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February 13, 1964

Arkansas Baptist State Convention

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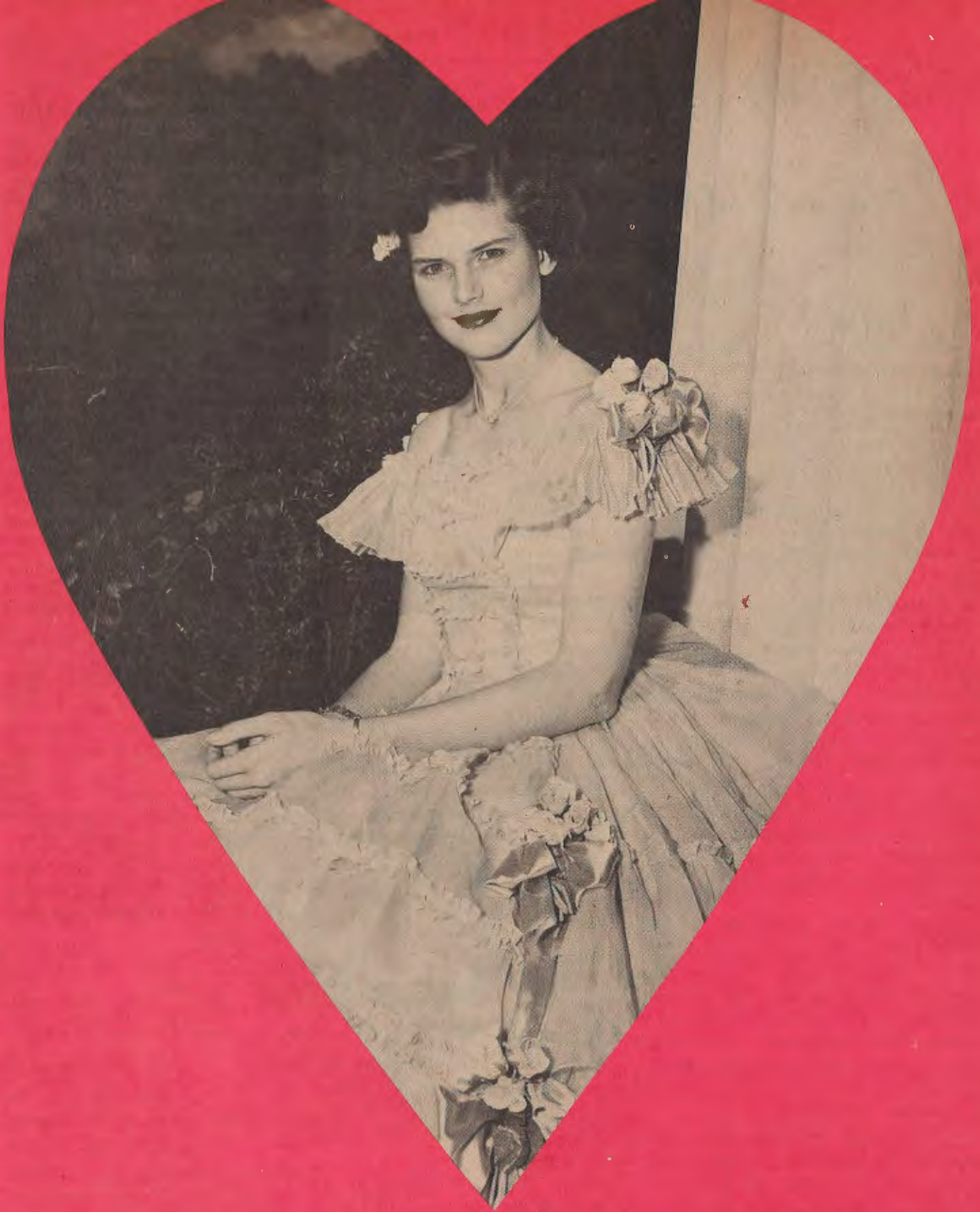


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Arkansas Baptist

newsmagazine

FEBRUARY 13, 1964

personally speaking

Sing! sing! sing!

WHETHER the weatherman says "Cloudy" or "Bright," a song in your heart will help to make your day more worthwhile and add a lift to your outlook on life.

This columnist is indebted to Joan (Mrs. Harry, Jr.) Broening, of the Immanuel Church, Little Rock, Chancel Choir for the following interesting discussion of values of singing. (The article first appeared in James R. Carroll's *Cantabile*, newsletter of the Immanuel Church Choir.)

"Quite a lot has been written and spoken about the spiritual and emotional effects of singing upon both performer and audience, but not too much of the mechanical changes in the person of the singer.

"Singing can produce some rather interesting alterations in the chemistry of the body. The deep inhalation and controlled exhalation needed to produce vibrant tone also increases the nitrogen content of the blood, ultimately resulting in a state known as nitrogen narcosis.

"Akin to 'raptures of the deep,' a phenomenon sometimes encountered by skin divers, the evidences of it are a feeling of well being, amounting almost to ecstasy if adequately sustained, a diminishing of small aches and pains, and an increase in confidence. It sounds, in fact, so delightfully intoxicating one wonders that the church approves it.

"The effects, however, are all beneficial. You'll have neither a hangover nor the bends, although you may have to cope with an increased appetite. The lung sacs have been toned, circulation improved, and the brightened mental outlook lingers. You may have noticed that professional singers generally reach advanced old age or at least live long enough to give a fantastic number of farewell concerts.

"While only recently have we been offered an explanation of these things, that they were a reality has been readily observed through the centuries. Soldiers marched into battle singing, when marching was still feasible. Paul and Silas sang in prison; martyrs sang on their way to die; sailors had their work chanteys; painted Indians on painted ponies sang their death songs for courage and emigrant Irishmen laid a railroad across the American continent singing lustily if somewhat profanely.

"Charles Wesley noted that 'if a person planted his feet firmly, stood erect, and sang heartily, though he had been tired and discouraged ere he began, soon his strength was renewed and his spirit refreshed.'

"There is a qualification to all of this. That may be found in the modifiers *vibrant, lustily,* and *heartily*. The timid or the half-hearted don't stand much of a chance to attain exhilaration. So chuck the tranquilizers and sing, sing, sing."

Erwin L. McDonald

IN THIS ISSUE:

ARKANSAS' BSU director, Tom Logue, has a most unusual article in the February *Baptist Student*. Read it on page 10, then send it to your favorite young person. Perhaps it will save him or her from counting the downward buttons.

SPEAKING of young people, it's YWA Focus Week and our cover story honors the young ladies of the Arkansas Baptist Convention. See Page 5.

CHURCH development does not mean only the physical program, R. A. Hill pointed out at the recent Evangelism Conference. This is only the beginning, he said. We've printed his speech for you on pages 8 and 9.

BROADMAN Press, *New American Standard Bible New Testament, Reference Edition* brings the Word of God in clear and contemporary language. The Editor shows how this great blessing can turn an ordinary person into a Bible scholar. His editorial is on the opposite page.

Arkansas Baptist
newsmagazine

MEMBER:
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Associated Church Press
Evangelical Press Ass'n

February 13, 1964

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

CHAPTER 13

IF I speak with the ^atongues of men and of ^bangels, but do not have love, I have become a noisy gong or a ^cclanging cymbal.

2 And if I have *the gift of* ^aprophecy, and know all ^bmysteries and all ^cknowledge; and if I have ^dall faith, so as to ^eremove mountains, but do not have love, I am nothing.

3 And if I ^agive all my possessions to feed *the poor*, and if I ^bdeliver my body ¹to be burned, but do not have love, it profits me nothing.

¹ See 1 Cor. 12:10
^b Comp. 2 Cor. 12:4; Rev. 14:2
^c Comp. Ps. 150:5
Sept.

² See Acts 13:1; 1 Cor. 11:4; 13:8; 14:1, 39; comp. Matt. 7:22
^{b1} 1 Cor. 14:2; 15:51
^c See Rom. 15:14
^{d1} 1 Cor. 12:9
^e Matt. 17:20; 21:21

³ Some ancient mss. read, *that I may boast*
^a Comp. Matt. 6:2
^b Dan. 3:28

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4 Love ^ais patient, love is kind, *and* ^bis not jealous; love does not brag *and* is not ^carrogant,

5 does not act unbecomingly; it ^adoes not seek its own, is not provoked, ^bdoes not take into account a wrong *suffered*,

6 ^adoes not rejoice in unrighteousness, but ^brejoices with the truth;

7 ^{1a}bears all things, believes all things, hopes all things, endures all things.

8 Love never fails; but if *there are gifts of* ^{1a}prophecy, they will be done away; if *there are* ^btongues, they will cease; if *there is* knowledge, it will be done away.

9 For we ^aknow in part, and we prophesy in part;

10 but when the perfect comes, the partial will be done away.

11 When I was a child, I used to speak as a child, think as a child, reason as a child; when I became a man, I did away with childish things.

12 For now we ^asee ¹in a mirror dimly, but then ^bface to face; now I know in part, but then I shall know fully just as I also ^chave been fully known.

13 But now abide faith, hope, love, these three; but the ¹greatest of these is ^alove.

⁴ ^a Prov. 10:12; 17:9;
1 Thess. 5:14; 1 Pet. 4:8
^b Comp. Acts 7:9
^{c1} 1 Cor. 4:6

⁵ See 1 Cor. 10:24;
comp. Phil. 2:21
^{b2} 2 Cor. 5:19

⁶ ^a Comp. 2 Thess. 2:12
^b Comp. 2 John 4;
3 John 3f.

⁷ ¹ Or, *covers*
^{a1} 1 Cor. 9:12

⁸ ¹ Lit., *prophecies*
^a See 1 Cor. 13:2
^b See 1 Cor. 13:1

⁹ ^{a1} 1 Cor. 13:12; see 1 Cor. 8:2

¹² ¹ Lit., *in a riddle*
^a Comp. 2 Cor. 5:7; Phil. 3:12; James 1:23
^b Gen. 32:30; Num. 12:8;
1 John 3:2
^c See 1 Cor. 8:3

¹³ ¹ Lit., *greater*
^a Comp. Gal. 5:6

Our great blessing

TAKING a blessing for granted is about the same as not having it in the first place. So, for all practical purposes, many of our homes are without Bibles, for everyday you live without opening your Bible is as if you did not have God's word at your fingertip.

What a great blessing we have, or could have, with the Bible available to us not only in our own language, but in many interesting and easy-to-understand modern versions, and at prices just about anyone can afford. (As I write this, in my study at home, ten different Bibles are in sight and there is one more, at least, elsewhere in the house.)

But, it is not how many we have, or how expensive the bindings, that is important, but wheth-

er we read and heed at least *one* Bible.

The latest and one of the very finest New Testaments to come to my attention is Broadman Press' *New American Standard Bible New Testament, Reference Edition*, in hard-back binding and priced at \$4.95, now available from Baptist Book Store, 408 Spring Little Rock. It is not often this part of the paper is used to sell books but here is a book that will richly bless the life of anyone who will read it carefully and prayerfully. We are carrying here a sample from the new book, I Corinthians 13, copied as it appears in this new New Testament. In fact, we have photographed this passage that you may see it exactly as it is, actual size.

The *American Standard Version* of the Scriptures, published first in 1901, is one of the best of modern versions. But it has largely been forgotten as other versions have come along. The Lockman Foundation, of LaHabra, Calif., producers of amplified translations, became "imbued with the convention that interest in the *American Standard Version* should be renewed and increased."

Even a casual reading of the new work shows that the Foundation has succeeded in the purpose of its Editorial Board "to present to the modern reader a revision of the *American Standard Version* in clear and contemporary language."

To quote from the Foreword: "The attempt has been made to adhere to the original languages of the Holy Scriptures as closely as possible and at the same time to obtain a fluent and readable

style according to current English usage."

Detailed explanation in the front of the book helps the reader to learn quickly how to understand and use the special marking. For example, black-face type is used to indicate the beginning of paragraphs. (All of the selection reproduced above is one paragraph.)

Not only does the reader of *New American Standard Bible New Testament* have in this book one of the very best collections of the Scriptures from the standpoint of general and rapid reading, but also a marvelous reference work for serious and detailed Bible study. The ordinary person with no great amount of education can become something of a Bible scholar through regular and serious study of this book. What a blessing is within our reach! —ELM

LETTERS TO THE EDITOR

the people SPEAK

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

From Nigeria

AMANDA Tinkle spent the holidays with us—helped cook our Christmas dinner. We also had with us for Christmas dinner Mary Jane Wharton, Alice Miller and the Clayton Bond family. The Bonds have been missionaries in Ghana, but are now on their way to France for language study before returning to West Africa and opening up Southern Baptist work in French-speaking Togoland.

This has been a busy year for us—Mary Ann arriving in May added to the busyness of our immediate family. We are still elated over having a little girl in our family, and our Christmas tree had a new look this year with dolls and frilly dresses alongside the usual toy trains, cars, guns, etc.

Ken is in the sixth grade at our missionary boarding school 35 miles from here. He loves it but we still find it difficult to have him away from home. We enjoyed every minute of the two weeks he was home for Christmas. Tommy is in the 3rd grade and Ronny in the 1st. We have converted our garage into a one-room school house and Lil teaches the 1st, 2nd and 3rd grades to eight of our missionary children. Other missionary mothers help with the music, science and caring for Mary Ann. Doug is now two years old and

manages to keep busy without disturbing school too much.

Many of you have asked about Tommy's diseased leg. It has now been over a year since he has walked. He is out of the cast but has his leg strapped back and he gets about entirely on crutches. His last checkup shows improvement but Perthes' disease usually has to run its course of two years. He is a marvel to all that see him. He refuses to let his leg be a hindrance to anything. To our amazement he can now ride his bicycle by using only his good leg—and has fewer wrecks than his brothers. One little boy recently asked his mother to "please get him some of those things (crutches) like Tommy has so I can go fast, too."

Mel continues to stay busy with hospital work and associational work. (He goes out tomorrow to lay a cornerstone for a new church.) We still have from 150 to 200 patients every clinic day (3 days a week) with Mel filling 3 or 4 prescriptions for each patient. Our medical work continues to be our biggest problem with such an acute shortage of doctors. We have had some help through fine Christian doctors at home coming out a month at a time, at their own expense, to relieve our doctors here.

We remember you in our prayers and as always we covet your prayers for the work here and that our lives might be more effective in the work He has called us to do for 1964.—Mel and Lil Wasson, and Ken, Tommy, Ronny, Doug and Mary Ann

Bible doctrines

Copy of letter to:
Dr. Frank Staggs
New Orleans Seminary
New Orleans, Louisiana

Dear Dr. Staggs:

YOUR articles "Fundamentals of the faith" currently appearing in the Arkansas Baptist Newsmagazine are a source of real Biblical information that I appreciate very much. The ease with which you simplify such doctrines as the Holy Spirit and the Inspiration of the Bible gives me hope that soon the great doctrines of the Bible will be better understood and appreciated than they are today. So many interpreters mystify rather than simplify, such doctrines.

So many writers and speakers claim more for the Bible than the Bible claims for itself. Many seem to believe that God wrote the Bible in heaven and sent it to earth by angels and delivered it to perfect men, therefore, it is a sin to question any statement found in it, even if it be by the words of satan. Your articles clear up such misunderstanding by presenting easy to understand ideas. Your article, "What we believe about the Holy Spirit," in my opinion was superb. However, some will continue to cling to the THREE God idea, and brand all who think otherwise as modernists. I feel most grateful for your clear expositions of the Fundamentals of the faith.—S. C. Swinney, Sr., Jonesboro

From Ft. Worth

I AM wondering if you would run a small article in the Newsmagazine announcing where I now live and may be contacted. I am from Little Rock and I graduated from Ouachita in the spring of 1963. I am now a student at Southwestern Seminary. People are still trying to reach me at my home in Little Rock and at Ouachita. My present address is 2004 J. T. Luther Drive, Seminary Hill Station, Fort Worth, Texas.

—Larry M. Taylor



—Photo by Louis C. Williams

To our valentine . . .

THIS week the *Arkansas Baptist Newsmagazine* joins with Southern Baptists over the nation in saluting the lovely ladies of the YWA during the annual Focus Week. Young ladies, like the beauty on our cover, are in the midst of a busy week of meetings and study, taking time out at Wednesday or Sunday services to receive the homage of their churches.

E. Stanley Jones, 80

CHICAGO (EP)—As he neared the end of a fortnight-long, cross-country celebration of his eightieth birthday, Dr. E. Stanley Jones told a Chicago audience God was leading him to begin "the era of the greatest contribution" he has yet made.

The missionary evangelist and writer is preparing for a six-month evangelistic tour that will take him around the world. It will begin when he finishes the last of a series of birthday dinners honoring him in nine cities across the nation.

Dr. Jones explained why he now spends half his time in America and Europe rather than concentrating his evangelistic energies on the Far East, as he did earlier in his career.

"I find both (East and West) in the same human need," he declared. "The soul of modern man is empty—in East and West—and he cannot stand this emptiness, meaninglessness, purposelessness. So he is unhappy and frustrated.

"We don't have to speak against Hinduism, Buddhism or Mohammedanism," he continued. "We have to speak against the emptiness in man."

"As far as I can see," Dr. Jones said, "there is no alternative to Jesus Christ in filling that emptiness. There is nobody else seriously on the field. It is Christ or nothing."

No miracle!

THE Caldwell's did not actually make enough Mulligan Stew out of two squirrels to feed 48 hungry people, as reported in last week's paper (page 5). It was two dozen squirrels, with no 'possums or coons added! Somehow the printers' gremlins got rid of 22 squirrels between our typewriter and the printed word.—ELM

Spain approves courses

LOS ANGELES (EP)—World Gospel Crusades, with headquarters here, has recently been informed by Ruben Gil, its agent in Spain, that the Spanish government has officially approved three of its Light of Life Bible correspondence courses for publication and circulation in Spain.

"This action," states Rev. C. Mervin Russell, WGC Executive Vice President, "is most significant to all evangelicals in Spain. It represents further substantiation on the part of the Spanish government of its good faith in announcing several months ago its policy of a more liberal attitude toward Protestants in this Catholic-dominated country."

Red propaganda program

MOSCOW (EP)—A Jewish editor who recently visited the U.S. was interviewed here in a Soviet propaganda broadcast aimed at American Jews.

Aaron Vergelis, editor-in-chief of Sovietish Kheymland, Yiddish language weekly, spoke in English as he commented on U.S. "misconceptions of Jewish freedom in the USSR" and the "discrimination faced by Jews in America."

(Jewish leaders in the U.S. have documented many instances of Jewish persecution by the Soviet Union. On several occasions the U.S. Senate has been informed of Soviet oppression of Jews in addresses by Sen. Jacob Javits and Sen. Kenneth Keating of New York.)

Facts of interest

...THE nation's health is impeded by cigarette smoking, a federal committee in Washington, D. C., has reported. The committee, formed upon the recommendation of President Kennedy fourteen months ago, has presented the following statistics and medical conclusions: The death rate from lung cancer among cigarette smokers is 1,000 per cent higher than among nonsmokers. Smoking is "an important cause" for rise in death rates involving a number of diseases; among them chronic bronchitis, emphysema, and coronary artery disease, a frequent cause of heart failure.

...Enrolments in extension divisions of colleges and universities around the country are increasing even faster than enrolments of full-time resident students. For example, correspondence enrolment at the University of Michigan is up 20 per cent over a year ago and now totals more than 13,000 students—equivalent to on-campus enrolment of a major university.

...The accident death toll in the United States rose in 1963 for the second successive year, according to statisticians of Metropolitan Life Insurance Company. About 99,000 persons were fatally injured, exceeding by nearly 2,000 the 1962 total. Last year, the accident death rate reached about 53 per 100,000 persons, the highest level since 1957. The rise in accident fatalities in 1963 was blamed largely on motor vehicle mishaps. A record high of about 42,500 were killed in such accidents, or about 1,700 more than in 1962.

...The number of credit unions in the United States increased by about 500 in 1963, to a new high of 21,500. Some 14.3 million persons belonged to them, about 500,000 more than at the end of 1962. Credit unions' assets grew by nearly \$1 billion to a record \$8 billion, according to the Credit Union National Association.—Survey Bulletin

Drought

I looked out
Torrid scorching
Sun
I saw
Leaves drooping
Grass crispy
brown.

I looked out
Shrubs withered
Trees silent
blossoms
gone.

I looked UP
I knew the
SON
Was there
and
Hope eternal
remaineth:

—Vivan Wood,
Ft. Smith

Graham Atlanta crusade

ATLANTA (EP)—Evangelist Billy Graham has accepted the invitation of pastors of the Atlanta area to conduct a crusade here in 1966 or 1967.

Accepting the invitation at a luncheon meeting of more than 800 of the city's ministers, Dr. Graham stipulated that "the meeting must be integrated; we would not come otherwise. If we can't meet at the cross of Christ as brothers, we can't make it in other areas."

The evangelist speculated that the crusade in Atlanta might have "a psychological effect around the world.

"How wonderful it would be," he said, "if Atlanta and Georgia could set an example for the world in real understanding and love."

Enough love for marriage?



"GEE, I'm glad you can go with me to the hootenanny! See you at sun-down-fifteen."

* * *

"Love me?"

"Yes."

"How much?"

"A lot."

"That's not enough!"

* * *

"Am I happy? If I'm dreaming, boy, just please don't wake me!"

* * *

Clever bits out of somebody's heart-throb diary.

Some guys do know the coolest things to say!

But did you know that you can't always estimate a man's score in those qualities that make for happy life-partnership by his smooth talk and his sharp looks.

Let me share with you a page out of my own memory book.

He was a high school coach—as handsome hunk o' man as I ever laid my eyes on!

Every teacher on the faculty was "in love" with him—including me. Everyone of us was dizzy with excitement when she had a date with him: and before the session was over he got around to dating us all.

We were much more reserved than the girls today about admitting such a thing—even to ourselves: still, in all honesty, I'm

sure every fresh-out-of-college one of us dreamed of what it would be like to be his wife. Today as I look back I doubt that such a partnership would have worked out for any of us—certainly not for me. You see, he was strong on glamour-boy features—and jolly well knew it; but he was short on those stable, outgoing, cooperative, working qualities that go into the making of good husband material. Then, too, our backgrounds, our ideals, and our ambitions in life were oceans apart. Moral: "It is possible to be in love with someone you cannot happily and successfully marry."

Just home from a college focus-week engagement, I have questions asked by college kids still ringing in my ears and absorbing my thoughts.

Here is the one asked most often: "How can I know when I have found the person who is right for me as a life-mate?"

Everytime it was asked my mind registered a hope that the young person interested had been sincerely praying for divine guidance at that point since the days of his or her childhood:

Another spontaneous hope registering was that physical attraction might not be overemphasized.

It is essential that two people who plan to live together for the rest of their lives have physical attraction, each for the other. It is also important that they have healthy bodies capable of the sacred experiences God intends as a part of fulfillment in the self-giving of one woman to one man "so long as they both shall live".

But the physical is only one phase of the union of two lives to build one Christian home. There must also be the blending of mental, emotional, and spiritual selves too.

Literally reams of check lists have been set up for testing love to measure its adequacy as a basis for lasting and rewarding marriage. One of the best among them comes from the creative pen of Dr. Thodore F. Adams. I am quoting it here from one of his messages included in Dr. Foy Valentine's compilation called *Christian Faith in Action*.

1. Are you always patient with the one you love? Do you put his or her needs and wants before your own? Do you long to be together but have other common interests in addition to physical attraction?

2. Do you look for the good qualities in the one you love and dwell on them, and try to help him or her overcome failings and shortcomings by gentle suggestions and loving understanding?

3. Do you refuse to be jealous when the one you love fails to give you his undivided attention at all times?

4. Do you love this person for what he really is, rather than for who he is, how he rates in the community, or his material success?

5. Do you treat the one you love with the same courtesy and thoughtfulness you display toward strangers and business acquaintances?

6. Are you glad to see the one you love receive the main credit and spotlight for accomplishments in which you have had a part?

7. Does your love protect you from being easily hurt or provoked by little thoughtless things the other does?

8. Has your love endured even after you have discovered unpleasant traits or even wrong-doing in the object of your affections?

9. Are you really proud of this partner, with nothing to be ashamed of or to apologize for?

10. Do you have complete faith and trust in the one you love, never holding back anything, nor ever resorting to half-truths? Do troubles and crises push you apart or draw you together?

Rosalind Street

[Mail should be addressed to Mrs. Street at No. 3 Fairmont, Little Rock, Ark.]

Antimission fruit

ANTIMISSION teachings created discord among Baptists especially in the South.



DR. SELPH

The influence of Daniel Parker and Alexander Campbell was felt strongest in Kentucky, Tennessee, southern Illinois, and Indiana but spread to other sections of the nation. Work in the Carolinas, Alabama, and Georgia suffered. Pennsylvania, Maryland, and New York felt this debilitating impact, but the damage was not as severe in the North as in the West and South.

The deadening hand of the *antis* throttled every cause of Baptists. A split came within their ranks as Campbell developed his theology and perfected his scheme of reformation. Kentucky Baptists saw a great movement out of their midst to the Disciples as Campbell's followers called themselves. Many with antimission views could not accept the Disciples' doctrinal position and stayed in Baptist churches to create division later on.

Opposition developed rapidly in Kentucky. Here the first Antimissionary Association (Frankfort) was organized, Dec. 11, 1831. It helped destroy the Kentucky Baptist State Convention organized at Bardstown, Mar. 29, 1832. Their forces held such power that churches and associations thought themselves fortunate if they could effect a compromise on the ground that giving or not giving would be no bar to fellowship.

The Baptist General Association of Kentucky was organized in 1837. Mission opposition forced a vote in churches and associations on the subject. If they had a majority the antimissionary forces excluded the missionary group from the church; if not, they withdrew and started a church of

THE NAME 'BROTHER'

BY HERSCHEL H. HOBBS

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

THE word "brother" (*adelphos*) is found 346 times in the New Testament. It means "out of the same womb" (from a *copulative* and *delphus*). It is used of those having the same father and-or mother (Matt. 1:2; 4:18). Sometimes it refers to those with a common ancestor (Acts 13:26).



DR. HOBBS

But there are three uses which are of particular interest to the Christian. One such use is the "brethren of Jesus" (Matt. 12:46-47; 13:55-56 use "brethren", *adelphoi* and "sisters," *adelphai*). What relationship did they bear to Jesus? The Roman and Greek Catholics, holding to the perpetual virginity of Mary, see them as children of Joseph by a former marriage or as cousins of Jesus. This latter is based on the Hebrew

their own. They were known by various names: "Old," "Old School," "Primitive," "Predestinarian," "Original," "Regular." One group went so far as to call themselves "Anti-Missionary." All were careful to affix the word "Baptist" to their name.

Preachers who had received a mere pittance for their services were reduced to less. Friends of education were discouraged as funds for schools dwindled. Baptist Missionary Societies were dwarfed and some ultimately perished. Ministers were brought into disrepute as suspicion was cast upon them. And practical benevolences within the churches were destroyed, at least, so far as spread of the gospel was concerned.

use of *ach* to refer to any kinsman (Gen. 14:16). But neither of these fits the New Testament picture. Matthew 1:25 clearly implies that after Jesus' virgin birth Joseph and Mary entered into normal marriage relations. Luke 2:7 calls Jesus Mary's "firstborn son" (*prototokon*). This means that she gave birth to other sons after Him. Had Luke meant that Jesus was her only son he would have used *huion monogene*, "only begotten son" (cf. Jn. 3:16). So it is clear that Mary had other children by Joseph after Jesus. Acts 1:14 sets "his brethren" apart from the other disciples.

The second usage relates Jesus to all Christians. When Jesus was told that His "mother and . . . brethren" wanted to see Him, He replied, pointing to His disciples, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:49-50; cf. 25:40). This is because we have the same Father. Jesus is the Son of God. We may become "sons of God" (Jn. 1:12). Thus we are "heirs of God, and joint-heirs with Christ" (cf. Rom. 8:15-17).

The third usage speaks of the relation between all believers (cf. I. Cor. 1:1; II Cor. 1:1; see also Acts 28:15; Rom. 10:1; 12:1). This means that all believers have one Father (Matt. 23:8-9), and are therefore of the family of God (Eph. 3:15). Thus the word "brethren" became a term of family affection among all Christians. A fellow believer can call you by no greater title than "brother."

I John exhorts us to love our fellow-Christians as *brothers* (2:9ff.). Indeed, love for the "brethren" is one test that one is a Christian (3:10f.; 4:11-12, 20-21).



CHURCH DEVELOPMENT

THE Church Development Ministry is designed to play a vital part in every phase of church life, especially in the field of evangelism. To think of Church Development in the light of buildings, repairs and the beautification of landscape, identifying signs, adequate approaches to the church grounds and ample parking space, etc., is only to touch the surface of the ministry. However, if the Church Development Ministry consisted of just the things mentioned it would be well worth while.

There is a job to do after a person is won to Christ! He must be taught and developed—this is a part of the Great Commission, too. An attractive and an adequate church house plays a mighty important part in the Baptist influence in a city, town or village. Show me a run-down, ill-kept, neglected church building and I will show you a congregation which is comparable to the building. Make a note of this and observe some churches (congregations), Baptists and others, and see if this isn't true.

We were taught in merchandising that the show window of the store was the most important part of the building. The first displays you see in a prosperous business are the very best and most attractive. Somehow, or it is so with me, I feel a deeper sense of worship and adoration in the proper surroundings. These surroundings don't have to be costly—in fact, many of the most impressive are modest—but, in every instance, they are well-kept and a dignified order of service is followed. Dignity is a part of Christian worship! We strive to promote this through the Church Development Ministry.

The Church Development Ministry is dedicated to a three-fold objective: A better church, a better community, and a better world. By six simple steps, all explained in the Church Development and Survey Guide Book, these three objectives may become a reality in any community. (This book may be obtained by writing to your State Mission Department—it is free to those who will use the Ministry.)

I. Survey

THE second step in the Development Ministry provides an open-door to Scriptural evangelism. This is a survey of the church field. This is a sensible and logical placing of the emphasis in soul-winning where it should be kept. We have resorted to gimmicks and gadgets instead of the scriptural plan and we have seen a decline in baptisms each year as a result.

The Development Ministry type of survey is permanent and it is up-to-date each day, week or month. By a simple method the annual census, which becomes obsolete within a few weeks after it is taken, is replaced by a type of survey which will reveal to a pastor and congregation the spiritual condition, and even the physical and material condition of each individual and each family on a day-by-day basis, thereby enabling a local church to function as it was meant from the time Jesus began to build it, here on earth.

II. Preaching and Praying

AT our Evangelistic Conference we heard enough great preaching to inspire and to bring to repentance those of us who stand so desperately in need of this. This was food for our souls! But the need of this day is not to feed the well-fed! There are many thousands of God's created beings in the state of Arkansas who are approaching a spiritual death and the disease is: a lack of spiritual food!

MINISTRY AND

EVANGELISM

Their only source for this food is from those of us who know how to give it. We are letting a lot of people starve to death because of our indifference and negligence. I have heard much about "praying to God for a revival." It is my opinion that God is always ready for us to have a revival—yes, actually anxious that we have revival! I believe in prayer as much as any man alive. But instead of praying that God will send a revival it would be more practical to pray that God would use us to bring revival. Our prayers will amount to naked nothing when we are unwilling to be used by our Lord in the granting of our requests, or "answering our prayers," if you wish to use a term that has become meaningless. It was forcefully stated on the first day of this Conference that people were converted when they were confronted with the gospel and not because the gospel is preached. People must hear the preached gospel if they are to be convicted by the truth of it—and they won't hear it unless we Christians find them and persuade them (one-by-one) to become hearers of the truth!

We may reach a segment of our prospects through Sunday School and Training Union and the Youth Organizations of our churches, but think of the millions who never come in contact with any of these organizations! They accomplish things the Development Ministry isn't designed to accomplish. On the other hand, the Church Development Ministry accomplishes things no other church organizations can touch.

God saved me when two preachers came into a sign shop where I had painted and was seated on a liquor sign. In all probability I would have lived and died without becoming a Christian if my salvation had depended upon my attendance at Sunday School, Training Union, or even the worship services. It was personal evangelism that won me! The Church Development Survey reveals the whereabouts of every unsaved person and furnishes some information which enables the soul-winner to successfully deal with him. Every newcomer is welcomed by your church and becomes a vital statistic through the Development Ministry.

By R. A. Hill

Arkansas State Evangelism Conference
1964

III. Evangelism-Missions

PERSONAL Evangelism through the Development Ministry system is work—but it works! We Christians, especially preachers, can't place our responsibility on the shoulders of others. No man can hire another, or otherwise engage another, to do what God has called him to do.

We probably could increase our offerings if we gave trading stamps for the money received—this is as legitimate and ethical as some of the gimmicks we use in getting people to attend our Sunday Schools, Training Unions, etc.—but if we are ever to accomplish our God-given mission we must go where the people are, confront them with Christ's claims, and by our witnessing win them to Christ. This is a part of the Church Development Ministry, and a vital approach to scriptural evangelism. The Church Development and Community Survey Ministry is unique in its approach to our pressing mission needs as well as our evangelistic needs and our church property needs, in fact, every phase of Baptist religious life may be enriched and be made more potent for the work of the Lord if our churches and pastors will make use of the Church Development Ministry.

COUNTING THE BUTTONS

by TOM J. LOGUE



Rich man.—September 1. Man, I feel like a rich man. Dad cashed in his insurance policy for my education and handed me the bank book. Am I loaded!

I think Dad felt like a rich man too—you know, the old man has kept his nose to the grindstone so long and I'm the first Boswell to go to college. Funny, I didn't really know how to thank the folks. I guess I really should have come in earlier last night, but I had to get in a last date with Kathy.

Did I say "rich man"? I should have said—

Poor man.—September 5. How naive can you be? I've just paid room and board, tuition, fees, etc. From the suburbs to the slums in five short days!

Beggar man.—September 15. Rush is over, and I have the bid I wanted. No doubting it, these were the sharper boys. I think I would have crawled on my hands and knees and begged for the bid to Lamba Lamba Lamba if it had been necessary.

Man, my schedule is all fouled up. I've never slept less, eaten less, and I will have to admit it—I've not kept my devotional periods in a week. Of course, if I have missed meals and sleep, surely missing my quiet time is excusable. Funny thing, the only thing I remember really praying for, even momentarily, was the bid.

Thief.—October 15. I took the car home yesterday. All through rush no one asked me if it were really mine. I feel like a thief keeping it so long, but you know how important first impressions are, and Mom and Dad didn't seem to mind using the pickup while I had the car. Kathy thought I was taking advantage of them.

Doctor.—February 10. I went to my own church today. I've "slept in" or visited other churches a lot lately. Visiting around has been an educational experience and certainly helps to make more friends. The preacher did hit close home, but I don't think I've really attempted to be "Physician to My Own Soul," as his sermon said many do.

Lawyer.—February 11. I've pleaded my own case for twenty-four hours and still feel my change in religious habits is O.K. Here at State it's nigh to impossible even to read your Bible readings or a page from *Open Windows* without someone's interrupting.

Merchant.—April 11. I went home last weekend and borrowed the car for a while. Kathy said I was "buying friendships" and that I had really changed, as if college wasn't supposed to change a person. I wanted to tell her that I had stood my own ground in a dormitory against an agnostic and a Bahai. I wanted to tell her, too, that when my humanities teacher spoke as if moral progress was automatic and Utopia imminent, I even asked him right in class if the last two wars didn't challenge his optimism. (My older brother Jim was killed on Iwo Jima.)

Chief.—May 15. Several fellows have told me I was officer material and that without a doubt I'd be run for class officer next year. "President of the Sophomore Class" sounded great to me.

Then there was summer. Communication on all fronts was poor. I talked with the folks, Kathy, and (please don't think I'm sacrilegious) once or twice with God. But in each case it seemed we were shouting to

each other from opposite shores of the universe.

And then one day, in just a twenty-four hour period, I grew up. The key to the whole problem was communications. I learned that buttons can be counted backward, first can be last; and so I started at the bottom:

Chief.—September 15 (8:15 A.M.). I guess I should say "almost chief." The campus daily announced my defeat as President of the Sophomore Class by ten votes.

Merchant.—Same day (9:00 A.M.). Dad's letter came as a complete surprise—he never writes. In a nice way he told me to go easier on the money, that friendships were won and not bought, and that there were Mary and Bill also to go to college. I hadn't stopped to realize that I was getting not only the educational policy the folks had for me, but Jim's also.

Lawyer.—Same day (9:30 A.M.). I served as my own defense attorney and lost. The prosecution held up a letter from Dad and the campus morning paper. I pleaded guilty.

Doctor.—Same day (10:00-11:00 A.M. in humanities class). I have been my own spiritual doctor. Mr. Smith's (a la John Dewey's) faults may be "cultural lag" but mine have been sin. I have been doctor of my own soul and more than that a brazen—

Thief.—Right-in-the-daylight type.

Beggar.—Same day (9:00 P.M.). Kathy called, and I knew something was wrong. She suggested we quit going steady. She said we really hadn't understood each other for months. And now I am writing two letters: one to the folks to beg for forgiveness and one to Kathy to ask her to let me try again.

Poor man.—All night and early morning. I don't know if I really ever went to sleep. I tossed and tumbled all night. Finally I slipped out of bed and had an early morning walk and the first quiet time in over a year. Suddenly I became a—

Rich man again.—(About 6:00 A.M., I guess). The prayer came so easily:

Oh God,

Help me to listen to the folks, so I'll be a better son.

Help me to listen to Kathy, so I'll be a better friend.

Help me to listen to thee, so I'll be a better disciple.

The pilgrimage had begun. I was really rich this time. •••

DR. TOM J. LOGUE is state director of Baptist student work in Arkansas, with headquarters in Little Rock.

Join OBC faculty

ARKADELPHIA—The appointments of a former combat infantryman and a recent University of Arkansas graduate to the faculty of Ouachita College were announced by President Ralph A. Phelps Jr.

They are Lt. Col. Royce L. Eaves, named professor of military science, and Dr. Paul Root, assistant professor of history and education. The appointments were effective for the spring semester which started Jan. 27.

Colonel Eaves was transferred from San Juan, Puerto Rico, where he served as personnel officer for the Antilles Command. He is a graduate of New Mexico State College, the Advanced Infantry School and the Army Command and General Staff College.

Winner of the Bronze and Silver Stars for distinguished service with the 104th Division in Europe in World War II, Colonel Eaves was assistant PMS at Louisiana State University in 1950-52. He and Mrs. Eaves are the parents of three daughters and a son.

He will replace Lt. Col. William J. (Jack) King, an ordained Baptist minister, who expects soon to receive orders transferring him to Korea, after four years as PMS at Ouachita.

Dr. Root received his E. D. degree last month at the university. While studying at Fayetteville he served as choir director at Caudle Avenue Church, Springdale, and sang in the university's famed Schola Cantorum.

He attended Arkansas College for two years after graduating in 1950 from Bald Knob High School where he played varsity football. He is the son of Mr. and Mrs. C. R. Root of Bald Knob.

He received his B. S. E. degree at State Teachers College at Conway, graduating in 1958 in the same class with his wife, the former Mary Wanda Windham of Little Rock, whom he met and married while in school. They are the parents of two sons. While in college he sang in the choir and organized and sang with the Four Jacks quartet.

Before serving three years with the Army in Texas and Europe, Root attended Arkansas College at Batesville, where he sang in the choir and quartet and was sports editor of the student newspaper.

He taught history at Greenbrier and Hot Springs High Schools while working on his master of education degree at State Teachers College.

Back to Oklahoma

Don Edmondson has resigned as minister of music of Central Church, Magnolia, to return to his home state of Oklahoma as the first fulltime minister of music of First Church, Enid.

Mr. Edmondson, who completed his sixth year at Magnolia this month, submitted his resignation effective Feb. 16. (CB)

Law honored at Smackover



LEFT to right: J. R. Jameson, Mike Law and Joe Liberto.

MIKE Law, Arkansas' only member of the 16th annual prep All-American football squad, was honored in a special service at Maple Avenue Church, Smackover, recently.

Mike, son of Mr. and Mrs. J. B. Law, is a senior guard of the Smackover Bucks.

Among the young athlete's accomplishments are: Six years of football; All-District two years; track team member six years, placing in district and state meets; basketball player for four years, lettering three and making All-State in his sophomore year; president of the Junior Science Club; member of the Al-

lied Youth Club, the Projection Club and president of the Future Teachers Club; in the finals of the Mr. SHS in the school Who's Who, the results to be announced later; voted best athlete in Who's Who.

His accomplishments were listed at the service by Joe Liberto, Jim Jameson, superintendent of the Young People's Department presented the honoree an inscribed New Testament.

Following the service, a fellowship hour was held in the banquet room of the educational building. The young people served as hosts.

Mission calls Ray

HUBERT O. RAY has accepted the pastorate of Lakeshore Heights Mission, Hot Springs, and has moved on the field.

Mr. Ray formerly was pastor of First Church, Beirne. Other pastorates include Cate Street and Lake Bridgeport, Bridgeport, Tex. He has served as mission chairman of an association in Texas and Red River Association in Arkansas.

A student at Ouachita College, he has attended Decatur College in Texas.

The Lakeshore Heights mission was begun in September, 1963, and is sponsored by Lake Hamilton Church.

Mr. Ray and his wife Dorothy have four children.

Student of the Week

LYNNE Bennett, a senior at Central High School, Little Rock, was recently the Arkansas Democrat's "Student of the Week."



LYNNE BENNETT

Lynne, daughter of Mr. and Mrs. Clayton C. Bennett, is a member of Tyler Avenue Church. She has made all A's four times during her high school career and estimates her over-all grade average at A. She has a scholarship to Barnard College, New York City, and plans to study philosophy.

In new building

THE Waldenburg Church used its new building for the first time Sunday, Feb. 2.

Groundbreaking ceremonies were held in November, 1963. Mrs. S. W. Wright, 94-year-old charter member of the church, moved the first shovel of dirt. Other charter members who also participated in the groundbreaking ceremonies were Mrs. J. E. Sowell, Hazel Wright and Mrs. Ritha Cooper. Several pastors and Missionary L. D. Eppinette of Trinity Association were also present.

The 30 X 56 ft. frame structure is the first unit in an overall plan which will eventually include an auditorium on the present site of the old building. The new building has central heat and provisions have been made for air conditioning to be added later. It has six Sunday School rooms.

James Costner, Jr. is the pastor.

Webb to Georgia

REV. PERRY F. Webb Jr., son of Dr. and Mrs. Webb of Little Rock, has resigned after 12 years as pastor of First Baptist Church, Natchitoches, La., to accept a call to the pastorate of First Church, Albany, Ga.

The Albany church, one of the outstanding churches in Georgia, has a Sunday School attendance of more than 1,000.

Mrs. Webb is the former Miss Virginia Powell, of San Antonio. Both she and her husband are graduates of Baylor University, where she was a major in music.

Pastor Webb is also a graduate of Southern Seminary, Louisville, Ky., and has served for some time as a member of the seminary Board of Trustees.

Editor to speak

"The Spiritual Impact of the Churches of Greater Little Rock on Their Community" will be the topic of Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine in a talk before the Little Rock Kiwanis Club, at the Lafayette Hotel, Tuesday noon, Feb. 18.

Crigler available

REV. Claude Crigler, retired pastor and missionary of White River Association, visited in the Baptist Building Feb. 3.

Mr. Crigler is doing supply preaching and may be contacted at his home in Cotter.

Davis to Fayetteville

JAMES Davis of Broadway Church, Sand Springs, Okla., has accepted a call to serve as minister of music and youth at First Church, Fayetteville.

Mr. Davis and his wife, Polly, have three children.

Don Wright has been chosen by the church to serve as junior high director.

E. E. May ordained



E. E. MAY

Elton Eugene May was ordained to the ministry at Hickory Grove Church near Star City recently. He is pastor of the church.

Pastors and deacons in Harmony Association composed the council. Moderator was Amos Greer, superintendent of missions; clerk, Rev. Don Cooper, First Church, Star City; interrogator, Rev. David Crouch, Linwood Church; prayer, Rev. Ledell Bailey, Yorktown Church; Bible presentation Rev. Phil Beach, Rison; message, Rev. George Pirtle, Second Church, Pine Bluff.

Mr. May is the son of Mr. and Mrs. E. C. May of Chicago, formerly of Pine Bluff. He is a native of Pine Bluff and a two-year student of Ouachita College.



NOTE BURNING SERVICE—Members of Brown's Chapel Church, Greene County Association, held a note burning ceremony recently for the indebtedness on the church parsonage. The home was built in 1957. Pastor William White looks on as Emet Cozart, Elmo North and Clyde Hopkins burn the note.

New Jersey speaker

DR. John McClanahan, First Church, Blytheville, will be the guest minister of Madison Church, Madison, N. J., during the Wednesday night of the Southern Baptist Convention in Atlantic City.

First Church, Blytheville, is assisting the Madison Church by helping to underwrite the \$100,000 loan on their church building.

The Madison Church was the first Southern Baptist Church organized in the state of New Jersey, and was the first chapel of Manhattan Church. Madison is located 30 miles west of New York City and is the home of Drew University and Seminary, and Fairleigh Dickinson University.

Those attending the convention are invited to visit Madison Church and other churches and chapels of the Southern Baptist Convention in the greater New York area. There are more than 30. Information about them can be obtained from the Area Missionary, Dr. Paul S. James, 309 West 57th Street, New York 19, N. Y.

Duffer at workshop

LOUISVILLE, Ky.—Rev. J. Russell Duffer, superintendent of missions for the Current River and Gainesville Associations, was one of 79 missionary workers from 17 states recently attending the Workshop on Associational Missions held at Southern Seminary.

The workshop, jointly sponsored by Southern Seminary and the Department of Associational Administration Services and Church Extension of the Southern Baptist Convention's Home Mission Board, was designed both as a refresher course and to provide in-service training to experienced and inexperienced personnel serving on the field with associational mission techniques, according to Dr. Allen W. Graves, dean of the seminary's School of Religious Education and director of the workshop.

Planned and conducted by Dr. Graves and Wendell Belew, secretary of the Associational Administration Services and Church Extension Department, the workshop consisted of lecture and discussion sessions, as well as reading and written assignments for which seminary credit was offered.

Dr. Graves explained that many superintendents feel some lack of preparation for their positions and a need for further training. The objective of the workshop, said the dean, was to delineate more clearly the purposes of associational missions work and to demonstrate how to plan for more effective work.

Housing will be available, a charge of \$15 being made for the nine-day workshop. Reservations may be sent to the seminary, accompanied by a \$10 deposit refundable by Jan. 1, 1965.

A registration fee of \$10 also will be charged to cover the expenses of mimeographed materials and instructional costs.

Attendance Report

February 2, 1964

Church	Sunday School	Training Union	Additions
Berryville, Freeman Heights	165	70	
Brytheville			
Gosnell	312	89	
Trinity	270	95	
Camden			
Cullendale First	447	200	
First	542	180	
Crossett, Mt. Olive	189	79	
Dumas, First	330	84	
Dorado, East Main	315	122	4
Forrest City, First	614	181	6
Midway Mission	62	47	
Fort Smith			
Grand Ave.	791	359	14
Mission	26		
Temple	259	134	2
Gentry, First	197	70	2
Hot Springs			
Lake Hamilton	124	48	1
Lake Shore Heights	53	34	2
Huntsville, Calvary	46	28	
Jacksonville			
Berea	131	72	1
First	579	185	2
Marshall Road	116	52	5
Second	209	98	3
Jonesboro			
Central	479	175	
Nettleton	279	111	8
Lavaca	247	138	
Little Rock			
First	1,051	401	1
White Rock	32	20	
Forest Highlands	192	104	2
Immanuel	1,289	475	3
Rosedale	275	74	
South Highland	443	185	
McGehee, First	420	167	
Chapel	58	40	
Marked Tree, First	215	46	1
Monticello, Second	267	130	4
North Little Rock			
Baring Cross	762	234	3
Southside Mission	58	20	
Camp Robinson	63	37	
Calvary	488	140	1
Gravel Ridge	185	108	1
Runyan Chapel	32	25	
Park Hill	848	224	6
Sherwood First	195	90	
Sylvan Hills First	254	86	
Ward, Cocklebur	37	24	1
Rogers, First	466	208	2
Siloam Springs, First	371	192	5
Springdale			
Elmdale	206	117	3
First	495	160	3
Van Buren			
First	505	170	2
Second	58	36	
Vandervoort First	54	32	3
Warren, Immanuel	257	103	
Westside Chapel	95	53	



FORT WORTH—Dr. Rheubin L. South (left), pastor, Park Hill Church, North Little Rock, attended executive committee meetings of the nationwide Alumni Association of Southwestern Seminary here recently. Reviewing some of the records in the alumni records office are (left to right) South, vice president of the association; Homer G. Lindsay, pastor, First Church, Jacksonville, Fla., president; and John Seelig, assistant to the president at the seminary, alumni secretary-treasurer.

Plans for the annual meeting to be held May 20 in Atlantic City were adopted and plans laid for the annual recognition of five distinguished alumni. South received the B.D. degree in 1950.

FIRST Church, Newport, Mar. 8-15; Rev. Wade Carver, pastor of Temple Church, Fort Smith, evangelist; Dr. W. W. Dishongh, pastor. (CB)

FREEMAN Heights Church, Berryville, Jan. 12-19; Rev. Billy Walker, Walnut Ridge, evangelist; Haskell Lindsey, South Highland Church, Little Rock, music director; Miss Judy Laman, organist; Miss Carol Baker, pianist; 5 for baptism; 7 by letter; 10 professions of faith.

Don Sears resigns

DON Sears has resigned as minister of music of Grand Avenue Church, Fort Smith, to accept the same position with the Putnam City Church, Oklahoma City.

Mr. Sears has served at Fort Smith for more than three years. The resignation becomes effective Feb. 16. (CB)

DR. A. B. PIERCE

DR. A. B. PIERCE, a former pastor of First Church, Pine Bluff, died at Greenville, Miss., Jan. 22. Death came as the result of a heart attack.

Easter Bible reading

THE American Bible Society has issued its annual invitation to all Christians to read together, at dawn on Easter Sunday, the Scriptural account of Jesus' resurrection.

The Bible Society offers its Easter Scripture Selection in a choice of three English versions: the King James, the Revised Standard or the New English Bible. The Selections are colorful, vest-pocket size booklets containing the suggested Scripture reading in large, easy-to-read type. The price is \$3.00 per hundred.

New Spanish magazine

CORDOBA, Argentina (EP) — The Child Evangelism Fellowships of Latin America have begun publication of *Ninez*, new Spanish counterpart of *Child Evangelism Magazine*. It is designed for all those working with children.

Revivals

CALVARY Church, Ft. Smith, Apr. 5-12; Harry Trover, Augusta, Ga., evangelist; Dr. H. R. Horne, pastor.

FIRST Church, Stuttgart, Mar. 8-15; Dr. David Garland, professor of Old Testament, Southwestern Seminary, evangelist; Carbon Sims, music director; D. B. Bledsoe, pastor.

LEE Memorial Church, Pine Bluff; youth-led revival; team from Ouachita College: Shelby Stewman, evangelist; Neil Guthrie, song leader; Carolyn Sue Hart, pianist; Nancy Brooks, organist; Mary Jane Speer and Sandi Sylvest, in charge of fellowships; 3 professions of faith; 4 by letter; 1 surrendered for full time Christian service; Gerald M. Taylor, pastor.

FIRST Church, Stuttgart, Mar. 8-15; Dr. David Garland, head of the Old Testament Department, Southwestern Seminary, evangelist; Carbon Sims, Second Church, Hot Springs, song director; D. B. Bledsoe, pastor. (CB)

New Arkansas Baptist subscribers

Church	Pastor	Association
New budget:		
Weiner, First	Roger Criner	Trinity
Portland	A. Hilton Lane	Delta



CONVENTION HOTEL — *The Ambassador Hotel at Atlantic City, N. J., is the headquarters hotel for the Southern Baptist Convention next May. (BP) Photo*

Convention weather

ATLANTIC CITY, N. J.—Don't expect to find "the good old summer time" here in May.

That's the official word from the U. S. Weather Bureau to Baptists planning to attend conventions here in May. Scheduled the week of May 18-24 in Atlantic City are the Southern Baptist Convention, the American Baptist Convention and the Baptist Jubilee Celebration.

From the past experience the forecast for the period of these two meetings is: maximum temperature—66 to 71 degrees, minimum temperature 54 to 58 degrees.

Again from the past, the weather can be expected to be clear nine days in May, partly cloudy 10 days, cloudy 10 days, sunny 62 percent of the time.

To honor Redford

ATLANTA (BP)—A Home Mission Board reception in Atlantic City, following the evening session of the Southern Baptist Convention May 20, will honor Courts Redford of Atlanta and Home Mission Board missionaries.

Redford, executive secretary, has announced his retirement effective in December of this year. This will be his last Convention as head of the home mission force of more than 2,000.

L. O. Griffith, Atlanta, director of the division of education and promotion, said, "The reception will be held in the Atlantic City auditorium, and the Home Mission Board extends an invitation to everyone to attend."

Code of ethics for Baptist PR group

FORT WORTH—A code of ethics outlining professional standards for Baptist public relations practitioners was adopted here by members of the Baptist Public Relations Association.

The 12-point code, first proposed in 1962 by W. C. Fields of the Southern Baptist Executive Committee, called for each member of the association to be "first and foremost a spiritual leader."

The code also stated that members should not compete with other members for a particular job, and that members should not intentionally injure the professional reputation of other members.

Complete text of the code of ethics stated:

1. A member shall be first and foremost a spiritual leader, with the ultimate objective of all his work being to lead men to God through Jesus Christ.
2. A member shall seek to minister rather than to be ministered unto, placing service above salary and personal recognition, seeking the leadership of the Holy Spirit in discovering and doing his Christian duty.
3. A member shall work constantly to try to reach the highest possible levels of professional competence.
4. A member shall adhere to the highest standards of truth, accuracy, and good taste.
5. A member shall not engage in any practice which tends to corrupt the integrity of any of the channels of public communication.
6. A member shall seek to keep before the agency employing him the need of respect for the freedom and dignity of the individual, the opinions of its constituency, and welfare of the public at large.
7. A member shall not intentionally injure the professional reputation of practice of another member, and where differences develop he shall go "the second mile" in objectivity and Christian forbearance in order to resolve such differences.
8. A member shall not knowingly or through personal initiative compete in an aggressive manner with another member for a particular job.
9. A member shall do his work using methods that are not derogatory or detrimental to the work of other members.
10. A member shall strive for efficiency and effectiveness without extravagance, bearing in mind the need to achieve the greatest possible benefits from the resources of his agency and the denomination.
11. A member shall not work for an agency if he does not sincerely believe in the purposes and objectives of the agency.
12. A member shall not use his influence to alienate his agency or any part of its life from its loyalty to and support of the denomination.

Hospitals branch out

NEW ORLEANS — Directors of Southern Baptist Hospitals have given the agency's hospitals in New Orleans and Jacksonville, Fla., authority to establish and operate satellite, or branch, hospitals.

These satellite hospitals would be located in fast-growing areas of the two cities which are remote from a hospital. They would be established when and if considered necessary by the agency.

Southern Baptist Hospitals is an agency of the Southern Baptist Convention.

The directors granted the New Orleans hospital, known as Southern Baptist Hospital, authority to award a contract for an eight-story addition to its plant on Napoleon Ave. here. The awarding of contract is subject to financing being available.

The board also accepted a plan by Baptist Memorial Hospital in Jacksonville to expand its hospital by 192 beds. It also has permission to build a 17-story tower and to establish the hospital as a major medical center in the Jacksonville area, according to directors' action.

One sad statistic

DALLAS — Southern Baptist Convention Annuity Board trustees heard only one statistic they considered distressing in a report that otherwise showed record-breaking increases in almost every area during 1963.

That one statistic, according to R. Alton Reed, executive secretary, centers around the number of ministers who quit as pastors.

Of the 183 ministers who withdrew from active participation in the Annuity Board's retirement program, 108 said they were turning to secular work. Another six said they were leaving the ministry altogether, Reed said.

The remainder of Reed's report to the 58 state and local members attending the 46th annual meeting here revealed what they consider a highly successful year of operation.

In his report, Reed said more than \$3-¼ million was paid in benefits during the past 12 months to almost 6,000 Baptist ministers, and church and denominational employees. This sum brought the total benefits paid since the beginning of the board in 1918 to more than \$48,650,000, Reed said.

Hawaii calls Todd

HONOLULU—Byron F. Todd, superintendent of city missions, Fresno, Calif., has accepted the position of superintendent of the Hawaii Baptist Academy here.

Bans cigarettes

DELAND, Fla.—Stetson University has discontinued the sale of cigarettes and all other forms of tobacco on its DeLand campus, President J. Ollie Edmunds announced.

Institute enrollment up

GRACEVILLE, Fla.—Baptist Bible Institute has enrolled 183 for the second semester of the 1963-64 school year, Dr. Walter D. Draughon, Jr., dean, announces.

This makes 228 as the total, non-duplicated enrollment for the year, the dean said, or three more than the Institute enrolled the previous year.

Theology doctorate

LOUISVILLE—Trustees of Southern Seminary here have approved a doctor-of-sacred-theology degree (S. T. D.) designed specifically for students planning pastoral and denominational ministries.

"The recent report of the surgeon-general has made it abundantly clear that the use of cigarettes, particularly when begun at an early age, may have harmful effects upon the user," Edmunds said.

"Stetson has, therefore, discontinued the sale of cigarettes and all other forms of tobacco on this campus," he added. Stetson is affiliated with the Florida State Baptist Convention.

Miss Hunt honored

BIRMINGHAM — Miss Alma Hunt, who has completed 15 years as its executive secretary, was honored here by the executive board of Women's Missionary Union, auxiliary to the Southern Baptist Convention. The dinner in her honor came during the board's annual promotion meeting.

Gadsden survey

GADSDEN, Ala.—A religious survey of Etowah County, of which Gadsden is the principal city, shows only 62.8 per cent of its nearly 100,000 people are members of a church. The national average is 64.3 per cent.

Social work credit

FORT WORTH, Tex.—A new arrangement for social work students has been approved by the Board of Trustees at Southwestern Baptist Theological Seminary and will become effective with the summer session, 1964.

The School of Religious Education will now accept 25 hours of a master of social work degree from any accredited school of social work toward the seminary's master of religious education degree. This would require a student to take an additional 41 hours of prescribed study at the seminary.

'Baptist ideals'

"BAPTIST Ideals" is the theme picked for the 1964 Southern Baptist Pastors' Conference program in Atlantic City, N. J. It convenes May 18-19 on the Steel Pier there.

The opening period is scheduled for 9:30 a.m. Monday. There will be morning, afternoon and evening meetings on May 18, and morning and afternoon meetings on Tuesday, May 19, winding up with an address at 4:30 p.m.

Missionary reports

HOME and foreign missionaries serving the Southern Baptist Convention again will have featured places on the program of the annual meeting of Woman's Missionary Union, auxiliary to the SBC.

Woman's Missionary Union will hold its annual session May 18-19 in Convention Hall, Atlantic City, N. J., just prior to the 1964 sessions of the Convention itself.

THE Board of Trustees at Southwest Baptist College, Bolivar, Mo., has voted to advance that college from its present junior college status to a senior college program by the year 1965-66.

Dallas workshops

Dallas, Texas—Business officers of Southern Baptist educational institutions and state conventions will hold separate but simultaneous workshops in Dallas, February 20-21.

The educational group, meeting for the second time, will discuss such topics as separation of church and state, financing church-related colleges, and charitable giving, said H. L. Mitchusson, business officer of the University of Corpus Christi, Texas, who is president.

The state convention officers will study the bookkeeping procedures of the protection program administered by the Annuity Board. Distinctive features of the plans, plus the future outlook of the program in the state conventions will be discussed by Floyd B. Chaffin, associate secretary of the Annuity Board, who will direct the workshop.

Virginia over budget

RICHMOND—For the first time in several years, the Baptist General Association of Virginia not only reached its Cooperative Program budget goal in 1963, but exceeded it.

Association officials said \$3,479,803 was received on the goal of \$3.4 million. The excess of \$79,803 was shared by the capital needs program of Virginia Baptists and the Cooperative Program budget of the Southern Baptist Convention.

Your State Paper

Informing
Enlisting
Indoctrinating
Encouraging
Inspiring

SEND
IT TO
EVERY
BAPTIST
HOME

CIRCULATION GOALS FOR 1964

ARKANSAS BAPTIST
goal 62,000

Goal for 28 Baptist State Papers: Up 20% to 1,750,000

Departments

Missions-Evangelism

Church Music

Where the money went

THE OPERATING budget of the Department of Missions-Evangelism for 1963 was \$104,000.00. We actually spent \$108,438.82. The department's budget had anticipated \$25,000.00 from the Dixie Jackson State Mission offering, but we received \$29,708.88.

Are you interested in how the money was spent?

Salaries for six employees	\$ 21,803.79
House allowance for employees	4,808.32
Traveling	
for department workers	2,394.07
Associational mission aid	20,560.00
Pastoral aid	17,620.00
Building aid	18,257.10
Retirement, Social Security,	
Employees ins.	3,917.67
Literature (sanatorium)	458.84
Promotional	203.65
Rural Church Conf.,	
Missionaries Retreat	880.19
Summer (student missionaries)	640.30
Rent, supplies,	
postage, phone, etc.	1,449.58
Evangelism	13,019.07
Designations	
and Miscellaneous	2,426.24
Total	\$108,438.82

It has always been my feeling that those who support any cause ought to know how their funds are disbursed. We should keep in mind that mission work includes workers (salaries), their traveling, their phone calls; it includes materials used and conferences held to strengthen the mission work. Do you see anything which you disapprove? Thanks for your interest and your prayers. Our workers do much traveling to night meetings, but not one has been involved in a wreck of any kind. God has been good.—C. W. Caldwell, Superintendent of Missions

Optimist!

The Optimist measures the circumference of the roll,
The pessimist measures the diameter of the hole.
They'll never agree on the worth of the thing
Till both see the hole and both bless the ring.—W. B. O'Neal

WANTED

Education-music director. Seminary training not required. Home and salary. Call or write Pastor Lawrence E. Ray, First Baptist Church, Pochontas, Ark.

Change in Festival Date!

YOUTH FESTIVAL to be held on MAY 9 instead of April 25 because of conflict with the State Band Festival. See you then!

Revised Primary Festival List

—Date, March 7

"All These Things Belong to Me", Margaret Baker, Church Musician, February, 1962
 "God Bless the Little Things", Owen Hatch. This can be found in the Chelsea Unison Choir Book compiled by Frances Williams (Flammer) or, in octavo form
 "Psalm 100", Jane Marshall, Church Musician, July 1960 or octavo number MF 562, Broadman. This is not to be confused with an anthem on Psalm 100 entitled number 86086, Flammer
 "Psalm 100", Jane Marshall, Church Musician, July 1960 or octavo number MF 562, Broadman. This is not to be confused with an anthem on Psalm 100 entitled "Make a Joyful Noise" by Marshall.
 "Alleluia, Christ Is Risen", Margaret Baker, Church Musician, December 1963
 "Let All the World in Every Corner Sing", arr. by William Reynolds, Church Musician, May 1957
 "When I Close My Eyes", Burnham. This is found in "Songs With Happy Thoughts for Children", Willis Music Company
 "Loving Care", Schubert
 "What Can I Give Him", Holtz
 "Dear God 'Twas Thou Didst Light the Stars", Piper

FREE

Literature upon request

FOR MORE

DETAILS WRITE

Ed. F. McDonald, Jr.
 Ark. Baptist Foundation
 401 West Capitol Ave.
 Little Rock, Arkansas

- Send more information about the Foundation.
- I would like for the Foundation Executive Secretary to call on me.

I am interested in knowing more about:

- Making a Will
- A Living Trust
- Annuity Contract
- One person, age
- Two persons, ages and
- A Memorial Trust
- Giving with Insurance Policies

Name

Address

City State

Church



Check these 14 reasons why The Southern Baptist Protection Plan is your best protection

DR. RUCKER

- 1. It provides the most protection per dollar invested.
- 2. The church and convention will pay 2/3 of the cost for you. Two hundred seventy-three of the 517 churches in Arkansas who are participating are paying the minister's part so this protection is provided without cost to him.
- 3. No physical examination required.
- 4. Being a convention owned and operated plan all the money paid in is invested and all the growth of the investment accrues to the account of the participant.
- 5. When you retire you will receive an annuity check each month as long as you live.
- 6. In the event of your death, your widow will receive an annuity check each month as long as she lives and remains your widow.
- 7. If you become disabled, you will draw an annuity check as long as you are disabled.
- 8. The Program has been strengthened and broadened across the years. There are strong possibilities of other benefits being added across the coming years as we enlist more men and churches in the program.
- 9. The early retirement privilege at any time from age 60-64.
- 10. The lump sum payment to the widow if the participant dies before age 40. If he dies a natural death, the widow will be paid up to \$4,000. If he dies an accidental death, then she will be paid up to \$8,000.
- 11. In addition to the above, if the participant dies before retirement, leaving no widow, then the estate will be paid in a lump sum twice the amount of the members annual retirement annuity.
- 12. Our Program is flexible:
 - (1) Being a convention program, we can adapt it to the needs and circumstances of the member church and participant.
 - (2) One can pay on all or any part of one's salary that he chooses.
 - (3) One can miss a payment or two and your protection or investment is not lost. Before the calendar year closes one can make up all the back payments retroactive to Jan. 1 of that year without any penalty or loss.
 - (4) As long as you make just one payment within a calendar year your protection will not lapse: supplemental plans are available to those who wish to strengthen their retirement program.
- 13. Two
 - (1) The Age Security Plan—which is a purchased annuity on savings plan, which is currently paying 4 1/4 percent interest.
 - (2) The Variable Annuity (or Mutual Fund)—for those who are interested in strengthening their retirement income as a hedge against inflation: the Annuity Board will do more for you than any one else. This investment will perform as well as any other and will mean a saving to you from 6 to 8 percent. The Annuity Board does not charge you more than 1 percent to invest and supervise your investment where commercial companies charge from 6 to 8 percent.
- 14. This program is operative in every state in the nation, just as long as one maintains a salaried relationship with our convention, churches, associations or institutions cooperating with our convention.—T. K. Rucker, Field Representative

Evangelism

Then what?

SOME PEOPLE who profess to believe in Christ and life eternal live as if they were not fully convinced of life beyond the grave. Why? Because they spend just about all their time, talents, love and money on things that perish with the using — things that will not mean anything to them 100 years from now. A person works hard and provides for his family. He sends his children to school and helps "get a start in life." He accumulates property as he grows older. When



MR. REED

the children get away from home and he begins to think of how the years are passing he realizes that he will face death some day. A desire to live on is natural. January was "Make Your Will" month, but if you haven't made your will, now is the time to do it. Regardless of age or circumstances, everyone should have a will. It is a wise and sensible matter and will save many heartaches. A will is a legal document stating how you wish your earthly goods distributed after you depart this life. It should be drawn up by the aid of legal council. Every Christian should be Christian in his will by including the Lord's Will in his will. Insert a clause giving to the Arkansas Baptist Foundation a set sum, a percentage of your estate or certain properties. These items are held in trust by the foundation and the income from them goes to undergird all of our Baptist work, missions,

evangelism, Christian Education, care of children and the aged. An educated and trained leadership is one of the most urgent needs of God's people. To meet this need, Baptists have established Christian schools, colleges, seminaries, and Bible institutes. Arkansas Baptists have Ouachita College at Arkadelphia and Southern College at Walnut Ridge. These schools have strong Bible and religious departments for the training of our church leaders. They also teach and develop lay leadership for Christian service in all phases of life. If we are to stay in the business of Christian education we must undergird our schools with some financial support. The best and most effective means of securing this money is through wills and bequeaths. This is a long range program and we do not expect individuals to be able to give large sums of money immediately. It is easy however, when we consider our wills.—Jesse S. Reed, Director of Evangelism

BROTHER ASSOCIATIONAL WORKER

(S.S. — T.U. — Brotherhood — Music)

What Kind of Leader Are You?

- Where are you headed in your leadership?
- Are the people with you?
- Could you use some help?
- Would you share your ideas with others?

If So, Attend the

ASSOCIATIONAL LEADERSHIP CLINIC

**Feb. 18th — 9:30 a.m. — 4:45 p.m.
Immanuel Baptist Church, Little Rock**

P R O G R A M

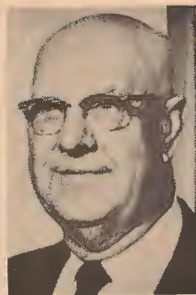
- 9:20 a.m. Quiet Worship
- 9:30 a.m. Period of Worship—Hoyt Mulkey
- 9:45 a.m. Purpose of Meeting—J. T. Elliff
- 9:50 a.m. Recognitions, Introductions and Announcements—J. T. Elliff
- 10:00 a.m. Motivation for the Association's Task—Crawford Howell, Nashville
- 10:30 a.m. Organizational Conferences and Missionary's Meeting
- 12:30 p.m. Lunch (Immanuel's Dining Room)
- 1:00 p.m. Help From the Library—Glynn T. Hill, SS Board
- 1:20 p.m. Communicating with Church Leaders—Manes Rawls, Nashville
- 1:40 p.m. Leadership Techniques—Versil Crenshaw, Nashville
- 2:00 p.m. Recess
- 2:15 p.m. Organizational Conferences and Missionary's Meeting
- 4:45 p.m. Dismiss

See Religious Education News for mileage schedule

HAVE FUN

BY J. I. COSSEY

What is fun? From my viewpoint, it is freedom, privilege, opportunity to serve, preach, teach,



MR. COSSEY

help, push, be pushed, live in peace and some degree of spiritual radiance.

Fun is merriment, joy, pleasure, amusement, or a combination of all these. I feel that I have lost valuable time when I pass a day without having fun. Esar said, "Fun is like insurance: the older you get, the more it costs."

Fun is the expression of an inside joy. The look on a woman's face is more important than the clothes on her back. Charles Schwab once said that his smile had been worth a million dollars. His personality, charm, and his unusual success was due to his captivating smile. His outstanding good fortune was his fun. When you fill your heart with fun, your face will radiate with happy expressions. You may have an outstanding career in life if you know how to have a rip-roaring good time.

All the fun in life should start right in our homes. Our home life should be our fun-life. What can be more refreshing than to see a family sit around the table and talk and laugh together with each child having his turn to tell his joke? The most wholesome thing a family can have together is fun. A family may have riches and fame, but unless they have love and fellowship, there will be no fun. Do all you can to make other

leads his readers to face realistically the recognition of the problems that exist. He shows how Christians can overcome their problems and be judged by both God and man, not by the circumstances that are unchangeable, but by what they do about the circumstances.

people have fun and you will have fun. Having fun is a sign of strength, not weakness.

My church is the basis of my fun-life. My sermon preparation time, my Bible-reading and prayer times are my fun periods. Going to church services are periods of fun and spiritual up-lift. Don't be a grouch and a joy killer.

The whole program of Hollywood is based on fun, television programs are scheduled for fun-making. Church services are planned for serious worship and sober thinking and to the Christian that is fun. Religion is not long-faced. It calls for merriment, joy and gaiety. Experimental religion is the most joyful experience in the world. In Bible times when religious people were filled with the Holy Spirit, they were often accused of being drunk. Be filled with the Holy Spirit and you will be filled with heaven-sent fun.

Uncle Deak writes

Dear ed:

Last month wuz sorta pore. Ye know how bad it wuz. Ever body wuz havin to get extra feed fer the cows an hogs an some wuz holdin back on there givin. We wuz tryin to figer out what to do bout it. Bro Hunkston sed we could quit gettin the piana tuned. Corse Sister Hestle, shes the piana player wuz agin thet. Sister Sprakle sed we could quit givin to the Corporative Program. Well Sister Scolter, shes Womans head, wuz agin thet. Bro. Sorcey sed we didnt need thet state Baptist paper. I jumped up an sed thet wuz the cheepest thing we had. May of been a pore choice of words but ever body knew what i had in my head. I dont know how many others sed they shore wood hate to see it go. By thet time Bro. Hunkston, kinda sheepesh like, stood up an sed hed figered wrong an we had 'nuf money anyways. Thet took care of thet.

Uncle Deak

Bible in Pocket, Gun in Hand, by Ross Phares, Doubleday, 1964, \$3.95

TO the missionary of zeal out on the lone prairie, moderation was not a virtue, ignorance no handicap. Killing came in handy.

In this new book, Mr. Phares accedes that no American stage furnished more authentic local color or immoderate excitement than the American frontier pulpit. Such real-life men of God as "Fightin' Parson Potter," ex-gambler turned gospel-shark, and "Sin-Killer Griffin," Negro chaplain of a penitentiary and graduate of that institution, spoke the people's language and shot it out when necessary

The International Lesson Annual, 1964, edited by Horace R. Weaver, Lesson Analysis by Roy L. Smith, Abingdon, 1963, \$2.95

One of the many features of this treatment of the Sunday School lessons for the year is the carrying of the complete text of the lesson in both King James and Revised Standard Versions in printed, parallel columns for easy comparison.

This marks the ninth year of the International Annual.

Horizon, Winter 1964, \$4.50 per copy, \$21 per year

Featured in this issue of *Horizon* is an article by a Princeton sociologist, Morroe Berger, on the Black Muslim Movement. It deals with the history and significance of this unusual and rapidly growing element of the Negro community.

Other features include, "The Year One," described as being the oddest of all the great years in history; "The King and Us," by Archie Robertson, dealing with the philosophy of America's Peace Corps; and "Francis Bacon," by Loren Eiseley; "Henry Fielding: The Journey Through Gin Lane," by J. H. Plumb, and many others.

Christian Belief and Christian Practice, by William J. March, Eerdmans, 1964, \$3.50

The classical reasons given by Edward Gibbon in his *The Rise and Fall of the Roman Empire*, for the fall of the Roman Empire, can be seen today in our own modernations says Mr. March.

The main purpose of this book is to "Take another look at the words of Jesus Christ as recorded in the Gospels, and try to see these words as challenging the Christian to practice his belief against the insanities of intellectualism and ritual.

Mastering Life with the Master, by Wesley H. Hager, Eerdmans, 1964, \$2.50

The studies in this book deal with the problems that face all men. The book is an effort to learn from Christ some of the secrets by which we may solve the problems of life. The author

Favorite valentine

By Grayce Krogh Boller

BILLY and Trudy were sorry to see the snow. At first, they had thought it fun. Now after many, many snowstorms, so much lay on the ground that it was no longer fun.

"Except that it makes the whole world like a lacy white valentine for Polly's party," Trudy smiled.

"Suppose we get snowed in and can't go to her party," Billy pointed out.

"Oh, no!" cried Trudy. "Besides, suppose Daddy asks us to go for a ride in that battered old sleigh!"

"Ugh!" Billy shuddered as he thought of the big old sleigh which had been in the barn when Daddy bought this farm.

Billy and Trudy had wondered all winter whether Daddy would want to hitch up Samkins and take the sleigh out on the road. It was old-fashioned, dull black, scratched, and dirty.

"I'd be ashamed of it," said Trudy. "I wish the snow would stop."

But it didn't stop. Snow fell all day long. Daddy was out in the barn, tending stock. He wouldn't allow the boy and girl to go out at all. Mother made cookies and that was fun.

"Tomorrow is Polly's valentine party," Trudy told Mother as she and Billy watched Mother take cookies from the oven. "We can go out then, can't we Mother?"

"It depends on the weather," said Mother. "It's a long way to Polly's. You can't walk. Suppose Daddy can't take you in the car, what then?"

Billy and Trudy looked glum. Why, they had been looking forward to the party for weeks. Every day at school Polly had told something new about it: the special candies her Aunt Mae was sending from the city, a valentine for every boy and girl, fancy cookies and cakes.

The snow kept on coming down. Trudy no longer thought it looked like a pretty lacy valentine. It looked like a heavy white blanket which nobody needed or wanted.

By morning the snow had stopped. Everything was quiet. The sun was shining. Snow was sparkling on trees and fences and bushes. Everything really was beautiful and just like a pretty valentine.

Billy and Trudy could hardly wait till time to go to the party. Trudy had a new dress. It was white trimmed in red. She had a red band of ribbon around her ponytail.

"You look like a valentine," Daddy told her.

Billy had a red bow tie and a white shirt. He looked like a valentine, too.

"Is it time to go now?" Trudy asked when they were ready.

"I'll get the car," Daddy nodded, and Mother went to the closet to help with wraps.

Daddy seemed to take a long time in getting the car. At last he came back.

"I can't get the car started," he shook

BEFORE the farmer begins to plow the cold, wet earth in early spring, the bluebird appears. In the midwestern and eastern parts of our country, the bluebird is known as the harbinger of spring. Someone has described it as the bird with the sky on his back and good red soil on his breast. The bluebird, about seven inches in length, has a bright-blue coat and a reddish-brown and white vest.

Why this beautiful bird leaves a warm southern home to come where snow is still on the ground is difficult to understand.

Naturalists tell us that the birds which come earliest in the spring season are the ones that feed on the first insects in fields, orchards, and gardens. If it were not for these early birds, countless millions of insects would destroy almost all vegetation.

Bluebirds are likely to come back to the same nesting place year after year. Upon their arrival in February and March, they stake out their rights to a nesting homesite with a burst of song. Their favorite homes are deep cavities in hollow tree trunks, often woodpeckers' deserted homes.

People who welcome these birds and want to protect them have provided homes for them. They cut short sections of hollow tree limbs, cover the top and bottom, and make a doorway one and one half inches across. They fasten these homes securely in tall cedars and other protected tree areas.

The birds pay their rent many times by destroying injurious insects and worms. They are seemingly tireless workers, laboring from dawn till dusk.

Watch closely this spring for the first bluebirds. You may see them early while the snow is still on the ground.



The bluebird



By Thelma C. Carter

What we believe about sin

By Dr. Frank Staggs
NEW ORLEANS SEMINARY

WHAT is sin's origin? How can sin enter God's world? Who is responsible for sin? What is its nature?

God is responsible for the possibility of sin but not for sin itself. He made man capable of good and thus capable of evil. To have one possibility is to have the other. There can be good without evil, but there cannot be good without the possibility of evil. Things and lower animals can do neither good nor evil. Man is able to trust, and this means that he can distrust. He can be true, so he can be untrue. Good and evil are moral possibilities wherever there is freedom for moral choice.

Man's inclination toward sin

Man's obvious inclination toward sin is often said to be due to "the fall of Adam." This calls for a closer reading of the Bible. Adam's fall was the result of his inclination toward sin; the inclination did not result from the "fall." It was man as created who distrusted and disobeyed God. From the first, Adam had freedom of choice; and his inclination toward self appeared from the beginning. Genesis does not describe Adam as ever walking with God in trusting obedience. Adam did not "fall from grace" or otherwise lose his salvation. He never entered the offered life with God.

In the New Testament, only Paul and Jude mention Adam. In two passages (Rom. 5:12-21; I Cor. 15:22) Paul compares Adam and Christ, indicating our relationship to Adam in sin and to Christ in salvation: "As in Adam all die, so in Christ shall all be made alive" (I Cor. 15:22). Life in Christ is not determined or automatic. Paul is not a universalist; he does not teach that because Christ came everybody will be saved. One lives in Christ only if he commits himself to Christ. So, one dies in Adam only if he commits himself to the way of Adam.

We come into the world with an inclination toward evil just as was true of Adam. From infancy one shows a bias for himself and prejudice against all that is not self. It belongs to being a person to be inclined to use one's freedom for self. We have to learn trust and obedience. Although the weight of humanity and history is upon us, our sin is our own. The soul that sins is the one that dies (Ez. 18:20). If one's teeth are on edge, he has eaten sour grapes along with his fathers (Jer. 31:29). One must blame himself alone for being ruled by selfish desire (James 1:13-16).

Nature of sin

Man's sin is traceable to abuse of his God-given freedom. Sin is self-centeredness: self-love, self-trust, and self-assertion. Man sins in claiming for himself the place that belongs to God. Man tries to be "the whole cheese." He tries to have his being apart from God. Adam asserted himself against God, trying to be like God. Cut off from God, he found himself cut off from man. When Adam and Eve became estranged from God, they began to blame one another for

their plight, and then Cain killed Abel. That is man's story. The breakdown of the individual and the breakup of the human family are both due to man's cutting himself off from God.

Romans 1:18-32 offers a clear explanation of the origin, nature, and consequences of sin. God made himself knowable to man (1:19; cf. John 17:3), but man chose not to know God (1:28). God gave man over to man's own choosing (1:24, 26, 28). Trying to go it alone, man plunged deeper and deeper into evil, suffering a complete moral breakdown (1:25-27) plus the breakup of the human family (1:28-32). The sins of sexual perversion, drunkenness, greed, envy, strife, deceit, slander, hate, murder, and the like all issue from the fateful choice to worship the creature (self, sex, money, or what not) rather than the creator (1:25), refusing to have God in one's knowledge (1:28).

The whole man

Sin belongs to the whole man, not to some "lower nature." Sin cannot be isolated into one part of man's selfhood; body, mind, will, or emotions.

Sin does not belong to flesh as such. "Flesh" in the New Testament usually designates the whole man in his weakness or estrangement from God. The "works of the flesh" include sins of the spirit, like envy, as well as sins of sensuality, like fornication (cf. Gal. 5:19-21). Sin is not simply a lack of knowledge. Man often knows better than he does. Sin is not a failure of will alone. Sometimes man goes against his will, doing wrong when he wills to do right; but often man wills to do wrong. Man is crippled in will but also in his whole being.

Bondage and guilt

Man is mocked by his sin. Seeking to be free, he is enslaved by sin (John 8:34). Seeking to save himself, a man is self-destroyed (Mark 8:35). The wretched plight of one who does what he wills not to do and fails in what he wills to do is slavery at its worst (Rom. 7:18ff.).

Because man is bound up with humanity and history, his bondage is even greater. Not only does he have inclination toward sin, but the weight of history and humanity is against him. No man comes to his choices unconditioned by other people. They help shape our feelings, thinking, values, and all that we are. This, however, does not relieve us of responsibility and guilt; for when others condition us, they do it through personal and not mechanical means. They persuade us. At some point we yield, saying yes when we could say no. Others are responsible for what they do to us, but we are not responsible for what we let them do to us. They could not make us hate, lust and-or fear unless we allowed them to.

History and the human race are against us, but God is for us. He alone can save us from ourselves and from others.

his head. "I guess we can't get you to the party."

"Oh, Daddy, we have to go!" cried Trudy almost in tears.

"We can take the sleigh and Samkins." Daddy's eyes twinkled.

"I'd rather stay home," Billy muttered, but Trudy swallowed hard and nodded to Daddy. She would rather get to the party in the shabby old sleigh

than not get there at all.

"Come on then."

Daddy opened the door and Billy and Trudy stared. There stood black Samkins hitched to a beautiful valentine-red sleigh. It gleamed and glistened against the white snow. Silver bells jingled merrily every time the horse moved his head.

"Oh, Daddy, a valentine sleigh!"

Trudy cried in delight. "Where did you get it?"

"It's the old sleigh from the barn," Daddy chuckled. "I just painted it for you for a valentine."

"It's a wonderful valentine," Billy smiled gladly.

"It's my favorite valentine," beamed Trudy.

The Gadarene demoniac

By CLIFTON J. ALLEN
in "Points for Emphasis"
(Used by permission)

Luke 8:26-39

The background and condition of the Gadarene demoniac are full of mystery. His healing and new life in Christ are full of inspiration. Whether his difficulty was chiefly mental or chiefly moral and spiritual, it is impossible to know with certainty. In his condition we see the ways in which evil degrades and destroys personality. In the encounter with Jesus, we see the perfect illustration of the liberating and transforming power of Jesus in human personality.

The Bible lesson

Luke 8:

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the

country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Mental illness is marked by alarming increase. How much of it stems from a spiritual rootage and from moral problems? Not all by any means. But the help needed for a mentally confused and morally sick generation is the Great Physician. We need a Saviour!

The lesson explained

A Man Among The Tombs (vv. 26-29)

Jesus and the disciples crossed the Sea of Galilee to the east. Immediately on landing, Jesus was met by a man possessed of demons. They had made him a wild man: he wore no clothes, no longer lived in a house, roamed around among the tombs, and repeatedly broke the chains and fetters with which men tried to bind him. According to Mark, he was untamable. But something in the deranged man came alive when he met Jesus the evil spirits in him were stricken with fear for they felt themselves in the presence of their master and knew him to be the Son of God. Perhaps something in the man cried out to Jesus for help, while at the same time the demons possessing him pleaded with Jesus that he not torment them. To whatever degree his condition was mental or moral, or both mental and moral, it illustrated the plight of all persons in Satan's power—uncome, depraved in mind, lonely and helpless, beyond the point of human control, and choosing association with death rather than life.

A Man Made While (vv. 30-37)

Jesus' response to the demoniac was first, an effort to awaken an awareness of his true self. Hence Jesus asked, "What is thy name?" The man's answer, "Legion," was a further testimony to a divided and confused self. Jesus commanded the demons to come out of the man but allowed them to enter into a herd of swine, so that they rushed headlong into the sea and perished. There was consternation among those who cared for the swine; they fled and

reported what had happened in both city and country. The people of the region immediately asked Jesus to depart from their borders. This may have been due to reverential fear of the divine power they sensed in Jesus, but more likely it was resentment due to having lost the swine. They put greater value upon their animals than upon a person. A man possessed of demons did not disturb them, but to lose their swine was a calamity.

Consider the man who had been possessed of the demons. There he was, liberated from their power, sitting quietly at the feet of Jesus, having found clothing with which to cover his body, and giving evidence of soundness of mind. The man had been made whole by the power of Jesus Christ. In Jesus' mighty miracle of healing we have the perfect illustration of his salvation. One is set free from the power of evil, one's mind is set right toward God, one experiences the peace of divine forgiveness, one is clothed with the beauty of grace and righteousness, and one is bound to Jesus Christ in a commitment of faith and love.

A Man Become A Witness (vv. 38-39)

The thrilling sequel to this story is that the healed man became a witness for Christ. His first desire, expressive of trust and love and gratitude, was to be allowed to continue with Jesus. That desire could be fulfilled in a spiritual relationship rather than in physical companionship; and Jesus therefore charged him to return to his own family and tell the story of his transformation. Note the claim of Jesus in saying what great things "God hath done unto thee." The man made whole went forth as a witness to tell what great things Jesus had done unto him and for him. He first met Jesus in the power of demons; but he left Jesus in the power of the living God.

Truths to live by

No case is too hard for Christ.—Christ is always equal to every person's need. He can deliver a person from the vilest and most enslaving habits—the alcoholic from strong drink, a profane person from profanity, a spiteful gossip from the practice of spreading lies and slandering character, a lover of money from the power of greed, or a chronic cynic from pessimism and despair. The only condition is one's willingness to turn to Christ in humble trust. The criminal can find forgiveness. The sex pervert can find strength to begin life over again. The slave to uncontrolled anger can experience the power of disciplined love. The man or woman of pride can find the secret of humility. No person is hopeless because Christ's love is limitless and his power almighty.

A sound mind is found only in Christ.—The healing of the Gadarene demoniac meant a healing of the mind. His mind was unsound because he was in the power of evil. It is only through Christ that one can experience deliverance from the false and commitment to the true. A sound mind calls for truth—

Christ is the essence of all truth. A sound mind calls for love for God and man—Christ is the perfect expression of such love. A sound mind calls for reverence and trust and courage—Christ through his Spirit makes God real and his grace sufficient. A sound mind must be integrated around the will of God and the lordship of Christ. All else is false and leads ultimately into darkness, perversity, and misery. We are sound in our thinking only to the degree that we have the mind of Christ.

A verse to remember

They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance. —Luke 5:31-32

The sickness of our age, more than anything else, is a sickness of mind and heart—the sickness of pride, of fear, of hate, of selfishness, and of unbelief. Only the ones willing to acknowledge their need can receive the healing of the Great Physician.

Daily Bible readings

- Feb. 10—How Much Jesus Had Done. Luke 8:26-39
- Feb. 11—Our Inner Conflicts. Rom. 7:14-25a
- Feb. 12—The Gospel Gives Release. Acts 16:16-20
- Feb. 13—The Lord Give You, Peace. Num. 6:22-27
- Feb. 14—One Source of Confusion. Prov. 23:29-35
- Feb. 15—Live in Harmony. Rom. 12:14-21
- Feb. 16—Love Binds Everything Together. Col. 3:1-17

What'd he say?

YOU have to hand it to the editors of the newspaper in Kaingaroa, New Zealand, which announces on its masthead: "Opinions expressed in this periodical are not necessarily condoned or even understood by the editorial staff."

Help!

THERE is a yarn going around in Washington about the Congressman who was approached by a chap who said he had voted for him at the last election and now he wanted help.

"What can I do?" asked the lawmaker.

"Help me to get my citizenship papers."

Under difficulty

THE farmer had driven his team of mules to town, and was late returning home.

"What took you so long?" his wife asked.

"On the way back," he explained, "I picked up the minister, and from then on, them mules didn't understand a thing I said!"

What else?

A YOUNG teacher we know, trying to get her classroom to think, asked a rather tricky question.

"Tom," she asked, "Can you tell me what nothing is?"

"Yes," replied Tommy, "it's a balloon without its skin."

As you were

A MAN called for information at the telephone office. "I want to speak to Mr. Dill," he said.

The operator asked, "Is it 'B' as in Bill?"

The man answered, "No—'d' as in Pickle."

So?

HUSBAND: "Why under the sun does a woman say she's been shopping when she hasn't bought a thing?"

Wife: "For the same reason that man says he's been fishing when he hasn't caught a thing."

By the numbers

"YOU'LL like this house," the realtor told his social-climbing client. "It is spacious, with three fireplaces and separate servant quarters."

"It seems adequate," murmured the prospect haughtily, "but what about the neighborhood? Is it exclusive?"

"It is so exclusive," whispered the salesman "that it has an unlisted postal zone number."

Ala carte

DINER (suspiciously): "Why do you call this, 'Enthusiastic' stew?"

Waiter: "Because the cook put everything he had into it!"

New fangled

A MAN came out to install the hill-billy's new TV set. "Now this," he said, pointing to the antenna, "will have to go on the roof."

"It's like I always said, Zeke," said the lady of the house to her husband. "One thing leads to another. Now we have to put a roof on the house."

A good question

JOHNNY had asked so many questions that his father was out of patience. "Look here," he said, "didn't you ever hear about the boy who asked so many questions that he turned into a question mark?"

The boy pondered a moment.

"Daddy," he asked, "how did he keep the little dot under himself?"

SOME people have as their motto: "If you can't say anything good about a person, let's hear it."

MOST teen-agers are keenly aware of the value of the dollar. It buys about three gallons of gasoline.

- A—Attendance report p13
- B—Baptist beliefs: The name 'brother' (BB) p7; Sin (FF) p21; Bennett, Lynne; student of week p11; Bible: Our great blessing (E) pp3-4; Bookshelf p19; Brown's Chapel Church note burning p12
- C—Caldwell, Dr. C. W., No miracle; Children's Nook pp20-21; Courtship: Enough love for marriage (GMH) p6; Cover story p6; Crigler, Claude available p12
- D—Davis, James to Fayetteville p12; Duffer, J. R. at workshop p12
- E—Edmundson, Don to Oklahoma p11; Evangelism and church development ministry pp8-10
- F—Fun (MR) p19; Fundamentals of the faith (letter) p4
- L—Law, Mike honored p11
- M—McClanahan, John New Jersey speaker p12; McDonald, Erwin L. Kiwanis speaker p12; May, E. E. ordained p12; Missions: Anti-mission fruit (BL) p7
- O—OBC faculty additions p11
- R—Ray, H. O. to Hot Springs p11; Revivals p13
- S—Sing, sing, sing (PS) p2; South, R. L. at Seminary p13; Sunday School lesson pp22-23
- T—Taylor, Larry M. (letter) p4; Teenagers, Counting the buttons p10
- U—Uncle Deak p19
- W—Wasson, Mel (letter) p4; Waldenburg Church in new building p12; Webb, Perry F. Jr. to Ga. p12

Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (FF) Fundamentals of the faith; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road; (KYM) Know Your Missionaries.

Chew on this

THE science class was having its final test and one of the questions was "Which are the last teeth to appear in the mouth?" One youngster answered simply, "False." The teacher had to admit he was not wrong.

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The church and cigarettes



Action on smoking

FORT WORTH, Tex. (EP)—All Church Press, which produces weekly newspapers for 350 local Protestant congregations throughout the Southwest, suggested a seven-point program of action for churches and church leaders to deal with the cigarette smoking crisis.

It recommended the following:

1. Church libraries should make available a good selection of books and other materials dealing with smoking and its effect on health.
2. Ministers, deacons, elders, stewards, teachers and other church leaders who smoke can set a good example by breaking the habit.
3. Churches in a position to do so might conduct withdrawal clinics for members and others in the community.
4. Young people must be discouraged from taking up the smoking habit.
5. Ministers should provide encouragement and moral support for members of their congregation who are trying to break the habit.
6. Parents who smoke should be encouraged to give up the practice so that their children will not emulate them.
7. Christians, "may wish tactfully and kindly" to encourage newspapers, magazines, radio and television stations to rethink their policies on tobacco advertising.

Methodists and smoking

DETROIT (EP)—Methodist Bishop Marshall R. Reed of Detroit declared here that the scientific report on smoking released by the U. S. Surgeon General's office will probably settle an argument in The Methodist Church.

Methodist Discipline requires that clergymen abstain from the use of tobacco. There has been some debate in Methodist circles as to whether this requirement interferes with a matter of personal discretion.

According to Bishop Reed, Methodists "have preferred to rely on scientific information, and now the new information might settle the matter and discourage future attempts to change the Discipline."

Russia smoking

WASHINGTON, D.C. (EP)—A Russian scientist said here that his country has "only half the problem" with smoking experienced by the U.S.

The answer: half the USSR's population (women) just don't smoke.

Professor Mikhail A. Lavrentez of the Soviet Academy of Sciences, here under a scholars exchange program, told newsmen it was "very difficult to do anything officially about smoking or alcoholic beverages." He called these a "world problem."

Ban Sunday sports

RALEIGH, N.C. (EP)—The North Carolina State Board of Education has banned Sunday meetings or practice for high school, junior high, and elementary school athletic teams.

This means that teams cannot get together on Sunday for practice, chalk talks, or to watch game movies.

Approval of the ban carried out a recommendation of an advisory committee on high school athletics and activities.

ARKANSAS BAPTIST
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Ask university probe

MINNEAPOLIS, Minn. (EP)—Twenty-five Conservative Baptist ministers have called for "an objective federal or state investigation into the atheistic-socialistic-immoral ideologies sanctioned and promoted" on the University of Minnesota campus here.

"We further urge the Board of Regents to re-examine and retract their approval of such anti-American activities," the resolution said.

The ministers deplored statements allegedly made by Dr. Mulford Q. Sibley, university political science professor, that it might be a good idea to have advocates of communism, atheism, nudism and free love at the university "to challenge orthodoxies."

Dr. Sibley, a Quaker who is a socialist and a pacifist, has been under fire from veterans groups.

He has been defended by his fellow Quakers and religious advisers at the University.

The church and birth control

Theologian's defense

MENLO PARK, Calif. (EP)—Ramparts, a Roman Catholic layman's journal published here, has carried an article by an Anglican theologian challenging the Roman Catholic Church's stand on birth control.

The January issue of the magazine included an article by the Rev. William P. Wylie, who was for nine years a member of the Moral Welfare Council, the Church of England's official body dealing with all questions of sex and marriage.

Father Wylie's article, titled "The Case for Contraception," criticized the Catholic-approved rhythm method of birth control.

Edward M. Keating, a Catholic layman who publishes Ramparts, stated: "I don't necessarily agree with Father Wylie, but I do feel it helps Catholics to understand better the non-Catholic viewpoint. In an age that is attempting to liberate conscience, we must all respect the conscience of those with whom we disagree."

Birth control data

NEW YORK (EP)—A simplified method for welfare recipients to receive information on birth control is to be introduced in New York City.

The new procedure was installed by

Welfare Commissioner James R. Dumpson, a Roman Catholic.

His system will permit a short-cut in methods; referrals will be made by his department directly to municipal and private hospitals maintaining birth control or family planning clinics.

WASHINGTON, D.C. (EP)—A birth control program including provision of contraceptive devices will begin in the District of Columbia on March 1.

Financed by a \$25,000 Congressional appropriation, the program will be maintained at five clinics and possibly at the District General Hospital.

According to Dr. Samuel Schwartz, chief of the Bureau of Maternal and Child Health, certain key policies must be established before the March 1 starting date.

These include such factors as whether the program will be restricted to maternity clinic patients.

Dr. Schwartz said that unmarried women who have had children are eligible for assistance under the program.

He told newsmen that no Roman Catholic physicians are currently serving in the clinics. If a Catholic doctor should object to service in a birth control program, he said, he was certain "some arrangement can be made for a replacement for him in this service."