in 1765.

Upon returning to Edinburgh, Mr. Carmichael baptized five members of his former church and organized a church. This is thought by some to have been the first Baptist church in Scotland. Others think the church organized by Sir William Sinclair, 1750, was the first Baptist church.

Under the influence of the Edinburgh church, centers of Baptist witness developed throughout the country—an average of two a year for the first 20 years of the 19th century.

Several distinct features marked

these early churches. They were strongly Calvinistic in doctrine. They gave a literal interpretation of the scriptures. The local church had more than one pastor. High morals and strict views toward amusements were held. The kiss of charity and foot washing were practiced. Closed communion was observed. The Lord's Supper and Love feasts were held weekly.

Ackland transfers

DONALD F. Ackland, for 12 years editor of *Open Windows*, quarterly publication of the Baptist Sunday School Board, has just become a member of the editorial staff of the Board's Sunday School Department with special responsibilities in the area of manuscript appraisal. (BP)



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by George W. McDaniel

A clear and boldly interesting presentation of the New Testament churches . . . their origin, character, principles, and practices; their unity and lesson for churches today. (26b) **\$1.50**

YOUTH'S TALENTS FOR CHRIST by R. L. Middleton

Intermediates, Young People, and their leaders will find this book of special interest. Twenty-one short chapters give vivid accounts of people whose talents have been discovered, developed, and offered to Christ. (26b) **\$1.00**

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Powerful evangelistic sermons in the author's clear, excellent style. (28b) **\$1.50**

THE HEAVENLY GUEST by H. E. Dana

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The sickly boy

By VINCENT EDWARDS

YOU MAY never guess what happened to a boy who was so sickly that his family doctor told him he would die unless he left his prairie home for a higher country. He became the most celebrated guide of the Rockies.

Young Enos Mills traveled to Colorado when he was only fifteen. Back in Kansas where he was born, the doctor gave him small chance to survive a chronic illness unless he made his home in the mountains. Because his parents could not afford to move, Enos started alone for the Rocky Mountain country.

Upon his arrival, he found work in a little mountain hotel near Estes Park, Colorado. There the great peaks cast a spell over the young chap, a spell that lasted all his days. In winter he hired out on ranches or at the Anaconda mine in Montana. Then when summer returned, he couldn't resist the lure of the mountain ranges. Making his way back to the summer hotels, he always found work of some kind.

Gradually Enos found his old illness disappearing. For a long time he had to live on one or two meals a day, but he finally got the best of his chronic indigestion.

When Enos was sixteen, he staked out a homestead claim and built a cabin at the foot of Longs Peak. Everyone in the neighborhood recognized his plucky spirit. He was looking out for himself as well as any man.

One day Enos learned that guides to the top of the great mountain received ten dollars a day. This was much more than any mountain hotel paid him, and he decided to take up this line of outdoor work. He determined to make himself the finest guide that had ever climbed Longs Peak.

Before he led a single person to the top, he made dozens of trips by himself. First, he went up on clear days in order to learn every step of the way. Then he made the climb when it was so foggy and stormy that he couldn't see ten feet ahead. He trained himself to know the trail by moonlight and on dark nights.

Young Enos even tried to imagine what he could do in case of accident. He pretended that a member of his party had been badly hurt and he had to rush down for help. In this way he discovered the easiest gait for fast climbing.

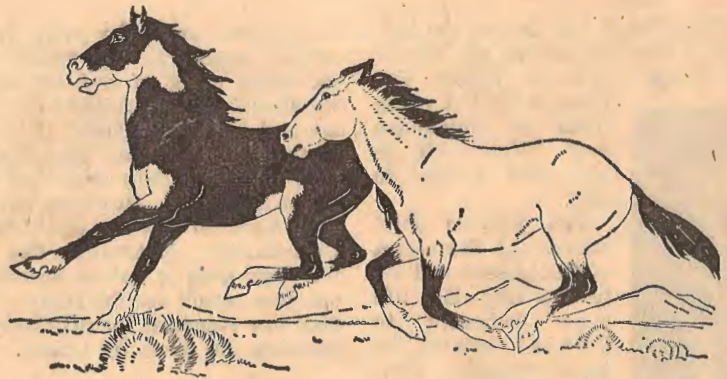
To add to his guests' interest, Mills learned everything he could about rocks, trees, flowers, birds, and animals. If he came upon an unfamiliar species, he would not rest until he had successfully identified it.

As a result of all this painstaking training, Enos Mills became the Rockies' most sought after guide. His knowledge and skill became celebrated. In-

God's wondrous world

Pinto ponies

By THELMA C. CARTER



stead of the usual ten dollars, people gladly paid him twenty-five dollars a day to take them to the top of Longs Peak. He was hailed as a leading authority on those mountains.

After meeting John Muir, who encouraged him to write, Mills decided to try to put some of his knowledge of the Rockies into books. He had hard going at first in learning the literary trade. The day came, however, when publishers were glad to take everything he wrote. Such books as *The Spell of the Rockies*, *In Beaver World*, *The Adventures of a Nature Guide*, and *The Story of a Thousand Year Pine* still have many readers, though their author has now been dead for thirty-nine years.

For a chap who was so sickly as a boy, Enos Mills had an astonishing career. During his long years as a guide, he climbed Longs Peak hundreds of times. Some years he served as Uncle Sam's "snow observer" in the Rockies. His books are his greatest gift to the world. Furnishing as they do a gold mine of knowledge about the mountains he loved, they have brought him a lasting fame and following.

(Sunday School Board Syndicate, all rights reserved)

OURS TO SHARE

By FLORENCE PEDIGO JANSSON

*The sun, the moon, the stars are yours,
And all of these are mine;
We share their loveliness and light;
On all of us they shine.*

*And God, who gave these priceless gifts
For all of us to share,
Would have our love for him unite
His children everywhere.*

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THERE are, perhaps, no more exciting horses than pinto ponies. Pinto means "painted." A long time ago these fighting, high-spirited horses were sometimes called Joseph's coated ponies because of their coloration of white mixed with the basic colors of other famous breeds of horses. These speedy ponies also have been called calico ponies, piebald ponies, mustangs, and broncos. The last two terms referred to untamed ponies.

History tells us that these small, swift, hardy, half-wild horses were descended from the famous Arabian horses which Spanish explorers brought to this country. Cortez and DeSoto were two explorers who brought fine horses from their own countries.

Some of these fine horses were abandoned or they escaped, and they formed the herds of wild horses captured by American Indians. When the early settlers moved West, they found the Indians already in possession of great herds of ponies. The Indians prized their pinto ponies and gave them special names. They rode them for hunting and on their war parties.

The wonder of our natural world is seen in the fact that these once carefully fed animals soon accustomed themselves to grazing on the prairies for food. They also learned to protect themselves and their colts from wild beasts. Thus they learned their biting, kicking habits in order to protect the herds.

Frontiersmen sought and tamed the hardy, sure-footed, outlaw pinto ponies as cow ponies. Frontier children rode the tamed ponies to log schools.

Today we do not have need, for great herds of pinto ponies. But many are used in desert and mountain regions because they are hardy, sure-footed, and enduring. Many guest ranches use pintos as trail horses.

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Growth in Christian relationships

By ED F. McDONALD, JR., Executive Secretary
Arkansas Baptist Foundation
October 22, 1961

Bible Material: Philippians 2:1-18, Colossians 3:1-4:1
Devotional Reading: I John 4:13-21
Lesson Passage: Colossians 3:8-17

A CHRISTIAN life is not an imitation but a reproduction of the life of Christ." These words of Henry Van Dyke amplify the truth of Colossians 3:3: "Your life is hid with Christ in God."



MR. McDONALD

The Apostle Paul understood the secret of the blessed and effective life. His life was dedicated to Christ because he kept reminding himself of the sacrifice of Jesus, "He loved me and gave himself up for me." Thus, it was no idle boast when he said, "For me to live in Christ." To be like Christ was a consuming passion with Paul and he was zealous that every Christian should be the same.

The world then, and now, should see a distinct difference between us as church members and the non-believers. F. E. Robinson has phrased it well, "If the skeptical world is to be convinced of the beauty and reality of our Christian faith, then the harmonized individual believers also must be synchronized into symphonic unity of love and purpose." This expresses growth in Christian relationships.

I. The need: Colossians 3:1-4

NOT ONLY because of the mutual strength, but also because of the outward testimony, Jesus gave a new commandment to "love one another." He added "by this shall all men know that ye are my disciples" (John 13:34-35). The world needs to see Jesus, not just hear about Him. The early disciples were all so effective in revealing Him that they were called "little-Christ" or "Christians" at Antioch.

Every church member is revealing a picture of Christ to those with whom they come in contact. We need to be on guard, lest we cause some one to stumble. You are important, because

"You are writing a gospel, a chapter each day,

"By the deeds that you do; by the words that you say.

"Men read what you write, whether faithless or true;

"Say, what is the gospel according to you?"

Most unsaved people would be attending our Sunday schools and church serv-

ices if we would be more faithful as church members. By "being faithful" we often think of our attendance, but we should also be faithful to our brothers and sisters in Christ. It is expected of the ministers that they should reveal Christ in their daily lives and the world is not impressed. However, church members seem to have a dual standard of Christianity. Naturally, the standard for their lives is not as exacting as the one they would use for others. The Bible uses one standard for all Christians; we measure our lives by Christ.

II. The method: Colossians 3:5-14

PAUL was practical in his preaching and writings. Here he does not stop with theory, but proceeds from the premise of the new birth to set forth the effect in the lives of the regenerated ones. As we look at the exhortations of Paul, let us see them as given directly to us.

Certain things must be put aside (Col. 3:5-11). As we grow in Christian relationships there are some things that just don't belong. They are just as much out of place in the life of the Christian as "The Wedding March" would be at a funeral service. Without repeating the numerous things Paul says we should put aside, it is worthy of note that they deal with our Christian relationships. They are tangibles in many instances and should not be seen in our lives.

Just because there are some things we "do not do" doesn't mean we are Christians. It could mean we're dead. Since Christianity is active and living, there are certain things which must be present in our Christian relationships. Each of these are positive qualities that were seen in Jesus, our example (Col. 3:12-14). A wooden Indian may not drink, smoke, or curse. He might not lie, steal, or gossip. Neither does he have the positive attributes that mark us as Christians. Read them carefully.

III. Results: Colossians 3:15-17

WHEN one dares to grow in Christian relationships, certain things are bound to happen. Some are happy results; others might bring a bit of sorrow at first, but when fully understood turn into joy.

The sorrow which comes at first is that of losing one's popularity with some

people. The worldly crowd will not associate with the dedicated Christian. This at first pains our hearts but when we remember that we have the smile of Christ's approval we are glad. New friends, worthy of the name, are soon discovered and we wonder why we hadn't discovered this sooner. As one man said, "I have been running from the Lord for twenty-five years and have just discovered true happiness."

The happy results are "peace of Christ" (3:15), a joyful heart that sings spiritual psalms for overflowing grace (3:16), and a dedicated life (3:18). Take your measurement honestly; seek the help of God's Holy Spirit; and, resolve to be a growing Christian.

Attendance Report

October 8, 1961			
Church	Sunday School	Training Union	Additions
Alpena, First	81	50	
Beirne, First	86	59	
Benton			
First	757	211	
Highland Heights	127	84	
Berryville, Freeman Heights	182	106	
Booneville, Ione	46	44	
Camden			
Cullendale, First	472	222	
First	563	227	2
Conway, First	537	133	4
Crossett, First	572	242	6
El Dorado			
East Main	306	157	1
First	829	282	
Parkview	309	127	
Enola, First	65	32	
Fayetteville, Providence	145	51	
Ft. Smith			
Calvary	387	155	2
First	1082	355	11
Missions	361	144	2
Grand Avenue	746	268	2
Mission	16		
Kelley Height	183	92	
Towson Avenue	221	102	
Harrisburg, Calvary	181	123	
Harrison, Eagle Heights	278	133	
Hot Springs, Park Place	496	199	2
Huntsville, First	121	60	1
Kingston Mission	25	18	
Combs Mission	18	10	
Jacksonville, First	767	326	20
Jonesboro, Central	511	224	2
London	23	19	
Little Rock			
First	1043	469	4
Berea Chapel	139	97	
White Rock Chapel	28	26	
Gaines Street	443	246	2
Dennison Street	81	51	
Immanuel	1263	541	6
Forest Tower	37	17	
Kerr	34	33	
Magnolia, Central	761	320	3
McGehee, First	440	231	
Chapel	45	17	
Mena, First	332	102	2
Mission	49	31	
North Little Rock			
Baring Cross	779	284	7
Central	358	133	3
Highway	221	99	
Levy	665	329	4
Park Hill	802	304	
Sylvan Hills First	339	158	
Pine Bluff, Sulphur Springs	109	80	8
Rogers, Sunnyside	124	66	
Springdale			
Caudle Avenue	183	84	6
Elmdale	101	60	
First	484	184	
Van Buren			
First	452	165	
Oak Grove	170	117	
Ward	181	79	

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(Continued from page 13)

expect to be threatened, pushed, bullied in an attempt to paralyze our will to resist. There may come the announcement of a new and terrible weapon—perhaps in conjunction with the 22nd Congress of the Communist Party which convenes in Moscow in October. Certainly there will be wrangling over procedures, threats, delays and pseudo-concessions. If the past has taught us anything, we should know that the Communist uses negotiation as another weapon in his arsenal and that he seeks no relaxation of tensions but only a further whittling away of the Western position and a favorable setting for the next round in the protracted conflict.

But if we stand firm, we do not believe that we will have war over Berlin, or that we will find it necessary to betray either ourselves or our allies.

If we are ready, no matter how reluctantly, to push the big red buttons, we do not think we will have to do so.

The development of this frame of mind will take some "doing" for America. There are those who are saying "better Red than dead." There are compromises of various kinds in the air (one of which has been presented in full-page newspaper advertisements by SANE—the National Committee for a Sane Nuclear Policy, Inc.) all of which have two things in common: they advertise our lack of determination, and they will, if effected, give the Russians everything they want in Germany in five to ten years.

For the sensitive individual, the mental and physical hardening now necessary for survival is odious. Some in good conscience can see only a moral imperative to die without resistance. But for others—doubtless the majority—there is the overriding crusade for life with liberty and justice, or death in a total struggle to obtain it.

Jesus once told a story about a man who traveled from Jerusalem to Jericho and fell among the thieves who wounded him and left him half dead. A priest and a Levite passing by left him there, but a Samaritan bound up his wounds and took him to an inn. Jesus called the Good Samaritan a neighbor for this act of mercy, but we cannot but wonder what would have constituted neighborliness if the Samaritan had happened along while the thieves were belaboring their victim.

The greatest enemy

WE pray God that there may be no shooting war over Berlin.

We think we have a better chance of having that prayer answered if we stand firm, strong, straight and true in this hour of peril. Our personal sacrifices may be small, our heroism private, but our will must be magnificent. The greatest enemy, bar none, is complacency.

Status quo

USHER (at wedding to cold, dignified lady): "Are you a friend of the groom?"

The Lady: "Indeed, no, I am the bride's mother."

Please print

"BEG your pardon, but what is your name, sir?" the hotel clerk asked.

"Name!" echoed the indignant guest, who had just signed the register, "don't you see my signature there?"

"Of course," answered the clerk. "That's what aroused my curiosity."

First and last

"THIS is the healthiest place in the country," the old man told a visitor in a small farm town. "Nobody ever dies here."

"That's funny," the visitor said, "I just saw a funeral down the road."

"Oh, that's the undertaker," the old man said, "poor fellow—he starved to death."

Oh, that's the reason

"HURRICANES are named after girls because they are spinsters."—Little Rock Rotary News

Room for doubt

ON A Sunday last summer one of Arkansas' well-known Baptist pastors announced in his bulletin that he was preaching at the morning service on, "A Deacon Led Church." His topic for the night service, listed immediately under the morning topic: "I Doubt It."

A real dumb bunny

THE little boy who just started to school was out behind the house one day shaking his pet rabbit by the ears. He was chanting: "How much is two and two, how much is two and two?"

Father: "Son, what are you doing?"
Little Boy: "My teacher said that rabbits multiply very rapidly and this dumb bunny can't even add."

Unhealthy atmosphere

"WHAT exactly do you mean," asked the personnel manager, "when you say you left your job because of illness?"
"Well, it was a kind of mutual illness," said the applicant. "I got sick of them, and they got sick of me."

Eager beaver

DESPONDENT because his team was taking a shellacking again, the coach looked down the bench of substitutes and yelled:

"All right, Jones, go in there and get ferocious."

Jones jumped up, elated.
"Sure thing, Coach. What's his number?"

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Religious News of the World

Castro reported 'sorry'

OTTAWA, Canada (EP)—Premier Castro's government in Cuba deported nine Canadian priests to Spain "by error," and offered to pay their passage back.

This was stated in a report by Canada's Prime Minister John Diefenbaker to the House of Commons here.

The reply came from the Cuban government after Canadian officials objected to the deportation.

With less than 200 priests now remaining in Cuba, the rumor in Havana is that Castro may be establishing a "National Catholic Church." He has recruited some clergy to fill the ranks, but has yet to enrol a single bishop in this country 90 percent Catholic.

Influence in Europe

MINNEAPOLIS, Minn. (EP)—Dr. Chester A. Pennington, pastor of the Hennepin Avenue Methodist Church, says Christianity in Europe "has had it."

Just returned from a visit there, Dr. Pennington says that organized Christianity "has pretty well lost its influence" both in Britain and on the continent.

English Methodist leaders told him, he said, that "our nation is a pagan nation."

Opinions differ on when the decline began, but many say it started during World War I which decimated a whole generation and which shattered Christian optimism and belief that progress was inevitable. Europeans, Dr. Pennington reported, "fully expect the same decline to hit the United States."

Soft-drink cabaret

SYDNEY, Australia (EP)—A prominent Methodist clergyman has opened a cabaret here "for adult Christians where no intoxicating drinks will be served."

He is Dr. Alan Walker, superintendent of Sydney's Central Methodist Mission. Dr. Walker calls it "an experiment designed to bridge the gulf between the Church and people who have no contact with religion."

Attending opening night were 150 patrons who were entertained with a floor show that featured hymns sung to modern rhythms and various variety acts.

Instead of beer or liquor, the guests drank fruit cocktails, coffee, soft drinks and milk.

Communist ban

BERLIN (EP)—Conspicuously absent from a five-day conference of the World Council of Christian Education and Sunday School Association were representatives from Eastern bloc countries, including the Soviet Zone of Germany.

Communist area delegates reportedly had been refused travel permits by their respective governments.

The Conference discussed questions related to Christian education preparatory to the council's 1962 Assembly to be held in Belfast, Ireland, under the theme: "The Educational Mission of the Church."

Law on obscenity

HARRISBURG, Pa. (EP) — A new bill designed to keep Pennsylvania's law on obscenity in line with recent Supreme Court decisions has been signed by Gov. David L. Lawrence here.

The new law amends a 1956 law prohibiting the sale of obscene publications by making punishable only violations of the act that are made knowingly by the violator. It also provides that it shall be unlawful for a person "knowingly" to sell or exhibit obscene publications or to require a distributor to purchase obscene publications as a condition of obtaining other non-obscene literature.

Catholics foster unity

LIVERPOOL, England (EP)—The Roman Catholic hierarchy of England and Wales has established a Committee for Fostering Unity Among Christians in England, under the chairmanship of Dr. John C. Heenan, the archbishop of Liverpool.

Observing that "spectacular progress" toward mutual understanding among Christians of different persuasions had been made in recent months, Dr. Heenan said "there is a rapidly growing enthusiasm for this new spirit in which Christians of different denominations want to be friendly towards one another."

"Already the general public and the faithful of all denominations have grasped that the essential thing about this movement is that it is a genuine desire to get to know the other Christian's point of view," he said. "Formerly it was rather a case of Protestant versus Catholic. Now the genuine desire is more to think of what we hold in common."

However, Dr. Heenan warned that it would be unfortunate if Christians began to believe that "one church is as good as another," since such thinking would lead to indifference on the part of church members.

"Charity, friendship and love between Christians does not mean that doctrinal differences disappear," he stressed. "That is why it is a good thing to have this new committee to guide the work."

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