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Arkansas Baptist State Convention

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Elliff named to new Arkansas post

REV. J. T. Elliff, of Kansas City, Mo., will assume the duties as director, Division of Religious Education, Arkansas Baptist State Convention, on Nov. 1. Brother Elliff has been pastor of Bethany Baptist Church, Kansas City, for the past 8½ years. Prior to that he was pastor of the First Church, Fordyce.

Brother Elliff is a native of Arkansas; a graduate of Ouachita College and Southwestern Seminary, Ft. Worth, Tex.

The Division of Religious Education will include the departments of Brotherhood, Church Music, Sunday School and Training Union. Through the office of the director the work of these departments will be further coordinated, correlated and enriched. Duplication in these departments should be further reduced and a much stronger program of religious education should be provided for our churches.

The Division reorganization of the Executive Board has come about as the result of a careful study made by a joint committee of the Executive Board and the staff in the Baptist Building. This study was made in 1958 and we have moved into this reorganization in keeping with a long-range plan. There will be four divisions when the reorganization is completed. This is the third division thus far set up. The others are the Arkansas Baptist Newsmagazine and the division under the supervision of our business manager, which includes purchasing, personnel, camps and assembly. The fourth division will be that of Missions, which will include the departments of Direct Mission, Evangelism, Race Relations and Baptist Student Union.

A pilot program for the promotion of religious education has been authorized by the Executive Board. Under this plan a man will be named to one of our districts (which comprises about five or six of our associations) whose responsibilities will be to promote the work of this division in that area. This man will work closely with the missionaries in the associations involved. This work should likewise further strengthen the mission programs of our associations by giving valuable assistance to the missionaries in the field of religious educational promotion.—S. A. Whitlow

Why every Baptist should receive the Baptist state paper

[Adapted from a feature by R. A. Long, President, The Baptist Convention of New Mexico, in Baptist New Mexican]

1. It is vitally important that our people be informed about the hopes, victories, plans and problems of other Baptists in the state.
2. The state paper does much to destroy that “all alone” feeling some Baptists in our state might well have. This feeling breeds defeatism.
3. There is no other general source of information about what Baptists are doing in the state.
4. The informed Baptist is the concerned Baptist. The concerned Baptist is the praying Baptist. The praying Baptist is the giving and working Baptist.
5. The great genius of Baptist life is their unity of purpose. I believe that currently this is being promoted more by the Baptist state paper than any other way.
6. Our church members need to be kept abreast of the “religious slant” in world affairs, nationally and internationally.
7. No pastor has time for all the promotion of departmental work that his church needs. The state paper does a first-rate job of helping to fill this difficult gap.
8. The work of Baptist missions at home and world wide is kept in the minds and hearts of Baptists by our state paper.
9. The state paper helps to keep great moral issues before our people.
10. These are so important today.
11. It encourages our people when they read in the state paper of the accomplishments and projected plans of their own churches.
12. The state paper is an essential agent of the State Convention; and therefore deserves the full support of the Southern Baptist churches in our state.
13. The expense of carrying the paper in the church budget (to every family) is so small that it actually amounts to less than the average church wastes each month by lights burning in empty rooms, water wasted at leaky faucets and fuel used when not needed, etc. The state paper in the church budget really doesn't cost—it pays.
Ancient watering place

As our Scotland Crusade party stopped at the site of the ancient city of Beeroth (now el-Bireh), 8 miles north of Jerusalem, on last April 30, this poor Arab woman, doubtless old beyond her years, was photographed carrying a can of water from the ancient wells.

According to our guide, this was the place where Mary and Joseph had stopped when they discovered that Jesus, then 12, was not with their party as they returned to Nazareth from their visit in Jerusalem. There is no specific reference in the Scriptures as to what the exact place was. Luke writes that the family had travelled "a day's journey."

Whether or not this was the place, Beeroth was on the main route north from Jerusalem to Nazareth. And the wells there have continued to provide refreshment across the centuries for man and beast. Women from families living in the vicinity still come, as they did in the days of Jesus, to secure their water supply.

Bruce Price's mother
dies in Little Rock

MRS. Maggie McCracken Price, 74, widow of Samuel Robert Price of Pope County and mother of Dr. Bruce H. Price, well known Southern Baptist Convention leader and former Arkansas pastor, died Friday of last week, following a long illness.

Besides Dr. Price, who is pastor of First Baptist Church, Newport News, Va., Mrs. Price is survived by a daughter, Mrs. George Stowers, of the faculty of the Little Rock public schools; and three sisters, Mrs. T. A. Tarpley, Pine Bluff; Mrs. W. L. Meek, Parkdale, Ashley County; and Mrs. D. L. Zuber, North Little Rock.

Funeral services were held at Russellville, the place of burial, Monday, with Rev. Don Hook, pastor of Baptist Tabernacle, Little Rock, where Mrs. Price was a member, in charge.

Dr. Price was on a preaching mission to U. S. Army bases in Germany at the time of his mother's death and returned here for the funeral. He was accompanied from Newport News by his wife.

First, Pine Bluff, groundbreaking

ALICIA Diane Powell gets a helping hand from Pastor Robert L. Smith at the groundbreaking ceremonies Oct. 15 at First Church, Pine Bluff. The event marked the official beginning of construction of a $400,000 educational unit to be added to the church. A total of 16,000 square feet of floor space will provide for a total attendance of 1,250 people in Sunday School.

The new building will provide a beautiful new chapel, eleven new Sunday School departments and other facilities such as a church library and conference rooms. A large dining area seating three hundred people will be included. This space will also be used for recreational activities and dramatic presentations.

The exterior design will be dominated by a 100-foot tower at the approximate center of the church plant.

According to Dr. Smith, present facilities are filled to capacity and this new structure will provide space for more growth and expansion of the church's ministry.

Charles A. Gordon, Jr., chairman of the Building Committee, announced the awarding of the building contract to C. D. Guest. Reed and Willis are the architects.

28 Pulaski Baptist Churches
Form 'North' Association

THE 28 Baptist churches and four missions located north of the Arkansas River in Pulaski County have withdrawn from the Pulaski County Baptist Association and formed their own association.

The North Pulaski Baptist Association was organized Oct. 17 at the First Church of Sylvan Hills at a meeting attended by 330 persons.

Rev. R. H. Dorris, pastor of Pike Avenue Baptist Church, was elected moderator of the new group; Rev. R. L. South of the Park Hill Church is the vice moderator; Rev. B. Franklin Bates of First Church, Jacksonville, clerk; Rev. W. Harry Hunt of Levy Church, treasurer; and Rev. W. B. O'Neal, retired minister of Jacksonville, historian.

The state for some time has had 44 associations. There were two combinations recently, reducing the number to 42. The creation of the North Pulaski Association brings the number to 43.

The new association voted to hold its 1962 convention at the First Church, Jacksonville, Oct. 15-16, with Rev. C. Gordon Bayless, pastor of Central Church, North Little Rock, to preach the annual sermon.
Editorials...

The State Convention

THE 108th annual session of the Arkansas Baptist State Convention, marking the 113th anniversary of the Convention, will be held here Nov. 7-9, at Immanuel Church. This is believed to be the first time in the history of the Convention that the meeting time was changed to avoid conflict with the deer-hunting season. The Convention for many years has met a week later than this year's date.

Although this editor is not a hunter—he's a fisherman—he sees nothing wrong with accommodating the hunters, especially since the change of the Convention date, voted last year at Fayetteville, puts the Convention business first, ahead of the deer season, at least chronologically.

If some think we are getting lighthearted or frivolous, that is not intended. Much is at stake for the spiritual wellbeing of Arkansas when our denomination, representing the largest total membership of any church group in the state, comes to its annual meeting. Not only is this a time for taking stock of the year's achievements as Christian co-laborers, it is also a time for action looking to the challenges of the future. Every church should urge its pastor to attend, and pay his expenses. This is an investment that will pay off in leadership. And as many lay people of the churches as possible should be on hand.

Although there is never any way for mere mortals to know what may take place at Baptist Convention sessions, several proposals from the Executive Board of the Convention are definitely on the agenda. These include approval of a special campaign to add more than a million dollars to the Ouachita College endowment fund; changing the name of Bottoms Baptist Orphanage to Arkansas Baptist Home for Children; and approval of a budget of $1,936,250, including $633,150 for the Southern Baptist Convention.

In an editorial in our issue of Sept. 28, we wrote about a proposal to be voted on which would recommend to associations that they hold their annual meetings during the week following the second Sunday in October each year. According to unofficial reports coming to us, several associations, in their meetings this fall, have set their dates accordingly for next year.

A featured speaker for the Convention will be Dr. G. Earl Guinn, president of Louisiana College, who will give a series of three messages. Other out-of-state speakers will include Dr. R. Inman Johnson, of Southern Seminary, Louisville, who will give the address on theological education; W. Truman Moore, missionary to East Pakistan; Nathan Porter, associate secretary, Department of Missionary Personnel, Home Mission Board, Atlanta; and Dr. Porter Routh, executive secretary-treasurer, Executive Committee, Southern Baptist Convention, Nashville, Tenn. The detailed program will be found elsewhere in this issue.

Pray for a Convention that will measure up to the needs and opportunities of the hour.—ELM

Operation Speak-up

"OPERATION Speak-up" is the challenging new program of the Christian Civic Foundation of Arkansas to enlist high school and college young people to serve as speakers in the Foundation's alcohol education program.

Under the new plan, up to 1,500 choice students will be trained in special schools over the state to speak before civic clubs, churches, and other organizations, on the alcohol menace.

Outstanding college and university students will be chosen for special training to serve as leaders in the training and direction of the high school students enlisted for the crusade. A group of these will be brought to Little Rock, with all expenses paid, for briefing on Friday night, Nov. 24, at Winfield Methodist Church. Selected high school students, from the 11th and 12th grades and one from a community, will meet in Little Rock for a two-day school­ing, Dec. 16-17. Other meetings, for various sections of the state, are being scheduled.

According to Dr. William E. Brown, executive director of the Foundation, the entire program, including the preparation sessions, will be in the hands of young people. Church and denominational groups are being encouraged to pay the expenses of the student participants, Dr. Brown said.

Since no group is more threatened by the evils of the liquor traffic than are young people, this should prove a most worthy project indeed. Dr. Brown and the Foundation are to be congratulated for their wisdom in seeking the leadership, as well as the fellowship, of Arkansas' high school and college students in this great and worthy cause.—ELM

Many Churches Support Many Needs
Did Southern Baptists invade Canada?

By C. P. Jinks

Edmonton, Alberta, Canada

(Dow of Route 2, Ashford, Ala.)

DID Southern Baptists really "invade" Canada? This deserves a detailed answer especially to the Canadian churches that have been paying through the Cooperative Program for eight years. The pastors who have answered the call of God to go to Canada to serve as pastors did not think in terms of "invading"; far from it.

The dictionary defines invasion as "a hostile entrance." In 1954 the word was used in The Canadian Baptist, after the Kingcrest Baptist Church of Vancouver, British Columbia, was admitted to the Oregon-Washington Convention.

Recently, the word was used in an article "S.B.C. Invasion' of Canada Reaches Puzzling Question," written by Gerald M. Ward, president of the Baptist Federation of Canada. The article was printed in some of Southern Baptist State papers in May of this year.

The way it really was

FROM 1947 to 1954 I was a member of a church affiliated with the Baptist Federation of Canada. I was a charter member of two of the only five churches that were organized by that group in the Province of Alberta in 28 years, although in 28 years the population had tripled. From 1954 to 1959 I was a member of churches affiliated with the Oregon-Washington Convention. Working with an oil drilling company I traveled the three western provinces of Canada and saw the need of evangelistic New Testament churches in that vast area. Later, in 1956, I surrendered to preach and came to Baptist Bible Institute, Graceville, Fla., to study. While in school I am pastor of Cedar Springs Baptist Church, Route 2, Ashford, Ala.

The Southern Baptist movement in Canada began with the Kingcrest Baptist Church of Vancouver, one of Canada's fastest growing cities. Unfortunately, the church was not growing along with the city: when 11 years old it had never started a mission. It was typical for the area. The Baptist cause was at a standstill in British Columbia, with only one Baptist for every 151 persons.

The Kingcrest pastor became convinced about the many unchurched sections of the city. Southern Baptists just south of the border were up from five to 17 churches in five years; so he decided to study their program. As a result, he asked if his church could join their convention. Southern Baptist workers told him to take their program back to his church and use it for a year.

Then, if he and his congregation still wanted to affiliate, they should make a formal application at the next annual convention.

During that year the church baptized at a ratio of one to three members. It started a mission in an unchurched area, and its per capita giving exceeded that of any church in the Oregon-Washington Convention, which is affiliated with the SBC.

Through the influence of the Kingcrest church, the pastor of the West Baptist Church of Edmonton, Alberta, became interested. This church became the second SBC church in Canada. I soon joined it.

Edmonton, Alberta, grew from 147,000 in 1947 to 250,000 in 1954. Meanwhile The Baptist Confederation started only one church, of which I was a charter member.

A hostile entrance?

The contrast with the Southern Baptist approach is obvious. You can see how and why Southern Baptist work started there. Was it a "hostile entrance"? Canada is still growing. Today with more than 18 million people, it shows a 300 per cent increase in 50 years. According to statistics it will double again by 1971.

Meanwhile Baptists are weak and growing proportionately weaker. In 1901 they represented six per cent of the population. In 1951 three per cent, and today, one per cent. Baptists have lost strength because they have not had an aggressive organized program of training and evangelism. They have not trained young men for the ministry and church leadership. Recently they started ordaining women. Many of the churches have been bled in interdenominational and non-denominational activities. They have ceased to be evangelistic and seldom give an invitation at the close of a service, for people to make a public confession.

(Continued on page 18)
By MRS. J. H. STREET

'This boy and I fell in love'

"God who touches earth with beauty,
Make me lovely, too;
With Thy spirit recreate me,
Make my heart anew.

"Like Thy springs and running waters,
Make me crystal pure;
Like Thy rocks of towering grandeur,
Make me strong and sure."

—Mary S. Edgar

"What enriches persons is right; what hurts them is wrong."

"Let friendship creep gently to a height; if it rushes to it, it may run itself out of breath."

"A date is successful when it is mutually enriching."

Question: "I read your page on 'Courtship, Marriage, and the Home' every week, but I haven't found the answer to my problem. I hope you can help me.

I am a teenager. This boy and I fell in love. We tried to stop each other but it was no use. Then we had to stop seeing each other. He lives in another town. I nearly went crazy. Soon another boy asked to take me out. I began dating him. I know it was wrong, but I was lonely and hurt. Now the second boy says he is in love with me. I like him but I haven't lost my love for the first boy.

Please help me make the right decision."

Answer: You are in an exciting and trying period of your life, my teenage reader. I am sympathetic with your confusion. I want to help you to come safely through these important experiences.

I cannot see why you should feel guilt over dating the second boy. You are not engaged to the first boy, are you?

I hope that you kept your dating on a high plane in each case. About your making the right decision between them: It seems to me that you should not be faced with a final decision between these two boys now—or perhaps ever.

I assume that you are still in school. I surely hope so, for a girl who fails to get all the education available to her makes a wrong and costly decision.

Why not maintain friendships with these and other boys, taking care to keep in good standing with your girl friends, too? Enter heartily into all school activities with all your friends.

Could it be that you are mistaking infatuation for love?

It is normal that with the maturing of your physical body you have a strong urge for association with boys. Furthermore, the fact that you are a healthy girl means that you have a craving for affection.

These impulses are right and good. Be thankful for them. But be careful to keep these urges under your control!

I recommend more group dating for you. Couples having fun together in groups, entering into sports and creative activities develop better personalities. They build a more wholesome basis for living and for future happiness than those who "fall in love" with each person dated.

Seek worthy qualities of friendship both in yourself and in your associates. Such qualities as a sense of honor, human sympathy, sincerity, common sense, purity, honesty, personal ambition.

Be sure to "use your head before you lose your heart."

When you do come to the time of decision, here are six tests of a life mate offered by Dr. Roy A. Burkhart:

(1) A habit system that makes congeniality possible
(2) Appreciations that are akin
(3) Good health
(4) Culture and preparation for some vocation
(5) Sexual competence and worthiness for parenthood
(6) An adequate working philosophy of life

Keep these in mind as you move through friendships and school and church activities toward a happy marriage and successful homemaking.

May you be steered toward achieving successful maturity into Christian womanhood. *

Absorb the beauty of these autumn days. Be lovely.

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

2. TEACHING

(ARGENTINA—San Martin. First Baptist Church; vacation bible school.

TAIWAN—Taipei. Sunbeams meeting at the home of Missionary W. Carl Huneker.

NIGERIA—Iwo. College Baptist Church; council meeting, Missionary Albert H. Dyson, Jr., center.

SWITZERLAND—Ruschlikon/Zurich. Baptist Theological Seminary; library.

October 26, 1961)
First, Ft. Smith, plans modernized facilities

FIRST Church, Ft. Smith, plans an extensive remodeling of its Elementary Building, it reports in the First Baptist Beacon.

“Though the building itself is old, only the outside will show any evidence of it,” the report states, “because nothing will be left out of the remodeling plans except the floors, and they will be sanded and covered with beautiful vinyl tile.” There will be 12 Nursery departments on the ground floor, six Beginner departments on the second floor, and eight Primary departments on the third.

Rev. Newman R. McLarry is pastor.

Recognition services

RETIRED ministers and their wives and widows of retired ministers are reminded by Dr. Bernes K. Selph, president of the Arkansas Baptist State Convention, that a special recognition service for them will be held between 10:30 and 10:45 a.m. Nov. 9 during the state convention.

Other ministers and workers at Convention-owned institutions who have served 25 years or more will also be recognized. All are to sit in a reserved middle section at the front of the sanctuary at Emmanuel Church, Little Rock.

Pastoral counseling

A SERIES of seminars for ministers in the field of pastoral counseling are being conducted at the Benton unit of the State Hospital.

The seminars are led by the two State Hospital chaplains, hospital psychiatrists and other staff members and consist of lectures, discussion groups, films and interviews with patients.

ALFRED Foy has accepted a call from First Church, Helena, as minister of music and education. Rev. James F. Brewer is pastor.

Abanathy resigns

REV. Charles L. Abanathy of Beech Grove, pastor of Stonewall Church in Greene County Association for the past seven years, has resigned the pastorate effective Nov. 1.

During his ministry membership increased from 23 to 64. Forty-four came by baptism and 16 were received by letter. The church auditorium was rebuilt and four new classrooms were added. They are now purchasing new pews for the auditorium.

Mrs. Abanathy is the former Gail McBroom of Delaplaine. They have two sons, Timothy Leon, 4, and John Evan, 9 months, and a daughter, Rita Fay, 2.

Deacons ordained at First, DeQueen

FIRST Church, De Queen, ordained three new deacons Sunday, Sept. 24. They are Preston Hobson, Paul Stone and W. P. Thrash. In the church year ending Sept. 30, First Church baptized 64, Pastor E. Butler Abington reports.

Religious Emphasis Week

WITH the theme, “Is It I?”, the annual Religious Emphasis Week is under way this week at Southern Baptist College, Walnut Ridge.

Program participants include Wendell Welch, pastor of First Church, Sheridan; Jeff Campbell, pastor of First Church, LePanto; Bill Sewell, pastor of First Church, Searcy; Dr. John McClanahan, pastor of First Church, Blytheville, and Mr. and Mrs. Frank Lady, Jonesboro. Mr. Lady is an attorney.

REV. Ledford Carey has been called as mission pastor of Shannon Road Chapel of South Side Church, Pine Bluff. Mr. Carey is a senior at Ouachita College. Rev. Ben M. Elrod is pastor of South Side.

Ministerial Alliance at SBC elects officers

THE Ministerial Alliance of Southern Baptist College, Walnut Ridge, under the sponsorship of Dr. J. F. Queen, Professor of Religion, has elected the following officers to serve during the 1961-62 school year:

President: Johnny W. Ellis, Little Rock; Vice President: Bill James, Thornton; Program Chairman: John Rogers, Manning; Secretary and Treasurer: James Baker, Bolivar, Tenn.

Osborne Justice called to New Hope

REV. Osborne Justice has accepted the call to the pastorate of New Hope Church, Carlisle, in Caroline Association. He is from Cabot where he was a member of Pleasant Hill Church.

Mr. and Mrs. Justice have two daughters, Martha, 13, and Karen Sue, 11.

DOYLE Neal has accepted the call of Life Line Church, Little Rock, to become full-time music and education director. Rev. Larry Foster is pastor.

Revivals

NODENA Church, Wilson, Rev. R. C. Johnson, pastor; Sept. 10-17; Rev. John Gearing, Mississippi County Association missionary, evangelist; 12 decisions, 10 by baptism, seven by letter, seven rededications.

FIRST Church, Quitman, Rev. Dan Dipert, Jr., pastor; Aug. 12-18; Rev. Walter K. Ayers, evangelist; four for baptism, five rededications.

COUNTY-WIDE revival Aug. 20-25 in Paragould, with 43 churches participating; Rev. Theo James, Greene County association missionary; Mr. Ayers, evangelist; Darrell Watkins, music; five for baptism, 12 rededications.
FIRST Church, Mountain View, Rev. A. D. Corder, pastor; Rev. Ray Dobbs, Miami, Fla., evangelist; Rev. Ray Tweed, pastor, First Church, Leslie, music; 10 by baptism, three by letter.

SULPHUR Springs Church, Pine Bluff, Paul Pearson, pastor; Oct. 1-8; Vernon R. Dutton, evangelist; George E. Pirtle, Jr., music; six additions by baptism; two by statement, and 22 rededications.


FIRST Church, Rector, Rev. W. Elmore Clyde, pastor; Bill Lewis, evangelist; Ron Kelly, music; nine conversions, 10 for special service.

BARING Cross Church, North Little Rock; Rev. K. Alvin Pitt, pastor; Nov. 6-12 with J. S. Bell, Hindmond, Ky., evangelist.

FIRST Church, Jacksonville, Dr. B. Franklin Bates, pastor; Oct. 8-15 with Dr. Porter L. Barrington, Los Angeles, Calif., evangelist; 39 additions, 21 by baptism, 18 by letter.

**Association News**

**'100 per cent'**

EVERY church in White River Association includes the Arkansas Baptist News magazine in its budget.

The churches which made the association “100 per cent” by entering budget subscriptions this month were East Cotter and Antioch Church, Flippin, both pastored by Rev. Troy Melton; First, Flippin, Rev. Howard H. King, pastor; New Hope, which is at present without a pastor, and First, Norfork, Rev. Bernard L. Ford, pastor.

Most of them took advantage of the one-month free trial subscription offer.

**White River Association**

FIRST Church, Yellville, was host to the 119th annual session of White River Association Oct. 9-10. Eighteen churches and nine church-sponsored missions are now represented in the association.

The annual sermon was preached by Rev. Howard Elmore, pastor of First Church, Mountain Home, and the doctrinal message was led by Rev. Delbert Garrett, pastor of the host church. Other messages were by Rev. Ed F. McDonald, executive secretary, Arkansas Baptist Foundation, and Dr. C. W. Caldwell, superintendent of Missions-Evangelism, Arkansas Baptist State Convention.

Two churches presented petitionary letters and were received into the fellowship of the association: Peel Church, Troy Melton, pastor, and the Pyatt Church, J. H. (Dick) Hurst, pastor.

Pleasant Hill Church, Bruno, established a mission during the past year at Eros.

A total of 253 baptisms were reported by the churches during the past year. This is the greatest number reported in the history of the association. The previous high was 216 in 1950.

Associational officers elected for the following year are: moderator, Rev. Howard King; pastor of First Church, Flippin; vice-moderator, Rev. Harold Elmore, pastor of First Church, Mountain Home; clerk, Everett Wheeler, Mountain Home; and treasurer, Mrs. Ramona Pangle, Flippin.

Sixteen churches reported the Arkansas Baptist News magazine in their budget. The other two are small rural churches without budgets. The association budget adopted provides for subscriptions to the News magazine for the families of these two churches and families at 11 preaching stations in the territory served by the association. This makes the Association 100 percent-plus in subscriptions to the state paper.

The association voted to dedicate the annual minutes to Rev. D. W. Stark, Bearden, who by his uniring labor was largely responsible for persuading the churches of the association to support its mission program. Mr. Stark was formerly pastor of the First Church, Mountain Home, and was moderator of the association for four years.

The next annual meeting of the association will be held Monday and Tuesday, Oct. 8 and 9, 1962, at East Side Church, Mountain Home.—Everette Wheeler, Mountain Home

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**New Arkansas Baptist subscribers**

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<tr>
<th>Church</th>
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October 26, 1961
Association News

Caroline Association
By J. M. James
Superintendent of Missions

THE Coy Church has called
Rev. Floyd Pannell, pastor of
Pleasant Hill Church in Central
Association, as pastor.

REV. Bob Powell of Stuttgart
has been called as pastor by Hum­
noke Church.

THE Brownsville Church has
extended a call to Rev. Harold
Porter of Jacksonville.

Gainesville Association
By Dale Maddux,
Superintendent of Missions

EMMANUELM Church, Piggott,
was recently received into the
Gainesville Association as church
No. 15. The new church was
a mission of First Church, Piggott,
E. Clay, pastor. Ledell Bailey is
Emmanuel's pastor. Their average
attendance is 60 in Sunday School
and 40 in Training Union.

THE New Hope Church, Pool­
lard, demonstrated a true mission
spirit when they adopted the Ring
Church as a mission. Because of
small numbers and no pastor for
several months, the Ring congre­
gation had decided to disband. All
suggestions of continuation were
discouraged, until the superintend­
ent of missions of Gainesville As­
ciation suggested they ask their
nearest sister church to adopt
them as a mission. The vote was
readily in favor and the New
Hope congregation faithfully met
the challenge under the leadership
of their pastor, Edgar Griffin.

A recent revival, under the lead­
ership of the pastor, was instru­
mental in winning seven persons
to Christ. The mission has in­
creased its attendance to 40 in
Sunday School and a full church
program is being sponsored by the
mother church.

Dardanelle-Russellville
Association
By William Woodson, Missionary

LLOYD Wade, for the past two
years pastor of Pleasant View
Church, near Russellville, has re­
signed to become pastor of London
Church, also in the Dardanelle-
Russellville Association. Mr. Wade
was born in Little Rock and reared
in Chicago. He will continue his
studies at Arkansas Polytechnic
College, Russellville, where he is a
junior.

KNOXVILLE Church has added
carpenters and a bedroom to their
parsonage. Eugene Wright is pas­
tor.

EAST POINT Church, of which
Troy Hull is pastor, has recently
enlarged and renovated its parson­
age. The church reports one saved
and seven additions, in September.

THE newly constituted Prairie
Grove Church, Russellville, has
sent in its mailing list to receive
the Arkansas Baptist Newsmagaz­
eine free for three months.

NEW HOPE Church, near Dar­
danelle, Herman N. Williams, pas­
tor, has enlarged and renovated its
parsonage and is landscaping the
yard. There have been four addi­
tions in recent weeks.

NEW pastors for the Darda­
nelle-Russellville Association in­
clude: Baker's Creek, Lloyd Pin­
nell; Carden Bottom, Jim Ward;
Dardanelle, First, O. Damon
Shook; Hopewell, J. T. Summers;
and Rover, Bobby Hethecox.

Arkansas News

Trinity Association
By L. D. Eppinette, Missionary

CHARLES Caery has resigned
the pastorate of Calvary Church,
Harrisburg, and will go to a church
near Elaine.

J. H. COLEMAN has resigned
as pastor at Fisher to accept the
church at Hoxie.

FRANK Bufford has resigned
the pastorate at Maple Grove after
ten years' service during which
a new church building was con­
structed.

BOBBY Joe Barnette has re­
signed as pastor at Neiswander.

A. M. HOUSTON has resigned
as full time pastor of Pleasant Hill
but will serve part time. During
his pastorate, the McCormick mis­
sion, which has now become a
church, was organized.

Clear Creek Association
By Paul E. Wilhelm, Missionary

IN A revival at First Church,
Clarksville, Sept. 24-Oct. 1, Rev.
Carroll Caldwell, pastor, did the
preaching. There were 33 addi­
tions, 10 by baptism. Don Sears,
music and educational director,
Grand Avenue Church, Ft. Smith,
led the singing.

REV. David L. Land, pastor of
Immanuel Church, Muskogee,
Okla., was the evangelist for a re­
vival closing Oct. 1 in Second
Church, Van Buren. There were
two additions, one by baptism.
Rev. Lawrence Woodard led the
singing. Rev. Robert Morrison is
pastor.

REV. O. L. Langston, pastor of
First Church, Alma, did the
preaching for a revival at First
Church, Dyer. There were four
dedications and two additions by
letter. Rev. H. J. Morris, pastor
at Dyer, led the singing.

REV. Dale Jackson, pastor of
Eagle Heights Church, Harrison,
was the evangelist for a revival at
Lamar. There were seven addi­
tions by baptism plus six by letter
and one by statement. Rev. Fred
Davis, pastor of Altus, Central,
led the singing. Rev. Milton Ed­
monson is pastor.

REV. Paul E. Wilhelm, mission­
ary in Clear Creek, was the speak­
er in a revival at Cedarville which
closed Oct. 1. Hubert Combs, a
member of the church, led the
singing. Rev. John L. Clement is
pastor.

ARKANSAS BAPTIST
The Bookshelf

Choice Pickings, illustrations for Pulpit and Platform, by Robert G. Lee, Zondervan, 1961, $1.95

Included here are sermon illustrations on a wide variety of themes, ranging from "alertness" to "seal in the Lord's work," gathered and arranged alphabetically. The compiler is widely known as one of the century's great preachers and a former president of the Southern Baptist Convention.

My Money and God, by Robert J. Hastings, Broadman Press, 1961, $2.50

Stewardship and giving are similar; but they are not synonymous. With a brisk, lively touch, Dr. Hastings defines total stewardship as encompassing all of life—personality and influence as well as money.


This is the sixth volume in Dr. Barnhouse's comprehensive exposition of Bible doctrines which takes its point of departure from Paul's Epistle to the Romans. While dealing exhaustively with Romans 6 and 7, the volume ranges over the whole Bible.

Let God In, by Leon Lerner Latham, Prentice-Hall, 1961, $3.50

A highly readable, absorbing book of inspiration, this book is full of pointed, powerful anecdotes combining believing with doing. All areas of life, home, marriage, church, school, business, recreation and social relationships are involved.

Paul and His Letters, by J. Winston Pearce, Broadman Press, 1961, $2.95

In the first chapter, Dr. Pearce lets Paul tell the story of his own life. Each of the remaining ten chapters except one deals with one of the epistles, expounding the basic theme of the letter rather than giving a treatment of verses and paragraphs. The book is well illustrated from personal experiences, literature and current history.

Prophecy for Today, an Exposition of the Major Themes in Prophecy, by J. Dwight Pentecost, Zondervan, 1961, $2.95

Great themes of Bible prophecy, presented in non-technical language, are contained here. The author gives his views on tribulation, Palestine, federated states of Europe, world dictatorship, the lamb and the dragon, Armageddon, the great harlot, signs of the times, etc.

Gleanings from the Greek New Testament

by V. Wayne Barton

When admiration is not admiration

WHEN is admiration not admiration? When it means to marvel or wonder rather than to approve. As a matter of fact, the word today normally suggests approval. Therefore, the sense of "marvel" or "wonder" is archaic.

Hence, Rev. 17:6 in the KJV is misleading: "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration." The woman in the vision "drunken with the blood of saints and ... martyrs" is generally thought to be a symbol of the Roman empire. The empire was currently persecuting the church, having banished the author of Revelation himself to the isle of Patmos (Rev. 1:9).

How then could the author admire (with approval) the woman just described? Well, of course, he could not. But he could literally "wonder with great wonder." He was awed by the bloodthirsty empire, preying like a vampire on unsuspecting innocents. The author's very "admiration" for such evil is evidence of his own sensitive conscience.

John had retained what many of us in our time have lost. He had a wholesome "admiration" for evil. Moreover, he was willing to voice his "admiring" disapproval against man's inhumanity to man when it was quite unpopular to do so. His immediate reward was ostracism, exile, and isolation. His final reward is described in Heb. 11:10 (and Rev. 21 and 22): citizenship in the eternal "city which hath foundations, whose builder and maker is God.

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Page Eleven
Arkansas Baptist State Convention


Bernes K. Selph, Benton, president; W. M. (Billy) Walker, Walnut Ridge, first vice president; Ed F. McDonald, Jr., North Little Rock, second vice president; S. A. Whitlow, Little Rock, secretary-treasurer.

TUESDAY MORNING
November 7, 1961

"All scripture is given by inspiration of God, and is profitable for doctrine..." II Timothy 3:16 a.

9:30 Worshipt ___________ ___________ Music Men
Delbert Garrett, Jay D. Tolleson

9:45 Enrollment of Messengers

9:55 Introduction of new pastors and ministers of Music and Education

10:10 The Baptist Book Store

10:25 Hymn No. 181 "Wonderful Words of Life"

10:40 Solo "Precious Lord, Take My Hand"

10:45 President's Address

11:15 Hymn No. 184 "I Know the Bible Is True"

11:20 Solo "Forward to Christ"

11:25 Annual Sermon

12:00 Adjourn

TUESDAY AFTERNOON
November 7, 1961

"...preach the gospel to the poor...heal the broken hearted...deliverance to the captives..." Luke 4:18 c d e

2:00 Worship ___________ ___________ Music Men

2:10 Civic Morality ___________ ___________ Music Men

2:30 Orphanage

2:50 Hymn No. 198 "He Is Able to Deliver Thee"

2:55 Hospital

3:20 Seminaries

4:00 Adjourn

TUESDAY NIGHT
November 7, 1961

"Teaching them..." Matthew 29:20

7:00 Worship ___________ ___________ Music Men

7:15 Missions

7:40 Southern Baptist College

8:05 Historical Commission

8:15 Solo "I Know That My Redeemer Liveth"

8:20 Message

WEDNESDAY MORNING
November 8, 1961

"...fellowship in the gospel..." Philippians 1:5

9:00 Worship ___________ ___________ Music Men

9:20 Miscellaneous Business

9:35 Election of Officers

9:55 Stewardship ____________________________ Ralph Douglas

10:30 Hymn No. 371 "Leaning on the Everlasting Arms"

10:35 Executive Board Report ________________________ James F. Brewer

11:15 Solo "If I Can Help Somebody"

11:20 Message ____________________________ G. Earl Guinn

12:00 Adjourn

WEDNESDAY AFTERNOON
November 8, 1961

"...lift up your eyes..." John 4:35

2:00 Worship ___________ ___________ Music Men

2:15 Executive Secretary's Report ________________________ S. A. Whitlow

2:45 Radio-Television Commission ________________________ Theodore Lott

3:05 Hymn No. 457 "Send the Light"

3:10 Home Missions ____________________________ Nathan Porter

3:30 Message ____________________________ Porter Routh

4:00 Adjourn

WEDNESDAY NIGHT
November 8, 1961

"...a crown of righteousness..." II Timothy 4:8

9:00 Worship ___________ ___________ Music Men

9:20 Resolutions ____________________________ Mason Craig, Raymond Carpenter

9:35 Miscellaneous Business

9:55 Memorial Moments ____________________________ Nelson Greenleaf

10:05 Introduction of New Officers

10:10 Report of Nominating Committee

10:30 Recognition Service

10:45 Foundation Report ____________________________ Ed F. McDonald, Jr.

11:15 Hymn No. 125 "What if it Were Today?"

11:20 Solo "O Divine Redeemer"

11:25 Message ____________________________ G. Earl Guinn

12:10 Adjourn

ARKANSAS BAPTIST
Baptist beliefs

THE WORD "atonement" means just that—at­
one-ment. The Hebrew word for atonement (Kapher) means to cover. "Atonement" occurs only one time in the New Testament (Rom. 5:11) where it renders a Greek word (kataluphe) meaning to reconcile. This same word in II Corinthians 5:18 is translated "reconcil­

ation" (cf. Rom. 11:15).

So the basic idea in atonement is to make two as one, to reconcile a difference, or to bring together two persons who have been separated.

In His atoning work Christ has made reconciliation possible. God made man for His fellowship, a fellow­

ship broken by man's sin. A holy God could not ignore man's sin. A merciful, loving God could not ignore man's plight in sin. In His incarnating being God was in Christ reconciling man to Himself (II Cor. 5:19-21). In His life, death, and resurrection, Jesus satisfied the demands of God's holiness. He overcame the power of sin. He was both "just, and the justifier of him which believeth in Jesus" (Rom. 3:26). Through faith man receives this atonement as a gift of God's grace (Eph. 2:8).

Five theories of the atonement are worthy of note, none of which is fully satisfactory. The Patriotic theory, so-called as being held by many early Church fathers, says that God paid a ransom to Satan for the souls of men. It has long since been discarded. Anselm's theory (11th century and basic in Roman Catholic theology) says that sin violated God's honor and de­serves infinite punishment. Since man could not pay the debt, Christ achieved excess merit for sinners. It is unsatisfactory in that it emphasizes God's honor and justice, but overlooks God's love. It is external and mechanical rather than inner and vital. Grotius' theory (17th century) emphasizes God's government. Sin violated God's rule. To ignore it would endanger God's moral governmental principle. Through Christ's death, God can forgive sin without peril to His righteous rule. This theory ignores God's infinite love which He would reproduce in man. The Socinian theory (16th century) is held by modern Unitarians. It says that Christ is simply a martyr to truth which should inspire others to moral struggle and victory. It says that the only obstacle to God's pardon is man's lack of repentance. Also it ignores the power of the gospel to transform men. The Moral Influence theory, held by many mod­

ern theologians, is similar in nature. According to it there is nothing in God's nature to be satisfied. Christ's death was to influence men to repent. It ignores God's justice and emphasizes His love. Each of these theories falls short in that it emphasizes only a part of God's nature while ignoring the rest. To understand the atonement we must recognize that God is holy and righteous; He is also love.

In the atonement God paid the ransom to Himself. He satisfied the demands of His holy nature and moral law. Christ was both priest and sacrifice. He broke the power of sin, extended God's forgiveness to all who believe in Him. The fellowship is restored between God and man thereby. He promises final redemption to those who in faith look forward to His appearing (Heb. 9:28).

PROGRAM PERSONALITIES AT ARKANSAS BAPTIST STATE CONVENTION

BACHUS, Gordon—Pastor, Central Baptist Church, Mineral Springs
BAKER, Mrs. Frank—First Baptist Church, Fifth Bluff
BLACKMON, George T.—Professor, Ouachita College, Arkadelphia
BREWER, James T.—Pastor, First Baptist Church, Helena; President, Execu­t

tive Board, Arkansas Baptist State Convention
BROWN, William E.—Executive Director, Christian Council of Arkansas, Inc., Little Rock
CALDWILL, C. W.—Sust. of Missions, Arkansas Baptist State Convention
CAMPBELL, Raymond—Pastor, Fayetteville Baptist Church, Fayetteville
COLE, Frank—Layman, University Baptist Church, Little Rock
COTTFEE, Melvin—Pastor, Centennial Baptist Church, Centennial
COYLE, O. H.—Layman, Second Baptist Church, Little Rock
CRAIG, Haskell—Pastor, First Baptist Church, McGehee
DOBBS, Ralph—Associate Executive Secretary, Arkansas Baptist State Conven­tion, Little Rock
DOZOR, Mrs. Faye—Pastor, First Baptist Church, Pine Bluff
DOUGLAS, Ralph—Associate Executive Secretary, Arkansas Baptist State Conven­tion, Little Rock
FOREST, Mrs. Euel—Organist, North Little Rock Baptist Church, Little Rock
GARRET, Delbert—Pastor, Pine Bluff Baptist Church, Pine Bluff
GILBERT, John D.—Administrative Assistant, Arkansas Baptist Hospital, Little Rock
GILES, Glen—Pastor, Emmanuel Baptist Church, Pine Bluff
GREENLEAF, Nelson—Pastor, Forty-Sixth Street Baptist Church, North Little Rock
GUINN, G. Earl—President, Louisiana College, Pineville, Louisiana
HOLSTON, John—Pastor, First Baptist Church, Batesville
JOHNSON, R. Jordan—Professor of Music and Speech, Southern Seminary, Louisville, Kentucky
LOUIS, Mrs. Paul—Grand Avenue Baptist Church, Fort Smith
LOTT, Theodore—Radio Consultant-Producer, Radio and Television Commission, Southern Baptist Convention, Fort Worth, Texas
McCLARD, LeeRoy—State Secretary, Church Music Department, Arkansas Baptist State Convention, Little Rock
McDOWELL, Ed F., Jr.—Executive Secretary, Arkansas Baptist Foundation, Little Rock
MILLER, Dillard—Pastor, First Baptist Church, Mena
MOSIER, W. Freeman—Missionary to East Pakistan, Southern Baptist Convention
MUSIC MEN—Composed of Ministers of Music from Arkansas Baptist churches
PARISHMAN, Jack—Pastor, Second Baptist Church, West Helena
PHELPS, Ralph A., Jr.—President, Ouachita College, Arkadelphia
PORTER, Nathan—Associate Secretary, Department of Missions Personnel, Home Mission Board, Southern Baptist Convention, Atlanta, Georgia
ROUZI, Porter—Executive Secretary, Treasurer, Executive Committee, Southern Baptist Convention, Nashville, Tennessee
RUCKER, Thurman K.—Field Representative, Annuity Board, Southern Bapt­

ist Convention, Dallas, Texas
SECKEL, R. Bruce—Superintendent, Arkansas Baptist Orphans, Monticello
SELLARS, R. C.—Manager, Baptist Book Store, Little Rock
SELPH, Bowers K.—Pastor, First Baptist Church, Benton; President, Arkan­sas Baptist State Convention
SIMPSON, O. K.—Pastor, First Baptist Church, Benton
SMITH, W. E.—Pastor, First Baptist Church, Pine Bluff
SMITH, W. E.—Pastor, First Baptist Church, Pine Bluff
SMITH, W. E.—Pastor, First Baptist Church, Pine Bluff
SPEAR, W. E.—Pastor, First Baptist Church, Pine Bluff
TOLLISON, Joy D.—Pastor, Park View Baptist Church, El Dorado
TREASMAN, H. F.—Chairman, Arkansas Baptist Convention, Little Rock
WALKER, W. M. (Billy)—Evangelist, Walnut Ridge
WHITLAW, S. A.—Executive Secretary, Arkansas Baptist State Convention, Little Rock
WILLIAMS, E. N.—Pastor, First Baptist Church, Russellville
WILLIAMS, W. C.—Pastor, Williams Baptist Church, Williams

October 26, 1961
''Sunshine Line''
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These cards express vividly your sincere interest in those to whom you send them. Brilliant full-color illustrations.
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ORDER FROM YOUR BAPTIST BOOK STORE

COUNSELOR’S CORNER

By Dr. R. Lofton Hudson
(Author of the book, "Sir, I Have A Problem," at your Baptist Book Store.)

Doubting salvation

Question: What causes a person to doubt his salvation? I truly believe I was saved when I was 22 because I don’t see how an unsaved person could have the spiritual experiences I have had of the presence of the Lord if I had not been saved. What can I do about this?

Answer: Defy your doubt. Consider it of the Devil. “Resist the Devil and he will flee from you” (James 4:7).

Most Christians doubt at times. It may be because of disobedience. Or because the Christian is depressed and needs treatment for this emotional disorder.

How could you hope to have certainty? We are human, and certainty is not the possession of human beings. Only God has certainty. We have faith.

If your faith is in an accepting, gracious God, through Christ, you may be confident that He will never let you down. Look to Him and away from yourself. This leads to assurance. Trust your faith and doubt your doubts.

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

NOVEMBER SERMON TOPICS FOR THE “BAPTIST HOUR”
Dr. Herschel H. Hobbs, preacher
November 5—“Live and Help Live”
November 12—“The Sanctity of Marriage”
November 19—“Stop Thief”
November 26—“That Which God Hates”
By GRAYCE KROGH BOLLER

EVERY day Timmy went out to his garden and looked at his pumpkins with a happy smile. There were so many of them! They were not big ones. They were not tiny ones. But they were just right ones.

When Timmy visited his friend Joey, who was lame, he told about his pumpkins. When he visited Mrs. Bailey, he told the old lady about his pumpkins. When he visited little Mary, who was over the flu but had to rest a lot, he told her about the pumpkins. Even Mrs. Blue was interested.

"What can you do with little pumpkins?" each one asked. "They sound too small for pies. They must be too small for big jack-o'-lanterns, Timmy. What can you do with them?"

"They are too small for pies," agreed Timmy. "They are too small for big jack-o'-lanterns, too."

But he did not tell what he could do with them. That was a special secret, a secret for Halloween.

On Halloween night Timmy put on his costume. He took up a big bag to put his treats in.

"I want to go out early, Mother," he explained. "I just want to fill this bag. Then I will be right back."

Timmy hurried up the street. He trotted up one step and down another. He rang doorbells and said "Trick or treat" dozens of times. Of course, he was not going to trick, but he did want his treats. And he got them—candy bars, wrapped hard candies, bubble gum, lollipops, apples, nuts, and all the other goodies anyone could think of.

The big bag was heavy. It was getting full. At last, Timmy could not put one more treat into it. It was time to go home.

"There," Timmy dumped his big bag on the dining room table. Carefully, he took out all the treats. What a pile of candy bars there was! What a mound of hard candies! How many apples! A whole group of lollipops in many colors and nuts of every kind. Timmy beamed at all of it.

"What are you going to do with all of that?" asked Mother. "You'll never get it all eaten, Tim."

"I'm not going to eat it, Mother," Timmy's voice floated back as he hurried out to the shed.

When he came back, he carried a big flat box like a tray. On it were little jack-o'-lanterns, which he had carved from his little pumpkins. Timmy chuckled as he portioned out his treats.

"This is a wonderful idea," Mother smiled as she watched. "Now what are you going to do with the lanterns?"

"I have to go out again," said Timmy. Carefully he put the lanterns, now full of goodies, into a covered basket. He went first to see lame Joey, who could not go out for trick or treat. Timmy gave him a jack-o'-lantern. Joey was happy about it.

Next Timmy went to little Mary's house. Mrs. Bailey and Mrs. Blue received pumpkin treats, too. They were all so pleased to be remembered. Timmy thought of others: Miss Lane, who lived all alone; a poor family, who had many children but no Halloween costumes in which to go trick-or-treating. At each place Timmy left pumpkins until they were all gone.

"Everyone liked my Halloween secret," he told Mother when he got back home. "I have just one pumpkin treat left and Mother, it is for you."

"I like your Halloween secret, too," laughed Mother. "I have a secret, too. There are cookies shaped like pumpkins with orange icing on them, waiting to treat an unselfish boy named Timmy."

"Mother," Timmy laughed, "I like your secret for Halloween."

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God's wondrous world

Long-ago Halloween

By THELMA C. CARTER

THE Halloween celebration with its witches, spirits, black cats, and jack-o'-lanterns came to our country from Europe. It is an ancient celebration with many superstitious customs.

Bonfires were lighted during ancient Halloween celebrations. The belief was that they would frighten away the witches and ghosts that wandered over the country after sunset.

People thought the will-o'-the-wisp, who was supposed to be their guardian, joined the witches and spirits in the pumpkin fields to see the pumpkins rise and dance in the moonlight. The will-o'-the-wisp was looked upon as a night watchman who went about the marshes, bobbing here and there with a lighted lantern to see that everything was all right.

In reality, the wisps were the grassy mounds in the marshlands from which a pale light would shine and then fade away. The pale, shining light still occurs as the result of slow combustion among the decaying vegetable matter.

Gases are released in bubbles which rise from the earth and glow for a few minutes with a pale blue light, then fade away. When one light appears and fades away and another appears only a few feet away, it gives one the impression that a lantern is being carried from place to place. Thus we have the story of the will-o'-the-wisp with his bobbing lantern.

Later the will-o'-the-wisp became known as jack-o'-lantern. The word jack is an old English word meaning "a person who serves others faithfully."

Today Halloween lanterns are made from pumpkins or even turnips in some countries. These are carved with eyes and mouths so as to look like human faces when they are lighted with candles and other lights.

(Sunday School Board Syndicate, all rights reserved)
ARKANSAS BAPTISTS PLEASE

Let's All Pull Together.
Cooperative Program Assures $15,000.

Arkansas Baptist Convention
Executive Board

Thanksgiving Offering Provides Balance of Need.

One Dollar, for God we trust

The Orphanage Need $93,750.

ARKANSAS BAPTIST STATE CONVENTION
S.R. Whitlow, Executive Secretary

BOTTOMS BAPTIST ORPHANAGE MONTICELLO, ARKANSAS
H. C. Seefeldt, Superintendent
The church and Christian growth

By Ed. F. McDonald, Jr., Executive Secretary
Arkansas Baptist Foundation

October 29, 1961

Bible Material: I Corinthians 12:1-30
Devotional Reading: Ephesians 3:8-20
Lesson Passage: I Corinthians 12:30
Memory Selection: Ephesians 4:16

I. The gifts of the spirit
(I Cor. 12:1-11)

The church in Corinth seemed to be continually in trouble. Instead of using their abilities to work together for the glory of God, they were using them to dispute with one another. They were majoring on minor sins and, so doing, were failing to carry out God's purpose. Perhaps that is the reason Paul uses the approach of explaining the nature and purpose of the gifts of the Spirit.

By showing the interdependence of the members of the body, Paul is saying "so is the church." What affects one affects all. Each has his peculiar place to fill that cannot be performed by the others. Eighteen times the word "body" occurs in our printed passage of the lesson. It is easy then to see the importance of the analogy.

How beautiful and wonderful is the fellowship in a church where everyone is as responsive to Christ. Then growing Christian is adding to the beauty of the church. Yet, how quickly the world detects the failure of one member. It is as apparent in the church as lameness or paralysis in the human body. Let us not fail to perform our task however insignificant it may appear; there is a purpose behind it.

III. The plan of God
(I Cor. 12:18-30)

Paul affirms that God has a purpose for each member of the body as it pleased him (18). All the parts are to work in such harmony that there should be no selfishness in the body. By the comparison we note that this same plan is for the church. We are to develop and grow together as a church. Several things are apparent in God's plan.

We grow by being needed. We must also feel that we are needed and wanted. Sometimes one wonders why new members ever come back to our churches when so few of the members come to welcome them when they join the churches. They must be made to feel welcome, wanted, and depended upon to work with us for the glory of God.

We grow by sharing and caring. In joys and sorrows we increase in spiritual stature as we share them with other members. When we laugh together and weep together we are drawn together in the bonds of Christian love. The family of God is concerned with each other's welfare.

We grow by cooperating with each other. This is essential to the welfare of the body and church. When one member fails to cooperate it increases the burden of the others. When we do our tasks it enables others to be more efficient in theirs.

Conclusion

As we have been studying this month about growth, let us examine ourselves in the light of these lessons. How much have we grown since we were born again? Are we still growing spiritually? Pray that God will enable you to become a "healthy" Christian, growing in a manner that will be well pleasing unto Him.
Trick or treat

LAST Halloween a neighbor answered her doorbell and confronted a wee girl beautifully costumed but without a mask. As the child opened her paper bag to stow away her treat, the neighbor noticed that her mask lay at the bottom of the bag. "Why don't you wear your mask?" she asked.

A tiny voice whispered, "I'm scared of it."

Foretaste of heaven

THE little boy stood admiring the stars. "Geese," he exclaimed, "if heaven is that beautiful on the bottom, think how it must be on the other side!"—Little Rock Rotary News

Early self-reliance

TWO-year-old Terri Lynn's mother was teaching her to sing "Jesus Loves Me."

Everything went well through the most of the first stanza: "Jesus loves me! this I know, For the Bible tells me so; Little ones to Him belong; They are weak, but He is strong."

But whether sang, "...They are weak...", the little daughter chimed in greatly displeased: "Don't say that!"

Too eloquent

MUSED Uncle Moses: Parson was preachin' last Sunday about sin in Sodom, and he do so good a lot of the folks is wantin' to move there.—Hope Association Bulletin

Let's live and let live

HARRY Meher, former coach at the University of Georgia, tells an incident that occurred one year as Georgia was playing New York University on the NYU grounds.

Georgia was not doing so well and Coach Meher sent in a husky substitute. On the first play, a NYU tackle who had been playing havoc with Georgia struck the Georgia substitute like a locomotive, knocking him several feet into the air. But the Georgian landed on his feet.

On the next play, the New Yorker tackled again, with all the power he could muster. This time they were both knocked out. A few seconds later as they came to and began to get up, Coach Meher noticed they were talking with each other. He wondered what the conversation would be under such circumstances. After the game he asked the Georgia about it.

"Well," replied the Cracker, "when I saw the wild look in the New Yorker's eye, I said, 'Ain't you taking this game a bit serious?' And he said, 'I'm a sophomore put here to make my letter.' Then I said, 'Take it a little easier, fellow, and maybe we can both make our letter.' "—ELM

INDEX

A

Abstinence, Charles R., resigns—10-26 p8

'Anything but love'—10-26 p8

Arkansas Baptist News—new subscribers—10-26 p16

Arkansas Baptist Convention (editorial) 10-26 p8; program—p1; program personalities—p15; recognition of services—p18

'Atone!' (Baptist bulletin)—10-26 p13

Baptist Hour sermon topics—10-26 p14

Book review, (the)—10-26 p1

'Boy and I fell in love' (Courtship, Marriages, Home)—10-26 p3

C

Canada (old Southern Baptist) invade—10-25 p5

Caroline Association news—10-25 p10

 Caucasus, Ralph, Johns Peace Corps—10-26 p15

Children's Sunday School (editorial)—10-26 p8

'Church and Christian growth' (Sunday School lesson)—10-26 p1

Clear Creek Association news—10-26 p10

Counselor's corner—10-26 p14

Dardanelle-Russellville Association news—10-26 p10

DeQuen, First, deserts—10-26 p4

Elliff, J. T., to state post—10-26 p5

Ft. Smith, First, to remodel—10-26 p7

Galena Association news—10-26 p10

Justice, Osborne, to New Hope—10-26 p8

'Lifeline' (Foreign Missions) —10-26 p7

North Polk Association formed—10-26 p3

'Operation speakup' (editorial)—10-26 p4

Paper, state, 'Why every Baptist should receive'—10-26 p12

Pastoral counseling—10-26 p8

Phone Bluff, First, ground-breaking—10-26 p8

Price, Mr., Maggie S., 10-26 p8

Quarterly report—10-26 p2

Revival listed—10-26 p8, 9

Smile or two—10-26 p16

Southern Baptist College, Ministerial Alliance—10-26 p8

Religious Emphasis Week—10-26 p9

Trinity Association news—10-26 p17

Uncertain sound' (Personally Speaks)—10-26 p5

Weekly River Association news—10-26 p9

Ralph B. Cauthen joins Peace Corps

RALPH B. CAUTHEN, son of Dr. and Mrs. Baker J. Cauthen, of Richmond, Va., left the States Oct. 10 on a two-year assignment in the Philippines with the Peace Corps. Dr. Cauthen is executive secretary of the Southern Baptist Foreign Mission Board.

Ralph is in a group of 125 Peace Corps volunteers, the first of an expected 300 who will help rural elementary schools in the Philippines upgrade the teaching of English, science, and mathematics. His group recently completed eight weeks of intensive training in Philippine history, economics, education, and government at The Pennsylvania State University, University Park; and they will spend the first seven weeks in the Philppines in continued orientation before taking up their school tasks. (BP)
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Arkansas Baptist
<table>
<thead>
<tr>
<th>Churches and Pastors</th>
<th>Cooperative Program</th>
<th>Designated</th>
</tr>
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<tbody>
<tr>
<td>Corning: W. Vestal</td>
<td>$602.32</td>
<td>17.00</td>
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<td>Corning 2nd: G. Morris</td>
<td>24.47</td>
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<tr>
<td>Cypress Grove</td>
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<tr>
<td>Hopeville: J. High</td>
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<tr>
<td>Mount: D. Clayton</td>
<td>12.50</td>
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<tr>
<td>Mt. Pleasant</td>
<td>21.00</td>
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<tr>
<td>New Home</td>
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<td>Oak Grove</td>
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<td>Pettitt</td>
<td>290.00</td>
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<td>Purchasers: L. Ray</td>
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<td>Ravenas Springs: C. Sheets</td>
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<td>Reece Ridge</td>
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<td>Beverly: C. Clayton</td>
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<tr>
<td>Shannon: J. Shabrack</td>
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<tr>
<td>Shiloh, Clay Co.</td>
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<td>Shiloh, Randolph Co.</td>
<td>106.65</td>
<td>30.35</td>
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<td>Success: J. Huffman</td>
<td>106.65</td>
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<td>Witt's Chapel</td>
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<tr>
<td>Miscellaneous</td>
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<td>Total</td>
<td>$1,573.48</td>
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**DARDANELLE-RUSSELLVILLE**

| Atkins: J. Hagan | $517.82 | 20.12 |
| Beale Creek: L. Pinzall | 6.00 | |
| Bluffton: W. Edy | 28.25 | |
| Calvary, Gravelly | 20.00 | |
| Carman Bottom: J. Ward | 8.50 | |
| Centerville: B. Pike | 2.90 | |
| Darville: D. Berry | 325.00 | |
| Dardanelle: G. Shoak | 270.00 | |
| Dover: D. Harkins | 40.00 | |
| East Point: T. Hull | 20.00 | 15.00 |
| Grace Memorial | 45.00 | |
| Havana: W. Storia | 27.84 | 5.00 |
| Hopeville | 226.74 | |
| Kelly Heights, Russellville | 94.90 | 17.00 |
| Knoxville: E. Wright | 60.00 | |
| London | 65.15 | |
| Moreland: G. Armstrong | 89.48 | 7.85 |
| New Hope: H. Williams | 214.07 | |
| Ola: M. Keenen | 16.00 | |
| Pittsburg: A. Bickel | 27.00 | 2.50 |
| Plainview: C. Stone | 26.00 | |
| Rover | 60.00 | |
| Russellville 1st: E. Williams | 2,241.56 | 33.64 |
| Russellville 2nd: S. Davis | 57.74 | 15.00 |
| Total | 4,325.46 | $115.91 |

**DELTA**

| Arkansas City: E. Howard | $255.00 | 8.40 |
| Aurola: J. Hughes | 7.00 | |
| Bayou Mason: M. Jones | 56.12 | |
| Bellaire: D. Jones | 186.50 | |
| Belhil: J. Divine | 25.50 | |
| Boppell: A. Fletching | 10.00 | 5.00 |
| Central, Lake Village: A. Williams | 65.15 | |
| Chicken: F. Bynum | 82.71 | 21.05 |
| Chilcot: C. Howie | 19.35 | |
| Collins: J. Hayes | 23.50 | |
| Crooked Bayou: R. Rangland | 10.00 | 5.00 |
| Dabie Chapel: J. Boldin | 7.14 | |
| Dermott 1st: H. O'Bryant | 1,164.16 | |
| Dermott 2nd: L. Lord | 10.00 | |
| Dodson: R. Bunch | 703.88 | |
| Gaines: J. Hudson | 24.50 | |
| Grace | 22.16 | |
| Grady | 29.00 | |
| Jennie: R. Suerden | 92.37 | 20.00 |
| Jerome: Earl Burke | 15.00 | 29.00 |
| Keok: K. Creed | 60.08 | 53.60 |
| Lakeport: K. Hurts | 66.00 | |
| Lake Village | 53.00 | 53.00 |
| M Johnson | 1,016.00 | 15.00 |
| McAlister: D. Moore | 666.25 | 13.00 |
| Meeks: M. Craig | 25.00 | |
| Midway | 55.00 | 55.00 |
| Montrose: N. Tilbury | 15.00 | |
| New Hope: M. Howie | 22.00 | 22.00 |
| Oak Grove: E. Miller | 110.57 | |
| Oma: J. Patterson | 45.00 | |
| Parkdale: H. Noble | 86.56 | |
| Pleasant Ridge | 15.00 | |
| Sardis | 29.00 | |
| Total | $2,385.40 | $2,385.40 |

**FAULKNER COUNTY**

| Bee Branch: W. Smith | $45.00 | |
| Beryl: L. Smith | 64.39 | 18.00 |
| Bon: C. Mason | 6.00 | |
| Branchley Grove: R. Raines | 75.00 | 75.00 |
| Carson Ridge: T. Akers | 75.00 | 14.62 |
| Cold Springs: D. Howell | 7.50 | |
| Conway 1st: Street | 1,160.25 | |
| Conway 2nd: W. West | 1,283.51 | 10.54 |
| Emmanuel Missionary | 875.00 | |
| Enola: H. Witten | 19.00 | |
| Foreston | 10.00 | |
| Friendship | 6.00 | 6.12 |
| Happy Hollow | 15.00 | |
| Holland: E. Sherard | 10.00 | 10.00 |
| Mayflower: S. Blake | 44.24 | |
| Mt. Vernon: E. Truitt | 10.00 | 10.00 |
| New Bethel: J. Rose | 23.55 | 17.08 |
| Oak Howery: N. Harmon | 90.00 | |
| Pickens Gap: H. Carter | 170.62 | 18.18 |

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**WHY** we believe it?

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Black Oak: T. Ray
Galva, Harrison: 129.00
Cmenteg Church: R. Tipton
East Side, Tatumon: M. M. Mathieson
Faith, Toulon: J. Orr
Dexter, J. Coleman
Peach, T. T. Hill
Greenfield, E. Duncan
Hurstbourne: C. McClain
Hurd's Chapel
Lebanon, L. Bunch
Lepant, J. Campbell
Maple Grove
Marked Tree
C. Savoy
A. Houston
Pleasant Valley
Rif Oak: L. Vandyke
Rivertonale, R. Anderson
Shiloh, E. E. Johnston
Spear Lake: H. Robinson
Truman: H. Brown
Tyronza: E. Edward
Valley View: V. Garner
Waldeyer: B. Wright
Weiner: W. Wright
Watts Ridge: J. Brock
Total $4,906.22

Woeabuff
Augusta: T. Lindley
Courtland: J. Prince
Good Hope: H. Wright
Gregory: H. Cato
Hunter: W. McCaffey
McNair, J. Etna
Patterson: E. Long
Pleasant Grove: E. Eades
Rip Van Wood: B. Eades
Tippett: C. Eades
White Lake: L. Bankster
Total $3,563.35

Miscellaneous churches not belonging to local associations
Broadmoor: W. Pruehm
Grand Total $4,237.77

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