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Arkansas Baptist State Convention

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BAPTIST HERITAGE WEEK

April 20-24, 1964



Arkansas Baptist

newsmagazine

FEBRUARY 27, 1964

o

personally speaking

Priming the pump

PRIMING the pump used to be one of the more or less regular ordeals for those of us who attended school at London (Pope County), a generation ago. That was after we went modern and put in a pump. Before that we used to lie down and drink out of watering holes in the sparkling stream that ran by the edge of the school grounds.



ERWIN L.

If it had been too long since the pump had last been used, and the water that was customarily held in one of its chambers had leaked out or evaporated, you had to have a quart or so of water to pour into the pump to prime it and get it started to bringing forth a fresh supply.

One of the reasons so many of us have a hard time sitting fairly still and not keeping our eyes fixed on our wristwatches at church is that we—or the pastors—go to church a lot of times without being primed spiritually and no spiritual refreshing occurs. It's like trying to get water out of a dry pump.

Wouldn't it be wonderful if we could get enough religion on Sunday to run us for a week? And wouldn't it save a lot of time if we could eat and drink enough on Sunday to take care of our physical nourishment till next Sunday? That sure would make it a heap easier on our tired, overworked wives, wouldn't it? (Wonder what they'd do with that extra, free time, huh?)

And wouldn't it be great if a fellow could sleep enough in one night to take care of his slumber needs for a week and breathe enough one day to last him several?

Or would these advantages be advantages?

Guess it is just as well that the Lord used his own judgment, without consulting us or referring it to a human committee, when he worked out all of these details for us.

Yes, we live one breath at a time. And the most of us have two or three rather square meals a day and at least a few hours of restful sleep out of each 24.

One lesson that seems to come from all of this is that no one—not any one—ever gets to be self-

sufficient, but every one of us is dependent every breath and every day upon the loving providence of God, our Creator. And in the spiritual realm, as in operating the old-time water pump, we must look to him even for what it takes to "prime the pump."

There is nothing like daily Bible study and private devotions to keep our spiritual pumps primed.

Erwin L. McDonald

IN THIS ISSUE:

BOTH "heartening and sickening" is the way the Editor describes the proposed investigation of Hot Springs gambling. His editorial on the subject is on page 3.

* * *

LARRY Smith, young Arkansan in the Peace Corps, is now serving in Thailand. An interesting article with pictures tells his story on pages 8 and 9.

* * *

MAY 18 is the date, 9:30 a.m. is the hour for the opening of the annual Pastors' Conference at Atlantic City this year. You'll find the full program printed in this issue on page 15.

* * *

ADOLESCENCE is sometimes a difficult age, not only for the teenager, but for the adults of the family. Mrs. Rosalind Street answers a letter today from a concerned parent in the "Courtship, Marriage and the Home" column on page 7.

* * *

ARKANSAS Baptists march forward. Scattered throughout our Arkansas news section, pages 10-12, are stories and pictures of new construction and anniversary observances marking years of progress.

* * *

COVER story, page 5

Arkansas Baptist
newsmagazine

MEMBER:
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Associated Church Press
Evangelical Press Ass'n

February 27, 1964

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

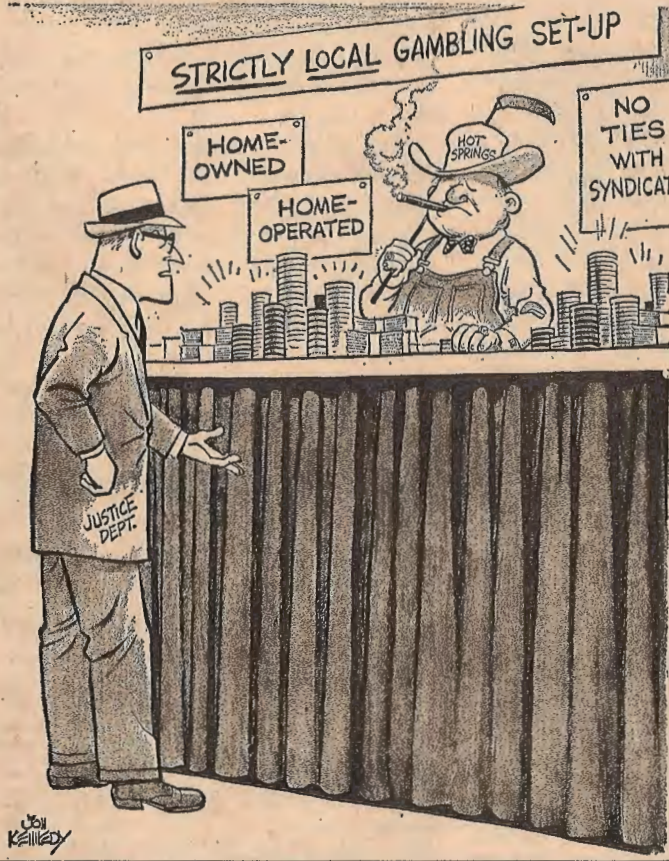
Hot Springs gambling

THE statement of William Hundley, chief of the Justice Department's Organized Crime and Racketeering Section, to the effect that it is apparent that neither Hot Springs nor state officials "intend to or are doing anything about" the wide-open gambling operation, which is in violation of Arkansas law, will likely prove to be one of the understatements of the year.

It is both heartening and sickening that another investigation of Hot Springs gambling is underway. Heartening, because there is always the possibility, however remote, that someday something will be done by somebody in authority to curb the casinos; and sickening because of the greater possibility that nothing will result from the investigation but fresh and extensive publicizing and advertising of an illicit business that has long been wide-open.

"If the foundations be destroyed, what can the righteous do?" [Psalms 11:3]

'Mind If I Get Nosey?'



—Arkansas Democrat

Christians can pray. But in our praying we must not expect God to do for us what we, with his help, can and should do for ourselves, such as seeking out and supporting for public office men of character and courage who will at least *try* to enforce the laws against casino-type gambling—laws that are already on our statute books.

Christians can refrain from having any part in the unholy operation—either as participants or as those who stand to benefit through business deals, from the gambling business. And we can encourage others to stay away from the gambling dens.

Anything that ruins human lives, breaks homes, and attracts the godless characters of the underworld as gambling does, whether the gambling be legal, as Hot Springs horserace gambling now is, or illegal as Hot Springs casino-type gambling is, should be on the permanent black list of Christians and other citizens who acknowledge God's moral law.—ELM

Sign it, please!

THE other day the editor received a letter about smoking that he would like to have used in the "Letters to the Editor" department. But the letter was not signed. The writer concluded: "I am not signing my name to this as it makes no difference who I am and I want no particular recognition."

Well, brother or sister, it makes a lot of difference to this paper whether you sign your materials or not. But the fact that we require materials to be signed does not mean your name must be printed with your contribution. We just want to have your name and address in our files so that if anything you say is challenged we will know to whom to turn for substantiation. But in signing, if you have reason to prefer that your name not be published, please state that. We will honor your request.

And we still hear from some who seem to think that if they type their names, that serves as their signature. Yet, they would not expect their banks to honor such as their signatures on checks. It is a good practice to type your name, so we will be able to read it, but please don't forget to sign, too!—ELM

Let's be truthful!

IN taking stands and engaging in argument it is hard indeed for one not to be unduly swayed by his emotions and biased according to a particu-

lar viewpoint. But all of us should be careful not to misstate the facts in a given case and we ought to be honest enough, in trying to persuade others to stand with us, to make a clear distinction between fact and fiction or mere opinion.

One of us might say of another that he is a crook or that he is a "commie" or one who has been "brainwashed." But this sort of "reasoning"

is usually far from being based on generally accepted fact and may amount to downright slander.

In demanding the facts before passing judgment, either on personalities or issues, we should be very careful to separate facts from fancy or half-truth. Surely anything less than this does not meet the standard of Christian ethics, whether we are talking or listening.—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.

Influence of BSU

ENCLOSED is an excerpt from a letter dated February 6, 1964, from W. Trueman Moore, a University of Arkansas graduate (1951), who is presently a Southern Baptist Missionary in Dacca, East Pakistan.

Since I was not BSU Director here while he was in school and will not be "tootin' my own horn," I thought you might be interested in using all, or part, of his testimony about the contribution the Baptist Student Union has made to his life.

During the past several weeks when we have passed through some difficult times here, I have thought of you and of the wonderful experiences I had at the University of Arkansas, especially as they related to the BSU. Perhaps young men and women there now do not realize it, but in the years to come they also will reflect upon the opportunities and responsibilities which they had and either thank the Lord for them or regret their memories for years to come.

"It is very important that students in our colleges and universities realize that they are in one sense living life, but in another real sense preparing for the unknown future. Every strength of character, every good habit, every anchor which will hold and every morsel of knowledge which can be gained should be acquired in order to give them strength and stability in the years to come.

"To that end, I realize again and again the importance of your position and of the work of the Baptist Student Union on the campuses of our colleges and universities. The Baptist Student Union not only played an important part in my life while I was a student there, linking me with local churches and Christian activities, but it continues to play a part in my life now. Anything good which I am able to do for the Lord is the net result of good influences upon my life from my parents, my schooling and the pastors and Sunday School teachers who invested in my life in the churches with which I was associated.

"At a very critical time in my ex-

Beacon Lights of Baptist History

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

Paying the preacher

HOW many places do not have preaching today because Baptists aren't good stewards of their money?



DR. SELPH

This is an old problem with which Baptists have wrestled. History shows numerous churches have gone pastorless because they were unwilling to provide salaries. A deacon who wanted to support his pastor queried his association in 1787 what to do about members who refused to contribute.

The association replied that it was the member's duty to contribute voluntarily to minister's support. The deacon was instructed to inform the church of any member who was found derelict in this duty. The church was to investigate and if it found him negligent in support was to call him before

perience, in gaining further knowledge which strengthened me intellectually, I needed the kind of strength that came from the associations and Christian fellowship in the BSU. The advice and spiritual counsel and interest of the director of the Baptist Student Center was of unspeakable value in helping me to grow as a Christian.

"It was during these days that God made clear his call upon my life and I surrendered to that call. Therefore, be assured always of our interest and appreciation of what you are doing and of the importance that we attach to it in the shaping of lives of young men and women who are the generations of today and tomorrow."—Jamie Jones, BSU Director, University of Arkansas

the body to answer the charge of covetousness.

Too few churches had such deacons. Too often they joined other members in their cry against preachers who had regard for *filthy lucre*. It seemed allright for members to love *filthy lucre* but preachers were not to be guilty of this. Such covetousness paralyzed the churches.

"Freely ye have received, freely give," was a text known by all, but this rule of action was only expected of ministers. That which members held in their hands without contamination became contaminated in the hands of the ministers.

In his ordination the minister was warned about the sin of preaching for money. The members remembered this. Too often, it seemed, they were unduly solicitous of his welfare in this matter. An over emphasis of this view affected the liberality of the churches.

So great became this problem on the eastern seaboard that a young preacher, Martin Ross, discussed it in a circular letter to the Kehukee Association, N. C., 1790. His subject was "On the Maintenance of the Ministry" and is found in Paschal's History of North Carolina Baptists.

He took the scriptures as his rule and established the right of ministers to receive money and obligation of the churches to support them.

1. Jesus himself declared this an obligation, Mat. 10:9-10.
2. The Apostles taught it, I Cor. 9:14.
3. The law of nature supported it, I Tim. 5:8.
4. It is taught by the law of nations, I Cor. 9:7.
5. It is a law of farmers, shepherds, etc., I Cor. 9:7, 10-11.
6. The Levitical law supports it, I Cor. 9:18.



NASHVILLE — "SOUTHERN BAPTIST CHURCHES are busy making final plans for Baptist Heritage Week, April 20-24," Versil S. Crenshaw says to "Mr. Baptist Heritage," who seems delighted. Crenshaw is director of training in the Sunday School Board's Training Union department and chairman of the steering committee on promotion of the week.

"Mr. Heritage" was featured at group-learning clinics in Tulsa, Feb. 10-14, and at Greensboro, N. C., Feb. 24-28.

Baptist Heritage Week will be a week of study for all ages. Adults through primaries will study books on religious liberty. Baptist heritage was chosen as the theme of the annual church membership study week since 1964 is the last year of the Baptist Jubilee Advance.—BSSB PHOTO

Transfer of awards

NASHVILLE — The transfer of awards records from the pre-1959 Sunday School, Training Union, and Church Music study courses will be discontinued May 31, 1964.

Dr. W. L. Howse, director of the Sunday School Board's education division, said that thousands of award transfers have been completed for church members since the new church study course plan began in 1959.

Dr. Howse urges all churches to bring their awards records up to date before the May 31 deadline. Forms 153 and 154 will be used to request the transfer of awards.

— WAR! —

DECLARATION OF TOTAL WAR: The right to freedom of consumption, a right guaranteed to all Americans, who have attained their majority, excepting those in institutions, is not absolute. That right ends where it interferes with the right of others to the enjoyment of life and safety.

(Governor Albert D. Roselini, State of Washington).

"Let us declare war on the drinking

(Orlando Sentinel 1-13-64)

Editors alert to freedom issues

HOUSTON (BP)—The Southern Baptist Press Association warned in a resolution adopted here that government aid programs aimed at fighting the evils of poverty might create conditions just as harmful, especially in religious freedom losses.

The editors of state Baptist papers urged in a lengthy resolution that state and national governments administer public funds and programs through public agencies rather than through church-related institutions and agencies.

The resolution commended "men of good will everywhere for their efforts to eliminate the evils of poverty, ignorance and disease."

It also resolved "that in efforts to improve the lot of people in America and the world, due and proper attention be given to other important values and principles, especially religious freedom and separation of church and state lest in correcting one evil, we create other conditions that will result in harm to the people, the government and the churches."

During sessions of the three-day meeting here, W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs in Washington, D. C., told the editors that the present administration is not as strong on church-state separation as the Kennedy administration, for purely political reasons.

"Whereas President Kennedy, a Roman Catholic, needed the Protestant vote and was thus strongly in favor of church-state separation, President Johnson, a Protestant, needs Catholic votes," Garrett told the editors.

Most of the program for the editors' meeting was devoted to a technical study of religious journalism, editing, writing, layout, photography, and editorial content. Heads of the journalism departments for three universities in Texas were on the workshop-type program.

Elected president of the editors association was host editor E. S. James, of Baptist Standard, Dallas. James succeeds Reuben Alley, editor of Religious Herald, Richmond, Va.

Jack Gritz, editor of Baptist Messenger, Oklahoma, was elected vice president, and Gainer Bryan, editor of Maryland Baptist, Baltimore, was reelected secretary-treasurer.

The editors voted to meet jointly with the state executive secretaries at Athens, Ga., Feb. 14-16, 1966. Meeting site and dates for the 1965 session had previously been set in Edgewater Park, Miss., Feb. 15-17.

TESTIMONY

Miss America



MISS AXUM

"I AM glad that beverage alcohol and tobacco have never been a part of my life. Abstaining from their use I feel, so far from being a handicap, has enhanced the realization of my hopes and dreams. All people, especially our youth, need to learn that these habits make no positive contribution to personal achievement."—Donna Axum

Women Alcoholics Increasing Alarmingly

Drinking among women is on the increase, so is the number of alcoholics among them. From 1958 to 1960 the number of drinking adult women increased from 58 to 67 per cent. The total overall increase was from 52 to 63 per cent. Gallup Poll, May, 1960.

The majority of young women of today drink in college, in bars with their boy friends and husbands, even alone on the way home from work. They continue drinking after they are married and the custom of wives and husbands drinking together before meals, before retiring and in lounges and at parties has grown.

At least as high a percentage of women drinkers as men become alcoholics. Present estimates indicate that between 25 and 40 per cent of the total number of alcoholics are now in the female column. In the higher income brackets

the number is about equal. An increasing number of wives and mothers are chronic drinkers.

To be an alcoholic is a tragedy, even worse for a woman than for a man, and it is especially devastating to her children. Society looks upon the drunken woman with revulsion despite modern theories that alcoholism is something which the drinker cannot help.

Women are emotionally more susceptible to the effects of alcohol than men are. They generally begin drinking later in life but they traverse the road between the occasional social drink to compulsive drinking faster.

According to the National Council on Alcoholism less than three per cent of women alcoholics are derelicts on Skid Row. They hide in their homes and they seldom seek help in clinics.

When they die the cause of death is often given as some other more respectable illness, such as heart disease.

The majority of women alcoholics are married, with better than average income, generally quite intelligent, in early middle age. About 25 per cent have a broken marriage in the background, often caused by drinking. Men are more likely to divorce alcoholic mates than women are.

Alcohol advertising is increasingly aimed at women and advertisers' surveys indicate that in about 34 per cent of the families it is the woman who shops for alcoholic beverages. 76 per cent of home-consumed beer is sold through food stores.

The International Order of Good
(The Alcohol Problem in Focus,
Templars)

Baptist beliefs

LORD'S DAY

BY HERSCHEL H. HOBBS

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

THIS term appears only once in the New Testament (Rev. 1:10, *tei kuriakei hemerai*). The



DR. HOBBS

Greek word *kuriakos* is an adjective meaning "lordly." It is found one other time in I Corinthians 11:20 with reference, not to the Lord's supper, but to the "lordly supper"

(*kuriakon deipnon*), a bacchanalian banquet held in honor of Caesar. Paul's phrase turns on this point. The Christians did not observe such a banquet, but a supper commemorating the death of the Lord Jesus. This is significant with respect to the meaning of "Lord's Day." Actually the Lord's Day declares the distinction of Christianity from both Judaism

and paganism.

The Jews observed the *seventh* day as a day of special worship. It was called the "Sabbath." The Hebrew word "Sabbath" means "rest." Basically this day commemorated God's *rest* from creation on the seventh day. In the New Testament the Christians gathered for worship on the *first* day of the week, the day on which the Lord arose from the dead (Matt. 28:1). This day commemorated the Lord's *rest* from redemption or His new creation. At first the Christians met daily for worship (Acts 2:46). But they came to set aside the *first* day of the week as their weekly day of gathering for worship (Acts 20:7; I Cor. 16:2). While the apostles went into the synagogues on the Sabbath day where they found an audience for their preaching, when the Chris-

tians gathered as Christians for worship it was on the *first* day of the week. Indeed, Hastings *Dictionary of the Bible* suggests that if we follow John's chronology *Pentecost* (Acts 2:1) fell on the *first* day. This would give added significance to that day. At any rate it is quite evident that this was the New Testament day of worship for Christians.

How did the "first day" come to be called the "Lord's Day"? This seems to relate to its distinction from a pagan day. In papyri the word *kuriakos* is found in the sense of "imperial" with respect to Caesar and his government and person. Deissmann points out inscriptions which use *Sebaste* (Augustus) in connection with "Emperor's Day" or a "Lord's Day." Evidently this was a day when the emperor was either worshipped or honored in some special way. It would appear, therefore, that the Christians protested against such by calling their day of gathering for public worship of Jesus as the "Lord's Day," their Lord's day. This could explain why this phrase for the "first day" does not appear in the New Testament until Revelation 1:10, just before the end of the first century.

So "Lord's Day" sets the Christian faith apart from both the Jewish faith and the pagan religions. We should observe it as such.

The critical teenager--

Is it a stage?

QUESTION: "Our children have been in Sunday School and Church all their lives. They accepted Christ, each at an early age.

"Within recent weeks our teenager has begun making unkind, critical remarks about preachers, deacons, Sunday school teachers, etc. He does not hear this kind of talk at home. We have chided him mildly by saying, 'Christians should pray more and criticize less.'

"We know it is normal for teenagers to go through a rebellious phase. How can we keep our children on the straight and narrow as they become old enough to see that there are some people who do not practice what they teach and preach?"

ANSWER: My first word is one of commendation to you, Christian Friend in a neighboring city, for your concern and your understanding of adolescent characteristics.

Let's begin with a thought about books. Re-reading such guide material as "Understanding and Guiding Teenagers" by Clyde M. Narramore, "How to Get Along with Children by Frank Howard Richardson (with a section on Adolescence), and "Living with Teeners" by Grace Sloan Overton will be helpful. Current magazines, such as *Home Life* and *Parents Magazine* often carry articles that offer applicable suggestions. Then I am sure you keep around, just available, such teenage reading matter as "Living with Parents" by Grace Sloan Overton.

I feel confident, too that at your daily family altar time you call in prayer the names of your church leaders. Then, of course, you continue that earnest prayer for those who influence your children's thinking, in your private devotional time.

Have you invited these various leaders into your home for meals and for informal, casual visits?

You state that your children do not hear critical talk at home. Forgive me for this bit of probing: Are you sure that there is no holier-than-thou overtone, or undertone, in the atmosphere of your household? One of Satan's most subtle tools is to lure loyal church families into a subconscious feeling that "We are just a bit superior to the rank and file of people." There is danger that such a mood will crop out in our children's behaviour and set up a chain reaction: just-the-average associates resent any we-are-rather-special attitudes. They express this resentment in ways that irritate our special people, prodding them into sub-exemplary conduct—and so the action goes, producing a mood totally lacking in reverence.

It just could be that your teenager's critical attitude is a cover-up for some problem behaviour on his part—also a normal symptom of the adolescent period.

It may be that your teener's leaders need some fresh reading matter on how to deal with adolescents. Why not give him (or them) a copy of some choice volume, with an inscription from you: "Just to assure you of our appreciation of your efforts with our Bill." Or you might mention to the leader an excellent new book you saw in the church library on dealing with teeners. Ask if you might check it out for him.

If one of the leaders should mention to you some bit of misbehaviour on the part of your teener, watch the spirit in which you take it!

Your "chiding him mildly" may or may not be good. If through

your chiding there shows a critical feeling on your part it may not be helpful. I have known parents who talked loudly to their children, ("Aren't you ashamed to say such things!"), while between the parents passed knowing glances that revealed to the son or daughter that the parents themselves held a depreciative attitude toward the person under discussion.

Better a forthright response: "Son, Mr. Leader does fall short in some ways as a Christian. We are sorry. But he is trying. And you know it is not easy to get workers who can and will give the time to make church activities interesting to Intermediates. Let's pray for him. Let's be as charitable with his faults as we hope he will be with ours—for we're not perfect either, you know.

"What do you say we have your group and your leader over for a cook-out next Friday? While he and your buddies are here, maybe you all could lead into discussions of some things that would make your church experiences better.

"O. K.? Then you invite the boys and your leader, and I'll get plenty of food ready."

Study courses and workers conferences should offer opportunities for tactful suggestions to your teenage workers.

Have you talked the matter over with your pastor and your educational and youth directors?

As you really get into the problems with honest motive, your own creative capacity will get into action and you will find yourself coping with the situation in better ways than you ever knew you could.

Your letter indicates a poised, casual approach to your teener, without show of emotion. That is a big point in your favor.

Be consistent.

Be firm but friendly.

Never get "worked up."

Pray, pray, pray.

Love, love, love!

Rosalind Street

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

ARKANSAN IN THAILAND



PEACE Corps Volunteer Larry Smith rides an elephant with another member of the Corps, whom he identifies only as "Cary."

LARRY Smith is one of several recent Baptist Students now serving in the Peace Corps. Larry was BSU President and a campus cheerleader at Arkansas State College, where he graduated in August of 1962. From Thailand he writes:

"My first surprise came when we arrived in Bangkok. We had been told that Bangkok was a very western city, but as I rode down the streets in the wildest traffic I had ever seen, (and we had just left Tokyo's maddening streets) I saw almost nothing that looked like home. We spent one week in Bangkok visiting in the homes of Thai families and had our first experience with eating Thai food, speaking the Thai language as it is spoken in the streets and shops,

and visiting some of the beautiful world famous temples. We all went our separate ways to our different schools after that first week. I was assigned to the Teacher's Training College in Utaradit, which is in the Northern part of the country. I stayed in Utaradit for two months before I returned to Bangkok for Easter.

I arrived in Utaradit after an all day's train ride (11 hours) and I'm sure none of my family would have recognized me. Even if they had, they would have pretended they didn't because I was so dirty. From February to May it is summer in Thailand and almost no rain falls during this time, so riding in a train next to a window is not the best place to stay clean. I expected to be sent back for a bath by whomever I met at the station, because Thai people are noted for their personal cleanliness. When the train finally did reach Utaradit I hurriedly got my bags and got off. There, standing in front of me, were four spotless Thai. I couldn't think of a single Thai word to say, so I was elated when one man introduced himself IN ENGLISH as my "Acan Jay" (Principal). Happily no one mentioned how dirty I was as we drove to the school grounds and to the place I was to live, but they did leave me soon "to freshen up a bit."

"That night as I got ready for bed I heard singing and when I asked what it was I was told it was the students chanting their prayers before they went to bed. Almost everyone in Thailand is a Buddhist, and here at school our students pray every morning at flag raising and in the evening before bed time. On Friday afternoon they have a special hour that they all get together and pray. As I lay in bed under my mosquito net that first night and listened to them pray I became fully aware that I was a foreigner in this wonderful land.

"Since that first day several months ago, I've experienced many surprises—both pleasant and unpleasant. I've been bitten by a dog,

taken fourteen rabies shots, had my brief case and electric fan stolen, had dysentery for three days, and witnessed a flood during the rainy season. But along with these I've ridden an elephant; seen a python snake captured; plowed with a water buffalo; gone to see Elvis Presley, John Wayne, Bob Hope, and Bing Crosby movies in Thai; ridden in a "samlor" (a pedicab pedaled by the driver); learned to cook a little better and learned to eat almost anything; and have met many wonderful Thai people.

"My Thai language is getting a little better but I still make many mistakes. I enjoy going to the market where I have to speak in Thai and everyone is very patient with me. Sometimes my mistakes are costly though. Recently after eating chicken in the market I thought I told the waiter I wanted to take the bones home with me for my dog, but as I waited for him to bring a sack I realized I had made a mistake. Soon he brought me a serving of chicken to go. At school I try to speak only in English to my students unless it is necessary to make an explanation in Thai. I speak Thai with all the teachers except with my "Acan Jay" who understands English quite well.

"One of my most enjoyable surprises came when I found out there was a Christian Chapel here in Utaradit. Southern Baptist have no workers at all in the North or Northeast of Thailand, and I was told when I arrived that the closest Christian church was many miles away. The closest English speaking Christian church is far away, but right here in our little town is a Chinese Christian Chapel that was established by the Christian Church in the early 1950's. I go every Sunday that I'm here and although I don't understand any of the preaching service because it is in Chinese, I especially enjoy the singing. I carry my own BAPTIST HYMNAL and sing with them—they in Chinese and Thai and I in English. The fellowship is great and we all appreciate the brotherhood in Christ."



LARRY, Cary and Perm Tung Tio, who is now at college at Chiengnai and is majoring in English.



YOUNG Thai girl receives an award from Larry.



SONGE Sittihan and his "master." Songe was one of Larry's summer students.

Zion Hill---the magic formula



Zion Hill—before



Zion Hill—after

TAKE ONE church 102 years old, add a zealous congregation, and perhaps \$6,000 and you have a modern church

building, a new nursery, new cradle roll and extension departments and plans for growth over the next ten years.

Zion Hill Church, North Pulaski Association, has the "before" and "after" photographs to prove at least part of this progress report. They have bricked the old frame building, added all aluminum windows, built two rest rooms indoors, added the nursery and primary departments. The first Sunday the nursery opened, there were seven children present. The next Sunday attendance doubled. On the second Sunday after completion of the renovations, there was a 95 attendance at Sunday School, the second largest recorded for the church in its century of life, and an offering of \$200.

A planning commission has been organized and will push the development of all departments within the church in the ten year plan.

Harlan M. Hogg has been pastor of the church since August. There have been 18 additions during that period.



DEQUEEN DEDICATION—First Church, DeQueen dedicated its new educational building (above) Feb. 16. In addition to the new structure the present auditorium was remodeled. Total expenditure was approximately \$90,000. Dr. E. Butler Abington is pastor.



NEWLY elected officers of the Arkansas Club of Southwestern Seminary are, left to right: Dale Keeton, McGehee, vice president; Bill Kennedy, Camden, president; Mrs. Ben Bledsoe Monette, secretary; and Dr. Thomas Urrey, Hope, faculty advisor.

Not pictured is Dr. David Garland, faculty advisor, formerly of North Little Rock.

About 60 members met recently and heard Rheubin L. South, pastor, Park Hill Church, North Little Rock, alumni association vice president.

Hospital issues report

THE Arkansas Baptist Hospital expanded its services during 1963, and its operating costs for the year increased more than \$400,000, according to the Hospital's annual report.

The expenses amounted to \$13,112 a day, compared with \$11,933.64 during 1962.

The report gave these other figures for 1963 (the comparable 1962 figure is in parenthesis): Payroll, \$2,730,104.99 (\$2,422,257.07); charity and free service, \$196,843.64 (\$192,024.16); total patient days, 126,565 (124,554); patients admitted, 19,363 (19,122); births, 1,778 (1961); operations, 8,929 (8,586); X-ray examinations, 43,060 (38,925); X-ray treatments, 10,154 (9,255); emergency and out-patients, 26,025 (23,520) and personnel, 777 (761).

This is how the Hospital's money was spent: 70.2 per cent for care of patients, 14.9 for household and property, 6.2 for food service and 8.7 for other things, such as the payroll, taxes and administration. (DP)

Oscar E. Ellis dies

SALEM—Funeral for Oscar E. Ellis, 71, of Salem, who died Feb. 14 in a hospital here, was held Feb. 17. He was a lawyer and assistant prosecuting attorney of the 16th Judicial District and served as assistant attorney general of Arkansas during World War II. He was a member of the Salem Baptist Church and the Arkansas Bar Association and was a Mason. Survivors include his widow; a son, Bernhard E. Ellis of California; a daughter, Mrs. John D. Reynolds of Little Rock, and two brothers, Jim Ellis of Missouri and Lloyd Ellis of Viola.

First Church, Lepanto, retires debt



LEPANTO note-burners, left to right: Carey Eason, chairman of the Special Finance Committee for the building; Jeff Campbell, pastor; G. E. Davis, chairman, Building Committee.

FIRST Church, Lepanto, recently held a note-burning ceremony and dedication service in observance of the retirement of the indebtedness of their education building. Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, delivered the message for the special occasion.

The two-story brick structure, constructed in 1959, with its furnishings valued at \$75,000. The building provides facilities for ten Sunday School departments, nursery through junior age groups, and also accommodates the church library, pastor's study and other church offices.

The building committee, with the assistance of the Church Architecture Consultants of the Sunday School Board, designed the building so as to permit the addition of a new auditorium, thereby making the two buildings a one-unit construction. The building committee was comprised of G. E. Davis, chairman, W. N. Ray, H. C. Bradford, Jr., Mrs. J. T. Lee.

In addition to the retirement of the church debt, other improvements in the last three years totaled \$20,000. The present auditorium-education building has been centrally heated and air conditioned, and a former dining hall remodeled and converted into a chapel, which is used for small weddings, funerals, and services for worship. The most recent improvement was the complete renovation of the auditorium with

oak paneling, indirect lighting and carpeting, and the installation of a grand piano and a new organ.—Reporter

Celebrates 100th birthday

MRS. EFFIE McSpadden, a Baptist for 90 years, celebrated her 100th birthday Feb. 10, and received a card from President Lyndon B. Johnson.

Mrs. McSpadden is a member of First Church, Bentonville. She makes her home with her daughter, Mrs. Georgia Knott.

Born in Illinois, Mrs. McSpadden moved to Benton County at the age of 6. Her husband was Brown McSpadden, who died 38 years ago. She has a second daughter, Mrs. Elsie Long of Twin Falls, Idaho.

Fischer to Pine Bluff

DWAYNE Fischer, educational director of First Church, Van Buren, has resigned to accept the same position with South Side Church, Pine Bluff.

Mr. Fischer, a native of Oklahoma City, is a graduate of Oklahoma Baptist University and Southwestern Seminary, where he received an M.R.E. degree.

Mr. Fischer has also served First Church, Vinita, Okla., and First Church, Wilburton, Okla.

Mr. and Mrs. Fischer have two children.

Audio-Visual Plan

NASHVILLE — Pulaski Association, Little Rock, is the second unit in Arkansas to enroll in Broadman Films' Church Audio-Visual Education Plan.

For the participation fee of \$75, each of the 20 churches in the unit will receive 12 new Broadman filmstrips, use of 150 minutes of motion picture films, and use of new advance-design projectors.

R. V. Haygood, superintendent of missions is serving as associational Training Union director of audio-visual education to co-ordinate the operation of the plan in the association.

The first association in Arkansas, which also was fourth in the Southern Baptist Convention, to enroll a unit in the plan was North Pulaski.

The new plan is sponsored by Broadman films department of the Sunday School Board, Nashville, to make audio-visual materials and equipment available to Southern Baptist churches at low cost.

FIRST Church, Fouke, has called Rev. Lawrence Vowan of Kansas City as pastor. He is now on the field.

Mr. and Mrs. Vowan have a 12-year-old daughter. (CB)

Pastoral change



REV. Harold D. Sadler has accepted the pastorate of Union Avenue Church, Wynne, and assumed his duties Feb. 10.

Mr. Sadler is a native of Joiner and a graduate of Southern College and Arkansas State College, Jonesboro.

Mr. Sadler went to Union Avenue Church from Calvary Church, Osceola. During his ministry at Calvary he served as a member of the executive board of the Arkansas State Convention and was past moderator of the Mississippi County Association. While at Calvary there were 83 additions to the Church.

Mrs. Sadler is a native of Louisiana and attended Martha Berry Schools in Georgia and Southern College. They have three sons, Mike 13; Mark 10; and Randy, 6.

OBC grad to Denver

REV. Clyde E. White has resigned the pastorate of Crestwood Church, Des Moines, Iowa, to become a pioneer pastor in the Denver, Colo., area.

Mr. White, a graduate of Ouachita College, had been pastor of the Crestwood Church for four years, the church having started with a membership of five families. Today the church has more than 500 members with 450 enrolled in Sunday School, 200 in Training Union, and property valued at \$300,000. The Crestwood Church had the distinction of leading the state of Iowa in the number of baptisms for the past four years, it is reported.

Mr. White writes, "I am moving to Denver with the Lord's help to build another great Southern Baptist church, in the pioneer area."

During his years at Crestwood, Mr. White saw six young men volunteer for the gospel ministry and eight young women for mission service.

Mr. White writes, "I was saved and called into the ministry in Arkansas."

Mrs. White is the former Miss Bertha Mae Hall of Lake City. The Whites have two sons, Bill, 19, and Clyde, Jr., 16.

The Whites will be living at 552 Jamaica Street, Denver, Colo.

West Side building



(LEFT to right) Mr. Haygood, Mrs. Jennie Cobb, J. W. Whitley, Bill Lawson, Chuckie Lawson, Buddy Moore, Crans Hudson and Charles Blagg.

WEST SIDE Church, Little Rock, broke ground recently for its new \$12,000 educational building.

R. V. Haygood, superintendent of missions, Pulaski Association, was the speaker.

The new building will contain classrooms, a nursery, kitchenette, an assembly room fellowship hall combination and the Sunday School and Training Union offices.

E. G. Davis is pastor.

Fifty years for Sparkman church



First Church, Sparkman, observes 50th anniversary

FIRST Church, Sparkman, Rev. Jerry D. Moore, pastor, recently observed its 50th anniversary.

The church was organized early in 1914.

One of the principal speakers for the special occasion was Rev. Paul Aiken, pastor of Kirkwood Baptist Church, Atlanta, Ga., who served the Sparkman church as pastor in 1941-42.

Two other former pastors appearing on the program during the day included Rev. C. H. Seaton, associate secretary of the Brotherhood Department of the Arkansas Baptist State Convention; and Dr. L. L. Hunnicutt, pastor of Central Church, Magnolia, who was pastor of the church, 1933-1937.

Dr. Bernes K. Selph, pastor of First Church, Benton, who was licensed to preach by the Sparkman church, back in the 1930's, under the pastorate of

Dr. Hunnicutt, was also among the speakers.

Members of the church taking part on the program were Mrs. George W. DeLaughter, Sr., who spoke on, "The Early Days"; L. L. Jacks, "Through the Years"; Leonard Ray, "A Day of Tragedy"; Ray White, "A Time of Rebuilding"; and Pastor Moore, "The Recent Years and a Forward Look."

Rev. P. J. Crowder, retired pastor, of New Hope, Carey Association, led a memorial service.

Pastor Moore began his ministry with the church in May, 1963. Under his leadership the church has reached an all-time high in average Sunday School attendance, averaging 150 for the last eight months. There have been 20 additions to the church in this same period. The church gives 30 per cent of its income for missions.



SUCCESS church, Current River Association, recently honored their pastor, Rev. J. B. Huffmaster, and his family with a surprise dinner and program at the church, recognizing their six years of service to the church. Above Mrs. Marvin Glass has just presented the Huffmasters with gifts of appreciation. Pictured with her are Mrs. Huffmaster, Mr. Huffmaster and the Huffmaster children J. B. Jr., Ricky, Freddy and Debby.

LIFE COMMITMENT SUNDAY

March 22, 1964



Is your church meeting the challenge of "calling out the called"?

NASHVILLE—March 22 is Life Commitment Sunday.

On this day churches observing the special emphasis will challenge young people to consider dedicating their lives to church-related vocational service.

Lloyd T. Householder, director of vocational guidance of the Sunday School Board, says that Life Commitment Sunday is also a time when churches challenge all members to seek a new understanding of life commitment.

Suggestions and resource materials about Life Commit-

ment Sunday are given in many state and Convention-wide publications. Basic plans for the day are given in a youth-week pamphlet, available from state Training Union offices.

Four new color filmstrips on church-related vocations, by Broadman Films, are: "The Pastor," "The Minister of Education," "The Minister of Music," and "The Church Staff Age-Group Worker."

Shown here is a scene from "The Pastor," Broadman Films filmstrip.

Dr. Plyler to retire

GREENVILLE, S. C. (BP)—John Laney Plyler, president of Furman University here since Jan. 1, 1939, says he intends to retire as soon as the university's trustees select a new president. Plyler has asked them to approve his retirement.

May men's meeting

A SPECIAL fellowship and inspirational session for Baptist men the afternoon of May 22 has been added to the big Baptist celebration planned in Atlantic City, N. J.

The event in the grand ballroom of Convention Hall between 2 and 4:30 p.m. is expected to attract about 5,000 men, said George W. Schroeder, Memphis, ex-

ecutive secretary of the Brotherhood Commission of the Southern Baptist Convention.

The meeting is sponsored by the SBC Brotherhood Commission and by American Baptist Men, a division of the American Baptist Convention.

Theme of the fellowship will be "The Witnessing Role of Men in Christianity."

SBC briefs

Book for the blind

THE book selected for January's Book of the Month recorded by Christian Education for the Blind, Fort Worth is **STEWARDSHIP: Witnessing for Christ**, by Virginia Ely, published by Fleming H. Revell Co. The book is available to blind persons as a library service. The potential mailing list for the circulation of the book is more than 1,000 blind persons who are Sunday School teachers and in other areas in Christian work. Blind persons who have tape recorders are invited to enlist for this and other library readings on tape.

Christian Education for the Blind, Inc. is the outgrowth and expansion of The Braille Evangel ministry, supported by volunteer contributions, and is under the management of a Board of twelve Southern Baptist laymen of Fort Worth. The services of the organization include:

The Braille Evangel magazine, Braille Hymnal, Bible stories and drama, Christian Education Library, recorded Sunday School lessons, Braille and recorded Scriptures, recorded sacred music, Christian vocation guidance, and Bible and fellowship conferences.

Correspondence may be directed to Christian Education for the Blind, Inc., P. O. Box 6999, Fort Worth 15, Texas.

Heads secretaries

HOUSTON (BP)—Lucius Polhill, executive secretary of the Baptist General Association of Virginia, was elected president of State Executive Secretaries Association, an organization of state Baptist administrative heads.

Make 'Who's Who'

SHAWNEE, Okla. — Eight professors at Oklahoma Baptist University have been honored by inclusion in *Who's Who in American Education* in 1964.

Those selected were Robert Bass, director of physical education; Dr. Ernestine Leverett, professor of education and Latin; Dr. Richard Lin, associate professor of music; Miss Myrtle Merrill, professor of music; Dr. William E. Neptune, dean of liberal arts and professor of chemistry; Dr. Katherine Rader, professor of English; Dr. Coleman Raley, professor of psychology; and Dr. James Ralph Scales, president of the University.

THE first South Carolina Institute on Girls Sports, featuring track and field, will be held at Furman University March 20-21, according to Dr. Ruth Reid, professor of health and physical education at Furman. John Powell, internationally recognized track and field teacher and coach, will be the Institute leader.

ATLANTA (BP) — The Home Mission Board of the Southern Baptist Convention has named Gene Edward Moffatt of Nashville, Tenn., as its photographer-technician.



NEWLY-ELECTED officers of the Southern Baptist Press Association look over copies of their winning editorials named among the 14 outstanding editorials in the state Baptist papers from September, 1963, to January, 1964.

Left to right: E. S. James, president; Gainer Bryan, secretary-treasurer, and Jack Gritz, vice president. (BP PHOTO)



A *YOUNG* divorcee, highly successful in her advertising career, finds she has failed as a mother. Here she tries to comfort her teenage daughter who has been injured in a wild auto ride. The girl's Christian father appears and asks some soul-searching questions which ultimately re-unite the family. "A Walk In the Dark" is one of Southern Baptists' television films in "The Answer" series produced by the Radio-TV Commission. See it in Arkansas over the following stations on Sunday, Mar. 1; Fort Smith, KFSM-TV, channel 5, 4:30 p.m.; Little Rock, KTHV, channel 11, 12:30 p.m.

PASTORS CONFERENCE PROGRAM

Steel Pier, Atlantic City, May 18-19, 1964

BAPTIST IDEALS

"What mean these stones . . ."

Morning Session 9:30—12

Monday — May 18, 1964

- 9:30 Song and Praise: Eugene Sutherland, Jackson, Tenn.
Devotional and Prayer: R. B. Culbreth, Washington, D. C.
Voice of Welcome: Padgett C. Cope, Baltimore, Md.
Words of Response: William J. Smith, Quitman, Ga.
Program Projection: Wayne Dehoney, President, Jackson, Tenn.
Solo
- 10:10 Message: "Baptists and the Bible" — John D. Laida, Clarksville, Tenn.
Congregational Singing and Special
- 10:45 Message: "The Genius of our Ecclesiastical Tradition" — C. Penrose St. Amant, Louisville, Ky.
Offering
Solo
- 11:30 Message: "The Truth in the Text" — R. G. Lee, Memphis, Tenn.
Benediction: W. Henry Crouch, Winston-Salem, N. C.

Afternoon Session 2 — 5 p.m.

PROCLAIMING THE "GOOD NEWS"

- 1:45 Choral Concert
- 2:00 Song and Praise
Devotional and Prayer: Bill Hinson, Miami, Fla.
Special Music
- 2:30 Message: "The Preacher, His Calling and Task" — Kenneth L. Chafin, Fort Worth, Tex.
Congregational Singing
- 3:05 "How I Do It" — A Symposium on Sermon Preparation: V. L. Stanfield, New Orleans, La.
Solo
- 3:35 Message: "The Power of the Gospel" — Tilford L. Junkins, Birmingham, Ala.
Congregational Singing
Offering
Solo
- 4:30 Message: "The Primacy of Preaching" — Ramsey Polard, Memphis, Tenn.
Benediction: Truett Rogers, Boulder, Colo.

Evening Session 7 — 9:35 p.m.

BAPTISTS AND FREEDOM

- 6:45 Choral Concert
- 7:00 Song and Praise
Devotional and Prayer: Floyd F. Roebuck, Rome, Ga.
Special
- 7:30 Message: "Great Moments in Baptist History" — Jess Moody, West Palm Beach, Fla.
- 8:00 Congregational Singing
Election of Officers
Offering
Solo

- 8:30 Message: "Contemporary Threats to Freedom" — G. Earl Quinn, Pineville, La.
Congregational Singing
- 9:05 Message: "The Truth That Makes Men Free" — Perry F. Webb, Sr., Little Rock, Ark.
Benediction: E. Warren Rust, St. Louis, Mo.

Tuesday — May 19, 1964

Morning Session 9 — 12:15

PRACTICING THE DOCTRINES OF GRACE

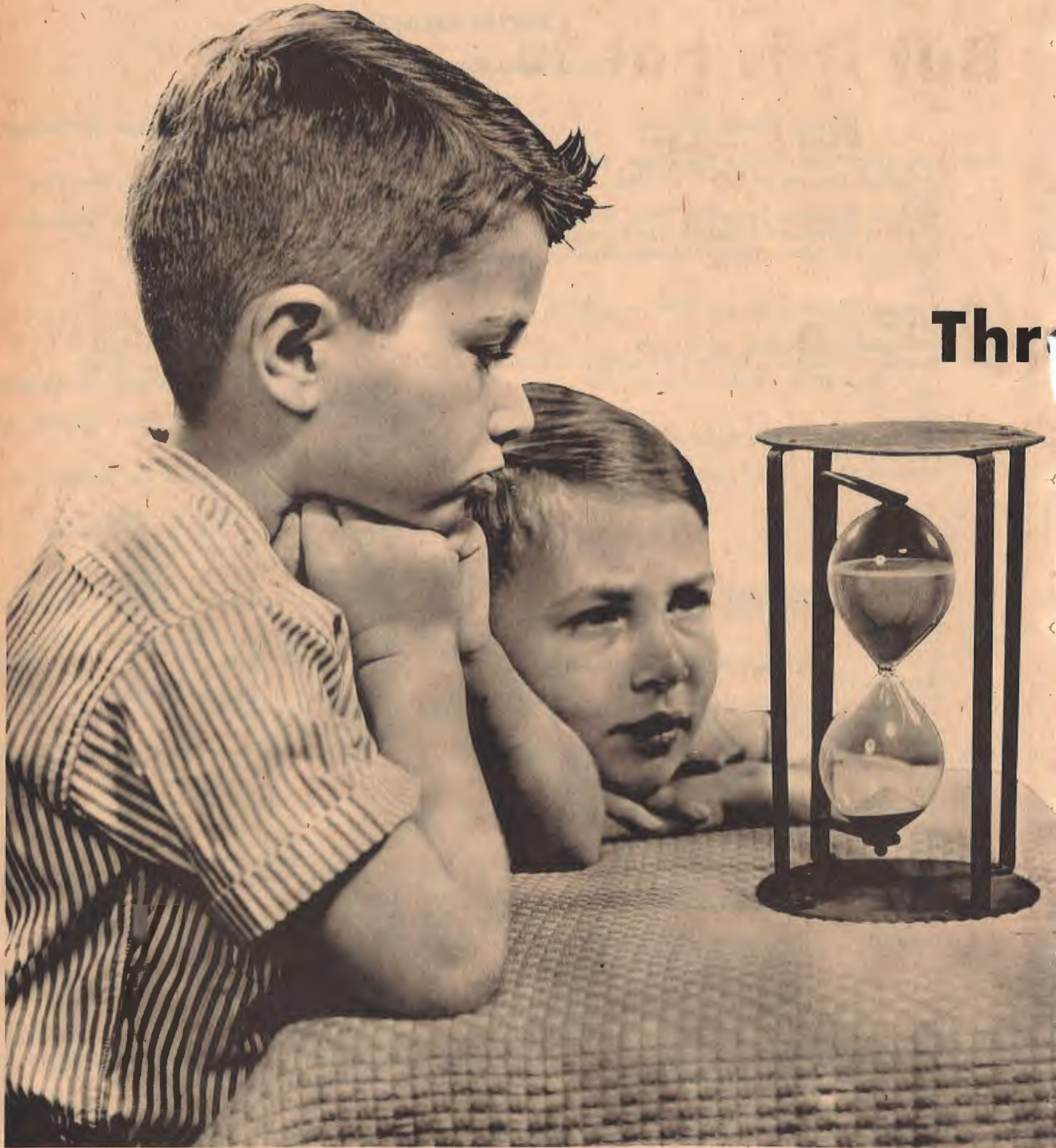
- 9:00 Song and Praise
Devotional and Prayer: Emmett Johnson, Memphis, Tenn.
Special
- 9:25 Message: "The Security of the Believer" — Wayne E. Ward, Louisville, Ky.
Congregational Singing and Solo
- 10:05 Message: "Baptists and the Ordinances" — Charles C. Bowles, San Antonio, Tex.
Congregational Singing
- 10:40 "How We Are Doing It—Doubling Our Outreach in 4 Years" — Lawrence V. Bradley, Jr., Augusta, Ga.
Solo
- 11:00 Message: "The Pastor as Teacher" — James L. Sullivan, Nashville, Tenn.
Offering
Congregational Singing and Solo
- 11:45 Message: "Outreach, The Divine Imperative" — W. A. Criswell, Dallas, Tex.
Benediction: Carvin C. Bryant, East St. Louis, Ill.

Afternoon Session 2 — 5 p.m.

THE SUPREME IDEAL: THE LORDSHIP OF JESUS

- 1:45 Choral Concert
- 2:00 Song and Praise
- 2:06 Devotional and Prayer: John C. Huffman, Mayfield, Ky.
Special Music
- 2:30 The Lordship of Jesus Christ—
IN POLITICAL AND WORLD AFFAIRS: Bill D. Moyers, Washington, D. C.
Congregational Singing
- 3:05 The Lordship of Jesus Christ —
IN SOCIAL AND PERSONAL AFFAIRS: Gregory Walcott, Canoga Park, Calif.
Presentation of Awards, Picture and Offering
Solo
- 3:50 The Lordship of Jesus Christ —
IN REASON AND SCIENCE: George Schweitzer, Knoxville, Tenn.
Congregational Singing and Solo
- 4:30 The Lordship of Jesus Christ —
IN ALL OF LIFE: H. H. Hobbs, Oklahoma City, Okla.
Benediction: Clyde Bryan, Miss.

TIME IS R



Thru

ARKANSAS BAPTIST

WINNING OUT!

But it is not too late to

Share with us

through The Thanksgiving Offering

280 CHURCHES

HAVE "FORGOTTEN" US HAS YOURS?

YOUR CHILDREN

NEED YOUR HELP

PLEASE SEND YOUR GIFT TODAY

THE CHILDREN DEPEND ON YOU

HOME FOR CHILDREN

The

CHRISTIAN CITIZEN

Newsletter

The Christian Civic Foundation
of Arkansas, Inc.

333-334 Waldon Building

Little Rock, Arkansas

Why A Christian Civic Foundation?

The organization of the Christian Civic Foundation of Arkansas, Inc., coordinating the purpose and effort of the Christian forces of the state, has been formed by interested leaders because of their realization of the dangers inherent in certain immoral practices in our society that tend to undermine the moral foundations of our people. More than 2200 Churches in Arkansas are affiliated with the Foundation.

The Foundation seeks to carry on an educational and Legislative program dealing with the problems of alcohol, narcotics, gambling and salacious literature. We seek to carry this program through the news media, the churches, public schools, civic clubs, Parent-Teacher Association and committees set up in the various communities.

Our Educational Assistant, Mr. Willard S. Campbell, spends all of his time in the Junior and Senior High Schools of the state, presenting an objective and scientific information on the problems of alcohol and narcotics. In this department we have visited 320 high schools and presented the program to more than 70,000 students.

In the field of legislation we have been successful in preventing the weakening of our liquor laws and legislation concerning salacious literature has been passed, which helps greatly in dealing with this problem. This law carries a felony clause. Recently the Supreme Court has given a definition of "obscenity", which is as follows:

"Obscene" means that to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to the prurient interest." This definition is contained in the law passed by the 1962 session of the Legislature.

It is well known that we have been unable to secure action on the matter of open gambling that is conducted in our state contrary to our state law. We have been successful in defeating an effort to legalize casino gambling in Hot Springs.

Our 5th Annual Meeting was held January 20, 1964, and the following Executive Committee was elected:

Judge Edward Maddox, President, Rev. J. Albert Gatlin, 1st Vice-president; Mr. Tom F. Digby, 2nd Vice-president; Dr. Rheubin L. South, 3rd Vice-president; Dr. Kenneth L. Sport, 4th Vice-president; Dr. Erwin L. Mc-

Donald, Secretary; Rev. Alfred A. Knox, Treasurer; Rev Lee I. Dance, Legislative Secretary; Mrs. Edgar Dixon, Rev. Worth W. Gibson, Rev. G. W. Hardcastle, Bishop W. Kenneth Pope, Mr. Paul Meers, Dr. S. A. Whitlow and Rev. T. J. Gotcher, Emeritus Member.

Many churches have been faithful in supporting us financially. However many of our leading Churches do not include us in their budget. They could greatly add to our program if they would make substantial support to our Organization. The Woman's Society of the Little Rock Conference of The Methodist Church contributes ten cents per member to this organization. A small number of the Baptist Mission-

Churches and Woman's Societies of the North Arkansas Conference of the Methodist Church would join in this effort. Another of our liberal supporters is the Assembly of God Churches in the state.

In the five years that we have been an organization three counties and sixteen townships have adopted local option, which gives us a total of 45 counties and 27 townships that are now under Local Option. Indications are that other counties will hold elections in November.

The following films are available without cost and we urge churches and organizations to use them.

FILMS AVAILABLE, WITHOUT COST, FROM THE CHRISTIAN CIVIC FOUNDATION OF ARKANSAS, INC.

16 mm film

"Pay The Piper"—30 minute film depicting the unexpected pay-off of a father who had his own private "liquor chest." Splendid for young and older adult groups.

(Black and white)

"Far From Alone"—30 minute film about a college football star who is invited to appear on a beer-sponsored TV program. Recommended for young people.

(Black and white)

"Behind the Skyscrapers"—27 minutes documentary film vividly depicting life in "Skid Row" section of metropolitan city. Factual, unrehearsed scenes.

(color)

"To Your Health"—16 minute film. Explores answers to questions "What is alcohol?" "What causes drunkenness?" Why Do People Drink".

(color)

"Alcohol is Dynamite"—16 minute film (Black and white)

"The Accused"—26 minute. A Lor-



Dr. Brown

ary Unions make contributions. We devoutly hope that all of the Woman's Missionary Unions of the Baptist

Is the Alcoholism Rate Affected By the Amount Of Alcohol Consumed? Statistics Prove This True

The rate of alcoholism follows the per capita consumption of alcohol. For instance, the District of Columbia ranks first on a per capita consumption basis and first in alcoholism. Delaware ranks fifth among the states in consumption; its alcoholism rating—fifth. New York state is six and six. Ohio holds 15th place in consumption per capita; its rate of alcoholism ranks 12th.

At the other end of the scale, Alabama ranks 47th on the basis of consumption, also numbers 47th in the alcoholism column. Oklahoma and Mississippi, numbering 48th and 49th respectively on the basis of per capita consumption, bear rates of alcoholism which rank 41st and 42nd. HOW DOES THE AVAILABILITY OF ALCOHOLIC BEVERAGES AFFECT ALCOHOLISM?

Evidence of correlation between alcoholism and the availability of alcoholic beverages is found in the study, "Alcoholism in the Big Cities of the United States" by Mark Keller and Vera Efron, published in the Quarterly Journal of Studies on Alcohol in March, 1956. The combined rate of alcoholism for the eight largest cities of Ohio is given as 6,360 per 100,000 adults. The rate for the remainder of the state is 3,120, a little less than half that in the cities. When it is remembered that more than 70 per cent of the area of Ohio is partially or com-

pletely dry, and that almost 100 per cent of this local option territory is rural, the importance of the availability of alcohol with references to the problem of alcoholism is apparent.

pletely dry, and that almost 100 per cent of this local option territory is rural, the importance of the availability of alcohol with references to the problem of alcoholism is apparent.

"The degree of availability must be considered as partially determining the vastly greater number of alcoholics than

opiate addicts in the United States" (Quarterly Journal of Studies on Alcohol)

Shown here is the comparison of rate of alcoholism with consumption of alcoholic beverages in the following states as surveyed by the Yale School of Alcohol Studies 1956.

THE FOLLOWING LOCAL OPTION STATES

States	Number of Alcoholics	State Rate	Rank	State	Total Absolute	Rank
1. S.C.	26,450	2,050	48	S.C.	0.86	45
2. Ala.	40,000	2,210	47	Ala.	0.72	47
3. Iowa	39,050	2,290	46	Iowa	1.37	38
4. Kan.	31,400	2,350	45	Kan.	1.23	40
5. S. Dak.	9,550	2,350	44	S. Dak.	1.44	37
6. Utah	10,200	2,360	43	Utah	1.25	39
7. Miss.	29,350	2,390	42	Miss.	0.30	49
8. Okla.	35,050	2,490	41	Okla.	0.51	48
9. N.C.	59,350	2,500	40	N.C.	0.89	44
10. Ark.	32,100	2,920	32	Ark.	0.78	46

State rates are based on the number of alcoholics per each 100,000 of adult population (aged 20 years and over)

THE FIRST TEN WET STATES IN THEIR ORDER

States	Number of Alcoholics	State Rate	Rank	State	Total Absolute Alcohol	Rank
1. D.C.	49,450	7,800	1	D.C.	4.11	1
2. Calif.	592,750	7,060	2	Calif.	2.25	12
3. Conn.	97,950	6,380	3	Conn.	2.55	3
4. Nev.	8,400	6,160	4	Nev.	3.80	2
5. Del.	14,400	6,020	5	Del.	2.54	5
6. N.Y.	635,000	5,840	6	N.Y.	2.44	6
7. N.J.	205,050	5,590	7	N.J.	2.55	4
8. Mass.	189,400	5,550	8	Mass.	2.00	17
9. Ill.	333,450	5,250	9	Ill.	2.26	11
10. Md.	83,300	4,860	10	Md.	2.40	7

State rates are based on the number of alcoholics per each 100,000 of adult population (aged 20 years and over)

It is impressive to note that we have 44 counties now under local option and 31 counties that are characterized as "wet counties". The liquor forces offer the claim that boot-legging and consumption increases under local option. However, the Alcohol Tax Unit seized 92 stills in 33 wet counties and 32 stills in 42 dry counties in 1960. In 1961

they seized 78 stills and of these 52 were in the 31 "wet" counties and 26 in the 44 local option counties. Liquor boot-legging in the United States today is as prevalent as during prohibition. Government agents are closing illicit stills in homes, stores and factories at the rate of 1,000 per month.

etta Young film dealing with salacious literature (black and white).

"Where Fortune Smiles"—30 minutes. Dealing with the gambling problem. (black and white)

FILM STRIPS

"Of cats and People"—(For Primaries)

"Let's Talk It Over"—(For Juniors)

"Why Do We Drink and Why Do We abstain?"—(For Youth)

"How Free Are You?"—(Youth and Adults)

"Basic Information About Alcohol"—in four parts (about 6 minutes each)

Vol. I Alcohol and the Human Body,

Vol. II Alcohol and Personality, Vol.

III Alcohol and Social Problems, Vol.

IV Alcohol and the Christian Faith.

Set of slides on "Effects of Alcohol on the Human Body." Valuable in both schools and churches.

Speakers are available to churches and organizations that want to use us. We welcome your invitation.

While responsibility rests with us we realize that substantial progress in these fields can be obtained only as the ministry and laity throughout the state become actively involved.

Election Is Approaching

Candidates are now filing for positions on ballots for local offices and for state offices for the Democratic primary to be held on July 28th. This is a critical time for Christian people across our state because it will determine to a large degree what type of legislature we have in the next regular biennial meeting of the Arkansas State Legislature, and what type of law enforcement and government we will have

at the county and precinct levels. The field of politics is one in which we have often neglected our privilege and responsibility as American citizens. Oftentimes we have simply stood idly aside while detrimental forces have a free rein in trying to influence our moral standards. The time has long since arrived when we need to realize that clean politics can best be carried on by clean, up-right Christian citizens. It is our observation that most of our politicians are of this quality. What we need to do is to see that all of the elected officials meet the high standards which we could expect from these officials.



Three-year-old Joe Carter, son of Mr. and Mrs. Jeff Carter of Marianna got a ride in his bed from fifth floor down to second floor where pediatrics is temporarily quartered while extensive remodeling is being done in that section. With him are Mrs. Clara Tracy, aide, and Mrs. Effie Hassa, LPN.

Focus Week Planners



Obviously pleased with their plans for the Student Focus Week are Miss Estelle Slater, representative for student work from Southern Baptist headquarters in Nashville, Tenn., at left, Miss Elva Holland, director of the School of Nursing, and Miss Juanita Strauble, director of student activities at ABH. The Focus Week dates are March 29-April 3 and Joe Gunn, assistant administrator is general chairman and Stella Brooks is student chairman.

Patient Census Climbs at ABH During '63

The total number of patients admitted at Arkansas Baptist Hospital during 1963 was 19,363, including newborns; a 1.3 per cent total increase over last year's admissions and a four percent rise in the number of medical and surgical patients.

During the year 1,778 babies were born at ABH. The Hospital had an average daily census of 347 patients.

North Little Rock Memorial Hospital admitted 4,229 patients during 1964, including 465 newborns. The average daily census was 65.

Radiology Report

The radiology department in its annual report showed a total of 43,060 procedures done in 1963. This included: 29,002 x-ray examinations, 5,430 fluoroscopy examinations, 134 x-ray treatments, 3,875 cobalt treatments, 251 isotope examinations, 3,850 electrocardiograms, and 519 electroencephalograms. Dr. Joe B. Scruggs is head of the radiology department.

CHORAL CLUB PROGRAMS

The ABH Choral Club will present a program at England First Baptist Church February 23.

The Choral Club also appeared at Lonoke First Baptist Church February 9 and at the Bible Church, 1500 Kavanaugh, January 13.

ABH FACTS AND FIGURES

DID YOU KNOW THAT:

On January 1, 1964, ABH had 430 beds in service?

ABH has 129 private beds, 240 semi-private beds, and 61 ward beds?

The average stay for:

Maternity patients is 4 days

patients over 65 is 10 days

all patients is 6½ days?

The average priced private room is \$19.50?

The average semi-private is \$16.50?

The average ward bed is \$12.50?

Average charge to each patient per day was \$39.28 in 1963?

Bible Study

Dr. Don Corley, hospital chaplain, taught a study of the Book of Ephesians during the week of January 13 for students in the Student Union Building.

Complete Inservice For New Assignments

Eight technician nurses and two licensed practical nurses took special inservice training courses which equipped them for added responsibility on night duty in the new section of the Hospital.

Mrs. Thelma Hill, supervisor of inservice training, directed the courses which included lectures by hospital experts in many fields. The technician nurses are trained to do charge duty under the supervision of a floating R. N. and the LPN's can give limited medications and treatments, also supervised by R. N.'s.

Mrs. Hill said that the class was very successful and the participants "went far beyond what was required in everyday." Their interests, adjustment and cooperation was outstanding, she said. Future courses will be patterned after these first ones.

The graduate technician nurses who took the course were: Helen Anderson, Opal Gentry, Mary Irene Ives, Mary Mallott, Nona Pickett, Glenna Sherrill, Edwina Steed, Ruby West, Mary Worley and Anne Bryan and the LPN's were Jessie Taylor and Reba Bynum.

Owens Are A Family of Nurses



These sisters are both on the way to becoming registered nurses, following a family pattern. At left is Claudette Owen, a Junior, and Sharon Owen, a preclinical student.

A closely knit family followed in each other's footsteps to attend the Arkansas Baptist Hospital School of Nursing and now two sisters are enrolled here.

The first to come was their step mother, Mrs. Lillian Echols Owen, who is now director of nursing at the Jefferson Memorial Hospital at Pine Bluff. Mrs. Owen married the late Glenn Owen when Sharon was only 5 and Claudette was 8.

Mother Is Surgery Nurse

"Mother was then supervisor of surgery at the Hospital and I went with her over there often," Sharon recalled. "She would take me in surgery and all around. I can't remember when I wasn't around a hospital."

Sharon, a preclinical student, worked one year as a Candystriper, one year after school and on weekends as a nurses' aide and one year as a ward secretary at Jefferson.

Likes Hospitals and People

"I've always loved hospitals and to be around people so I decided that nursing was the best place for me to fulfill my desire to do something for someone and to be with people," Sharon said. She said that although her step mother had influenced both her and her sister greatly because of her dedication and her love of her work that she had not suggested that they become nurses.

"We made up our own minds and she offered to send us anywhere we wanted to go but we chose Baptist Hospital," said Sharon. Her sister, Claudette, who is now a junior, had a year and a half at Baylor University before coming to Baptist. Claudette is new president of the junior class. Like Sharon, she worked in the nursery at Jefferson before entering nurses' training. The Owens have an older brother, 24, who lives in Pine Bluff.

The Owens are members of Southside Baptist Church.



The Pulaski County YWA met in the ABH Student Union Building for dinner January 27 and Sandra Wisener, third from right, an ABH student who is president of the organization, presided over the 80 students who attended. Part of the group is shown here with two of their advisors, at center facing camera, Mrs. Evelyn Pennington, and Mrs. John Pounders, WMU associational president. At left is Lawson Glover, first year medical student who was a summer missionary to Hawaii.

First Patient In New Addition



Raymond Lindsey, prominent insurance executive, former president of the ABH Board of Trustees and still a Board member, was the first patient to be admitted to the new patient addition to the Surgical Pavilion on January 2nd.

Epidemiologist Speaks to Medical Staff



Miss Eleanor MacDonalD

Miss Eleanor J. MacDonalD, epidemiologist for the M. D. Anderson Hospital at Houston, Tex., was the speaker for the Arkansas Baptist Hospital Medical Staff at 8 p. m. January 28 in the ABH Student Union Building.

Miss MacDonalD is also professor of biostatistics at the University of Texas Postgraduate School of Medicine and consultant epidemiologist for the Texas Department of Health. She served as biostatistician for the Southwest Cancer Chemotherapy Study Group until 1960 and is a statistical consultant to the department of pediatrics at Baylor University College of Medicine.

She is the author of 60 reports in professional journals and has been a member of the editorial board of the Yearbook of Cancer since 1956. She is a former assistant clinical professor at Yale University School of Medicine and research statistician with the Division of Cancer Research, Connecticut State Department of Health. She is a graduate of Radcliffe College and took graduate work at Harvard Medical School.

She is a member of the American Association for Cancer Research, the Biometric Society, the American Radium Society, the International Union against Cancer, the Institute of Mathematical Statistics, the American Statistical Association and the American Mathematical Association.

ABH Facts

Did you know that:
Each patient requires 18 lbs. of clean linen per day?

The Dietary Department prepares approximately 50,000 meals per month?

Radio Communications Installed at Hospitals



W. H. Patterson, associate administrator, who helped to get a citywide hospital radio communications network established through the Little Rock Hospital Council, is shown with the Baptist Hospital set in his office.

The Greater Little Rock Hospital Council has joined six hospitals in the city and in Benton together by means of a radio communications system.

The system was first opened on the Civil Defense frequency but the hospitals have been licensed for a special hospital frequency which allows them to talk back and forth on any hospital matters. The Civil Defense frequency could be used only for disasters.

On the system are St. Vincents Infirmiry, Children's Hospital. North

Little Rock Memorial Hospital, the Medical Center and the Benton Unit of the State Hospital. At ABH, a receiving and transmitting unit has been set up in Associate Administrator W. H. Patterson's office, in Administrator J. A. Gilbreath's automobile, in the ABH station wagon and on the ABH bus.

Patterson said that the hospital communications system would also apply for a license on the Citizen's Band, which would give a complete communications on three frequencies.

New birds

By Thelma C. Carter

SOMETIMES we fail to notice the strangers in our midst. If the strangers are beautiful birds from faraway lands, we may overlook them completely.

Many people have made careful studies of different birds, their habits, size, coloring, and songs. In a matter of moments, these people are able to identify the songs of the thrush and robin in

the spring and also the tinkling notes of the chickadee in winter.

They study the features of the birds: their size, the markings on the wings, the coloring of feathers, size and shape of the beak (curved, hooked, small, large), the legs, and the crest. They can tell whether the birds are natives of our country or visitors from other lands.

People who love birds find pleasure and satisfaction in identifying certain birds by their soaring, circling, floating, and downward sweep to the earth. The grace and beauty of countless different birds is unequalled by anything man may create.

Even today's swift, powerful aircraft

cannot compete with God's feathered creatures in flight and maneuvers. If you have ever observed a hawk making a backward somersault, you can realize the skill of a small bird stopping for a moment while in a swift, forceful flight.

People who study birds tell that in recent months great numbers of new birds have been in our country. They have been identified as birds from Africa, South America, and the warm, tropical islands.

Brightly colored orange, blue, red, green, and purple birds have been seen, none of which have been here before. Long-legged wading birds with snowy-white plume feathers have been found nesting in protected park areas.

Baby plants

By Cleo Gehrke DuBois

TAKE from the branches of house plants fresh, green tip-cuttings three to five inches long. Use geraniums, fuchsia, ivy, baby's tears, screw pine, or wandering Jew. Cut the tips just below a node, the place where a leaf is attached.

Insert the cuttings in a pot of damp sand after making a hole for the cutting with a pencil. Keep the sand moist, but not soaking wet, for three weeks. Then try tugging gently on the cuttings. If they slip out easily, they haven't been given quite enough time to root. If they resist, it means roots are anchoring in the sand and your experiment has been successful.

If you want your cuttings to grow as well as to root, you will have to remove them from the sand and plant them in a pot of soil. Soil has food for plants in it; sand doesn't.

Do you know that single leaves of some plants can produce baby plants? Take a leaf from one of the following house plants: umbrella plant, rubber plant, touch-me-not, ivy-leaved geranium, pickaback plant, or rex begonia. On the underside of the leaf, cut across the larger veins. With hairpins, peg the leaf down, right side up, on a flat surface of damp sand. New little plants will spring up at each cut.



**B
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UNSCRAMBLE the letters on the tree to spell out the names of eight trees that are mentioned in the Bible

ANSWERS

1. fir (Isaiah 14:8), 2. oak (Genesis 35:4), 3. palm (Exodus 15:27), 4. elm (Hosea 4:18), 5. cedar (Song of Solo- (Hosea 4:18), 6. poplar (Hosea 4:18), 7. apple (Song of Solomon 2:3), 8. fig (John 1:48).

Spoiled paper

By Mabel-Ruth Jackson

THE story is told that one day in a paper mill a careless workman forgot to put sizing in a batch of material intended for writing paper. Sizing is a kind of glue or starch that gives paper the right surface for writing on it with ink.

The owner was vexed, and he scolded the workman. "All that good paper spoiled!" he said. "Throw it away."

Instead of throwing it away at once, the workman carelessly tossed the spoiled paper into a corner.

Some time later the owner noticed the paper was still there. Being a thrifty man, he thought he would try to use some of it to keep it from being a total loss. He started to write on a piece of it, but the ink spread out on the paper.

At first he was disgusted. Then an idea came to him. If the paper would absorb ink, perhaps it could be used to dry the ink writing on a letter. Up to this time, sand had always been sifted over the writing and then shaken off.

With a feeling of excitement, the man wrote some words on a sheet of good writing paper. He then pressed a piece of the spoiled paper over it. He waited a few moments and then removed it. He touched the written words. The ink was dry. Marks of it showed on the piece of spoiled paper. What a discovery, he had made! He took the pile of paper that he had considered worthless, made it into sheets of blotting paper, and sold it.

This story about blotters is an example of how one man's carelessness and another man's inquiring and observant mind can lead to an experiment that benefits many people.

Brotherhood

Brotherhood convention

THERE appeared in this column, in last week's issue of the Arkansas Baptist Newsmagazine, a copy of the program of the State Brotherhood Convention. Our hope is that you have looked over the program with genuine interest and that you are not only planning to attend but also to bring other men with you.

Two weeks ago every pastor, every associational missionary, every Brotherhood officer and Royal Ambassador counselor of record, was mailed a copy of the Convention program, including some promotional materials.

The Convention will meet at Longview Church, 1710 West Twenty-third, Little Rock, on Friday and Saturday, Feb. 28 and 29. There will be three sessions: Friday afternoon, beginning at 3; Friday night, beginning at 6:50; and Saturday morning, beginning at 9. To those men whose work makes it difficult or even impossible to come on Friday afternoon or Saturday morning, let us urge you to attend the Friday night session.

We believe that the Convention program is informative, inspirational, and challenging; and that those who come will receive distinct and lasting blessings,—blessing that will carry through into a higher and nobler service unto the Lord.

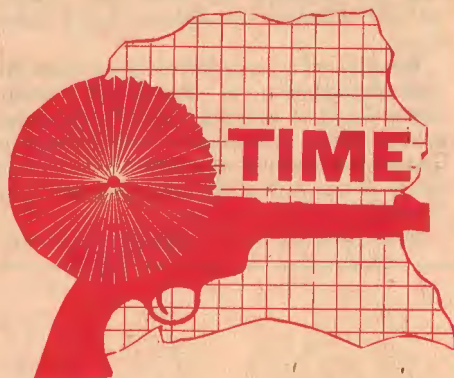
There are outstanding personalities on the program. Our own Arkansas Baptist State Convention president, Walter Yeldell, pastor of Second Church, Hot Springs, will bring the closing message on Friday night. G. A. Ratterree, Brotherhood secretary of Florida, known by many Arkansas Baptist men, will speak at all three sessions. Harrison Johns, of Ft. Morgan, Colo., will present Pioneer Crusade work. David Mashburn, associate secretary of the Brotherhood Commission, will bring a stirring message. Others of the same caliber among our pastors and laymen will be on the Convention program.

The time is at hand. Get your men together, crank up the old buggy, and come on! Pray with us for a great Brotherhood Convention!—Nelson Tull



MR. TULL

Don't Let



Kill Your

Intention to . . .

Religious Education

Siloam preparation

UTILIZING numerous good suggestions, we are confident the 1964 Assemblies for the Religious Education Division will be our best yet.



MR. ELLIFF

We will continue to improve our two separate morning schedules for Elementary and Junior boys and girls. In addition we have a completely new schedule for Intermediate and Young People. Intermediates and Young People will have only two class periods and one tabernacle period each morning. They will be led in class period discussion on youth problems followed by a tabernacle period all by themselves. Their morning schedule will be directed by two outstanding Southern Baptist Convention youth leaders, Rev. Lee Porter and Tom Dempsey. There will not be a division of periods on the SS, TU, Music, WMU and Brotherhood basis for any of our young people. Study Course credit will be given for the two class room periods, however.

Adults will also have a less crowded schedule this year with one period for all adults on the "Mind of Christ" by Dr. M. Ray McKay. Dr. McKay will be our night inspirational speaker. Morning devotion speakers will be Rev. Carol Caldwell, first week; Dr. W. O. Vaught Jr., second week; Rev. John Maddox, third week. Write Melvin Thrash for information and reservations.—J. T. Elliff, director

MAKE THAT WILL you've been putting off for 20 years !!!

Your family deserves the right sort of protection right now—the sort of protection only your Will can give. As circumstances change, the Will can be changed—but, you need a Will right now.

Making a Will that protects your family is simply "going the first mile."

A dedicated Christian who includes God's Kingdom in his Will is "going the second mile."

Talk to your Pastor or your Attorney—they will probably advise you to see or write the Arkansas Baptist Foundation.

Ed. F. McDonald, Jr., Secretary
401 West Capitol Ave.
Little Rock, Ark.

Uncle Deak writes

Dear ed:

Youve never herd such gripin in all your born days. The preacher told us yesterday mornin that Bro. Tolsty the sociational sturdship head wuz gonna show a movin picture last nite after prechin. Bro. Altney sed thet wuz of the devil an no good wood come of it. Sister Hestle, shes the piana player, sed they didnt have them things in the New Testament. She sorta quited down when Bro. Hestle sed they didnt have pianas neither. We had the biggest crowd sinse the last singin. Bro. Tolsty sed the piture wuz bout missions an what we could do. Well, Sister Hestle cried clean throo it and Bro. Altney allowed it wernt of the devil and twelve stood up and sed they wood start tithin. The preacher shore wuz happy and the Lord probly wuz to.

Uncle Deak

96

"If" is but a wee small word
Next to "I" most often heard.
Yet quickly stops a useful try
Because one-half of it is I.

—W. B. O'Neal

Hymn playing tourneys

NOW IS THE TIME for making plans for the Hymn Playing Tourneys in your association. The winners of each associ-



MR. MULKEY

tional tournament compete in the state tournament which is held on the Ouachita campus during the music conference. Last year's state winners were: Ronald Staton, First Church, Charleston; Lynn Bauman, First Church, Almyra; Donna Roy, First Church, Benton;

Russ Boyd, First Church, Walnut Ridge; and Mary Esther Savage, College City Church, Walnut Ridge.

Below are given the rules for the tournament. Additional copies of these rules can be obtained from the Church Music Department, Baptist Building, Little Rock:

Rules:

1. Hymn players may participate in own age division. There are two sections (organ and piano) and two divisions in each section. (Intermediate 12-14 and Youth 15-18). There shall be one winner from each section and division, making a total of four winners.
2. Each hymn player will practice the Hymns of the Month for 1964 and be ready to play these hymns as follows:
 - 1) Play complete hymn as written
 - 2) Play correct hymn introduction* and accompany the congregation in the singing of the hymn
3. Each hymn player will play one hymn of own choosing and one hymn chosen by judges (both from the Hymns of the Month for 1964).
4. Each hymn player will sight read one hymn as written, chosen by the judges. Any hymn in the Baptist Hymnal may be chosen.

* The introduction should preferably include the opening measures of the hymn, should be of sufficient length to properly identify the hymn, complete musical sentence, ending on the tonic chord. The introduction should identify the melody, establish pitch and rhythm, set the tempo, and interpret the mood and spirit of the hymn.

Awards: The state tourney will be held at 10:00 a. m. on Ouachita College Campus, Friday, June 19, 1964. Winners from each association may compete in the State Tourney. All associational winners will receive Friday evening and Saturday morning and noon meals free, as well as lodging in the dormitory Friday evening, unless they are already attending Ouachita Music Conference, in which case their fee for Music Conference will be reduced \$2.50. First Place State Winner in each division will receive an appropriate award equal to \$25.00 in value. Associational

Winners' pictures will be printed in the June issue of Religious Education News. All pictures and information must be in the State office by May 15, 1964. —Hoyt A. Mulkey, secretary

'Memorial' to God

WASHINGTON—President Lyndon B. Johnson, speaking at the annual presidential prayer breakfast here, suggested there should be a memorial to God in the nation's capital.

The President said Washington is the symbol of "a great nation and a greater cause of human liberty" to the people of America and of other lands. This capital city has monuments to Lincoln, Jefferson, Washington and to many statesmen, he said, "but at this seat of government, there must be a fitting memorial to the God who made us all."

Oppose pornography

LONDON (EP)—A public campaign to control the flow of pornographic literature into this country from the United States is being planned by the newly-established London Committee Against Obscenity.

The committee is headed by Father Thomas Corbishlev, of the famed Jesuit Farm Street Church, and supported by the Rev. Kenneth Greet of the Methodist Department of Christian Citizenship, and Rabbi Raymond Apple of the Bayswater Synagogue.

In a statement here, the committee complained that "tens of thousands" of pornographic and obscene American magazines are pouring into Britain.

Declaring that these magazines are reported enjoying heavy sales, the committee said "this river of American dirt is causing harm to British youth."

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- Send me postage paid the three books for April, 1964, and bill me for \$3.00. I understand that every three months three new books will be shipped to me and that I will be billed \$3.00 for each shipment. I also understand that I am not obligated to accept any minimum number of books, that within 10 days I may return any or all books for credit, and that I may cancel my subscription at any time.
- Special Cash Offer—Send me 12 books (as published) during 1964-65. I enclose \$10.50. I understand that there is no return privilege on this special cash offer.

Name _____ please print

Address _____

City _____ State _____ ZIP Code _____

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Little Rock, Arkansas

The Bookshelf

Devotions from a Grateful Heart, by Sybil Leonard Armes, Fleming H. Revell, 1964, \$2.50

The 12 inspirational messages contained in this book deal with a variety of spiritual themes and have great reader appeal. Mrs. Armes is the wife of Dr. Woodson Armes, who is pastor of First Baptist Church, El Paso, Tex. She is a talented writer and many of her writings have appeared in church magazines. She has published several hymns, pageants and three books of poetry. Her poetry is an added attraction to readers of this book.

Tell Me How, by Theodore F. Adams, Harper and Row, 1964, \$3

"You preachers are forever telling us what to do, but you seldom tell us how to do the things you preach about. Please tell me how."

This challenge from one of his church members was what started Dr. Adams to thinking about writing this book.

In the foreword Dr. Adams writes: "I trust that the chapters in this volume will help some readers to find answers to questions already in their minds and will stimulate other search for insight and understanding of the Word of God and the way of life made so real in 'The Word... Made Flesh' who 'dwelt among us... full of grace and truth.'"

The stimulating thought and contagious convictions of the writer are illustrated by anecdotes and stories drawn from persons and situations within his own church field and from the wider contacts of the Christian fellowship.

Five hundred Bible Readings, by F. E. Marsh, Baker Book House, 1963, \$3.95

This is another of the Baker reprints, the original having been printed in 1897 by Marshall Brothers, London. This is a rich store of suggested outlines for Bible talks, "using Scripture to explain scripture."

Memorial Messages, by R. Earl Allen, Broadman Press, 1964, \$1.95

Contained here are meditations used for an elderly church officer's funeral, a teenager, a Christian mother, and others. The author offers these meditations in the belief that they can be adapted to meet the grief of people in other churches. Dr. Allen has discovered that his congregation appreciates brief memorial messages that pay tribute to the deceased and hold out comfort for the bereaved.

Commandos for Christ, by Bruce E. Porterfield, Harper and Row, 1963, \$3.95

The author shares the many thrills and tight situations he and his companions found themselves experiencing from day to day as they sought to bring the gospel to stone-age savages in the "Green Hell" of Bolivia. Here, for the first time, is the story of a little-known

aspect of missionary life, the work of the pioneer missionaries who take every risk to make first contact with unknown aboriginal tribes.

Battles with columns of marauding ants and hordes of wild pigs, ambush attacks by hostile Indians—these are only a few of the threats faced by them.

The Commandos for Christ plunge with unhesitating faith into the steaming jungles, into hazards more terrifying because they are unknown. Here are the raw realities of missionary life—an authentic account of the incredible hardships, the sweat, the fears, the loneliness—as well as the spiritual rewards.

The Second Coming, compiled by H. Leo Eddleman, Broadman Press, 1964, \$2.75

Here are sermons by Dr. Eddleman, and eight other preachers: L. Nelson Bell, Clyde T. Francisco, J. D. Grey, Carl F. H. Henry, Herschel H. Hobbs, Paul S. James, Robert G. Lee, and Angel Martinez. All of the sermons deal with the Second Coming of Christ.

Facts of interest

... TO meet the problems faced by a person who has lost a thumb in an accident, plastic surgeons are literally moving another finger over to take its place. Dr. James G. Sullivan, Toledo, O., has made films of this operation, in which the little finger is detached, moved across the palm, and connected to the muscles which formerly operated the thumb. The blood vessels and nerves of the little finger are left intact so that the new "thumb" will have normal feeling. After a year patients learn to feel the moved finger as a thumb. However, if you hit it with a hammer, he says, it still feels like a little finger!

... The Soviet Union surpasses the United States in the number and durability of marriages, according to official statistics recently released. In 1962 there were ten marriages a year for every 10,000 inhabitants for a total of 2,250,000 weddings. The comparative figure for the United States was 8.5. The greater stability of Soviet marriages is indicated by the divorce rate of 13 for every 10,000 persons, compared with 22 in the United States.

... The first comprehensive dictionary of sign language used by the deaf will be developed by New York University's School of Education. The dictionary, to be published by Harper & Row in 1965, will contain more than 3,000 entries, including synonyms and slang expressions. Several sign language manuals have appeared in the past, the larger containing approximately 1,200 entries.—Survey Bulletin

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J. B. Hester, Director

WHY ARGUE?

BY J. I. COSSEY

CESAR said, "When you argue with a fool, be sure he isn't similarly engaged."



MR. COSSEY

An argument never closed an argument. An argument will never bring enemies together. Hate is never overcome by hate. Negative attitudes and opinions will never settle a negative viewpoint.

You cannot overcome wrong with wrong. You cannot overcome evil with evil. You may overcome evil with good. You can never win in a battle with negative weapons. A gun that kicks as hard as it shoots is dangerous at both ends.

The truth does not need to be argued, nor does it need to be proved. The truth needs to be taught and preached in love everywhere and always. The truth will always do good, but error never. The truth is positive and is destined to live on; error is negative and is destined to failure. It is wise to try to make negative views positive, but never try to make the positive negative.

The doctrine of hell is a negative condition, but it is a positive truth. The negative old life of sin must be destroyed before a new spiritual and positive life can be built. An old house has to be torn away before a new house can be built in the same place. No one will ever get through arguing about a lie, but the truth does not need to be debated. The truth is its own proof and meets every test that questions it. When you think you have won an argument, you have made your opposition feel inferior and he hates you. An argument may make you feel good in one place and hurt in another.

After a day of trying to make a sale, the salesman came in and reported to his boss, "I told that bird something, sure I told him

Is 'legal sale' of liquor the best way to handle the problem? Logic, statistics and common sense all combine to say NO. Liquor drinking is a dangerous evil and "legal sale" puts the stamp of government and community approval on it.

Statistics prove that "legal sales" increase consumption and therefore increase crime, traffic accidents and other products of liquor.

Common sense teaches that you do not help to control or stamp out an evil by licensing taverns to sell liquor legally on every corner, making it easy and convenient for anyone—often even minors—to obtain.

"Legal sale" is a dubious catch phrase invented to deceive the people by the only ones who actually profit from the sale.

"LEGAL CONTROL" is not Control AT ALL. ALL ALCOHOL, BOOTLEG OR NOT, KILLS.

The word "legal control" is misleading. "Control" regulates conditions of sale and nothing else. It does not control drunkenness. It does not control bootlegging, and it does not control the disastrous consequences of over indulgence. When we grant a person license for any other activity under the sun, we insist upon his being responsible, but when we license liquor sales we throw caution to the winds, sow the seeds of bitter tragedy and contribute to the degradation and death of millions of unfortunate people. Alcohol is as UNCONTROLLABLE as quick-silver and as DEADLY.

something, but I hadn't sold him anything."

When you think you have skinned some prospect, you have only skinned yourself. You have hung up your own hide and not the hide of the other fellow. Which would you rather do, win an argument and lose a friend, or lose an argument and win a friend?

In the Lord's work, making friends is our business. Buddha said, "Hatred is never ended by hatred, but by love." It is far better to lose an argument than to lose a cause or a friend. It is better to give a dog the full roadway than to be bitten. It is better to give a road-hog all the road than to try to force him back across the white-line only to be killed yourself.

'Tis not the evil round us,
Alone, that ruins our soul.
The thing that most confounds us
Is lack of self-control.

We let our passions rule us;
To temptation, we fall prey.
If heedlessly we travel,
We're apt to miss the way.

We oft' become winebibbers
By a casual, social drink
For the road to drunkenness
Is shorter than you think.

The failure of most people
Is weakness, we all know.
Don't be a spineless "yes-man"—
Have courage to say NO.

—Carl Ferrell

Attendance Report

Church	February 16		
	Sunday School	Training Union	Additions
Alma, Kibler	123	89	
Berryville, Freeman Hgts.	181	78	
Barling, First	150	83	
Blytheville			
First	665	192	5
Chapel	48		
Trinity	246	98	
Camden			
Cullendale First	439	200	1
First	630	176	3
Conway, Pickles Gap	73	54	
Crossett, First	524	146	
Mt. Olive	241	80	
Dumas, First	324	94	
El Dorado, East Main	280	115	2
Forrest City, First	577	160	1
Midway Mission	59	53	
Ft. Smith			
Grand Ave.	816	361	10
Mission	22		
Temple	272	185	
Trinity	330	139	
Gentry First	197	86	
Harrison, Eagle Hgts.	249	86	
Hot Springs			
Lake Hamilton	85	48	
Lake Shoe Hgts. Mission	76	50	
Huntsville, Calvary	43	50	
Jacksonville			
Berea	136	68	
Chapel Hill	53	23	
First	527	189	1
Marshall Road	125	67	1
Jasper	76	45	
Jonesboro			
Central	491	160	5
Nettleton	230	88	
Lavaca	258	146	2
Little Rock			
First	933	341	3
White Rock	31	15	
Forest Highlands	176	98	
Immanuel	1,231	410	
Rosedale	258	88	
McGehee, First	427	180	2
Chapel	86	47	
Marked Tree, First	164	50	2
Monticello, Second	271	140	6
North Little Rock			
Baring Cross	703	212	
Southside	47	26	
Camp Robinson	61	17	
Calvary	476	139	
Gravel Ridge	181	92	4
Runyan Chapel	25	28	2
Park Hill	850	240	4
Sylvan Hills First	250	75	
Springdale First	500	187	4
Van Buren			
First	489	155	2
Second	77	86	1
Vandervoort First	56	34	
Ward, Cocklebur	34	24	
Warren, Immanuel	315	98	
Westside	85	68	

Christ in the home

BY RALPH A. PHELPS JR.

PRESIDENT, OUACHITA COLLEGE

TEXT: LUKE 10:38-42; JOHN 11:1 to 12:11

THE presence of a guest in the home can make quite a difference. Extra food is bought, the linens changed, the house cleaned more thoroughly than usual, and the children instructed in the finer points of proper behavior. Routines may be disrupted, sleeping spaces rearranged, and, if one of the expected guests is the "little monster" type, proper steps taken to protect the family cat.



DR. PHELPS

No other guest's presence ever made the difference, though, that Jesus Christ made or makes. What he can mean to a home is clearly illustrated in three incidents connected with a home in Bethany, a village near Jerusalem. Here lived two sisters, Mary and Martha, and their brother, Lazarus. This Sunday we are examining three episodes involving members of this household.

I. The ministry of His presence

IN Luke 10:38-42 is recorded a brief story that reveals just how human were the people close to Jesus and just how thoroughly he understood human nature. Apparently Jesus had visited in this home frequently, for his affection for its members stands out in these three incidents. Here he must have gone frequently for a brief respite from the jostling crowds and growing opposition that would shortly bring about his death.

Martha is thought to have been the older of the two sisters, since she assumes the role of hostess in preparing the meal. The scripture refers to "her house," and some think this indicates that she was a widow. At any rate, she was bustling about, doing the hundred little things that are necessary when one has guests for dinner. Whether or not she got "in orbit," as some housewives do in such circumstances, we cannot tell from the brief account. But we can see that her nerves were frayed fairly thin.

Instead of helping with the preparations, Mary seated herself at the feet of Jesus and listened to what he said. This was the typical posture of a student at the feet of a Rabbi. She seems not to have wanted to miss a single syllable that Jesus spoke.

To say the least, this arrangement

was not pleasing to Martha, who "was cumbered about much serving." The word translated "cumbered" means literally "drawn from around" or "disfracted." The task of hospitality had become a burden to her, and Martha was evidently piqued at her sister's sitting idly by while she worked. Her outburst at what she felt was an unfair arrangement is translated by one scholar in this way: "Lord, don't you mind that my sister has left me everything to do by myself? Tell her to get up and help me!" The cry sounds like one child's wail that another is not drying his share of the dishes.

The gentleness and insight of Jesus are both reflected in his reply. He could have taken offense, for in Martha's plea there is at least an implication that he is contributing to Mary's shortcomings, and there certainly is a tone of complaint at her domestic burden. However, Jesus did not worry about his own dignity or any reflection on himself; he did not carry a chip on his shoulder, and he constantly sought ways to help those around him rather than defend himself.

"Martha, Martha, thou art careful [literally, "anxious" or "full of cares"] and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Some have argued that Jesus was saying that only one item for a meal, not a big feast, was needed. This may be a correct evaluation of the importance of eating, but it is not a proper interpretation of this verse. The thing that is needed most is a supreme interest in the kingdom of God. This Mary had chosen, and it was a "good part" which could not be taken away from her. Had "one thing" referred to food for the body, this could certainly have been taken from Mary.

In this incident, Jesus shows that spiritual food is superior to physical food. In the home he met Mary's need for spiritual fellowship and Martha's need for a rearranged sense of values.

II. The power of His presence

IN John 11:1-46 there is related in great detail the story of the illness, death, and raising from the grave of Lazarus, the brother of Mary and Martha. This is not the same Lazarus who appears in the story of the rich man and Lazarus.

When Lazarus became seriously ill, his sisters sent word to Jesus, "Lord, behold, he whom thou lovest is sick."

(Jesus had gone beyond Jordan to Perea to escape the harassment of his enemies.) They evidently hesitated to ask Jesus to come to Bethany, for they knew that the Pharisees wanted to lay hold on him and put him to death. They seem to have been quietly confident that if Jesus knew of their brother's condition this would be enough.

When Jesus heard this, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This statement does not mean that Jesus was wrong in his prediction of what turn Lazarus' condition was going to take. It does mean that he was speaking of what was going to eventuate after Jesus came to Bethany and performed his miracle.

Instead of leaving immediately, Jesus waited two days, and by this time Lazarus was dead. His disciples tried to discourage him from going, for they feared that more than Lazarus would die if they returned to Bethany. Again, however, Jesus put the welfare of others before himself.

Since travel on foot was slow, when Jesus finally arrived in Bethany, about two miles outside Jerusalem, Lazarus had been buried for four days. The grave had been sealed, and the process of decay had already set in. Many of the Jews, some of them violently opposed to Jesus, had come to comfort Mary and Martha. Since some of them later plotted to kill Lazarus along with Jesus, one cannot help but question the genuineness of their compassion.

Perhaps because she knew that some of his enemies were present, Martha, when she heard that Jesus approached, ran to meet him, leaving Mary in the house with the mourners. Her confidence in his power is evident in her greeting: "Lord, if thou hadst been here, my brother had not died."

After declaring that he was the resurrection and the life and that anyone who believes on him shall live though dead, Jesus drew forth from Martha the profession, "I believe that thou art the Christ, the Son of God, which should come into the world." Martha had embraced the greatest truth that anyone can discover.

Going unobtrusively to the house, Martha told her sister "secretly" that Jesus wanted to see her, and Mary went quickly to him. Mary came and indicated that she, too, believed her brother would not have died had Jesus been there. Again we find her at the feet of Jesus.

When Jesus saw Mary weeping and also observed the Jews who had followed her from the house, "he groaned in the spirit and was troubled." He was deeply moved and distressed, and verse 35, the shortest verse in the Bible, declares simply but movingly, "Jesus wept." This simple declaration teaches the complete human sympathy of Jesus, who was as much man as if he were not God and as much God as if he were not man. Like a compassionate minister who may shed tears at the

What we believe about atonement

By Dr. Frank Staggs
NEW ORLEANS SEMINARY

The term atonement

HOW often does the word atonement appear in the New Testament? Have you checked? It may surprise one to find it in the King James Version (1611) of the New Testament only once. In Romans 5:11 it translates the Greek *katsellage*, elsewhere rendered "reconciliation."

William Tyndale (1525) made the first translation of the Greek New Testament into English (Wyclif in 1380-82 had translated the Bible from Latin to English). Tyndale employed "atonement" in translating Romans 5:11 and was followed by the King James in 1611, "by whom we have now received the atonement." Paul does not say that in Christ God receives appeasement, but in Christ we receive atonement, i.e., oneness or reconciliation.

Atonement in English originally meant "at-one-ment," a state of oneness. This usage can be traced from Chaucer (died 1400) through Shakespeare (died 1616). In this sense the word was introduced into the English Bible by Tyndale and followed by the King James. By the time of Alexander Pope (died 1744) "atonement" had taken on a new and different usage, to make satisfaction or payment. This latter usage is not that of Tyndale or the King James, and it distorts New Testament meaning.

Webster calls archaic and obsolete the use of atonement in the sense of reconciliation. But it is the English language which has changed. The Bible has not changed. The meaning which "atonement" conveyed in 1611 is ancient, but it is not archaic and obsolete except to modern English. "Atonement" in the New Testament clearly designates God's action in making man "at one" with himself and thus with others.

God's work

The New Testament places the death and resurrection of Jesus Christ at the center of its message. Paul wrote to the Corinthians, "We preach Christ crucified" (1:23) and "I judged to know nothing among you except Jesus Christ and him crucified" (2:2). He wrote that without the resurrection, preaching would be empty (15:14) and faith futile (15:17). The gospels make the death and resurrection their climax.

In the death of Jesus, God is the reconciling agent, "God was in Christ, reconciling the world to himself" (2 Cor. 5:19). Jesus came not to appease the Father; he came because God so loved the world (John 3:16). God "loved us and sent his son an expiation (not propitiation) for our sins" (1 John 4:10). The Son did not propitiate or appease the Father, as Calvin taught (Institutes, II, 16, 2). God expiates sin, i.e., overcomes and removes it. Christ Jesus was God coming not to "save face" but to save man. God was impelled by his own righteous love which could satisfy itself only in coming to man to deliver man from sin and self-destruction. The crucifixion of Jesus occurred as God's redeeming love went all the way in Christ's offering of himself to man and as man's depravity went all the way in seeking to destroy that which was offered. Redemption is in what Christ did and does for us, not in what man did and does to him.

death of a close friend although he believes completely in the resurrection of the believer, the divine-human Redeemer is deeply touched by human loss and grief.

Jesus was led to the grave, which was a cave with a stone laid in front of it. Although some protested because Lazarus had been in the grave so long, nevertheless upon the direction of Jesus

they removed the stone from the mouth of the cave. Then Jesus cried with a loud voice, "Lazarus, come forth!" Upon this command, he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus then ordered that the grave wrappings be removed so that Lazarus could walk freely.

How indescribably thrilling must it

have been to stand in the crowd that day and see a dead man brought back to life! Little wonder that "many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him."

In the raising of Lazarus, the power of Jesus' presence is plainly demonstrated. Death, which for ages had been

Atonement in Romans 5:11 is something which man receives; through Christ we have "received the atonement." Thus God atones (reconciles) man. God is the agent and man the object.

The death of Christ is redemption. Jesus came "to give his life a ransom (redemption) for many (Mark 10:45). The root upon which the Greek words for "ransom" and "redemption" are built means "to loose." Christ came to break sin's hold upon man. It is through his blood that we are redeemed, i.e., loosed or liberated (cf. Eph. 1:7; 1 Pet. 1:19; Rev. 5:9). In the Bible, blood stands for the life given. The Cross as the way of self-denial, self-sacrifice, or self-giving is the true and living way. It judges and overcomes man's sinful false, and fatal way of self-trust, self-love, and self-assertion. Two ways met at Golgotha: God's way of self-giving love and man's self-centered way. Man's only hope of salvation is at the Cross or by the blood (life given) of Jesus Christ. It is only as man's way is judged, condemned, and overcome by Christ's way that man passes from death into life. One must die with Christ to live with him (Col. 2:20).

For us and in us

Christ died for us. He does more in that as he awakens us to faith, he enters into us as a living, transforming Presence. There he "crucified the old man" and creates the new man (cf. John 12:32; Romans; 5:5; 2 Cor. 5:15; Gal. 2:30). To be "baptized into Christ" one must be "baptized into his death" (Rom. 6:3). Paul means that to be joined to Christ, to be "in Christ," one must die with him to live thus with him. Jesus taught that a grain of wheat must die to bear fruit (John 12:24). The one trying to save his life destroys it, and the one giving it up to God thereby finds it (12:25). This does not mean that one slays the old self. Christ does that. Man's part is to yield in repentance and faith to Christ who alone can "crucify the old man" (Gal. 2:20).

Personal rescue

Christ died and arose more than nineteen centuries ago. Millions are yet as lost in their sins as though he had not come. The Cross does not save automatically. Salvation does not result from believing theological formulation about a divine transaction. Salvation comes when the Savior comes into one's innermost self to overcome the old way through the way of the cross. Christ saves us. He does not do so by sending us out of the game of life to play it for us. That would save the game but not us. He leaves us in the game; and through the door of our faith, (trust), he enters into us to achieve in us what we could not do for ourselves. He liberates, cleanses, heals, renews, and empowers us for his way of life. This he does by enabling us to die to the old way and come alive to the new.

(Continued on Page 31)

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man's ultimate enemy, was plainly put beneath the feet of the Saviour.

III. The worth of His presence

IN John 12:1-11 is found a third incident involving this family in Bethany. Again the setting is at a meal, and again Martha is serving the supper. John does not make it clear at whose house the meal is served; but, regardless of the place, Martha is again helping with the meal. Marthas are needed, even in the presence of Jesus!

Seated at the table was Lazarus, "whom he raised from the dead." Present also were Jesus' disciples, including Judas Iscariot, who "should betray him."

At this time Mary took a pound of spikenard, a costly perfume, whose value in our currency has been estimated at from thirty to fifty dollars, and anointed the feet of Jesus with it. The house was filled with the permeating odor of the perfume. Then she wiped his feet with her hair. A more beautiful example of a loving tribute to the Lord cannot be imagined; nothing was too precious for him.

Immediately Judas, who was treasurer or business manager for the disciples, complained of this waste and declared piously that the perfume could better have been sold and the money given to the poor. "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." Pious words sometimes hide rather than reveal true character.

To Judas' outburst Jesus replied, "Let her alone, let her keep this for the day of my burial. You have the poor with you always—you will not always have me!" (Phillips translation). His death, a week away, was so imminent that this anointing could serve as a part of the preparation for his burial. Jesus is not saying that care for the poor is not a duty; he is saying that worship is no less a duty than almsgiving.

Jesus' worth to a home is seen on this third occasion in (1) the physical presence of Lazarus, who would have been in the grave instead of at the table had it not been for Jesus, and (2) the loving tribute of Mary, who knew quite well that Jesus merits the highest tribute and the fullest obeisance the worshipper can give him.

Conclusion

WHAT a difference the presence of the Son of God in a home can make! What he can do, however, is limited by the degree to which we believe in and accept him. His ministry, power, and worth are, to a marked degree, dependent on our submission to him.

Spring has sprung

LITTLE Mary was visiting her grandmother in the country. Walking in the garden, Mary chanced to see a peacock, a bird that she had never seen before.

After gazing in silent admiration, she ran into the house and cried out: "Oh, Granny, come and see! One of your chickens is in bloom!"

Better a pair

A POLICE reporter breathlessly reports that the desk sergeant received an urgent call from a lady who said she had a skunk in her basement.

The seasoned sarge shrewdly suggested that she make a trail of bread crumbs dipped in egg from the basement to the yard. "The skunk will follow it outside," he assured her,

Half-hour later the lady was on the phone again. "I did what you told me," she said. "Now I have two skunks in my cellar."

And HE said?

A MAN who had been keeping company with a girl for several years took her out one night to a Chinese restaurant. While they were studying the menu, he inquired, "How would you like your rice—fried or boiled?"

She looked up at him, smiled demurely, and said, very distinctly, "Thrown!"

Enough said, Doc!

DOCTOR (arranging patient on operating table): "I'll be perfectly frank and tell you that four out of five patients die under this operation. Is there anything I can do for you before I begin?"

Patient: "Yes—help me on with my shoes and pants."

Not for television

ON an early-morning breakfast-food show an announcer asked a little boy three times, "What cereal do you prefer in the morning, Sonny?" Three times there was no answer. Then came the little boy's piteous plea, "You're hurting my arm, Mister."

It figured

AND then there was the collection letter that began, "We are surprised that we have not received anything from you . . ."

A few days later the letter came back, with a handwritten note across the bottom of the page. It read, "There's no reason to be surprised. I didn't send anything."

The current image

A stenographer is a girl you pay while she is learning to type while she is waiting to get married.

- A—Alcoholism, women increasing p5; Argue (MR) p27; Arkansas Baptist Hospital pp20-22; report p10; Atonement (FF) p29; Attendance report p27; Axum, Donna, testimony p5
- B—Baptist Beliefs, Lord's Day p6; Baptist Student Union influence (letter) p4
- C—Children's page p23; Christ in home (SS) pp28, 29, 31; Cover story p5
- D—DeQueen, First Church dedication p10
- E—Ellis, Oscar E. dies p10
- F—Fischer, Dwayne to Pine Bluff p11
- G—Gambling, Hot Springs (E) p3
- H—Huffman, J. B. honored by church p12
- L—Lepanto, First Church dedication p11; Letters to editor, Sign it please (E) p3, Little Rock, West Side Church ground breaking p12.
- M—McSpadden, Mrs. Effie celebrates 100th birthday p11
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- S—Sadler, Harold D. to Wynne p11; Smith, Larry, Arkansan in Thailand pp8-9; Southwestern Seminary, Arkansas Club officers p10; Sparkman, First Church celebrates 50th anniversary p12
- T—Teenagers, criticizing (CMH) p7; Truthful, Let's be (E) pp3-4
- V—Vowan, Lawrence to Fouke p11
- W—White, Clyde E. to Denver p12
- Z—Zion Hill Church improvements p10

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.

Take your pick

SOME wag came out with this: "Don't worry about getting older for when you stop you'll be dead."

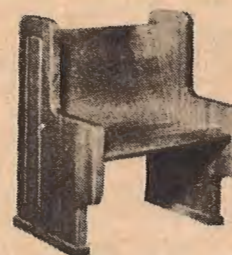
And another said this: "No man goes before his time, unless the boss left early."

Still another: "The trouble with a lot of folks is they don't like to work between meals."

Makes sense to me

A WOMAN driving down a one-way street in the wrong direction was stopped by a traffic cop. After he explained the error of her ways, she snapped back: "Hasn't it ever occurred to you, Officer, that the arrow may be pointing the wrong way?"

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"Alcohol is a major cause of insanity." Dr. Lawrence Kolb.



Electric guitar appeal

MONTREAL (EP) — The Salvation Army here is going to step up its campaign to interest youth in God, probably by using the kind of music it says youth likes best—the electric guitar.

"If the young want to offer the strumming of an electric guitar to God, then we will get them electric guitars," said Brigadier Nicholas Bell, the Army's public relations director for Quebec province.

"If the traditional brass bands fail to attract youth, then we must make room for those instruments and types of music that will."

To visit Britain?

ROME (EP)—Vatican sources said there was no confirmation here of a report that Pope Paul VI would visit Great Britain later this year.

The report had been published by an American magazine.

Rome Radio also said various claims that Pope Paul will visit India and the United States have never been confirmed by Vatican sources.

The Pope's pilgrimage to the Holy Land has stirred many reports that he will make frequent visits outside Italy.

Pastors shun pro-reds

BERLIN (EP)—The pro-government League of Evangelical Pastors in the Soviet Zone has admitted its failure to win any sizable support from among the East German Protestant clergy.

Its official publication, noting that the League had been formed "to help our brothers in office to be right, faithful and courageous shepherds under the new socialist (Communist) conditions," now admits: "We had been seriously convinced that we could achieve our objective in two or three years, but now five years have already elapsed and we have not made any particular headway."

Deploping that Protestant pastors in the Soviet Zone continue to be "stubbornly governed by exclusively anti-leftist feelings," the publication said "we do not dispute... your right to disregard our warning and exhortations. We can also understand that you do not want to hear anything about the dangers which, in the West of our fatherland, are developing again with the tolerance and active support of church circles there. But do not expect us to keep silent about it."

Wouldn't burn himself

HIGH POINT, N. C. (EP)—The Rev. B. Elton Cox, field secretary for the Congress of Racial Equality (CORE) in this state, denied here reports that he had threatened to set himself aflame in protest against racial segregation.

"I said," he told newsmen, "that if I thought it would do any good, and if I were not a Christian, I would do it." Mr. Cox is pastor of Pilgrim Congregational Church in High Point.

Earlier he had been reported as saying that he would burn himself, as Buddhist monks did in South Vietnam to protest alleged religious persecution, if color barriers were not dropped before Easter in Chapel Hill, a university town.

At that time, he was quoted as saying: "If Buddhists can burn themselves to embarrass officials in Saigon, Negroes can do it in this country."

Clergy Officers in Cold War

Has Christianity lost its forward thrust? The 116 million churchgoers in the United States are more than ever before. That's an increase of 30 per cent in ten years. But—

Illegitimacy has increased 300 per cent.

Pornography has become a 500-million-dollar-a-year business

Our nation has 5 million alcoholics and 3½ million problem drinkers.

Combine all our churches, synagogues and temples and they are out numbered by our taverns by 175,000!

Ours is the most civilized, most Christianized nation on earth, yet 27 million of our own children received absolutely no religious instruction.

What I'm saying is that we have more preachers in the United States — but we are paying less attention to them—than at any time of our nation's history.

THE DEVIL'S DISCIPLES ARE OBVIOUSLY BETTER SALESMEN. OUR CLERGY IS NOT BEING PERSECUTED—IT'S BEING IGNORED.

Methodist Dr. Kermit Long says, "With all our education, our theology, our fine buildings, our image of the church, we are doing less to win people to Christ than our unschooled forefathers did".

He says, "We're no longer FISHERS OF MEN, BUT KEEPERS OF THE

AQUARIUM and we spend most of our time swiping fish from each other's bowl"

Hip-shooting Louisiana Baptist, Dr. Glenn Bryant says we'll either behave or be damned.

What makes a nation strong? What keeps its people safe? If commerce would do it, Tyre would have never fallen.

If political organization and regimentation would do it, Rome would never have fallen.

If military power would do it, Germany would never have fallen.

Religious ceremony is not enough, or Israel of old would never have fallen.

Treachery won't do it, or Japan would never have fallen.

De Tocquerville said: "AMERICA IS GREAT BECAUSE SHE IS GOOD, AND IF AMERICA EVER CEASES TO BE GOOD, AMERICA WILL CEASE TO BE GREAT. AMERICA IS CEASING TO BE GOOD."

Mr. Clergyman, the responsibility is yours. Whether you like it or not, you are a command officer in the cold war. And we're losing.

Whatever your strategy has been, it's not been good enough.

IT'S NOT BEEN — GOOD — ENOUGH. HOW LEAD YOU NOW?

(Paul Harvey)

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