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Arkansas Baptist State Convention

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Arkansas Baptist newsmagazine

NOVEMBER 9, 1961



A talk with 'neutrals' at the U. N.

By GAINER E. BRYAN, JR.

United Nations Observer

ON A visit to the United Nations I met two minor officials from one of the non-aligned nations of the Middle East. One was a consul, the other a press officer from their nation's embassy in Washington. They were in New York for the day.

Over the coffee cups in the delegates' lounge we examined each other's minds.

Since these men were Arabs, I began by mentioning the propaganda that, strangely, comes to a Baptist editor's desk from Nasser's United Arab Republic. (That was before Syria's secession.)

The press officer's comment was, "The most powerful propaganda in the world—more powerful than Nasser's, more powerful than the Communists—comes from your country."

"What propaganda is that?" I asked.

"The propaganda of the Zionists," he replied. "It is the best-financed in the world."

"Where does it come from?" I asked. "Where do they get the money?"

His reply: "From Wall Street."

This sounded, in part, like Arab doctrine and, in part, like something he might have read in Pravda.

I turned to the grave issues facing the UN. "What solution does your nation favor to the problem of the vacancy created by the death of Dag Hammarskjold," I asked.

The press officer answered, "It would have to be a solution that is satisfactory to both the US and the USSR."

His companion, however, answered precisely, "A temporary single executive looking ultimately toward a troika." He was veering all the way to the Soviet side.

I asked the press officer if he recognized what was causing the East-West conflict was the desire of Soviet Russia to master the world.

He replied, "Your country wants to master the world."

"That's not true," I declared. "The United States has never sought to master the world."

"Go back and read your history," he advised. Then he added, "The United States should follow its principles—the principles of your revolution."

"What about Hungary?" I asked. "Is Hungary not an example of Soviet domination?"

He replied, "Hungary is a sovereign country. She was admitted to the United Nations as a sovereign country. Your nation did not complain about her government at that time. You only complained when the government invited Soviet troops in to put down a rebellion. A sovereign country has the right to call on any nation she chooses for help in time of a rebellion."

Mention of Soviet arms led to the question of disarmament. "Your government speaks of disarmament," said the press officer. "But your capitalists don't want disarmament. The arms race is what's holding up your economy."

I went away from this chat feeling as though I had talked with two Russians rather than two Arabs. The significant fact, however, was that I had talked to two Arabs who believed the Communist version of truth rather than the American version.

There were only two possible conclusions: Either America has failed to communicate the truth, or America has failed to make the truth what it ought to be.

World relief outlined by Baptist Alliance

WASHINGTON, D.C.—(BWA) Vitamins, medicines, men's suits and shoes got into the report of the Relief Committee of the Baptist World Alliance to the alliance Administrative Committee.

Dr. R. Dean Goodwin, of New York, committee chairman, said that the vitamins and medicines are for sick people in scattered parts of the world who cannot get these supplies locally. This includes the seriously sick wife of a Baptist minister in Eastern Europe.

The suits and shoes are for pastors whose witness for Christ is in a nation officially unfriendly to

both the minister and his religion.

Rev. Adolph Klaupiks, relief coordinator, reported that it is still possible, despite political barriers and tariff restrictions, to send help to Baptist people in areas of acute need.

Attention was given also to plans for resettling refugees from Cuba, Europe, and China, and for providing food and shelter for refugees from Angola.

Dr. Goodwin said that inquiries and gifts should be directed either to the Baptist World Alliance, 1628 Sixteenth St., N.W., Washington 9, D.C., or to one's own convention headquarters.



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Baptist
NEWSMAGAZINE

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

November 9, 1961 Volume 60, Number 44



Arkansas Baptist
news magazine

Immanuel Church

HUNDREDS of the Baptists of Arkansas in Little Rock this week for the annual sessions of the Arkansas Baptist State Convention will be seeing the new auditorium of Immanuel Church, host to the Convention, for the first time. Although Immanuel has been a popular place for the Convention, this is the first time the church has entertained the Convention since its \$200,000 remodeling and renovation program was completed in December, 1959.

Some will remember that the Convention was scheduled to hold its 1959 meeting at Immanuel but that the meeting place had to be changed to First Church, Little Rock, because the Immanuel building program could not be completed in time.

Immanuel has long been known as one of the great churches of the state and of the Southern Baptist Convention. But the major criterion has not been the size of the membership, although this is significant. In recent years the church has gladly given up many of its outstanding members to begin other missions and churches. A total of 14 full-time churches now operating in the Pulaski and the North Pulaski Associations had their beginnings as Immanuel missions. Currently the church is sponsoring two missions.

After revision of the roll to eliminate many names of members whose present addresses are not known, the church today reports 3,754 members.

The recent annual report of the church to the Pulaski Association showed receipts for the year just closed totaled \$321,880. A budget of \$325,320 has been adopted for the ensuing church year.

(Continued on page 24)

Christian Civic Foundation asks gambling investigation

THE HEAD of the Christian Civic Foundation of Arkansas asked Attorney General Robert F. Kennedy on Nov. 1 to investigate gambling at Hot Springs, saying that Governor Faubus had disclaimed responsibility for law enforcement there.

Dr. William E. Brown of Little Rock, executive director of the Foundation, told the attorney general by telegram that conditions at Hot Springs were deplorable and asked him to "move into this situation to determine whether pay-offs are being made and why the laws are being flouted."

In the telegram and in an accompanying statement, he criticized remarks by Mr. Faubus made at a press conference Oct. 31 in which the governor said that Hot Springs was not a state problem but a matter for the people of Hot Springs to solve.

Dr. Brown said that this meant that the governor had washed his hands of responsibility and had "implied that the people of Hot Springs have illegal gambling because they want it, or are willing to condone it."

The governor said at his news conference: "Everyone knows that any area has within its governmental machinery the authority and power to correct any local situation in need of correction . . . It comes back to the people. They can have what they want in the way of moral, efficient and good government."

Mordecai F. Ham, noted evangelist, dies

REV. Mordecai F. Ham, 84, a fiery Baptist evangelist who converted Dr. Billy Graham to Christianity in 1934, died Nov. 1 of a stroke. Dr. Ham, who preached throughout the South and in radio broadcasts for 60 years, was born in Allen County, Ky., and began his ministry in Bowling Green, Ky., in 1900.

Dr. Brown disagreed. "From wherever the underworld octopus operates, its tentacles reach out into the state, into politics and business," he declared. "And the sovereign power in Arkansas is not the sum total of municipalities and counties, but the state government, headed by the governor," he added.

"Many Arkansas citizens feel that pay-offs are involved when laws are openly flouted, as in liquor and gambling violations in Hot Springs," the statement said.

Dr. Brown said it was obvious that pay-offs were being made because the McClellan and Kefauver committees have proven that gamblers don't operate without paying off somebody.

One reason for the telegram to the attorney general was the fact that Hot Springs is a national park and the federal government should be concerned about what goes on there, Dr. Brown said.

The Christian Civic Foundation is a statewide organization that concerns itself with temperance work and such things as gambling and obscene literature.

The current attention to Hot Springs gambling arose after a group of legislators organized a reform group, one of them being Representative Ray S. Smith Jr. of Garland County. Representative Paul Van Dalsem of Perry County remarked that Smith should clean up his own home town before trying to reform the state and county governments.

Dr. Ham held two citywide evangelistic meetings in Little Rock in 1933 and 1938, in which the majority of churches cooperated and thousands professed faith in Christ. Ministers reported their church members were built up and strengthened in the Christian faith and that the converts of the meetings were some of the best financial contributors.

Graham on baptism

AS was to be expected, the Billy Graham Evangelistic Association has issued a statement categorically denying a statement carried in *The Lutheran Standard* recently, which quoted Mr. Graham as believing in infant baptism. Wilfred Bockelman, associate editor of the Lutheran periodical, had quoted Graham as saying, "Something happens at the baptism of an infant, particularly if the parents are Christians and teach their children truths from childhood. We cannot fully understand the mysteries of God, but I believe a miracle can happen in these children so that they are regenerated, that is, made Christian, through infant baptism. If you want to call that baptismal regeneration, that's all right with me."

Replying for the Graham Association, George M. Wilson declared: "This, of course, Dr. Graham does not believe. Dr. Graham's beliefs concerning conversion, regeneration and salvation are known to millions through his preaching around the world. He holds that salvation is through faith in Christ and that alone." Wilson also denied that "all of Graham's children, with the exception of the youngest, were baptized as infants."

"This is completely an erroneous statement," said Wilson.

With greater facilities for communication than the world has ever possessed before, the possibility of being misunderstood and misquoted seems to have increased instead of diminished.—ELM

Big Baptist churches

ACCORDING to statistics in *Quarterly Review*, there are now 20 Southern Baptist churches with memberships exceeding 5,000. Heading the list is First Church, Dallas, which claims 12,108. Six others of the top ten are in the Lone Star state. Ranking second in size is Bellevue, Memphis, with 9,480 members. Next, in order, come six Texas churches: First, Lubbock, with 8,540; First, San Antonio, with 7,821; Cliff Temple, Dallas, with 6,890; First, Amarillo, with 6,818; First, Beaumont, with 6,484; and First, Wichita Falls, with 6,394. Dauphin Way Church, Mobile, Ala., has 6,346 members, and First Church, Tulsa, 6,034.

A big church is not without certain hazards because of its bigness. If there be status seekers among those looking for church "homes," the big church is likely to be a special attraction. Perhaps the biggest liability of the big church is the fact that it is a physical impossibility for a pastor to be a shepherd to more than a few hundred members. He can preach to those who will come out to hear him, and write letters, but he must leave to members of his staff much of the face-to-face relationship the pastor has with his people in smaller situations. It goes without saying that mere size of membership is no measure of greatness in churches. A big church is more likely to be great in spite of its size than because of it.—ELM

'Conviction and purpose'

TEXAS Baptist educators recently adopted a statement of "conviction and purpose." Although most of the eight separate statements are more or less routine, from the Baptist and Christian viewpoint, putting these things down in black and white will not hurt anything. And some good might be accomplished by it. It does take more than the name "Baptist" in the title and/or charter to make an institution Baptist in doctrine and purpose. We must not forget that a Baptist school has more than the purely academic at stake. As stated by the teachers in their statement number 4: "... it is imperative to achieve on our campuses both academic excellence and strong Christian influence; the two are mutually compatible and complementary." —ELM

It's a sorry day

IT'S a sorry day for a democracy—or a republic, if you prefer that terminology—when law enforcement breaks down and citizens and duly-elected public officials will not shoulder their common responsibilities. This is becoming more and more obvious in Arkansas as the spotlight turns upon organized crime and hoodlumism. Too many people are accepting deplorable conditions with a shrug of their shoulders. Not the least of the remedies in the hands of the people is being sure the public offices are filled with men and women of ability and integrity. It's not too early for an aroused citizenship to begin to think of next summer's elections. And being Christian should not be synonymous with either stupidity or apathy in political and civil affairs.—ELM.

'For lack of a nail...'

*For lack of a nail, the shoe was lost.
For lack of a shoe, the horse was lost.
For lack of a horse, the king was lost.
For lack of a king, the kingdom was lost.*

THE LAST time I mowed the grass, I lost the cap to the gas tank off and the machine ran over it and ground it up like sausage meat before I knew what was happening.



ERWIN L.

Up till then, I had hardly recognized that the cap existed. To be sure, I had taken it off several times to put in gasoline, and had screwed it back in place each time. But my main concern had been with the motor, the

blade, and the starting device. If I had been more mindful of how important the gas cap is and how much trouble replacing it is, I would have been more careful and probably would not have lost the little outfit.

Where do you go to replace a gas cap for a lawnmower? Well, I first asked at a filling station in our neighborhood to see if the attendant there would know where I should go. He didn't. Then I tried at a nearby variety-hardware store. No, the manager said, he has lots of calls for them but doesn't stock them.

Next I went to a lawnmower repair shop. What kind of mower did I have? the man wanted to know. And I found out not all gas caps for lawnmowers are the same size.

Rather than drive three miles back home to get the name, I decided to call the store where I had bought the machine. I asked for the Credit Department. The lady there wanted to know what kind of account I carried with them. When I told her it was the kind you pay on all your life, she said, "I'll give you PBA."

Well, the lady at PBA decided she better give me the bookkeeper. "How much, approximately, did you pay for it?" asked the bookkeeper. "I have to know that to know what film to run."

"About \$44," I replied.

Several minutes later the bookkeeper informed me the number of my machine is 1 LM 203, that it has a 22-inch blade, and that I bought it from Clerk 433 on the fourth floor, for \$46.99.

A call to the fourth floor got me Clerk 433 and she informed me that the \$46.99 mower would have been a Lawn-Master with a Briggs-Stratton motor.

With this information and a new quarter, I was able to get the gas cap I needed.

Verily, it's the little things that count!

Erwin L. McDonald

THE PEOPLE SPEAK

Baptist education

IT HAS been my personal belief for some time that we as Southern Baptists are not pursuing our educational ministry as we should. This is not to lay the blame entirely on our pastors or ministers of education. Laymen such as teachers and other leaders in our churches have fallen short in that respect. . . .

Our Southern Baptist people do not know as much about basic Biblical Christian doctrines as they should in order to lead people to Christ and instruct those in our churches who have only recently accepted Christ as their Saviour. I use the words Biblical Christian because there are those claiming to be Christians who have beliefs that I have been unable to find in the Bible.

Some of our Southern Baptist people are confusing Judaism with Roman Catholicism. It is not unusual to find those who believe the Old Testament to be the Bible of the Catholics alone, instead of those embracing Judaism. Also, it is by no means unusual to find members of our Baptist churches who cannot understand why we need to study the Old Testament at all.

Explanations of significant truths are often passed over or neglected in our teaching programs. It is not the fault of the program or organization, generally speaking, but the failure to utilize the potentialities of the program or organization. For example, Sunday School is all right, some say, but Training Union is a waste of time. Such attitudes lead us to cry for an awakening before it is too late. . . .

Too long have the words of Paul to Timothy been neglected: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Also, Jesus said: "And ye shall know the truth, and the truth shall make you free" (John 8:32).—Ernest Justice, West Helena

Church Chuckles
by CARTWRIGHT

REV. TWEEDLE, D.D.

"Does this mean you're dissatisfied with the way I'm handling the job of Finance Chairman?"

The Bookshelf

Learning to Live, by Alan Redpath, Eerdmans, 1961, \$2.25.

The Lordship of Christ in the life of every believer is a necessary and essential step to the revival of the local church. This is the theme of this book of sermons by the former pastor of Duke Street Baptist Church, Richmond, Surrey, England, and presently pastor of Moody Memorial Church, Chicago.

Effective Readings for Special Days and Occasions, by Laura S. Emerson, Zondervan, 1961, \$1.95.

The main purpose of the author of this book is to provide materials for reading aloud at the various activities of the church. By brief introductory remarks, most of the stories and poems may be used for occasions other than those designated.

20,000 Words, Compiled by Louis A. Leslie, McGraw-Hill Book Company, 1959, \$1.60.

In recognition of the fact that much use of dictionaries is just to check spelling and word division by syllables, Mr. Leslie has compiled 20,000 commonly used words. He has omitted simple words everybody can spell, such as "cat" and "dog," and archaic words, along with definitions, to make the most of the space in his pocket edition. Timely instruction on punctuation is contained in the back of the book.

The Christian Answer to Communism, by Thomas O. Kay, Zondervan, 1961, \$1.95.

The real answer to Communism involves the total lives of Christians, not just their week-ends, declares Author Kay, a young professor of History at Wheaton College. He believes Christians need a knowledge of Communism if they are to combat it effectively, and his book is written to place in the hands of the layman the necessary outline of study.

The Epistle to the Hebrews, by Thomas Hewitt, Eerdmans, 1960, \$3.00.

Did the writer of Hebrews believe one could be lost after being saved, as some interpret Heb. 6:4-6? No, says Mr. Hewitt. By using the expression "if they shall fall away," the writer is not saying that the readers or anyone else had fallen away, says the commentary. "There is no suggestion in the context that the sin against the Holy Spirit, which Jesus regarded as unpardonable, and the mysterious 'sin unto death' . . . is ever committed by true Christians." This will be a good addition to the Christian's library.

The Tinker's Armor, by Gladys H. Barr, Broadman, 1961, \$2.50.

This is the story of John Bunyan, immortal author of Pilgrim's Progress, written for juvenile readers. Large type and pen sketches add to the attractiveness of the book.

COURTSHIP, MARRIAGE *and the* HOME...

By MRS. J. H. STREET

The art of 'getting along'

"Every person craves to be appreciated."—N. V. Peale

"Humility is strength—that serves and then stands aside and lets others take the praise. Yes, humility praises, sees the good that deserves praise and is lacking in jealousy and envy that would withhold it.

Humility counts not accomplishments but seeks opportunities.

Humility is strong—not bold; quiet—not speechless, sure—not arrogant."

—Estelle Smith in *Christian Woman*

Question: "Would you have more to say about the practice of happiness, the art of getting along with people? Why is it that so often Christians are harder to get along with than people who make no profession of religion?"

Answer: Why are Christians often harder to get along with? Would *pious* or *religious* be more accurate terms than *Christian*?

I have an unwavering conviction that the more Christian a person is, the more lovable, the more Christlike, the more considerate, poised and charming that one is.

Sometimes the "pillars of the church" thoughtlessly drift into the habit and become moulded into the pattern of being more critical than helpful, more self-righteous, more opinionated, than Christian.

But let us be charitable toward them. Often they carry burdens heavier than we know, problems more perplexing than we dream.

Deacons are beset with the demand to grant unlimited equipment and church-improvement requests, at the same time being careful to pay all bills and meet all obligations out of a severely limited budget.

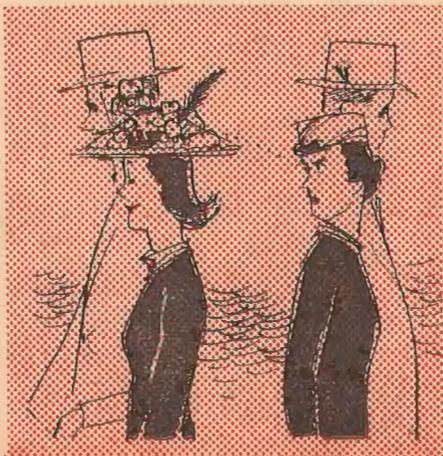
Leaders and teachers often suffer over the indifference and un-Christian attitudes of those with whom they work.

Young Christians are often frustrated with the conflict between their own spiritual ideals and the opposite trend of today's way of life.

Unsympathetic associates often make Christian people uncomfortable.

Satan delights to caricature righteous living.

Then, as one of our readers writes, "It seems that some people are equipped at birth with genes,



or glands, or some things which help them to a happy disposition." And some are not.

Good personalities do not come ready-made; but the attainment is harder for some than for others.

Here are ten suggestions my husband found some years ago. We believe in them and hope they will help you.

1. Keep skid chains on your tongue. Always say less than you think. Cultivate a low, persuasive voice. *How* you say often counts more than *what* you say.

2. Make promises sparingly and keep them faithfully. Be dependable.

3. Praise good work done, regardless of who did it. If criticism is absolutely necessary, criticize helpfully, never spitefully.

4. Be interested in others. Let every one you meet, however humble, feel that you regard him as being important.

5. Be cheerful. Keep the corners of your mouth turned up. Hide your worries and disappointments under a smile. Never miss the opportunity to join in a wholesome and hearty laugh.

6. Preserve an open mind on all debatable questions. Discuss, but do not argue. It is a mark of superior minds to disagree, and yet be friendly.

7. Let your virtues speak for themselves. Refuse to talk of another's vices. Say nothing of another that you could not repeat in his presence.

8. Wit and humor at the other person's expense are not in good taste and may hurt where least expected.

9. Pay no attention to ill-natured remarks about you. Simply live so that nobody will believe them. Disordered nerves and bad digestion are a common cause of back-biting.

10. Don't be too anxious about your dues.

Aim high!

Rosalind Street

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

BAPTISM

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE New Testament Church has two ordinances—baptism and the Lord's Supper. They are not sacramental but symbolic in nature.

The word "ordinance" does not appear in the New Testament with reference to either baptism or the Lord's Supper. "Ordinances" in I Corinthians 11:2 should be translated "traditions," or the teachings which Paul declared to the Corinthian Christians. "Ordinance" is used in connection with baptism and the Lord's Supper as acts commanded by Jesus. A Christian ordinance may be defined as a symbolic act commanded by Jesus to signify that which Christ did to effect salvation from sin.

"Baptism" comes from the greek word *baptizo*, meaning to dip, submerge, or immerse. It is used of Jesus being submerged in calamities (Matt. 20:22-23). But more often it denotes baptism in water. There are two different nouns in the New Testament which are translated "baptism." *Baptismos* refers to the act of baptism (Heb. 6:2; 9:10) with reference to Jewish ablutions or ceremonial cleansing. It appears only twice (not genuine in Mark 7:4,8). *Baptisma* connotes the meaning of the act, and appears in the New Testament twenty-two times (13, John's baptism; 5, Jesus' suffering; 4, Christian baptism, Rom. 6:4; Eph. 4:5; Col. 2:12; I Pet. 3:21). John's baptism was not synonymous with Christian baptism since its meaning was different (Acts 19:3-5). John's baptism signified repentance and a readiness to participate in the kingdom of God. Christian baptism symbolizes the redemptive work of Christ.

Gleanings from the Greek New Testament

The broken wall of partition

RECENTLY Markus Barth published a commentary on Ephesians entitled *The Broken Wall*. This intriguing title was taken from what may be termed the theme verse in that epistle: "For he is our peace, who hath broken down the middle wall of partition between us" (Eph. 2:14).

The reference is to the wall in the Jerusalem temple which separated the Court of the Jews from the Court of the Gentiles. Gentiles

were forbidden by the threat of death to go beyond this restraining partition surrounding the sanctuary.

There are some who believe that Ephesians was not written by Paul in the early A.D. 60's but by someone else in the A.D. 90's and that Ephesians 2:14 alludes to the destruction of the whole temple which had already occurred in A.D. 70. But, whatever be the case with the authorship and date of Ephes-



Christian baptism, then, symbolizes the death, burial, and resurrection of Jesus. It also typifies the Christian's death to his old life, its burial, and his resurrection to walk in newness of life in Christ Jesus (Rom. 6:4-6; Col. 2:12). It also implies faith in the coming resurrection from the dead (I Cor. 15:13ff.). The New Testament knows nothing of infant baptism, but that of believers only. Baptism in the New Testament is never by sprinkling or pouring.

Assuming that the subject of baptism is a believer, two things are necessary for New Testament baptism—a proper mode and a proper meaning. The mode is immersion in water and emmersion from water, a burial and resurrection. The meaning is symbolic of death, burial, and resurrection. If the meaning be changed, the meaning is lost. If the meaning be changed, the mode loses its significance. Hence the widespread practice of Baptists in rejecting as New Testament baptism that which changes either the mode or the meaning.

In the New Testament baptism is the prerequisite of the Lord's Supper. It is an initiatory, symbolic ordinance, and is to be administered one time in the name of the Father, and of the Son, and of the Holy Spirit.

ians, this statement (2:14) refers not to a destroyed temple but merely to a broken wall.

And, significantly, the wall was broken not by Titus in A.D. 70 but by Jesus in A.D. 30 (?). The wall under question was a symbol of a humanity segmented by the superficialities of race distinctions. Literally, Paul called it in Ephesians 2:14 "the wall of fragmentation."

Conversely, then, the broken wall is a symbol of peace among men. The barriers to brotherhood are at least potentially reduced to nothing in Jesus Christ.

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New Orleans Seminary



Hope Calvary dedicates new sanctuary on 5th anniversary

CALVARY Church, Hope, dedicated its new sanctuary Sunday, Oct. 29. The building is of Colonial design and in addition to the sanctuary, which has a seating capacity of 300, provides four classrooms and two offices.

Dr. S. A. Whitlow preached the dedication sermon and Rev. M. T. McGregor, associational missionary of Hope Association read the scripture.

Calvary Church began as a mis-

sion of First Church, Hope, the last Sunday in October five years ago under the ministry of Dr. Whitlow, who was then pastor of First Church. The Sunday School enrollment has grown from 34 that first Sunday to an enrollment of 166. Training Union enrollment is 92. With the completion of the new sanctuary the Sunday School and Training Union have gone to a departmental organization. Rev. J. D. Passmore is pastor of Calvary.

Dr. Phelps to remain as Ouachita College president

DR. RALPH A. Phelps, Jr., will remain as president of Ouachita College.

The board of trustees on Oct. 31 voted unanimously to withdraw his resignation from its records after he told them he had reconsidered.

He had resigned Sept. 26 to accept the presidency of the new Houston Baptist College in Houston, Tex. The institution is yet to be constructed. Dr. Phelps said he had asked officials at Houston to rescind his selection.

Dr. Phelps said, "I am deeply honored at the privilege of continuing as president of Ouachita. We believe that the greatest days in

the school's history yet lie ahead and we are thrilled to be a part of the future program.

"Our hope is that the many people who have pledged continued or additional support of Ouachita will join hands and hearts to build an ever greater school."

Rev. Rheubin South of North Little Rock, president of the board, said, "Immediately after Dr. Phelps' resignation, the trustees became concerned about certain affected areas which needed his continuing attention. These include the accreditation of the teacher training program by the National Council for Accreditation of

Teacher Education, accreditation of the graduate program begun in 1959, and the Ouachita endowment campaign which was conceived by a committee of the board with the help of Dr. Phelps.

"This effort to get Dr. Phelps to reconsider was given impetus by the demand of the constituency. We felt we had a lot more at stake here at Ouachita than the institution in Houston since the Texas school has not yet started its program."

Dr. Phelps indicated strongly Oct. 11 that he would remain at Ouachita. Upon returning from a conference with Houston officials, he was escorted into Arkadelphia by a large motorcade of students and citizens urging him to stay.

First, Arkadelphia to help Ouachita

A RECORD budget of \$85,430 was approved for 1962 by First Church, Arkadelphia, Sunday morning, Oct. 29.

The budget represented an overall increase of approximately 10 percent. The gifts to the Cooperative Program were increased 15 percent in order to cooperate with the plan recommended by the State Executive Board to help Ouachita College increase its endowment fund and to increase gifts to world missions.

Included in the budget was an item of \$1,000 for a proposed Henderson Baptist Student Union building for the more than 750 Baptist students attending Henderson State Teachers College.

Lindwalls in Guatemala

REV. and Mrs. Hubert N. (Ted) Lindwall have left the States to begin their first term of service as Southern Baptist missionaries in Guatemala. Their address is Apartado 1135, Guatemala City, Guatemala. He is a native of Kansas City, Mo.; she is the former Sue Francis, of Morrilton.

THE Four Freshmen, a nationally known popular quartet, will sing at Mitchell Hall of Ouachita College at 8 p.m. Tuesday, Nov. 14, under the sponsorship of the Ouachita student senate.



W. DAVID LOCKARD



ROBERT G. LEE



JAMES F. YATES



MRS. J. O. WILLIAMS



CHARLES W. JUNKER



ROBERT MOORE

600 to attend 25th Baptist Student Convention

APPROXIMATELY 600 Baptist college students from 15 campuses are expected to attend the 25th annual Baptist Student Convention Nov. 17-19 at Central Church in Hot Springs. The theme for the week-end meeting is "A Living Church in a Revolutionary World."

Featured speakers will be W. David Lockard, Southern Baptist missionary to Africa; Robert G. Lee, pastor emeritus of Bellevue Church, Memphis, Tenn.; James Yates, pastor of First Church, Yazoo City, Miss.; Mrs. J. O. Williams, Nashville, Tenn.; C. W. Junker, Student Department, Bap-

tist Sunday School Board, Nashville, Tenn.; and S. A. Whitlow, Executive Secretary of the Arkansas Baptist State Convention.

Presiding over the meeting will be Johnny Jackson of Waldo, student at Ouachita College. Robert Moore, dean of students at Arkansas State College, will be leading the music. Special music will be provided by the State BSU choir and the BSU choirs from Arkansas State Teachers College and Ouachita College.

On Saturday morning there will be a breakfast meeting for all local Baptist student directors, presi-

dents, state council, and visiting program personnel.

Featured throughout the program will be the nine 1961 summer missionaries who served in Jamaica, Alaska, Ghana, Mexico, District of Columbia, Arkansas, New York, and Chicago.

The convention delegates will vote on the recommendations of sending student missionaries in the summer of 1962 to Japan, Hawaii, Jamaica, Italy, Mexico, Washington-Oregon, Florida, and three youth directors to work in the state.—Tom J. Logue, Director

Mt. Zion Association

By Carl Bunch Missionary

THE 109th session of Mt. Zion Association met the nights of Oct. 16 and 17 with Central Church, Jonesboro. The morning and afternoon sessions, Oct. 17, met with New Hope Church, Jonesboro.

John Basinger, pastor, First Church, Lake City, preached the annual sermon.

Curtis Mathis, pastor, Central Church, Jonesboro, was elected moderator; Eugene Webb, pastor, Childress Church, was vice-moderator; Marlin Gennings, associate pastor, First Church, Jonesboro, elected clerk; and L. D. Walker, layman, First Church, Lake City, was re-elected treasurer.

A digest of the church letters shows 455 baptisms, a 9.4 percent increase over last year; 589 other additions. Total membership is 11,945, a 3.4 percent increase; resident membership, 7,829, a 1.6 percent increase; Sunday School enrollment, 7,658, a 2.1 percent increase; Training Union enrollment 3,861, .5 percent increase; Vacation Bible School enrollment, 3,083, a 3.7 percent increase; WMU enrollment, 1,400, a 4.1 percent decrease; Brotherhood enrollment 204, a 27.9 percent decrease; given for all mission causes \$91,706; a 12 percent increase; Total receipts, \$479,839, a .1 percent increase. Gifts to the Cooperative Program were \$49,481 and to Associational Missions \$13,824.

Fifteen churches have the *Arkansas Baptist Newsmagazine* in their budgets; thirteen participate in minister's retirement; 22 observed January Bible Study Week and all 35 churches had Vacation Bible Schools.

One new church was added to the Association: Woodspring Church, located three miles southwest of Jonesboro, which was constituted March 12 with 14 members.

The 110th annual session is scheduled to meet with First Church, Jonesboro, next Oct. 15 and 16. Hal W. Gallop, Sr., Pastor, First Church, Bay, is to preach the annual sermon with R. D. Harrington, pastor, First Church, Nettleton, as alternate.

Bartholomew elects

NEW officers of Bartholomew Association for the coming year: Rev. Jesse Holcomb, pastor, Second Church, Monticello, moderator; Rev. W. E. Speed, pastor, First Church, Warren, vice moderator; Jack A. Reed, clerk and treasurer; Rev. Don R. Williams is superintendent of missions.

The 109th meeting of the association was held Oct. 12 at Second Church, Monticello. Mrs. Grady Ham, Monticello, reports 250 attended. The next annual meeting will be held next Oct. 18 at Wilma Church.

Rev. Leroy Brady, pastor, Enon Church, gave the annual sermon. The doctrinal message was by Pastor Speed.

Current River hymn sing

THE Current River quarterly hymn sing was held at Shannon Church Oct. 29, with the theme "A Singing People." Nine churches were represented in the attendance of 113. Special music was sung by a junior choir from Mt. Pleasant Church, a men's chorus from First Church, Corning, and the association choir. Mrs. Basil Goff, of Biggers Church, associational music director, directed the program. Dale Maddux, association missionary, directed the choir and congregational singing.

Concord Association

By Jay W. C. Moore

NEW officers for Concord Association for 1961-1962: moderator, Ralph Dodd, Greenwood; vice moderator, Mason Bondurant, Trinity Church, Ft. Smith; clerk, Hugh Horne, Calvary, Ft. Smith; treasurer, Kenneth Williams, Temple, Ft. Smith; and parliamentarian, Claude Stewart, Lavaca.

Associational leaders for another year are: Sunday School superintendent, Orville Haley; music director, Raymond Leek; Training Union director, Elton Pennington; Brotherhood president, Harold Boyd; Vacation Bible School leader, Henry Evans; and WMU president, Mrs. Roger England.

Additions to the churches were 1,820, with 721 of these coming for baptism, an increase of 54 over last year. Total membership was reported to be 20,500, with the total Sunday School enrollment 12,814. Offerings amounted to \$951,025 with 18.8 percent of these going to missions.

The 92nd annual meeting will be held in Temple Church, Ft. Smith, Oct. 11-12, 1962, with James Fitzgerald, of Kelley Height Church, preaching the annual sermon and Ralph Dodd, First Church, Greenwood, preaching the doctrinal sermon.



NEW OFFICERS of Mt. Zion Association are (l. to r.) Marlin Gennings, clerk; Curtis Mathis, moderator; Eugene Webb, vice moderator, and L. D. Walker, treasurer.

Clear Creek Association

By Paul E. Wilhelm, Missionary

FIRST Church, Ozark, broke ground for a new \$60,000 Educational Building recently. This special service came at the close of the morning service Oct. 8. Rev. Ben Haney is pastor.

The two-story building will provide 7,269 square feet of new space, which will consist of four nursery departments, one adult department, two junior departments, and three primary departments in addition to a kitchen and dining room. The new building will increase accommodations to provide for 642 people in accordance with a 15-year Sunday School program.

The brick and haydite block building will be on the site of the original auditorium built in 1886. Estimated construction time for the new building is 4½ months.

Plans for the building were drawn by Norris J. Sparks of Little Rock. A loan approved by Superior Savings of Fort Smith provides the financing needed for the construction.

AS PART of a long-range building program First Church, Clarksville, has a new parsonage under construction for their pastor. The new home will feature an all-electric kitchen, central heating and air conditioning. The \$20,000 building will also contain a living room, three bedrooms, two baths and den. A double carport is also provided.

Construction is frame, with the finish to be of colonial type red brick. It is expected to be completed about Dec. 15. Rev. Carrol Caldwell is pastor.

REV. W. H. Gray, missionary to Mexico, was the featured speaker at a WMU rally at First Church, Clarksville, recently. An afternoon conference for pastors and laymen was led by Dr. C. W. Caldwell, superintendent of missions for Arkansas Baptists.

At the close of the day's services, a gift from the pastors and other men of the Association along with the Associational WMU was presented to Rev. and Mrs. S. A. Wiles in appreciation for their contributions to the association in

their years of service here. Mrs. Faber L. Tyler, Ozark, made the presentation.

Mr. and Mrs. Wiles plan to move around Nov. 14 to Malvern to make their home. The presence of these fine leaders will be missed and expressions of this were made as the gift was presented.

Mr. Wiles, in October, completed 40 years in the ministry. Six of those years were served in this association as missionary before his retirement in 1959. Since his retirement his time and talents have been available wherever needed. The establishment of a Seminary Extension Center at Clarksville was made possible because of his availability. Mrs. Wiles has been very active in the WMU work throughout the Association. She is president of the WMU of First Church, Ozark, and also president of the WMU of the Clear Creek Association.

First Church, Ozark, has announced a reception for them the evening of Nov. 9.

REV. Charles Chesser, Jr., pastor of Kibler Church, was elected moderator of the Clear Creek Association in its 89th annual meeting at Mulberry, First, Oct. 12. Rev. Vernon Cavender, pastor of Webb City Church, is to be vice moderator, with Faber L. Tyler, layman of First Church, Ozark, as treasurer. Clerk is Paul E. Wilhelm, missionary.

The reports throughout the day indicated advances in all areas of the work for the past year—in enrollment, finance, training and baptisms.

Three messages were brought by pastors in the Association: moderator's message by Rev. J. W. Burrows, of Oak Grove Church; mission message, by Rev. Charles Graves, First Church, Van Buren; and annual message, by Rev. John O. Woodard, Union Grove Church.

The 90th annual meeting will be held Oct. 16, 1962, beginning at 10 a.m., at First Church, Alma. Preacher for the annual message is to be Rev. Vernon Cavender, of Webb City, with Rev. W. O. Flanagan, of Shady Grove, as alternate.

This year's host pastor was Rev. Charles Duncan.

Current River Association

By Dale Maddux, Missionary

MT. PLEASANT Church, Maynard, was host to the 81st session of Current River Baptists, Oct. 16-17. Special music was provided by the Mt. Pleasant Church and by the associational choir.

J. B. Huffmaster, Success, led the singing. Jack Sharbutt, Shannon, was moderator. Basil E. Goff, Biggers, gave the introductory message. Other messages were brought by: Dale Maddux, associational missionary, Missions; W. H. Heard, Walnut Ridge, Doctrines; W. K. Wharton, Pettit, Christian Education; Theo James, Greene County missionary, Evangelism; and Ralph Douglas, Little Rock, Stewardship.

Along with the regular business the messengers voted approval of a unified monthly schedule for the monthly rally, in agreement with the calendar of activities; and voted unanimously to become self-supporting with their part of the Current River-Gainesville Associational Missionary employment, by not receiving aid from the State Missions Department in 1962.

Officers elected for 1961-1962 were: moderator, Jack Sharbutt; 1st vice moderator, L. E. Ray; 2nd vice moderator, C. A. Clayton; clerk, Dale Maddux; and treasurer, Earl Fitzgerald.

Long range plans adopted and re-emphasized by the messengers included the Baptist Jubilee Revival dates for 1962, 1963 and 1964; Schools of Missions, October, 1962; and the Four-Star Clinic, March, 1963.

The 1962 meeting will be with Hopewell Church, Oct. 15, and with First Church, Pocahontas, Oct. 16. The introductory message is to be delivered by L. E. Ray, with J. B. Huffmaster as the alternate.

Greene County Association

By Theo T. James, Missionary

THE Greene County Association met Oct. 23-24 in its 36th annual session, at the First Church, Paragould.

(Continued on page 14)

Baptists: doctrinally speaking

By BERNES K. SELPH

President, Arkansas Baptist State Convention

[Delivered at annual meeting of Convention at Immanuel Church,
Little Rock, November 7-9, 1961]

DOCTRINE is the foundation upon which Baptists build. It is the cutting edge of the sword of truth. It is the framework around which all our teachings are formed. It is the very marrow and bone of our life. It is the background of our history. It is the cause of our existence. A matter of such importance demands that we know it.

My text is: "All scripture is given by inspiration of God and is profitable for doctrine—" II Tim. 3:16. The word translated doctrine in the Bible is the word used for "teaching" or "instruction." What is taught in the Word of God, then, is our doctrine. That's true. But two things may be said about this statement:

First, it is too inclusive and general in terminology to have any particular meaning.

Second, it means we hold many doctrines held by other Christian groups. There are many points on which we agree with others, just as there are many points on which we differ. Many of the latter to which we hold are described as "distinctive Baptist views."

Ordinarily, we think of our doctrines as grouped around 20 or 30 subjects. Now we aren't limited to these. But it is helpful to remind ourselves that we have expressed our views clearly on some points.

They are: God, the Bible, the Holy Spirit, Creation, Sin, Jesus Christ, Salvation, Faith, Repentance, Obedience, Regeneration, Grace, Sanctification, The Church, Baptism, The Lord's Supper, The Sabbath, Resurrection, the Second Coming of Christ, Liberty of Conscience, Peace, Stewardship, and Cooperation.

You recognize most of these biblical beliefs are held by other Christians. But about some of them we think differently. There are particular expressions which are peculiarly Baptist.

One doctrine clearly Baptist

THERE is one doctrine which is clearly Baptist—around which so many truths evolve, and which is the height of all Baptist doctrine. It is: The autonomy of the soul. By this Baptists mean that every individual is directly responsible to God as though no other

person existed. We hold that every man has the right to approach God in behalf of mercy, and that no other man has the right to interfere in this approach. Every man is held responsible for his actions in matters of spiritual nature.

This is biblical. Ezekiel preached this doctrine long ago. He said, "The soul that sinneth it shall die" Ezek. 18:20. The writer of Hebrews preached this truth. "Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need" Heb. 4:16. Paul preached this. He said, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" II Cor. 5:10.

Baptists have been leaders in advocating liberty of conscience. This is because of their belief of individual responsibility. They have insisted upon the priesthood of the believer. This is because of their doctrine of the right of every man to approach God in his own behalf. They have insisted upon believer's baptism. This is because they felt that only those who had acted upon their own decisions were fit subjects. Basically, the doctrine of the autonomy of the soul undergirds Baptist doctrine.

In the few moments allotted me I cannot discuss all that is involved in our doctrines. I can only turn your attention to their importance. But do your best to know these principles.

The source of our beliefs

WHAT is the source of our beliefs? Well, it would be the Bible, of course. It is the basis of our religious authority. There are two sorts of Christianity: Bible Christianity and Church Christianity. We have to decide which of these sources we will follow. Baptists have chosen the Bible. I trust it will remain our choice, for that is the only way we will remain Baptists. If one thinks it repetitious to keep saying that Baptists look to the Bible for their authority, he should remember that this is a strange doctrine to many.

I have always enjoyed biblical theology more than systematic theology. For a simple definition, biblical theology

is the teaching derived from each part of a book or book under study. It may include a study of various books. Systematic theology is an effort to systematize the various component parts of the doctrine into a logical, refined whole. This, I'm sure, is necessary. I suppose the human mind calls for such. But too often the latter is as much philosophical and psychological as it is biblical.

There ought not be any difference between Baptist doctrine and the Bible. It is easy to find proof texts for what we think is truth and read into these texts what we've come to accept as truth. It is easy, to believe something because it sounds good or plausible or is easily understood. Prejudice is easily fed. Preconceived ideas are hard to dislodge. But all views must come under the searchlight of God's Word, as well as we can focus light upon them: Infallibility in Baptists' ranks doesn't sound any better than it does in some other ranks. So we must constantly survey our teachings in the light of God's Word. If they don't stand this test we're better off without them; the sooner we let them go the better off we are.

Doctrine is not easy to grasp, not easy to study, not easy to understand. It is a hard subject. "Teachings" of the Bible, the whole Bible! Well, one shouldn't expect it to be simple.

Sometimes it's difficult to explain. It was so in Old Testament days. It was so in New Testament days. Jesus had trouble getting the disciples to follow his teaching. They could not conceive of him dying as a Messiah. The resurrection was beyond their comprehension. They did not know a new spiritual era was approaching. Peter said some of Paul's words were hard to understand (II Pet. 3:16). We need not be surprised if we find this same thing true.

Because doctrine is hard to understand, because it has been presented dry and unrelated to life, because it has been controversial, men have shunned it. But slowness to understand should not deter us from seeking to explain and make it known. To know how long it has taken others to grasp its truth ought to make us more willing to diligently teach it. To know its value and place should cause us to love it.

To know is to love

TO KNOW our doctrines is to love them. I believe this. It's like many other things which we do not love, because we do not understand them. Which doctrine do we not love? Baptism? Close Communion? Election? Preservation of the Saints? Sovereignty of the local church? Regeneration? Priesthood of the believer? Missions? Giving? Which of these do you not love? Why? Do you actually understand them? Have you studied them? Or did you hear one sermon on them, ill prepared and ill delivered, and decide against the doctrine? Be fair with the doctrine. Be honest with yourself. Perhaps the reason you do not love some doctrines is not in the doctrines themselves, but in the way they've been presented.

There are some healthy signs. Members of our churches are becoming more interested in doctrine. Some pastors are saying their men are asking about books to inform themselves. They'll love doctrine as they come to know it. This knowledge by the laymen is as it should be. Many older churches carry on their minutes the names of members appointed on Prudential committees to investigate moral and doctrinal views of other members. These men knew their doctrine, at least a working knowledge of it.

Questions are being asked. Some of our denominational papers are carrying discussions which have arisen over doctrinal points. Some readers doubt the wisdom of raising questions of this kind. But they've been raised already. Now, they need to be answered if there are any answers. Silence isn't the answer, and we cannot remain quiet and think they'll go away. A better way is to love the doctrine, and the person who raised the question, and do our best to bring understanding.

To know our doctrine and its relationship to simple, experiential New Testament Christianity is to love it. Our love for it should stimulate us to teach it.

The need to teach truths

RECENTLY, I read a pamphlet by Dr. John A. Broadus, one of the first professors in Southern Baptist Seminary. This paper was entitled, "The Duty of Baptists to Teach Their Distinctive Views." In this discussion he set forth the age-long teaching of the Bible as our authority in religion, a regenerated membership for our churches, the New Testament as guide for a pattern of church organization, and independency of the local church. He reasoned that we should teach these truths because: We owed it to ourselves; to our fellow-Christians; to an unbelieving world; to evidence our loyalty to Christ. If this need was true 75 years ago, it is imperatively true today.

Our churches were built on doctrinal

teaching. Oftentimes their pastors did not cover a wide range of subjects, but these were fundamental. They taught well the basic doctrines. Much scripture was used. In some areas one man would preach a doctrinal sermon and another man would come after the sermon and exhort. His exhortation was based on doctrinal truth. They were Pauline in their messages. Paul wrote his books on this order.

Are our pastors doing doctrinal preaching today? If not, why? Many think the people won't like it. It takes too much study. There is fear of offending. Besides, we have the organizations to teach this. The organizations are helpful, but oftentimes those working in them slip over doctrinal teaching for one reason or another. We'll go on using our organizations, but it is high time we came back to this problem as pastors. Doctrinal preaching need not be dry, tedious, nor offensive, except as truth is offensive. But truth usually isn't as offensive as the medium through which it is conveyed.

Too, our people must be informed if we're going to keep our distinctive place in the kingdom of God. And, without being vain, let us remember that we've had a distinctive place. The Lord left the commission to teach within the church. We must teach if we remain distinctive. Let us be apologists without being apologetic.

Doctrinal questions must be handled by churches. So far as I know, the church is the only judicial body in Baptist life; all other bodies serve only in advisory capacity. This comes up again and again in denominational life. Many wonder why the Convention doesn't say this thing and that to churches on doctrinal questions. This is not its business, never has been, and I pray, never will be. The Convention was created to further the missionary and benevolent interests. Churches must take care of doctrinal questions.

The right to disagree

BAPTISTS have been free to disagree on doctrinal points. I hope this remains so. There have been divisions, and this is regrettable, but not nearly so regrettable as it would be if they did not have the right to disagree. However, this right need not be unduly exercised.

So far as I know, Baptists have held together as a denomination on points of common agreement. It is what they hold to be truth which moulds them into a body of like faith. The force which holds Baptists together is cohesive rather than coercive.

It's true, we'd like all men united on what we believe to be commonly accepted truths. But they aren't. Nor do all Baptists agree. Whatever agreement we have must come from frank, sincere discussion rather than pressured by resolutions, creedal statements, and authoritarian voices.

This does not mean we aren't to emphatically believe a thing. We are. We

can state our belief about it. We can preach it, teach it, write about it. But we should keep an open mind. Churches can say these are the things we hold to and have adopted. However, when we say that all others must accept everything we believe, or that we will tell you what is truth and what is not truth, we've gone beyond the historic Baptist position.

Though there is no central authority to dictate control and spell out doctrinal correctness, that does not mean that Baptists can go off in all directions and believe anything and everything. There is a broad, general body of doctrine which Baptists have agreed upon and have commonly accepted. There are some tests, also, which one can apply and which are applied. These tests I trust we'll apply.

The tests to be applied

THE biblical test—we can always ask if the things Baptists believe conform to the general and specific teachings of the Bible. Objective study is needed here as well as subjective.

The historical test—simply because it's found in history does not make it true doctrine, and you can find a lot of things Baptists have done. History merely records. But it does afford something of a gauge by which to test. This, along with the biblical test, can be most helpful in making a decision.

The practical or common sense test—some things are ludicrous within themselves. Now common sense is not the only basis on which to settle a doctrinal point, but it helps a lot. Baptists can't afford to overlook it. Combined with the aforementioned it is a powerful assistant in arriving at a conclusion.

I recognize I may not have said the things you wanted said, nor said them the way you would have said them. Perhaps I've said something with which you did not agree. That's expected. But Baptists have not worked together because they've agreed at every point. They don't have to. They've worked together because they've had a common task. They have cooperated in diversity. That has seemed strange to some.

Could it have been otherwise? If a man has the right to approach God need this man be an exact duplicate of every other man? Will not God deal with him as an individual? Did he not do this with biblical characters of old? Weren't there differences between the apostles? Didn't Paul feel that Peter was at fault in his refusal to eat with certain brethren?

But these men worked together in a common cause, because they recognized the characteristics of human nature. They found points of agreement that were of greater stimulating value than points of differences. They magnified the positive. They compromised. They overlooked some minor points of differences. We can do no less.

Let us search for truth: Know it . . . love it . . . teach it.

(Continued from page 11)

The annual sermon was preached by Rev. Lendol Jackson, pastor of East Side, Paragould. Other preachers and speakers were Rev. Guy Whitney, West View, Paragould; Rev. Jesse Reed, secretary of Evangelism, Arkansas; Rev. Wayne Smith, Ouachita College; Dr. H. E. Williams, Southern College; and Dr. Ramsey Pollard, pastor, Bellevue Church, Memphis.

The digest of letters showed 249 baptisms, 320 additions by letters and a total membership of 6,407.

The following officers were elected: Rev. John McCollum, moderator; Rev. H. O. Shultz, vice moderator; Rev. William White, vice moderator; Mrs. Charles Northen, clerk; and J. Z. Edwards, treasurer.

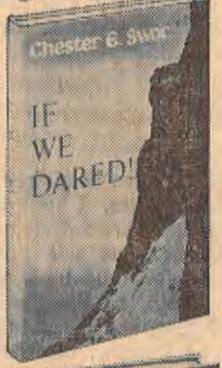
Date for the 1962 meeting was set for Oct. 15-16.

THE youth of our association met with Light Church, Nov. 4. Rev. J. W. Gibbs is associational chairman of the youth committee. Rev. Billy Cartwright is program chairman. Jimmy Blackburn is the president.

A PASTOR-LED Sunday School enlargement campaign directed by Rev. Lawson Hatfield, secretary of the Sunday School Department, is scheduled for Greene County Baptists, March 5-9.

EAST Side Church, Paragould, has just finished the Forward Program of Church Finance. It is the first church in Greene County to promote this program. Charles Northen was the general chairman. Rev. Lendol Jackson, the pastor, reports a successful campaign. He says, "The spiritual blessings far exceed the financial gains. A wonderful spirit prevails as a result of the people working together in a combined effort."

CENTER Hill Church has called Rev. E. A. Cook, Walford City, N. D., as pastor. He moved on the field the first of November. Mr. Cook succeeds Rev. H. L. Ferguson.



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LETTER HOME by Antonina Conzoneri, Missionary Nurse to Africa

Through a delightful combination of poetry and prose, you hear the thump, thump of African drums, feel the excitement of a bicycle ride through the moonlit Nigerian night, the joy of Christian service.

"Hot and dry, not a bit like Christmas weather in Kentucky. Yet this morning there was such a heavy white fog, I could pretend for a moment."

"Crystal-crueted lashes, coat of piling silver,

I stand in the dim of swirling white.

I stand there for hours; I stand there, and laughing—

No one ever freezes in a dream!"

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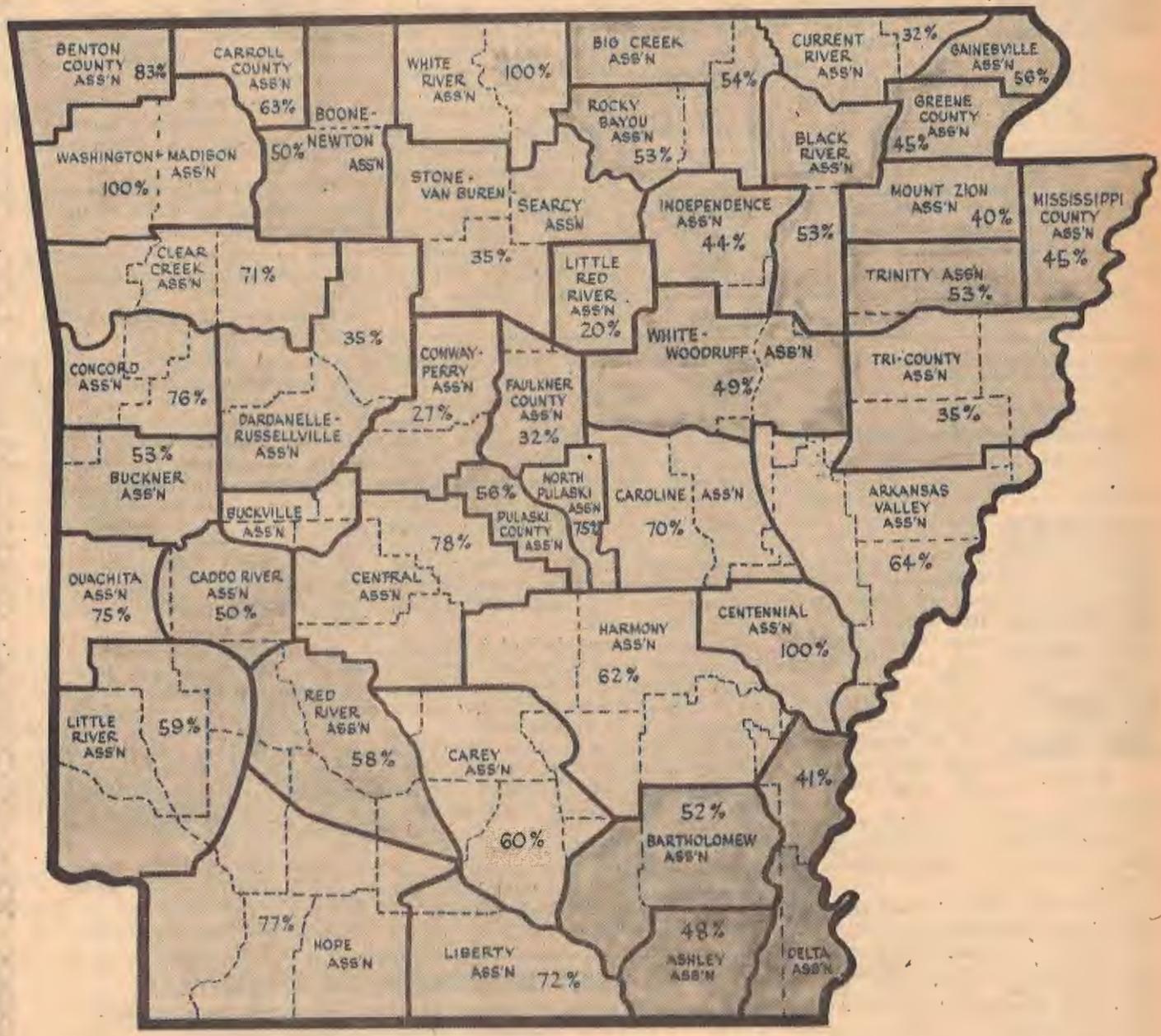
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DEPARTMENTS

Brotherhood

Calendar year 1962

WHEN this issue of the paper reaches you, the annual meeting of the Arkansas Baptist State Convention will be over; and there will remain some seven weeks of the current year, which period will include the Thanksgiving holiday period and the Christmas season.



MR. TULL

The Brotherhood Department suggests that all Brotherhood Planning Committees (State, District, Associational, and

Church) plan to meet during these seven weeks, and carefully (and prayerfully) do adequate planning for 1962.

The State Brotherhood Planning Committee will want to get set for the 1962 State Brotherhood Convention, scheduled for Mar. 2 and 3, with plans and goals which will make it the greatest Brotherhood Convention ever held in Arkansas.

The District Planning Committees need to meet and plan for the 1962

District Brotherhood Conventions in January and February.

The Associational Planning Committees need to meet once each quarter. The Associational Brotherhood Organization may need to be rounded out, and the schedule of quarterly associational Brotherhood rallies will need to be calendarized, if this has not already been done.

Quarterly emphases and quarterly meeting places should be chosen, and plans made for securing a worthy and representative attendance from all the churches.

Associational Brotherhood projects should be set up, at least one within each of the four areas of Brotherhood work. Also, if it has not already been done, the Associational Brotherhood should plan to hold its annual workshop for the church Brotherhood officers.

The Church Planning Committees should meet, schedule planning meetings for each month during the year; schedule the regular Brotherhood meetings, and set the emphasis for each; and do the long-range planning necessary to make the quality of the work the very best, and also to fit each Brotherhood meeting and its emphasis in with the over-all church program.—Nelson Tull, Secretary

Race Relations

Camden Baptist Center

THE recently purchased Baptist Center Building at 620 Adams Street, Camden, is being renovated and equipped.



DR. HART

We are using free labor donated by members of the classes. This building will be used as a training center for Negro Baptist leadership. Night Extension Classes for three groups will be conducted each week. There will be a class for ministers, one for laymen and another

for women.

During the summer the building and grounds will be used in a Vacation Bible School program, covering a period of ten weeks.

Most of the equipment was purchased with funds made possible by the women of our State WMU.

The location of this property is ideal. The back side joins a new Negro housing project. It is within three blocks of a new modern Negro high school and grade school.

Our work in Camden began in 1954, and from the very beginning there has been a wonderful spirit of cooperation between white and Negro ministers and leaders. It started with one class, primarily for ministers interested in self-improvement. Dr. Thomas L. Harris was the teacher from the beginning, until about a year ago. Last year the group was divided into two classes, one for ministers and one for laymen; the enrollment reached 78. Many of these men drive from 20 to 35 miles to get this training.

This program is in no way a substitute for college training. In fact, it is for those who cannot go to college for various reasons. However, it does offer very valuable assistance to those who are interested in self-improvement in order to become better pastors, preachers, Christians, or church leaders,—even to those who have had limited formal education.—Clyde Hart, Director

"We should be content with what we have but never with what we are."—Channing Pollock

Missions, Evangelism

"By all means win some"

'Brain-storming' session

TUESDAY, Nov. 28, at Baring Cross Church, North Little Rock, from 10 a.m. until 3:40 p.m., 35 or 40 of our leaders



MR. REED

in Evangelism will meet for a "Brain-Storming" session on Evangelism. Two topics will be assigned. One group will discuss Mass Evangelism while the other group will discuss Personal Evangelism. Each person present will be urged to express his convictions and ideas on the

matter.

As a result of this meeting we hope to arrive at some worthwhile suggestions to aid us in winning people to Christ.

The brethren being invited are pastors, laymen, associational missionaries and full-time evangelists. They are: Pastors Paul McCray, Newman McLarry, Ft. Smith; David Railey, El Dorado; Bill McCrary, Smackover; Ben Elrod, Pine Bluff; J. C. McClenny, Mt. Ida; Monroe Drye, Claude Hughes, Mena;

Theo James, Robert Moore, Arkansas City; Pastors Leo Hughes, Texarkana, Al Butler, Bentonville; Mason Craig, McGehee; Dale Barnett, Flippin; Harold Anderson, Heber Springs; Dale

Cowling, Dr. W. O. Vaught, Dr. Paul Roberts;

Dr. S. A. Whitlow, Dr. C. W. Caldwell, Frank Shamburger, Rev. L. I. Dance, Little Rock; Rev. Paul England, Crossett; Rev. John Harrison, Pine Bluff; Evangelist Billy Walker, Walnut Ridge; Pastors Dexter Blevins, Hot Springs; Larry O'Kelly, Rogers; Leslie Riherd, Batesville; Dr. E. B. Abington, DeQueen; Carl Bunch, Jonesboro; Paul Wilhelm, Ozark; J. M. James, Lonoke; Harry Parker, Fayetteville; Harry Hunt, North Little Rock.

There is a great deal of interest in this session from people all over our great Convention who are concerned about baptising more people and also a better quality of evangelism.

If you wish to express your ideas and convictions on what we need, please contact one of these brethren before the Nov. 28 meeting, or write me personally.

Please pray for the meeting.

Next year we plan a session on "Spiritual Growth" and "Rural Evangelism". — Jesse S. Reed, Director of Evangelism

VISIT BETHLEHEM AT CHRISTMAS!

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Dr. H. E. Williams

Southern Baptist College
Walnut Ridge, Arkansas

Tour Director

Lengthen the cord

ENLARGEMENT comes before enrollment. Someone has said that a Sunday School class is a teacher, a list of prospects, and a corner of a room. Just as Sunday Schools have grown by enlarging the organization in order to enlist the people, so must the Training Union form additional departments and unions in order to reach more people.

Some people can never be reached with the present organization. Certain age spans are not being reached in some churches. Two or three couples and a list of prospects can mean a new union in many Training Unions.

Some unions are entirely too large. No real organization is possible when a Junior or an Intermediate union exceeds 15 in enrollment. The ideal enrollment for a Junior or Intermediate union is 14 or 15 including a leader and a sponsor. The ideal size of an adult union is about 21. Good work can be done with a smaller enrollment.

Write to your Training Union Department for the free tract, "How to Enlarge Your Training Union." This tract tells why enlarge your Training Union, who should do it, when it should be done, and how it should be done.

As we enlarge the organization we will increase the average attendance.

Memphis in February

Begin now to make your plans to attend the Group Learning Clinic in Memphis, Feb. 12-16, 1962. If you would like to stay in a home with bed and breakfast furnished for a very reasonable rate, write to Mrs. T. M. Deaton, 934 Kensington Place, Memphis, Tenn. —Ralph W. Davis, Secretary

Sunday School

For 'new' and 'old'

WITH October passed the church can now apply for Sunday School Standard recognition. One requirement is that "the school maintains Standard efficiency for at least one month."



MR. HATFIELD

For the newly elected Sunday School superintendents, and also for the experienced, I recommend to you a good guide for your Bible teaching program.

You can use the Standard of Excellence to accomplish many things you

are interested in, in reaching, teaching, winning and developing people.

Here are some suggested steps you may use to earn Standard recognition.

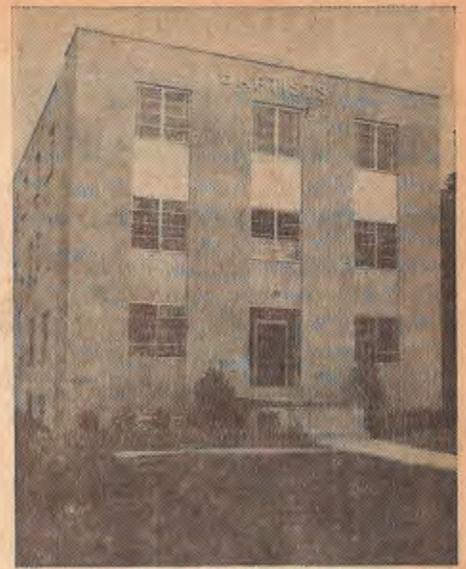
First, study a copy of the general Standard. If you do not have a copy drop a postal to our office requesting one.

Next, fill out the form attached to the general Standard, "Application for Standard recognition." This step will show you that you are either already Standard or that you are very close to it.

Thirdly, when the form is properly filled in mail it to the Sunday School Department, Baptist Building, Little Rock.

If you discover you lack a point or two, in conference with your pastor and a few of your Sunday School workers map out a plan to reach those points. It may take some special training in an administration book or promotion of a visitation program. Whatever you need you can probably reach it soon with planning and work. Plan your work and work your plan.

Why stumble in the dark? Use the Standard of Excellence to show the way to better Sunday School work.—Lawson Hatfield, Secretary



THE STATE Convention of (Southern) Baptists in Ohio, during its annual session, will dedicate its remodeled state convention office building in Columbus. The converted residence is on a main thoroughfare leading east from the state capitol. (BP Photo)

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Beacon Lights of Baptist History

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

Purpose of associations

BAPTIST associations were organized to promote fellowship, unity, and strength. They provided these by meetings, discussions, and procedures of work.



DR. SELPH

A century ago more time was given to the annual associational meeting, because this afforded about the only opportunity for members of various churches to assemble. There were many problems to discuss. Questions were often sent to these meetings from churches. Their answers helped establish unity. Some were interesting questions as the following illustrate.

Question: Is it right for laymembers or deacons to baptize by order of the church? Is it right for the deacon to administer the Lord's Supper in the absence of the pastor?

Answer: No. The reason given, in this instance, was that officers designated to perform certain functions should not perform functions out of their designated field. (However, it is and has been held among Baptists that since the ordinances belong to the church, she may authorize any suitable member to perform them. The practice is to authorize the pastor to do this. But ordination is only the public recognition of the church to authenticate his acts abroad.)

Question: Does a church have a right to restore an excluded member from another church without a letter of recommendation?

Answer: Yes.

Question: Is it proper for a church to grant a letter of dismissal to a member without said member giving a reason for so doing?

Answer: No.

Question: Is it consistent with the principles of the gospel for one member to go to law with another member without first bringing it before the church?

Answer: There are cases in which it is consistent.

Question: Is it Baptist usage for a Presbytery to refuse to ordain a deacon because he believes in the doctrine of apostacy?

Answer: It is Baptist usage and Bible usage to refuse in the ordination of deacons whom they consider heterodox. Apostacy is heterodoxy with Baptists from time immemorial.

Some readers may not agree with all the answers given. Evidently some of that day didn't. That's the reason for discussion of the questions.

THE WORLD NEEDS

- A little more kindness and a little less creed,
- A little more giving and a little less greed;
- A little more smile and a little less frown,
- A little less kicking a man when he's down;
- A little more "we" and a little less "I,"
- A little more laugh and a little less cry;
- A few more flowers on the pathway of life;
- And fewer on graves at the end of the strife.

... Author Unknown

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S. A. WHITLOW, Executive Secretary

BOTTOMS BAPTIST ORPHANAGE MONTICELLO, ARKANSAS

H. C. SEEFELDT, Superintendent.

By DR. R. LOFTON HUDSON

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

Pastor's bad grammar

QUESTION: Our pastor who is a University graduate uses grammar that many fourth grade students would not use. For instance he uses ob-STACKLE for obstacle, and gen-u-WINE for genuine, "standing-point" for standpoint. He says "git" for get and many other similar crudities. Many of our members are college graduates and this grates on their nerves. Instead of improving his language is getting worse. What can we do?

ANSWER: If he understands grace I wouldn't worry much about his grammar. Love is more important than language; and producing a good life is better than pronouncing a big word.

You are right, though, in the fact that his use of language ought to be a little nearer the norm. Suppose you go to the nearest good bookstore and buy him a good self-help book on pronunciation or word usage. Fowler's *Modern English Usage* is an old standby—and I don't mean standingby. A good Webster's Collegiate Dictionary might help. Mail them to him anonymously. I never heard of a preacher resenting that.

Come to think of it, a church gave me an unabridged dictionary once for Christmas. I wonder if they meant anything by it.

Maybe there is a member of your congregation who is mature and loving who could note some of his glaring errors and go over them with him. Perhaps a pastor friend could talk to him about this.

If he is not humble enough to want to improve his communication ministry, he ain't gen-u-WINE, and his pronunciation will be a real ob-STACK-le if he wants to "git" anywheres in the ministry.

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

November 9, 1961

Good-bye to
The *Sentinel*!
Hello to
ADVENTURE!

On January 1, *Adventure* takes over where *The Sentinel* leaves off . . . in a new small size . . . a new design . . . a new format! Designed to be more appealing to Juniors, this illustrated weekly story paper furnishes them leisure-time reading that guides and inspires . . . that builds fellowship.

Planned as an integral part of the church's spiritual training program, the new 32-page *Adventure* contains essentially the same type of material as *The Sentinel* did—live, vigorous stories of adventure, mystery, and achievement . . . how-to-make-it articles . . . devotional comments . . . self-improvement suggestions . . . poems, puzzles, cartoons, and jokes . . . illustrated articles on varied subjects. It's all "fun" reading that teaches Christian truths.

The price is 35 cents a quarter for 13 weekly issues.

Upward

Providing wholesome, well-rounded reading material for your Intermediates, this illustrated weekly contains exciting fiction . . . timely mission stories . . . thrilling biographies . . . "Today's Lesson Works in Life" . . . a question-and-answer column.

The price is 40 cents a quarter.

Storytime

Primary and Beginner children will delight in the character-building features of this illustrated weekly—tellable stories . . . how-to-do-it suggestions . . . simple songs . . . easy-to-learn poems . . . puzzles and cartoons.

The price is 24 cents a quarter.

Be sure to request that the new *Adventure* be included in first-quarter literature order from your church. Use this handy coupon to send for FREE sample copies of any or all of these illustrated weeklies. Mail it to:

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LITERATURE INFORMATION
127 Ninth Avenue, North
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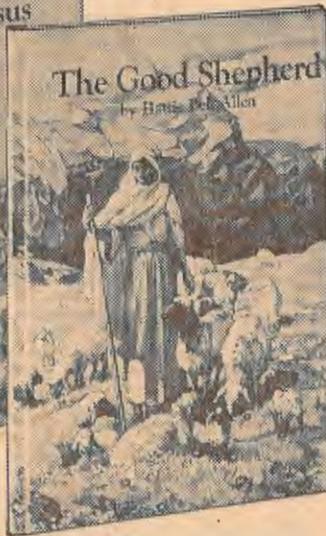
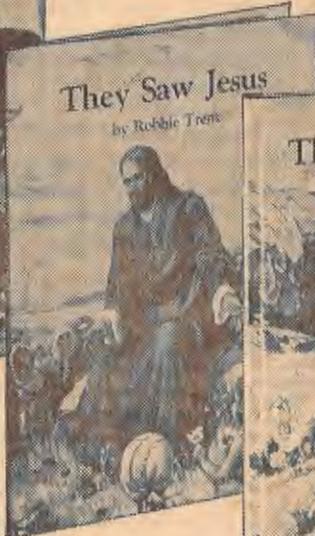
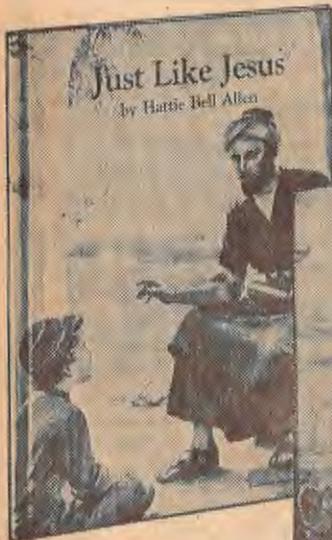
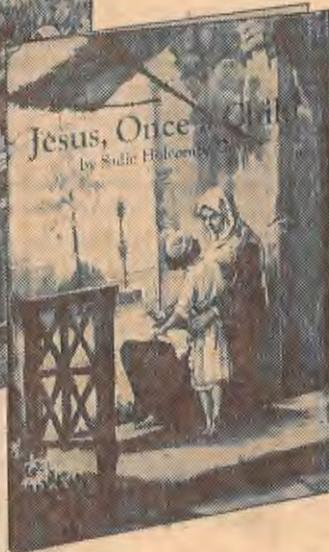
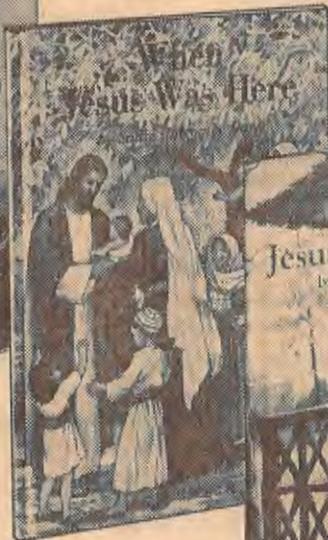
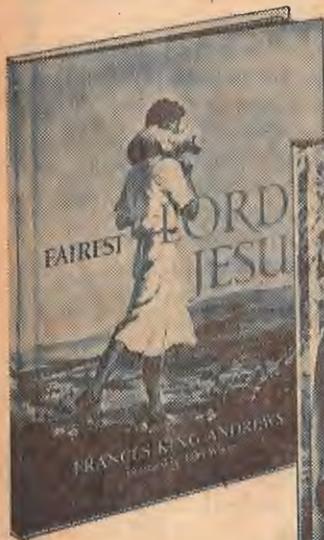
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For these and other beautiful children's books,
Phone, write, or visit your

BAPTIST BOOK STORE

A voice in the woods

By DORIS M. ARNOLD

DICK was visiting Aunt Ella and Uncle Bill on their farm. He usually helped his uncle with the daily chores. He liked the work. Today his uncle had to go to a special meeting, and Dick was alone with Aunt Ella. He did not think that this would be an exciting day. How wrong he was!

Aunt Ella said to him, "Would you like to go over to Mrs. Martin's and return this cake pan for me?"

Dick was happy to have something to do.

He took the cake pan and hurried off. He went down the lane as far as the woods. He was walking past the woods when a most unusual voice said, "Good morning. Good morning."

The boy looked around. He could see no one, but he thought it would be polite to answer.

"Good morning," he said.

The strange voice, squeaking, scraping, scratching, again said, "Good morning." Then it laughed, "Ha-ha-ha-ha."

Dick was a little frightened. What kind of person would sound like that? a man? a woman? a boy or girl? He could not imagine. He could see nothing unusual, only some birds and a few squirrels. He began to hurry.

"Ha-ha-ha-ha." The voice was in back of him. Dick began to run.

"Ha-ha-ha-ha." The voice was in front of him now. He could not imagine how it moved so quickly. He ran even faster.

In just a few minutes, Dick was near the Martin house. He could see Mrs. Martin hanging out a washing. He felt he was safe now, and he slowed to a walk.

Dick heard the voice again. This time it said, "Mamma! Mamma! Come quick!"

Still Dick could see no one. He hurried toward Mrs. Martin. Just as he was about to speak to her, the voice came again.

"Mamma! Mamma!"

Mrs. Martin said, "Quiet, Baby, It's all right."

Dick stood still, unable to understand what was going on. Silently, he held out the cake pan to Mrs. Martin.

"Thank you, Dick," she said, "Are you enjoying your visit here in the country?"

Dick blurted out, "I heard a funny voice."

Just then, he heard it again. "Chowtime! Come and get it!"

Mrs. Martin laughed. "Haven't you met Baby yet? Come on, Baby," she called and held up her hand.

A black crow, which had been perched in a nearby tree, flew down to sit on Mrs. Martin's hand.

"This is my pet," she said. "We found him, terribly hurt, when he was tiny. We took care of him until he was well.

By then, he was such a pet that he refused to leave us."

"I didn't know that crows could talk," said Dick.

"Most of them can't," answered Mrs. Martin. "When we realized that he had decided to stay with us, we had his

God's Wondrous World

"Bobwhite, Bobwhite"

By THELMA C. CARTER

WHEREVER people are found, one can find the bobwhite or quail. Bobwhites love the company of people.

From stubble field, fence posts, weedy gardens, and bushy pastures comes the clear whistle, "Bobwhite, bobwhite." The call of this bird is one of the happiest sounds in nature.

People in the northern part of the country call the bobwhite quail. People in the South give it the name of partridge.

Bobwhites or quail stay in snug family parties or coveys. Often they converse in low twittering tones. For protection they sleep in a circular group on the ground with heads outward. They can burst away like a bombshell at the approach of an enemy.

In winter they bury themselves in snow for warmth. Someone has described them as nature's little prayer meeting groups. If rain and snow are followed by freezing weather, the small birds may be imprisoned by the ice and die.

tongue clipped. Now he is better than a watchdog. Whenever someone comes near the house, he warns me."

"He almost frightened me there in the woods," said Dick.

Mrs. Martin laughed. "I am not surprised," she said.

"Chowtime! Chowtime!" cackled the crow.

"That's a good idea," answered Mrs. Martin. "Let's all have some cookies and milk."

(Sunday School Board Syndicate, all rights reserved)

Because bobwhites are fowls like small chickens, they must have coarse sand or grit with their food. Mainly they eat grain in stubble fields, weed seed, beetles, and other insects. They are, without doubt, of great value in ridding the earth of worms and insects.

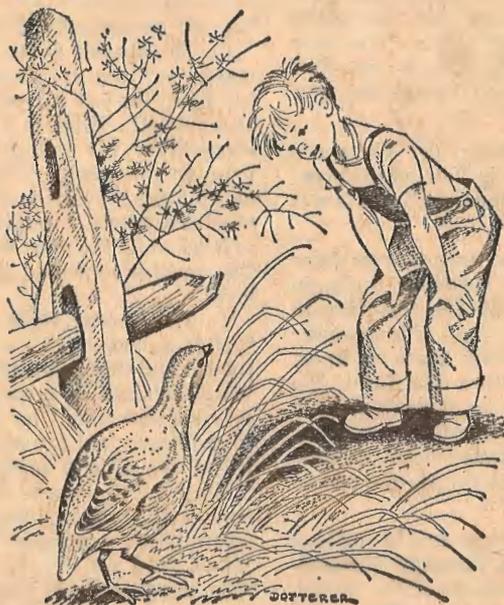
Nature tries to provide for the bobwhite in all seasons. In the fall and winter, these birds are able to live on sumac, wild rose hips, and other plants found above the snow and freezing ground.

Tiny bobwhite chicks try to stay together until they are grown. If an enemy scatters them, they soon commence their sad, two-note call of "bobwhite, bobwhite" until they are reunited. Then they begin soft, tender low notes, giving courage to one another.

Early settlers thought the call of the bobwhite foretold rain. It was a welcome sound in hot, dry weather.

Quail are mentioned several times in the Bible.

(Sunday School Board Syndicate, all rights reserved)



Growth through stewardship

By DILLARD S. MILLER
Pastor, First Church, Mena

Bible Material: Matthew 23:1-36; 25:14-30
Devotional Reading: Matthew 5:1-16
Golden Text: Romans 12:1

November 12, 1961

IN ORDER for one to understand what stewardship means the fact of ownership must be established. The certainty of the fact of ownership has been set out in the scripture. The fact is that God is the owner of all things. His claim is beyond all question. The Psalmist declared: "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1) and, "For every beast of the forest is mine, and the cattle upon a thousand hills." (Ps. 50:10) God owns everything.



MR. MILLER

To correctly relate our growth in stewardship to the ownership of God, we must consider our usage of possessions. Growth is developed by the application of the principles of stewardship. Negatively, a steward will not be found faithful if he does not exercise faith. Positively, faith is declared by faithfulness. To what degree are we dedicated? To what depth are we consecrated? Are we submissive to His will? Are we obedient to His commands? Has our devotion reached great heights?

Growth, to which we are challenged, implies there is room for increased stature, and a broader vision. We have not yet come into our own as one full grown, perfect, full of knowledge and understanding.

A steward, according to Webster's Collegiate Dictionary is "an administrator or supervisor; a manager." He is not the owner.

Our lesson this week centers around the parable of the talents. However, the main subject is prefaced with the scripture in Matthew 23:1-36. To read this passage prayerfully will certainly place us in an humbling position before the Lord. To read the verses 13-39 in connection with the sermon on the mount will contrast the necessity of the righteousness He had come to teach men and the righteousness of the Pharisees.

With this as our background let us look at the theme, "Growth Through Stewardship," and apply the parable of the talents to our own lives.

I. The master: what he did

1. HE called His "own" servants. Matt. 25:14b. The Master called His own servants to him. There was no call issued to anyone else. In this section there are no references to any other than His own. He had called out His own disciples earlier. He now speaks in a parable and He is using the term "own" in the same sense, as the terms identifying those servants (disciples) who had been "called out" and "set apart."

2. He Delivered His Property Unto Them: Matt. 25:14c. It must be remembered the relation here is master and slave: Therefore, there was no out-right gift made. Actually, the master was trusting the servants with his goods or property. The slave could own no property. He was sometimes employed to administer his master's property and to make money for him.

The master gave to each of these according to his ability. To one servant he gave five talents, to another two talents and to the third servant he gave one talent. The master knew the servants' capacity for business and he apportioned his property accordingly. It is interesting to note that these servants did not complain because their grants were not equal. Each had the opportunity to be faithful.

3. The Master Left. Matt. 25:15c. The master did not stay around but took his journey. He left his servants to work as they would. Here is an example of responsibility for carrying out His enterprise in the world. This parable teaches us that the servant is responsible for the master's goods, commerce, and all other affairs while the master himself is absent. The master expected the servants to be loyal.

4. The Master Returned. Matt. 25:19. "After a long time - - -" the master returned and there came a day of reckoning. When he came he reckoned with the first servant and found he had been faithful. Five talents had produced five more. He found the second servant faithful. Two talents had produced two. The reward for these two servants was the same. These servants were granted entrance into the joy of the Lord. Dr. A. T. Robertson said "the word *chara* or joy may refer to the feast on the master's return."

After the pleasing response of the first two servants the third came before the master and, with excuse and humiliating embarrassment, gave him the one talent he had received, and had hidden away for safe keeping. The master condemned the man. He had opportunity, and he had not used it. He had ability, and he had hidden it with the talent the master had given him. He was severely judged. His life was exposed. His talent was recalled. He was cast out, separated, like the chaff is separated from the grain.

II. The servants: how they responded

1. TWO servants joyfully responded to the challenge of the master. Vs 16,17. As the first two servants accepted the talents given them by their master, they began immediately to put them to work. The RSV renders verse 16, "He who had received the five talents went at once and traded with them - - -". The words "at once" indicates that this servant was industrious, enthusiastic, intelligent, and faithful. The second servant had the same aggressiveness, according to his ability, as the first servant.

When the master returned home they joyfully presented him with the talents they received and the returns they had accumulated. They did not come puffed with pride, but humbly thankful that they had been given this responsibility. They became men of influence and were given a place of authority by their master.

2. One servant was afraid to accept the master's challenge. The third servant was unfaithful in that he did not use what the master gave him. He made no effort to build his life, nor his influence. When the master returned the servant was fearful of his judgment, because he had done nothing. His was the negative religion of the Pharisees, whose religion was to keep the law, jot and tittle. This servant was not dishonest, but was "wicked", and "slothful" and "unprofitable." He had failed to administer that which the Lord had given him.

Conclusion

STEWARDSHIP, on our part, is full acknowledgment of our responsibility to God and faithfully and joyfully participating in His service. This comes in every category of life as stewards of our time, our abilities, and our possessions.

Life has value. Life, in fact, is priceless. Job once declared, "All that a man hath will he give for his life." (Job 2:4) Our lives are of value to us and they are valuable to God, to Christ, and to the Holy Spirit. God placed value on our lives when he sent "His only begotten son" for our redemption.

A Smile or Two

INDEX

On common ground

FISHING is the chance to wash one's soul with pure air. It brings meekness and inspiration, reduces our egotism, soothes our troubles and shames our wickedness. It is discipline in the equality of men—for all men are equal before fish.—Herbert Hoover

Retake

"WAITER, I find that I have just enough money to pay for the dinner, but I have nothing in the way of a tip for yourself."

"Let me add up that bill again, sir."

Coincidence

A YOUNG author sent a manuscript to an editor with a letter in which he stated: "The characters in this story are purely fictional and bear no resemblance to any person living or dead."

A few days later he received his manuscript back with the penciled notation: "That's what's wrong with it."

Explanation

TEACHER: "Why were you absent from school?"

Billy: "I had the Egyptian flu."

Teacher: "How did you get that?"

Billy: "From my mummy."

Low price

CUSTOMER: "There's a splinter in my cottage cheese."

Waiter: "What do you expect for twenty cents—the whole cottage?"

To a degree

AFTER looking at the thermometers for a few minutes, a woman finally picked one out. "I'll take this Fahrenheit one," she said to the clerk. "I know it's a good brand."

Real phoney

THE STORY goes that Mark Twain lost more than one hard-earned fortune by investing it in harebrained schemes. So he was wary when a tall, spare man with kindly eyes and eager face came up the path one afternoon with a strange contraption under his arm. Yes, it was an invention. The man explained it to the humorist, who listened politely but said he had been burned too often.

"I'm not asking you to invest a fortune," urged the man. "You can have as large a share as you want for \$500."

Twain shook his head. The invention didn't make sense to him. As the tall, erect figure started away, the author asked, "What did you say your name was?"

"Bell," replied the inventor a little sadly. "Alexander Graham Bell."

Definitions

THERE are a great many more trap doors to failure than there are short cuts to success.

EXPERIENCE is what causes a person to make new mistakes instead of repeating the old ones.

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Jesus placed value on our lives when he died on the cross for our sins. "Greater love hath no man than this that he lay down His life for His friends." In the case of Jesus he died for his enemies too. The Holy Spirit, as a person, places value on life in that he makes his abode in our hearts to guide, instruct, comfort and help us in our way.

We are therefore challenged to put our lives to useful service, each day, for our master. Then, and only then, will we hear Him say, "well done."

Attendance Report

	October 29, 1961	Sunday School	Training Union	Additions
Beirne, First		95	66	
Benton				
First	720	166		
Highland Heights	129	85		
Berryville				
First	145	80		
Cisco Mission	14	3		
Freeman Heights	177	90	2	
Booneville				
Glendale	76	68		
Ione	59	43		
Camden				
Cullendale First	460	230		
First	533	226		
Conway, First	519	109		
Cove, First	62	20		
Crossett, First	563	219		
El Dorado				
East Main	284	168	1	
First	893	279	1	
Parkview	293	125	1	
Fayetteville, Providence	118	62		
Ft. Smith				
Calvary	373	177	4	
First	1196	479	10	
Missions	353	143		
Grand Avenue	716	309	10	
Mission	22			
Spradling	270	106	3	
Towson Avenue	217	88		
Trinity	283	133		
Gentry, First	223	111	5	
Gravel Ridge, First	162	92	1	
Harrisburg, Calvary	155	108		
Harrison, Eagle Heights	268	117		
Hot Springs				
Park Place	460	189	1	
Second	832	205	3	
Mission	85	26	3	
Huntsville, First	134	47		
Kingston Mission	32	25		
Combs Mission	26	22		
Jacksonville, First	711	324	3	
Jonesboro, Central	474	209	1	
Little Rock				
First	1176	519	5	
Immanuel	1243	534		
Forest Tower	39	21		
Kerr	22	26		
Magnolia, Central	713	275		
McGehee, First	445	179	1	
Chapel	55	20		
Mountain Home, East Side	86	72	5	
Newport, First	332	151		
Mission	51	37		
North Little Rock				
Baring Cross	848	252	3	
Central	348	126		
Highway	228	106		
Levy	618	279	2	
Park Hill	787	289	2	
Sylvan Hills	331	158	1	
Pine Bluff,				
Sulphur Springs	111	84	2	
Rogers, Sunnyside	122	70	1	
Springdale				
Caudle Avenue	195	101		
Elmdale	119	58		
First	487	182		
Van Buren				
First	440	160	6	
Oak Grove	223	126	5	
Waldron, First	283	110		

(Continued from page 3)

Immanuel Church was organized on Sunday, April 17, 1892, and for the first few months of its existence was known as Third Church. The name was changed to Immanuel in October, 1892, at which time the church was received into Caroline Association, with a membership of 36.

First located at 16th and Jones, back of the present Central High School stadium, the church moved to 12th and Bishop, in October, 1892. The congregation moved again, in December, 1895, to 10th and Bishop, where a \$5,000 frame auditorium was erected. Membership by this time had grown to 229.

Later, an \$85,000 brick church building was erected, which Dr. George W. Truett, then pastor of First Church, Dallas, dedicated in June, 1912, at which time Dr. O. J. Wade was pastor, and the membership totaled 874. This building burned to the ground on March 7, 1926.

The present building was occupied on October 20, 1929, at which time Dr. E. P. Alldredge was pastor.

Dr. Otto Whittington was pastor of the church for 17½ years, from June, 1919, to December, 1936, and Dr. C. C. Warren, who was later to propose and lead the Southern Baptist Convention 30,000 Movement, served the church from 1938 to December, 1943. Dr. W. O. Vaught has been pastor since April 1, 1945.

The cover photograph this week is of the Immanuel new auditorium.

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NOV. 26 BUDDHISM--RELIGION OF AN EIGHTFOLD PATH

DEC. 3 HINDUISM--ONE GOD WHO IS MANY

DEC. 10 CONFUCIANISM--A RELIGION OF GOOD ETHICS

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