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November 16, 1961

Arkansas Baptist State Convention

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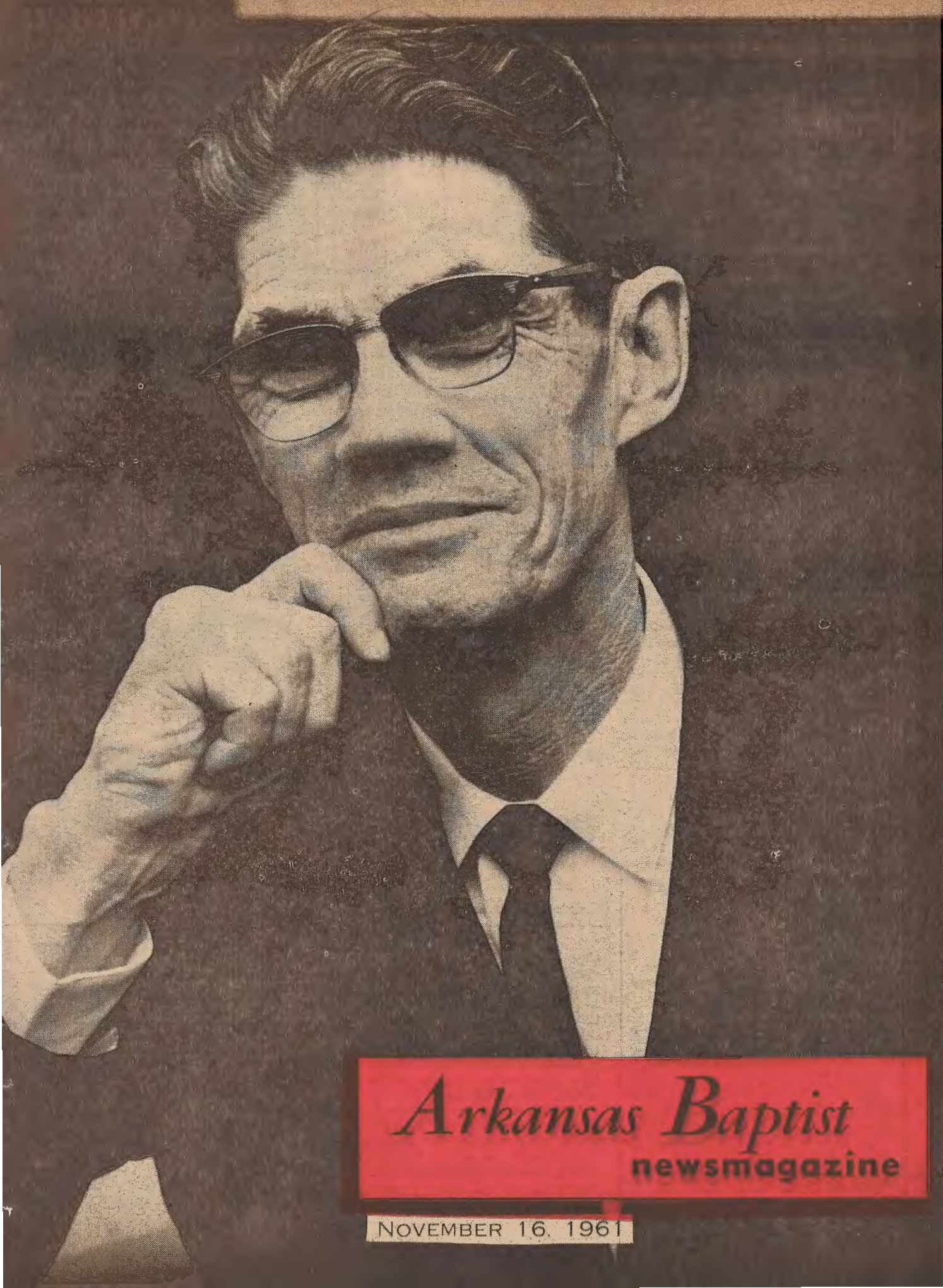


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Arkansas Baptist
newsmagazine

NOVEMBER 16, 1961

Room for growth

ARKANSAS Baptists continue to expand in Kingdom work.

At the 108th annual session of the Arkansas State Convention reports show that every department of Baptist work is advancing.



DR. DOUGLAS

On the other hand, figures and statistics show that there is still room to grow if we are to reach our maximum potential. This is especially true in the stewardship realm.

Church people are giving more money each year, dollarwise, but because their incomes keep increasing, the percentage of the earned dollar given through the church remains about the same.

About 3 1/2 percent of the earned Baptist dollar goes through the church.

This holds true on the church and denominational levels. The churches are giving more money, dollarwise, through the Cooperative Program, but the percentage of the collection plate dollar remains about the same. Now the way to remedy this situation is to get the average church member to share more equitably his dollar with the church.

How to do this? Brother and Mrs. Church Member, who do not give systematically, have not planned to do it. The church must lead in offering a system of planning. Before the church can adequately offer a system it must have one that is in keeping with what Baptists believe the Bible teaches.

The Forward Program of Church Finance informs, instructs, and inspires regarding church finance. It includes every member and invites each to participate.

It takes finances to operate a church. Then why not be honest, bring everything out in the open, and find out about the church finances. Why is the



Bill Dyer

Reputable Firm

Courtesy Memphis Press-Scimitar

church succeeding or failing in teaching stewardship? We dare say, (with fear and trembling we say it), "When the average church member gives only three and one-third percent of his income through the church, that church has helped produce that situation." There is always a reason behind every action. The church is not totally to blame, but it has had a part in it.

We will never grow on any level unless the average church member grows. If he is a steward for God, we will have greater churches, greater associations, greater contributions, and consequently, we will make greater strides in our battle against the evils of Satan. — Ralph Douglas, Associate Secretary.

Brewer is re-elected Executive Board head

IN A brief business session following adjournment of the State Convention, the Executive Board re-elected Rev. James F. Brewer, pastor of First Church, Helena, as its chairman.

The board voted to hold its next meeting on Nov. 28 at 1 p.m. in Baptist Building, Little Rock.

ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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

November 16, 1961 Volume 60, Number 45

C. Z. Holland new president

DR. C. Z. HOLLAND, for the past 16 years pastor of First Church, Jonesboro, was elected president of the Arkansas Baptist State Convention, from a field of five candidates. Others nominated were: Dr. Walter W. Warmath, pastor of First Church, El Dorado; Rev. H. L. Lipford, pastor of First Church, Cabot; Rev. E. E. Griever, pastor of First Church, Hamburg; and Dr. W. Harold Hicks, pastor of Pulaski Heights, Little Rock.

In the first balloting, no candidate received a majority, and Dr. Holland and Dr. Hicks, the two who had received the largest votes, were voted on in a run-off.

Elected by acclamation to serve for the ensuing year were: Dr. Robert L. Smith, pastor of First Church, Pine Bluff, first vice president; Rev. Eugene Webb, pastor of Childress Chapel, Monette, second vice president; and Dr. S. A. Whitlow, executive secretary of the Executive Board of the Arkansas Baptist State Convention, was re-elected secretary-treasurer.

Orphanage name change

As recommended by the Executive Board, the name of Bottoms Baptist Orphanage, Monticello, was changed to Arkansas Baptist Home for Children.

Discussion ahead of the vote revealed that this request had originated with the board of the home itself and that the new name was preferred both by the board and by its administrator for the home.

A campaign to raise \$1,286,000 for the Ouachita College endowment, as outlined in previous issues of the *Arkansas Baptist*, was approved without opposition.

Association meetings

There was opposition to a proposal of the Executive Board that the Convention recommend to associations that their annual meetings be held during the week following the second Sunday in October each year. Missionary Amos Greer, of Harmony Association, Pine Bluff, said that he feared having the annual associational meeting so soon after the close of the associational year, Sept. 30, would

El Dorado chosen as next convention city

THE next annual meeting of the Arkansas State Convention will be held Nov. 6-8 in the Municipal Auditorium, El Dorado, with First Church of that city, Dr. W. W. Warmath, pastor, as host.

Minor Cole, pastor of First Church, Dumas, has been designated to preach the annual sermon, with Ben Haney, pastor of First Church, Ozark, as alternate.

not give adequate time for clerks from local churches to complete their church letters in time for full reports at the associations.

E. E. Griever, pastor of First Church, Hamburg, opposed the proposal on the grounds that it tended to "centralization of power" over the local church.

Proponents pointed out that the Convention exercises no power over local churches or associations and that the proposed change of meeting times for the associations was just a suggestion to make the cooperation of the various state departments of the Baptist work more effective in working with associations.

A standing vote was taken and the proposal carried by a vote of 229 to 161.

The Convention approved a proposal that the month of May be designated "Denominational Month," and that teams from the departments of the Baptist state work go out during this month to present the work of the State Convention, in associations to which they are invited.

1962 budget adopted

The budget for 1962, as previously published in this paper, was adopted without opposition. The total for State causes is \$1,054,600, and for Southern Baptist Convention causes, \$633,150.

Three other divisions of the budget include:

Capital needs, \$71,000; Christian Education - Special Causes,

\$167,500 for Ouachita College Campaign and \$10,000 for Southern College Advance Program; Arkansas Baptist Home for Children (to be raised in Thanksgiving Offering), \$100,000, making a grand total of \$2,036,250.

Baptist history program

The following goals and objectives for the Arkansas Historical Commission for 1962, presented by Dr. George T. Blackmon, were given Convention approval:

Discuss with the Executive Board the possibility of marking the Baptist historic spots of the state with a view to preparing a touring map;

Investigate the possibility of scheduling one program a month over television for a period of 15 minutes, featuring some phase of Baptist history.

Mission tours approved

Proposed mission tours were approved by the Convention for Dr. C. W. Caldwell, secretary of missions and evangelism, and Dr. Ralph Douglas, associate executive secretary, for 1962; and for Dr. Tom Logue, secretary of the Baptist Student Union department, and Dr. Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine*, for 1963.

Caldwell and Douglas will conduct a tour of Baptist mission points in South America, and Logue and McDonald, a trip to Beirut, Lebanon, for the Baptist World Youth Congress and tours of the Holy Land and Europe. The tours will be made at no cost to the State Convention.

Baptisms show increase

Baptisms in churches of the Convention are up 975 this year over last year, the total now standing at 12,976 and with other reports to be received, Jesse Reed, secretary of Evangelism for the state, reported. This compares with an average of 13,026 baptisms per year for the last 16 years.

Reed urged churches of the state to have two revivals during the coming year.

(Continued on page 15)

'Do-gooders' and politics

ONE of Arkansas' most successful politicians has been quoted as declaring that "nobody has ever been elected by the 'do-gooders.'" Just who the eminent vote-getter would include in the 'do-gooder' category is not spelled out. But, if he means those who come out publicly against graft and vice and for competence and character in public officials, this is a strong indictment indeed.

The fact that politicians often get themselves elected again and again not only without catering to but actually thumbing noses at the righteous element would seem to be some proof of the lack of a strong Christian influence in political affairs. Right will eventually cut its unfaltering path across the course of little men, for God is still on the throne. And he is no partisan politician. The ungodly conniving that is so frequently to be found in politics may have its little day, but there will be a Day of Judgment, with God in the judgment seat.

However, there are some things that can be straightened out in advance, by godfearing, civic-minded Christians.—ELM

Convention a good one

WE have heard nothing but favorable comment on the State Convention just concluded, at Immanuel Church, Little Rock. Dr. W. O. Vaught, as always, was a gracious host, along with his people, and the new Immanuel auditorium, with its curtained stage and built-in screen, added much to the effectiveness of the program projectors. The election of C. Z. Holland as president, the adoption of the Ouachita College Campaign plans, and the State Missions Night were highlights. This seemed to be a good year for sermons, addresses, and music, and as a result, inspiration flowed at high tide. Now we can turn to the tasks of a new year, looking ahead to our next meeting, with First Church, El Dorado, and Pastor W. W. Warmath as hosts.—ELM

Guest editorial

Footnote to a controversy

AT THE time of the Southern Baptist Convention in St. Louis last May there was some discussion of the fact that the secretaries of the convention and

the chairman of tellers would not announce the figures in the elections of various officers and especially concerning the election of president. Several reporters in the pressroom representing daily newspapers were perturbed that the exact count would not be divulged. The editor of one state Baptist paper even insinuated that the election might be questionable because of this refusal to reveal the figures.

One of the secretaries of the convention explained at the time that it had been long standing custom for the chairman of tellers to announce the results without announcing the tally. He said that it was felt this arrangement was best for all concerned since the result was the important matter and it saved embarrassment for anyone. The chairman of tellers when queried after the convention said he agreed with this point of view. He said he could not remember the exact count but the margin of difference was substantial. He reported that the tally sheets and ballots had been discarded in the wastebasket of his hotel room.

Bylaw three of the Southern Baptist Convention declares: "The parliamentary authority of the convention shall be Kerfoot's *Parliamentary Law*." Bylaw four states, "The president, the first and second vice-presidents, and the secretaries shall be elected not later than the second full day of the convention, their terms of office to begin at the final adjournment. Election of officers shall be by ballot. . . ."

Concerning voting by ballot Kerfoot's *Parliamentary Law* says: "It is frequently the case that constitutional or other provision requires that certain votes shall be 'by ballot.' When such a vote is required, tellers are appointed (usually by the president) to distribute among the members blank slips of paper on which the vote may be written. He will then state the question, and call upon the members to vote, and require the tellers to collect the ballots, and after that to withdraw and count and record the same. When the tellers shall have performed this duty, they will return to the assembly, and the chairman, or first named of the committee of tellers will secure the floor as soon as possible, and say: 'The tellers are ready to report.' If the report can be heard then, the chair will say: 'Let the report be made.' The report will then be announced by the teller *just as it stood upon the count*, and the chair will rule accordingly.

Although Kerfoot's words are subject to interpretation they seem clear enough. It seems that the convention's parliamentary guide indicates the tellers are to report and announce the count of votes to the convention.—Editor Jack Gritz, *The Baptist Messenger*, (Oklahoma)

Personally speaking

On blowing tops

WHAT does it take to make you blow your top? Some tops blow a lot easier than others. When it's your top or mine that gets blown, we like to call it "righteous indignation." Realizing that we have allowed ourselves to get all worked up over something pretty insignificant, really, we say, "But it's the principle that's involved!"



ERWIN L.

The other day I parked on Spring Street, along the east side of the Baptist Building, only to find that the meter for that space was so full of nickels and pennies already that it would take no more. I took a piece of paper, wrote on it, "This meter too full to take more," stuck it across the face of the meter, and went on my way.

A short time later, I was back at the car. There, as big as life, was a meter cop sticking an over-parking ticket under my windshield wiper!

"Didn't you see my sign?" I asked, not too gently, as I pointed to the marker still across the front of the meter.

"My instructions are to give a ticket any time the 'violation' flag is showing," he replied.

"That's ridiculous!" I slapped back. "The very idea of fining a fellow when the meter's stuck! I'm not going to pay this fine!"

"Let's see your driver's license," he said, as if I had just run a red light.

I fished the driver's license out from among the credit cards, membership cards, fishing license, passes, receipts, etc., and handed it to him. He looked at my Arkansas driver's license and at the New Jersey tag I'd had on the front of my Renault since I bought it up East 2½ years ago. "You are subject to a fine for having this out-of-state tag on," he informed me.

(Continued on page 14)

One man's family in Taiwan



Photo by Morris Wright, Jr.

TAIPEI, Taiwan, October 4, 1961 (Delayed). — Two months ago today, via CAT Mandarin Jet from Hong Kong, the Wilsons touched down on a tiny terraced bay. Look on your map and locate us. This beautiful green island, Taiwan, lies just 100 miles off the southeast coast of China, south of Japan and north of the Philippines. We

left San Francisco on July 11, traveling by the good ship "Himalaya." Ours was a really delightful trip; we visited in California, Hawaii, and Japan, debarking in Hong Kong on July 31. This may sound like a pleasure cruise and indeed it was but was much cheaper than flying all the way.

We are thrilled to be part of the Southern Baptist missionary family and they have each received us royally. Already, we feel the pull of the people. However, this year because of our language study, we will be allowed to teach only one English Bible class. I think, of all the strange sights and sounds, most of all we have been impressed by the multitudes of people. So few of them know our living God—what will become of the others? Many have so very little on this earth and no assurance of a home on high!

Our home for this year is in a rambling old Japanese style clapboard house with sliding paper doors inside, and many, many windows looking out on Taipei City, the capital city of Free China. Our community is Chinese. We have met some of our neighbors, but so far the language barrier prevents further communication. Therefore, our chief occupation is language study. Mike

(Continued on page 14)

Church Chuckles
by CARTWRIGHT



"May I have another set of offering envelopes? They're perfect for the children's school lunch money!"

COURTSHIP: MARRIAGE and the HOME...



By MRS. J. H. STREET

Marriage and military service

"God, make me a good wife.

I have heard that two sometimes grow bitter and apart.

Let us never be separated in soul, one from the other.

God, make me a good woman, so that my husband shall always keep that reverence for me that he now has.

Keep my husband. Let him succeed in things worthwhile. Give him courage.

Never let that in him which charms me now fall from him. I want to love him always; make him lovable.

God, keep me just human and companionable.

Let my beloved find in me a friendship, as well as love.

We shall have storms; let true love and wisdom carry us safely through.

We shall have misunderstandings; let love so deep beneath them make them but surface ripples.

No matter what may happen, O God, so dispose events that we may always be each the refuge and stay of the other."

(Adaptation of "The Prayer of the Bride"—copied)

Question: "We have been married just a short time. Now my husband has been called into service.

"Some of my friends, who have been married longer and have children, face the same situation. Please help me find the answers to these hard questions:

"Shall I go and live near the camp to be with him?

"Is it wiser for me to keep my job and apartment here? Or, is it best for me to go back to my parents' home and live with them?

"We will, of necessity, be separated for a few weeks. I am frightened over that brief—and maybe prolonged—separation.

"I trust my husband—but I am afraid."

Answer: Yours is a timely letter, dear, anxious bride. I commend you for facing your problem honestly.

Your concern is refreshing, as

over against the attitude about which a young reader wrote me recently, "Too many young people today think marriage is just a game."

Try to maintain poise in your thinking and sensible evaluation of matters involved, as you make your decisions. It is important that you make the days you will have together before he leaves happy ones for your husband.

No low moods! Go all out to fill his days at home with pleasurable



experiences, things that will convert into cherished memories, touchstones for marital loyalty.

Recapture the art of letter writing during the periods of your husband's absence. Make your communications brightly chatty. Keep him assured of your loyalty and affection.

Concerning your what-to-do questions: My vote is for your being together wherever and as long as ever it is possible. If it can be arranged, do go and make a home for him on or near the military base where he is stationed. I have learned that brides of your generation are sturdy and adjust to limited quarters and lean budgets. More power to you!

Your friends who have school-age children certainly must consider them. Unless the surroundings or conditions would be detrimental, however, the presence of their father would outweigh the disadvantages of changing schools.

If going to make a home for your husband while he is in military service is ruled out, I could not say categorically yes or no to the question of your living with your parents. Many considerations must enter into that decision. Whatever the circumstances, be sure that your husband's priority in your life is safeguarded.

Military crises always test the courage, resourcefulness and character of womanhood.

Keep your courage high.

Stay busy at worthwhile tasks.

Cling to your dreams. Work toward their realization.

Have faith in your husband.

Believe in yourself.

Hold dear the sanctity of your marriage.

Try to turn military demands into educational opportunities.

One of the finest things you can do is to agree upon a certain time in which you will pray for each other each day, even if it must be simply silent prayer on the march or on the job.

"The Lord bless thee . . . and give thee — peace."

Rosalind Street

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

C. Z. Holland, 'Southern Lincoln'

[Reprinted from the Arkansas Gazette]

REV. C. Z. Holland, the new president of the Arkansas Baptist State Convention, has the one qualification that is compulsory for leading an organization as large and heterogeneous as the Arkansas Baptists.

That is the ability to find a middle ground or a synthesis of viewpoints to keep everyone agreeable, which is not an easy task with people so independent-minded as the Arkansas Baptists.

That was one of the qualifications put forward by Mr. Holland's supporters when the Jonesboro minister was elected president of the Convention. As W. M. Freeze, Jr., the chairman of the Board of Deacons of his home church, put it:

"He has the finest ability to approach any subject, walk around it, and come up with the best solution, fair to all, and most of the time with a good taste in every mouth concerned."

Mr. Holland gives as his objective for the coming year: "To continue the spirit and harmony in all phases of Convention work."

Mr. Holland himself doesn't see this as a particularly difficult job. Arkansas Baptists, he said, always have been in harmony basically, differing only over doctrinal questions.

The strength of Arkansas Baptists, he said, "is the spirit that binds people together in Christ who have divergent opinions on various aspects of theology but who have never been seriously divided over fundamentals." The great fundamental is the "lordship of Christ," he said.

Mr. Holland, 57, is a tall, lean man with a long face, hollow cheeks and flowing black hair, bearing a definite resemblance to Abraham Lincoln. One of his friends, Dr. H. E. Williams, president of Southern Baptist College at Walnut Ridge, described him jokingly as "the Abraham Lincoln of Mississippi." Mr. Holland added, though, that he didn't know

whether that would be a compliment where he came from.

He was born at Vossburg, Miss., and was graduated from Mississippi College at Clinton and Southern Seminary at Louisville, Ky. He was pastor of a church at Newton, Miss., and served three years as president of Clark College, a Baptist junior college in Mississippi.

For a year he was associate to the executive secretary of the Mississippi Baptist State Convention Executive Board and for nine years was pastor of a church at Canton, Miss. He has been pastor of First Church, Jonesboro, for the last 16 years.

He traveled in South and Central America in 1948 and in 1953 toured Europe, Palestine and several African countries and attended a seminar at Ruschlikon Baptist International Theological Seminary at Ruschlikon, Switzerland. In 1957 he visited mission fields in the Western states and Alaska. He was a member of the preaching mission in Scotland this year and did post-graduate work at New College at the University of Edinburgh.

Mr. Holland, who has five chil-

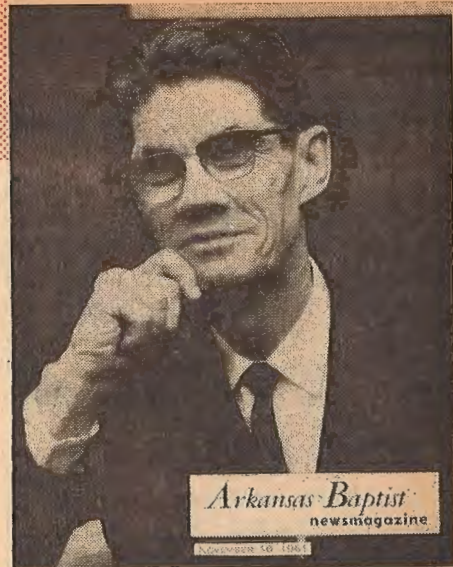


Photo courtesy of Arkansas Gazette
DR. HOLLAND

dren, has a special interest in youth work. He has been closely associated with Southern Seminary and promoted the first Baptist Student Union in the state at Arkansas State College at Jonesboro.

He said the chief project of the Convention during his tenure would be the expansion of the Christian education movement, which was given a larger share of the budget this year. A major part of the movement will be increasing the endowment to Ouachita College from a little less than \$800,000 to \$2,000,000 in the next three years.

Pastor Vaught slaps vice

ARKANSAS is getting the reputation as "a second Las Vegas," an Arkansas Baptist leader said here last week.

Dr. W. O. Vaught, pastor of Immanuel Baptist Church, told the Arkansas Baptist State Convention he believes "there is enough righteousness in the state of Arkansas to put a stop to some of these things."

A chorus of "amens" greeted his remarks. He singled out Hot Springs, said he had first-hand reports of flagrant law violation, including gambling and the serving of mixed drinks.

"You know that's going on," he told the convention, "and we ought to do something about it."

The "amens" were scattered through the big audience but there were plenty of them.

Dr. Vaught said that he was not making any kind of motion nor was he seeking a resolution of any kind. He said that was not the right way to correct "the evil conditions we have allowed to exist in Arkansas."

Dr. Vaught mentioned the Vapors Club at Hot Springs, specifically. He said he was told of crap tables and slot machines in operation there and "leading citizens of Arkansas" playing.

What he recommended to the convention messengers representing 300,000 Baptists in the state was that they go home, pray and work earnestly at the grass roots level to correct these evil conditions.

Thirty-six new preaching stations

SEVENTEEN new churches and 19 new missions were established during the past year by Baptists from churches affiliated with the Arkansas State Convention, Dr. C. W. Caldwell, superintendent of Missions and Evangelism, reported to the State Convention last week.

The new churches are:

Cocklebur, in Caroline Association, constituted July 25, Paul Hall, pastor. Sponsoring church, Old Austin, Claude A. Hill, pastor.

Evening Shade, Buckner Association, constituted Nov. 6, 1960, Bill Kennedy, pastor. Sponsored by First Church, Waldron, Truman R. Spurgeon, pastor.

Second, Corning, Gainesville Association, constituted December, 1960, Gilbert Morris, pastor.

Emmanuel, Piggott, Gainesville Association, constituted Aug. 20, Ledell Bailey, pastor. Sponsored by First, Piggott, E. Clay Polk, pastor.

Wood Spring, Jonesboro, Mt. Zion Association, constituted March 12, Oliver S. Conley, pastor.

McCormick, Trumann, Trinity Association, constituted July 16, Truman Roy Cragg, pastor. Sponsored by Pleasant Hill, A. M. Houston, pastor.

Pyatt, White River Association, constituted Aug. 6, Dick Hurst, pastor.

Watson Chapel, Pine Bluff, Harmony Association, constituted Jan. 8, Morris Smith, pastor. Sponsored by Matthews Memorial, Vernon Dutton, pastor.

Eagle Mills, Carey Association, Sept. 17, Dewey Stark, pastor. Sponsored by First Church, Camden, Dr. John Maddox, pastor.

Southwest, Pulaski Association, July 30, Ray Branscum, interim.

Trinity, Rogers, Benton County Association, Sept. 17, Jim Connor, pastor. Sponsored by Immanuel, Rogers, F. Clyde Aikman, pastor.

Ridgeview, Washington-Madison Association, Feb. 5, Jamie Coleman, pastor. Sponsor, First, Fayetteville, Dr. Andrew M. Hall, pastor.

Elmdale, Washington - Madison, April 2, Weldon Barnett, pastor; First Church, Springdale, sponsor, Burton A. Miley, pastor.

Mt. Zion, Huntsville, Washington-Madison, Jan. 8, C. L. Tripp, pastor.

Prairie Grove, Dardanelle-Russellville, Sept. 3, Gaines Armstrong, pastor. Sponsor, Second, Russellville, Sam Davis, pastor.

Alco, Leslie, Stone-Van Buren-Searcy, Jan. 29, Frank Rodgers, pastor. Sponsor: First, Leslie, Ray Tweed, pastor.

McKay, Little Rock, Pulaski Association, Sept. 24, Thomas Pitman, pastor. Sponsor: Second, Little Rock, Dr. Dale Cowling, pastor.

Missions

The new missions, their sponsoring churches and pastors are:

Northside, First Church, DeWitt, Andy Heskett, pastor.

Bill Comer Rest Home and Lonoke Rest Home, First Church, Lonoke, Eugene Ryan, pastor.

Shannon Chapel, Southside Church, Pine Bluff, Ben Elrod, pastor.

EROS Mission, Pleasant Hill Church, White River Association, Glen Hicks, pastor.

Western Grove, First Church, Harrison, Roy Hilton, pastor.

Osage, First Church, Alpena, S. D. Hacker, pastor.

Cave City, Independence Association, Harrison Johns, missionary.

Community, Beech Street Church, Texarkana, C. N. Rue, pastor.

Moseley Rest Home, Shiloh Church, Bill Myers, pastor, and Tennessee Church, A. V. Smith, pastor, both in Texarkana.

Chapel Hill, First Church, Jacksonville, Benny Bates, pastor.

College Station, McKay Church, Little Rock, Thomas Pitman, pastor.

Rudy, First Church, Alma, O. L. Langston, pastor.

Cisco, First Church, Berryville, Carl Overton, pastor.

Rudd, First Church, Green Forest, Gus Poole, pastor.

Pottsville, First Church, Russellville, Emil Williams, pastor.

Cavanaugh, First Church, Ft. Smith, Newman McLarry, pastor.

Cook St., Immanuel Church, El Dorado, David E. Railey, pastor.

Westside, Immanuel Church, Warren, Dean Newberry, pastor.

Low Gap, Providence Church, Washington-Madison Association, Walter Jesser, pastor.

Newcomers attending state convention

THE following pastors and other church workers who have come to the state to accept positions during the past year were introduced by Dr. S. A. Whitlow, at the opening session of the State Convention:

Carroll D. Caldwell, pastor, First Church, Clarksville; Rev. Enon Boyette, missionary for Carey Association, Fordyce; Charles Hill, Jacksonville; Jerry P. Huling, First Church, Springdale; Graydon B. Hardister, Second Church, Little Rock.

Bob Parris, Tyler Street Church, Little Rock; Tommy Spigener, Southside Church, Fort Smith; Billy N. Sires, Little Rock; Doyle Neal, Life Line Church, Little Rock; Garner Autry, Oak Grove Church, Pine Bluff; Lloyd O. Baldwin, Joiner Church, Joiner; Major L. Lewis, Hickory Street, Texarkana.

Gerald Taylor, Lee Memorial, Pine Bluff; Jack Clack, First Church, Lewisville; W. W. Dishongh, First Church, Newport; W. C. Ward, Blytheville; Bob Powell, First Church, Humnoke; Roy V. Cook, Calvary Church, Texarkana; Jeff Campbell, First Church, Lepanto; Oscar Huston, Mt. Pine Church.

Jack Jones, Gentry; Carl H. Stone, First Church, Plainview; B. Franklin Bates, First, Jacksonville; Charles Rosson, Harvard Ave., Siloam Springs; Tom Lawing, Woodland Heights, Harrison; Floyd H. Hoover, Hot Springs; James C. Walker, Grubbs; Gene Welch, Hensley; Raymond Palmer, Clarendon; Edward L. Sudberry, Maple Avenue, Smackover.

Convention elects new board members

AT THE closing session of the Arkansas Baptist State Convention here Thursday morning, the messengers elected the following board members:

Executive Board:

Terms expiring in 1962: W. H. Heard, Walnut Ridge, for Black River Association; Truman Spurgin, Waldron, for Buckner Association; Charles Chessner, Alma, Clear Creek Association; Harold O'Bryan, Dermott, Delta Association; R. C. Johnson, Paragould, Greene County Association; Charles Taylor, Ponca, Boone-Newton Association; and Harry Hunt, North Little Rock, North Pulaski Association.

Terms expiring in 1963: W. E. Speed, Warren, Bartholomew Association; James Fitzgerald, Ft. Smith, Concord Association; A. O. Smith, Stamps, Hope Association; Harold Sadler, Dell, Mississippi County Association; Arnold Teel, North Little Rock, North Pulaski Association.

Terms expiring in 1964: M. E. Dark, Elaine, Arkansas Valley Association; P. O. Harrington, Hardy, Big Creek Association; Doyle Lumpkin, Sparkman, Carey Association; Hugh Owen, Malvern, Central Association; Norman Lerch, Booneville, Concord Association; Bob Harris, Morrilton, Conway-Perry Association; E. Clay Polk, Piggott, Gainesville Association; Pat Titsworth, Star City, Harmony Association; Leo Hughes, Texarkana, Hope Association; J. N. Shoptaw, Texarkana, Hope Association; Tom Newton, Smackover, Liberty Association; Harold Anderson, Heber Springs, Little Red River Association; H. G. Jacobs, Osceola, Mississippi County Association; Carl Bunch, Jonesboro, Mt. Zion Association; Rheubin L. South, North Little Rock, North Pulaski Association; Harold Hicks, Little Rock, Pulaski County Association; Richard Perkins, Little Rock, Pulaski County Association; Carl Kluck, Arkadelphia, Red River Association; Hugh Cooper, Melbourne, Rocky Bayou Association; R. B. Crotts, Wynne,

Tri-County Association; L. D. Epipinette, Lepanto, Trinity Association; Delbert Garrett, Yellville, White River Association; I. M. Prince, Cotton Plant, Calvary (formerly Woodruff and White Associations) Association.

Arkansas Baptist Foundation:

Terms expiring in 1962: Pat Henderson, England.

Terms expiring in 1964: W. C. Blewster, Magnolia; Carl Hendricks, Horatio; W. C. Whitfield, Jr., Fayetteville.

Arkansas Baptist History Commission:

Terms expiring in 1964: J. T. Midkiff, Walnut Ridge, District 3; Harold Elmore, Mountain Home, District 2; George E. Pirtle, Pine Bluff, District 8.

Arkansas Baptist Hospital:

Terms expiring in 1964: Sam Reeves, Arkadelphia; Henry M.

Convention funnyboners

Shades of another era

BY a slip of the tongue, First Vice President Billy Walker, asked by Director William E. Brown of the Christian Civic Foundation to announce that materials were available at the front of the church, on the Foundation's "Operation Speak-up," called it "Operation Speak-easy."

The book he throws

"BACK in Old Testament days, women didn't have many privileges. When I get mad at the WMU, I go back and preach from the Old Testament. But I don't get mad at the WMU very often. I can't afford to—my wife's a member!" —Convention President Bernes K. Selph

Who's opinionated?

PRESIDENT Selph told this baseball story: Three umpires were chewing the fat. Said the first, "Baseball is just a matter of balls and strikes, and I call them as I see them."

Said the second: "Baseball is balls and strikes, all right, but I call them the way they are."

"You are both wrong," said the third. "Baseball is balls and strikes, but not till I call them!"

(Continued on page 23)

Good, England; James Linder, Hamburg; Vernon Massey, Augusta; Dr. Joe Rushton, Magnolia; Paul Fox, Little Rock.

Baptist Memorial Hospital, Memphis:

Terms expiring in 1962: Neil Puryear, Jonesboro.

Terms expiring in 1963: Billy Rogers, Earle.

Terms expiring in 1964: J. Harold Harris, Wynne; Lawson E. Glover, Sr., Malvern; Basil York, Hot Springs.

Arkansas Baptist Home For Children:

Terms expiring in 1964: Dr. Horace Thompson, Hot Springs; Bill Nichols, Fountain Hill; Julius Miller, El Dorado; W. O. Vaught, Jr., Little Rock; L. C. Sanderson, Mena; H. Ed Thrash, Hope.

Ouachita Baptist College:

Terms expiring in 1962: Marvin Green, Stephens.

Terms expiring in 1963: Marlin Genning, Jonesboro.

Terms expiring in 1964: Chester Sturgis, Arkadelphia; A l s e y Holland, Fayetteville; Miss Emma Riley, Little Rock; Roy Hilton, Harrison; Winston Beard, Little Rock; E. M. Jones, Texarkana; Robert Parker, Cullendale; Roy Bunch, Eudora.

Southern Baptist College Advisory Board:

Terms expiring in 1964: Tommie Hinson, West Memphis; Charles Bernard, Earle; Richard Vestal, Corning.

Christian Civic Foundation of Arkansas:

Terms expiring in 1964: Hugh Owen, Malvern; Amos Greer, Pine Bluff; Harold Clower, Little Rock; L. J. Ready, Tillar; Terrell Gordon, Fayetteville.

Convention Program Committee:

Term expiring in 1964: Reece Howard, Arkansas City.

Arkansas All Over

New pastor at Lawson

REV. James Doyle Jameson has been called to the pastorate of Lawson Church, Lawson, Ark. He began his work there Oct. 22.

A native of Union County and graduate of El Dorado High School and Ouachita Baptist College, Mr. Jameson also studied at Southwestern Seminary, Ft. Worth, Tex.

He has pastored churches at Wilmar, Knowles and Hagler and served as associate pastor of First Church, DeWitt. He has also served as music and youth director for Beech Street Church, Gurdon; Trinity Church, El Dorado and First Church, Murfreesboro.

Mrs. Jameson is the former Miss Lottie Jo Higgins. The couple has two sons, Robert Doyle, 9, and Jay Dee, 4.

Eubanks to Southside

REV. Robert Eubanks, an Arkansas native and graduate of Ouachita College, has assumed the pastorate of Southside Church in Boone Association, following the retirement from the pastorate of Rev. John Stratton because of ill health.

Mr. Eubanks came to Southside from Williams Blvd. Church, Kenner, La., where, during the 2½ years of his pastorate, a new \$35,000 building was constructed and membership and Sunday School enrollment doubled.

Mr. Eubanks, who holds the B.D. degree from New Orleans Seminary, is married to the former Miss Sarah Elizabeth Watson of Tinsman. They have two sons, 3 and 5 years old.

Missionaries on field

AFTER a year's furlough in the States Rev. and Mrs. John Riffey left New Orleans Oct. 9 to return to their field in Brazil where they have served for 26 years. Their address is: Caixa 282, Niteroi, Rio de Janeiro, Brazil.

On Nov. 6 Miss Ann Wollerman sailed from New Orleans to continue her work in interior Brazil. She may be addressed: Caixa Postal 196, Cuiaba, Mato Grosso, Brazil.

DR. JOHN H. McClanahan, pastor of First Church, Blytheville, brought the keynote message at the Alabama Baptist Student Convention in Tuscaloosa Nov. 10 and also spoke at a morning session on "A Living Church in a Revolutionary World."

Thanksgiving services

FIRST Church, Springdale, Rev. Burton A. Miley, pastor, this year will host the Community Thanksgiving Service, the church bulletin reports. A choir of 50 voices, made up of representatives of church choirs throughout the city, will sing at the annual service, to be held this year at 7:30 p.m., Nov. 22.

Ray Nelson to Jonesboro

REV. Ray Nelson, pastor of First Church, Heber Springs, for the past three and one half years, has accepted a call from Fisher Street Church, Jonesboro. He will assume the new pastorate Nov. 26.

New education unit

CONSTRUCTION has begun on a new educational building for South Side Church, Pine Bluff, the church bulletin announces. The \$138,661 contract was awarded to Benny Hatcher.

The new building, with an exterior design to match existing structures, will provide facilities for 150 babies up to three years of age plus three junior departments of some 50 each. Final renovations in the present educational building will make it possible to accommodate approximately 850 to 900 persons in the church plant.

Rev. Ben M. Elrod is pastor.

'Back to work'

REV. William R. Woodell, pastor of First Church, Prescott, who suffered a heart attack Sept. 19, has been permitted by his physician to resume limited ministerial duties, the church bulletin reports. He was expected to return to the pulpit Nov. 5 after a six weeks' absence.



DR. JAMES L. Smith, Little Rock ophthalmologist, at right, was elected chief of the Arkansas Baptist Hospital medical staff last week. Other new officers include Dr. Howard Schwander, Little Rock surgeon, vice chief, at left; and Dr. Curry Bradburn, Little Rock urologist, chief-elect. Not shown is Dr. Carl Wenger, Little Rock surgeon, who is secretary.

Revivals

EAST End Church, Little Rock, Oct. 22-29 with Pastor Gene W. Welch, evangelist; Raymond Bull and Wesley Fish, music directors; three for baptism, eight by letter, 19 rededications.

IMMANUEL Church, Fayetteville, Rev. Terrel Gordon, pastor; Billy Walker, evangelist; Mel Mintz, music; six professions of faith, five by letter.

WYNNE Church, Rev. R. B. Crofts, pastor; Oct. 29-Nov. 5 with Billy Walker, evangelist; Owen Kersh, music; 13 by baptism, three by letter, 25 rededications.

FIRST Church, Ft. Smith, Rev. Newman R. McLarry, pastor; Nov. 26-Dec. 3; Rev. Felix Wagner, First Church, Muskogee, Okla., evangelist; Dr. Baker James Caughen special speaker Dec. 3.

MARKHAM Street Church, Rev. Ed Dance, pastor; Dr. C. W. Caldwell, evangelist, Leslie Floyd, Alexander, music director; revival closed Oct. 29; 11 additions, six for baptism, five by letter. A new auditorium was dedicated the last Sunday of the revival. Dr. Dale Cowling delivered the sermon.

KINGSHIGHWAY Church, St. Louis, Mo., pastor, Rev. B. James Smith, formerly pastor of Walnut Street Church, Jonesboro; O. C. Cooper, Hempstead, Tex., evangelist; 14 additions.

Corrections

THE quarterly report of church contributions which appeared in the July 27 issue of the Arkansas Baptist Newsmagazine listed South Side Church, Faulkner County Association, as giving \$39.47 to the Cooperative Program. This should have read \$54.47.

The quarterly report of church contributions which appeared in the Oct. 26 issue of the Arkansas Baptist Newsmagazine listed South Side Church, Liberty Association, as having given \$191.52. This should have read \$273.93.

The quarterly report in the Oct. 26 issue also listed John Stratton as pastor of Southside Church in Boone Association. The pastor should have been listed as Robert Eubanks.

Association News



MR. ROWELL

Tri-County elects

OFFICERS elected at the 37th annual session of Tri-County Association are Rev. Ben J. Rowell, pastor of First Church, Crawfordsville, moderator; Rev. Tommie Hinson, pastor of First Church, West Memphis, vice moderator; Dr. Fred Savage, pastor of Marion Church, clerk, and Ed McDonald, of First Church, Forrest City, treasurer.

Concord Association

By Jay W. C. Moore

THE pre-January Bible Study clinic will be held in Calvary Church, Ft. Smith, Dec. 15, from 10 a.m. to 2:30 p.m. Rev. Hugh Horne will be the host pastor.

Dr. Walter Johnson, pastor of University Church, Fayetteville, will make his third consecutive appearance in the Pre-January study with "The Prophecy of Jeremiah" as his theme. He will be joined this year by Rev. Burton K. Miley, pastor of First Church, Springdale, who will discuss, "Jeremiah, the Man and His Time."

Rev. Orville Haley, pastor of the Northside Church, Ft. Smith, is the associational Sunday School Superintendent.

DAVID Land, formerly pastor of Barling Church, currently serving as pastor of Immanuel Church, Muskogee, Okla., has been re-elected moderator of Muskogee Association, third largest association in Oklahoma.

FRANKLIN Faries, who has served Barling Church for the past two years, has moved to 2105 Grand Avenue, Ft. Smith, and is available for supply work or another pastorate. He can be reached by phone at SUNset 3-8732, Ft. Smith.

DAN Berry, formerly pastor of the Danville church, is available for supply work or another pastorate and can be reached in Ft. Smith at 2707 So. Tulsa St., or by phone at SUNset 6-5130.

IMMANUEL Church, Muskogee, was led in a ten-day revival meeting recently by Missionary Moore. There were 18 additions, 10 by letter and eight by baptism. David Land is the pastor. Harold Biggs, minister of music, directed the music. A woman 73 years of age was baptized.

ORVILLE Haley, pastor of North Side Church, Ft. Smith, recently began his sixth year as pastor. During the six years 258 additions have been received, 92 of these coming for baptism.

A SEMINARY extension center has been started in Wilburton, Okla., under the direction of Concord's missionary. The center will meet weekly in the BSU building on the campus of Oklahoma State Eastern College.

LAWRENCE Woodward, formerly pastor of Winfield Church, Buckner Association, has accepted the pastorate of the Excelsior Church, in Concord. Woodward is a second-year student in Concord Seminary Center and before going to the Winfield church served as pastor of Trinity Church, Clear Creek Association. He succeeds Gerald Schleiff, who resigned to enter Southwestern Seminary, Ft. Worth, Tex.

'What are you up to, anyway?'

By RALPH A. PHELPS, JR.

President, Ouachita Baptist College

[Address delivered at meeting of Arkansas Baptist State Convention]

WHEN those of us charged with administering Arkansas Baptists' senior college come to this convention each year to plead for a grubstake to keep us going a little longer, we are confronted with a few brethren who complain that we are getting too much money already for Christian education, a few who suggest that we should turn around and march in the other direction instead of trying to expand faculty and facilities in order to train more of our sons and daughters in a Christian school.

Are complaints justified?

ARE these complaints justified? Why are they made? Why have we been asked, "What are you up to down there at Ouachita, anyway?"

Certainly it cannot be maintained that we are getting too much money in comparison with tax-supported colleges in Arkansas. In 1961, two state schools—both of them smaller than Ouachita—will receive \$627,000 and \$635,000 each from tax sources compared with \$285,797 Ouachita will receive from the Arkansas Baptist State Convention. When the tuition differential is added in, Ouachita still has \$200,000 less money with which to do the same quality job as that being done in smaller state schools. There is a constant cry for more money for the state schools, yet Baptists do not lift their voices in protest of this. Are we expected to operate a Christian college under even greater handicaps than at the present?

Or is it that we should educate an even smaller percentage of our own boys and girls? According to the Baptist Student Union report in the Book of Reports, there were 8,944 Baptist students studying in Arkansas in 1960-61, and 80 percent of these were studying in non-Baptist colleges and universities.

It is no compliment to Arkansas Baptists that four out of every five of their children feel that they must go to a state school, either because their Baptist college is already priced beyond their reach or because they feel that the quality of education obtainable under the flag of Arkansas is superior to that obtainable under the banner of Jesus Christ.

As a matter of fact, if we do no more than hold our present place in the Arkansas educational picture, Ouachita in 1971—only ten short years from now—will have 1,779.69 students. According to student enrollment projections prepared by the American Association of Collegiate Registrars and Admissions Officers, the college population in Ar-

kansas will increase from 27,081 in 1961 to 40,378 in 1971.

We are going to have to run much faster than we are running now in order to stand still during the next decade. Unless our goal is to educate an even smaller percentage of Baptists in their Baptist college, we must invest more money in Christian education.

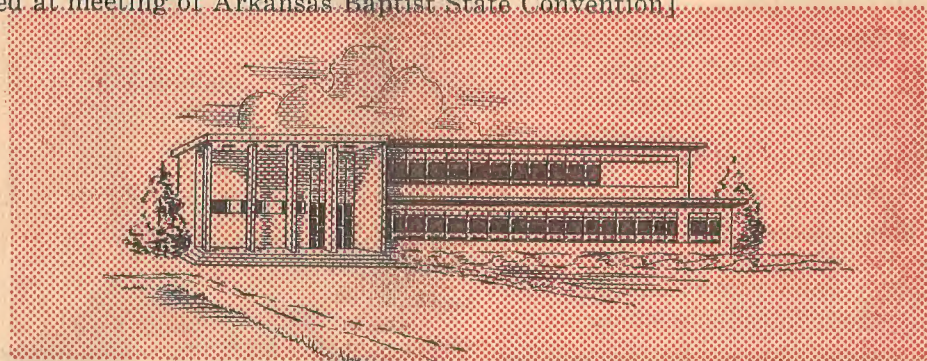
Warning signals are flying

THE part that church-related colleges are playing in American higher education at present is not a small one, but warning signals about the future have already been hung out in high places. According to the U. S. Office of Education, in 1959-60 enrollments in 302 non-Catholic colleges and universities totaled 286,478, while the total in 194 Catholic schools on the same level was 267,425. This made an average enrollment of 948 per school in non-Catholic institutions, 1,378 per Catholic school. Ouachita was slightly above the average non-Catholic school in size but was considerably smaller than the average Catholic institution.

In spite of these enrollment figures which he cited, Earl J. McGrath, former United States Commissioner of Education, warned in January, 1961, that "the non-Catholic college as such is "as near extinction as the whooping crane."

If a man of Dr. McGrath's stature can make such a statement as this and if people within our own denominational ranks can moan about how much we are already putting into a school such as Ouachita, one of two things is true: either the money is not being justifiably spent for Christian education or we have been doing a mighty poor job of telling our story.

Dr. McGrath goes into considerable detail to show the distinctive contributions which have been made and are being made by church-related liberal arts colleges, including the fact that they have been more productive in training scientists than have the large universities.



Those "in the know" in American education are among the most stalwart defenders of the worth of a school such as ours.

It therefore must follow that we have been guilty of failing to show even our own constituency the invaluable and unique contributions which we are making and the strategic place which we occupy in the death-grip struggle in which our way of life is involved.

Major problems confront us

TO appreciate what "we are up to," one must keep in mind the major problems our nation confronts. Among these are the following:

1. **World communism:** This movement, which began as an idea in the mind of a German doctor of philosophy named Karl Marx a little over a hundred years ago, has grown in four decades from an idea nurtured by a handful of radical intellectuals to a force which presently controls one billion people. It denies God, fights religion, professes faith in no ethic except expediency, deifies materialism, exalts depravity, debases the individual, and has one plainly-announced goal: the destruction of every non-communist force in the world. It rattles its rockets, explodes its 50-megaton bombs, and boasts that our grandchildren will grow up under socialism.

Communism is bringing people into its fold at the rate of 100,000,000 per year. At the same time, Southern Baptists in their foreign mission program are winning converts at the fixed rate of about 25,000 per year. Our total converts for the year represent 23 percent of one day's increase in the world's population!

2. **American materialism:** While the people in this country are not dialectical materialists, they are rapidly becoming theistic materialists. That is, they mouth words about God but are thoroughly saturated materialists. Their goal is material gain, their energies are

geared to material acquisitions, their pleasures are materialistic in nature. Even regular church-goers are indoctrinated with this philosophy, and much of our religion bears a closer resemblance to the materialistic society in which we live than to the person and religion of Jesus Christ.

3. National hedonism: This country is pleasure crazy. The Roman Empire at the height of its insanity over the Roman games and the struggles between Christians and lions in the Arena couldn't hold a candle to contemporary America's preoccupation with bowl games, this week's national football ratings, "Gunsmoke," Marilyn's dimensions, and whether or not Penny and Jeff will get back together in "As the World Turns."

Athletics, television, stereo records, the movies, and whether the beer recommended by the old pro is really the best are major national concerns; and it came as no surprise last week to learn that there are now more television sets than bathtubs in the United States. (No longer is cleanliness next to godliness!) Even the church's program must be entertaining and titillating to the fancy if we expect people to come, and it most certainly must not demand much of them:

4. Crime and immorality: Every year our nation becomes more criminal, more immoral. According to the F.B.I.'s annual crime report, the crime rate has been going up steadily every year since 1950 at the rate of about 10 percent per year. From 1948 until the present, crime on the part of youngsters 10-17 increased seven and one half times as fast as the population in this age group; and one youngster in every 50 under 18 is now officially a juvenile delinquent.

One child in every 12 is born out of wedlock; we spend more money on liquor and tobacco than on education and religion. We have lost our capacity for moral indignation, and as Billy Graham so well put it recently, "Dishonesty is now a national characteristic." Wealth without work is a national ideal, and voting frauds are so commonplace that a grand jury in Arkansas can dismiss them with the statement that what was done is just commonly accepted practice. God help this nation when lying, cheating, stealing, adultery, and bribery are tolerated as commonly accepted practices!

5. Academic amorality: If one labors under the illusion that all American higher education is on a plane in its concern over national and personal morality, he is pitifully misled. If one thinks that there is no real difference between a church college such as Ouachita and a tax-supported institution, he is as ignorant as he can possibly be of the facts in the case.

The average citizen is unaware of such statements as that recently made by one of this country's leading educators when he flatly declared, "It is not the task of education to teach character." The average citizen does not know of the outright antagonism toward Christian truth manifested by many of the self-styled leaders of American scholarship, does not know of the difficulties some of our Christian teachers encounter when they pursue doctoral programs at the great centers of learning. These words of one of Ouachita's teachers, away working on a doctorate, are representative of much that Christian scholars encounter:

"My superior professors believe that any Christian is too limited to think for himself. They also believe that free, unlimited scholarship can only come when individuals are unencumbered in any way by their dependence on God. My identification with the South, my identification with the Baptists, and my belief in myself as capable to think have caused me unrecordable misery here."

Nor is this an isolated case. I can cite you examples of others who have been washed out of graduate programs although their grades were excellent; their sole failure was that they were "shackled by old-fashioned Christian ideas."

Perhaps I am old-fashioned and Puritan, but I do not believe that the major lessons a boy or girl learns in college should be to appreciate good liquor, practice free love, laugh at his parents' religion, or believe that the prayer meeting hour on Wednesday night is the ideal time each week for a school-sponsored dance; and all of these lessons are taught in some tax-supported schools.

It's time to wake up

IT IS high time that all of us wake up to what is being done to our sons and daughters in an amoral educational structure. It is high time that Baptist parents, eager for identification with a big school and anxious for their offspring to have the so-called social advantages offered in fraternities and sororities, wake up to the moral and spiritual conditioning to which their children are subjected for four years in certain schools. Great as the B.S.U. program is, a B.S.U. center across the street from a pagan school no more makes the school a Christian institution than the new First Baptist Church in Hot Springs across the street from Oaklawn Race Track makes that track a Christian enterprise.

What place does Ouachita fill in a world with these problems? We say frankly and unashamedly that we believe that Jesus Christ was the Son of

God and that we believe He is the one hope of the world. We try to lead every student to a personal profession of faith in Jesus Christ. We believe the Bible, we exalt it, and we urge its precepts upon those who are a part of our student body.

Every faculty member is an evangelical Christian with a deep reverence for God, a belief in prayer, a commitment to the person and teachings of Jesus Christ. Christian idealism is exalted as the correct basic interpretation of life; Christian morality is viewed as the best means of man's living in peace with his fellow man.

The call is sounded repeatedly for volunteers for Christian service, and our very finest are encouraged to listen to God's call to mission service. Service for God is held up as the highest calling a life can answer.

The scientist who looks through a microscope or holds up a test tube, the musician who lifts a baton or creates a song, the artist who picks up a paint brush, and the dramatist who aims a spotlight all approach their tasks after having knelt first at the foot of the cross of Christ.

What the world needs

WHAT our world needs more than anything else is salvation in Christ and morality from Christ. Ouachita College is profoundly and eternally dedicated to providing these two needs. The church is most certainly the first of God's institutions in point of time and in importance of task, but the church school is also fundamentally important in training young preachers, preparing future missionaries, molding public school teachers, shaping Christian business men, inspiring Christian doctors, and influencing scientists to utilize the power they have learned to unleash for something besides the annihilation of civilization.

What we are "up to" at Ouachita is striving for the very survival of our civilization. Our task is a grand and glorious one that should challenge all of us to rise above such petty things as character exaltation or assassination, pork barrel politics, or little thinking and planning. The sands of time are running low, and it behooves those of us who call ourselves by the name of Christ to close ranks and to unite hearts and hands in our Lord—for His sake—before it is forever too late!

The amount of money being spent by our government in one day to pay for this country's past wars would build, equip, and endow nine colleges such as Ouachita. The cost of Christian education is high, but the cost of not having it is infinitely higher.

Louisiana Association

THE Louisiana Baptist Association was organized, Oct. 31, 1818. Baptist churches west of the Mississippi River met with Beulah church, Cheneyville, Rapides Parish, on this date and effected the organization.

This body was interested in Arkansas. The association convened with Black Lake church near the present town of Minden, 1827. The minutes of that meeting read, "This association express their interest in the Little Rock Association. We cordially wish our brethren God speed. It is our desire to correspond with them, but not having received any information as to the time and place of their session, we are at a loss when and where to send. Our brethren of the association are affectionately invited to correspond with us, and brother Merrill is requested to send a copy of our minutes to some member of that body." (History of Louisiana Baptists, Paxton, P. 179) The two associations corresponded for several years.

Some religious observances, unusual for our day, were practiced by this association in its early history.

1. Saturday, before the first Lord's Day in January, April, July, and October, was solemnly set apart as days of fasting, humiliation, and prayer. Churches were urged to observe these seasons.

2. The association met with the Bayou Sale church, 1827. These meetings were usually completed on Sunday. The church administered the Lord's Supper and invited the association and members of sister churches to participate. They did. The record says "it was a precious season."

3. At its next annual meeting, the following action was taken:

"We do recommend to the churches of this association to have the Lord's Supper administered and the ordinance of Washing Feet attended to during the session of the association." (Ibid, 181)

It may be stated that these practices were not generally adopted by associations.

Personally speaking

(Continued from page 5)

"But it's been on all this time and you are the first to challenge it," I said, cooling down a bit. "And I've got the current Arkansas tag on the rear," I explained, almost courteously.

"That makes no difference," he replied.

Immediately this seemed to put me in a much better attitude. "Officer," I said, as nearly civil as I could sound, "I'll appreciate it if you won't give me a ticket for that!"

"If I don't, will you take it off?" he asked.

"I certainly will," I gladly conceded. "I'll get a screwdriver and take that plate off before I drive out of my parking tracks!"

Then I called the officer over and showed him that the meter really was full, could not be turned, and would not take another coin.

"Sorry," he said, "but once I have written a ticket there's nothing I can do. You'll have to explain it to them in Traffic."

We parted and I got a lady on the 'phone in Traffic Division of the City Police Department. "Just write a note on the back of your ticket, mark it for my attention, and drop it in one of the penalty boxes on the parking meters," she told me.

I appreciated not having to pay the fine. But, looks like she could have let me argue with her about it!

As I look back now, I'm terribly disappointed at how little it took to make me, a Christian and a preacher, blow my top — just a \$1 over-parking ticket — and, of course, "the principle of the thing!"

Edwin L. McDonald

Missionary letters

(Continued from page 5)

studies Mandarin Chinese five hours at school each day. Kitty studies at home with a tutor so as to keep an eye on the household. Along with this formal study, we each spend time in individual study using our invaluable tape recorder.

We are members of Grace Baptist Church. This is one of the older Baptist churches in Taipei and originated in the house where we live. It has grown and now meets in a lovely building and has not one, but two brilliant Chinese pastors, Dr. Terry Chang and Dr. Lien-Hiwa Chow. Fortunately for us, there is one English service each Sunday in addition to the Mandarin services. This church is not typical at all! Most are young and very small.

Typhoon Pamela added her blast to the other welcomes we had received. We are still recuperating from the shock of having our chimney toppled onto the living room floor. The typhoon season is ending now, and none too soon to please us.

The girls have adjusted to their new home quickly. Sarah and Susan love their school and are in the first and third grades at Taipei-American, run by the U. S. Military Assistance Advisory Group. They ride to and fro by bus. Sande, almost 2, studies with Kitty and Mr. Jang says Sande's tones are better than Mama's. Sally is the straw boss. At 7½ months, she is beginning to crawl, drink from a cup, and sports two teeth. Everybody runs when she calls, and she calls very frequently.

How we would love to share our life here with you by a more satisfactory medium. Would you could look down a long telescope and observe this fascinating Oriental culture with us! As we can, we will write but much of our correspondence will have to be answered with these newsletters because of lack of time. We will gladly send this to anyone who requests it. How we do love your letters and appreciate the many we have already received. Every day is a happy day that brings us a letter from one of you, so please keep them coming. Our mailing address is 19 Lane 18 Sublane 3; East Ho Ping Road, Section 2; Taipei, Taiwan, Free China. However, your changes of address should be sent to: Mrs. Helen Bentine, 1442 Huy Road, Columbus 24, Ohio, our stateside editor.

We are thinking of you, praying for you, and asking that you remember us and please do keep in touch. — The M. H. Wilsons.

Philippine program

A BIBLE training program for Philippine lay workers in the lowlands region of Luzon was started Saturday, Oct. 21. Ten men were expected for the first session. Classes will meet for three hours each Saturday afternoon. (BP)

(Continued from page 3)

Laymen are honored

The 1961 annual of Arkansas Baptists is being dedicated to two well known Baptist laymen of the state who died during the year just closed—J. E. Berry, of El Dorado, and Fred Carter, of Jonesboro.

State missions viewed

A first-hand view of state missions was given the messengers Wednesday night, in a program planned and presented under the direction of Dr. C. W. Caldwell, superintendent of Missions and Evangelism.

A prayer, in sign language, by Robert Marsden, Little Rock, president of the National Baptist Convention of Deaf People, opened the service, with Mrs. Marsden translating the prayer audibly.

The program was divided into three main divisions — Fruits of Past Mission Sowing; Present Sowing; and Future Sowing.

Seventeen new churches and 19 new missions (for detailed list, see elsewhere in this issue) were recognized publicly, with a brief "commendation" by Executive Secretary S. A. Whitlow.

Personal testimonies were given by three young people who had been saved under the preaching of state missionaries. One of these is now a missionary pastor himself; one is on the staff of Louisiana State Woman's Missionary Union; and the other is a pastor's wife.

Chaplain E. A. Richmond told briefly of his work with the boys at Boys' Industrial School and presented two of them, one to give his own Christian testimony.

Chaplain Boyd Baker reported on his ministry with the 550 tuberculosis patients now in State Sanatorium, Booneville. State Missionary M. E. Wiles and Dale Barnett, missionary of White River Association, told of their work.

The program closed with recorded messages by Dr. C. C. Warren, Dr. Herschel Hobbs and Dr. Billy Graham, on the Southern Baptist 30,000 Movement.

Retired are honored

Retired ministers and those who have served the Arkansas Baptist Convention 25 years or more were honored at the closing session of the Convention, Thursday morning. Among those present were two former executive secretaries of the Convention—Dr. J. S. Rogers, Conway, and Dr. Ben L. Bridges, Little Rock.

On the request of Dr. W. J. Hindsley, Hot Springs, who reported he has been retired for 14 years, the Convention agreed to mail its annual each year to all retired ministers whose addresses can be secured.

Dr. Hindsley urged all ministers to get themselves and their respective churches enrolled in the ministers' retirement program of the Annuity Board of the Southern Baptist Convention.

965 messengers came

Total of messengers registered for the Convention was 965.

Living much better in 'dry' territories

BECAUSE of the 43 dry counties in Arkansas, where the sale of alcoholic beverages is prohibited, Arkansas has an average of 70 percent less alcoholism than the average of states that are wet, Dr. William E. Brown, executive director of the Christian Civic Foundation of Arkansas, told messengers to the Arkansas Baptist State Convention.

As proof of his statement that living conditions are much better in dry territory than in wet, Dr. Brown said that in 1959, there were a total of 92 convictions in the 32 wet counties of the state for illegal manufacture of liquor (moonshining) as over against only 32 convictions on this offense in the 43 dry counties.

Alcoholism is becoming more serious by the minute in America, the number of alcoholics now having reached eight and one half millions, Dr. Brown said. And two out of every three new alcoholics, he said, are women.

In 1933 the average age of alcoholics was 45 to 55 years, but the

Public officials called to alert

PUBLIC officials were called on to use the power of their offices to wipe out crime in Arkansas, in a resolution adopted by the Arkansas Baptist State Convention in its closing session, in Little Rock, Nov. 9.

"We commend those law enforcement officers and officials who are faithfully discharging their duties and urge all such officers and officials to give themselves diligently toward ridding Arkansas of all vice and crime..." stated the resolution.

The resolution called on the churches of the convention to support the Christian Civic Foundation of Arkansas, Inc., in its efforts to alleviate crime and all other unwholesome influences, such as the manufacture, sale and use of intoxicating drinks, gambling, pornography, etc.

average span today is 25 to 45, Dr. Brown said. The lowering of the age bracket is largely accounted for by the fact that 85 percent of all beer that is sold today is sold in food stores, mostly to mothers and housewives who take it home and put it in the refrigerator along with soft drinks, he said. It is true today as it has been back across the years that most alcoholics start their drinking on beer, he said.

Dr. Brown said that the Foundation has a two-fold program for combating the liquor evil—a legislative program and an educational program. He said that 10,000 volunteer teachers are now teaching lessons on the evils of alcohol and narcotics, in the public schools of the state, using materials supplied by the Foundation.

Through a new plan called "Operation Speak-up," high school and college students of the state are being enlisted to form speakers' bureaus to speak against drinking, Dr. Brown reported. (Details of this have been reported previously in the *Arkansas Baptist*.)

By DR. R. LOFTON HUDSON

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

Divorcee's past sins

QUESTION: During the war I married very young. After the war we got a divorce. Later I married a wonderful man and we were both saved later and have two wonderful children. My problem is this: when God forgave me all my sins, did he forgive my first marriage that ended in divorce? Or am I living in adultery?



DR. HUDSON

Our marriage is filled with love now, but some people tell me that I am living in adultery.

ANSWER: Yes, some would tell you that, but "how readest thou?"

Did God join you to your first husband or was it a trumped-up, impulsive, ill-advised marriage?

When the Bible says "all," it means all. "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

You don't seriously believe that God would have you leave your husband and break up a happy home, do you? Then read Jesus' words about his own rules, "He that is able to receive it, let him receive it" (Matthew 19:12).

As L. H. Marshall, the noted New Testament scholar says, "Jesus is hardly laying down a law, even here, but appealing to a Divine ideal and urging men to live up to that" (*The Challenge of New Testament Ethics*, 146). The ideal is one woman and one man for life. But life is complicated and God takes people where he finds them and salvages broken lives and broken hearts. Live on in courage and faith. Quit looking back.

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

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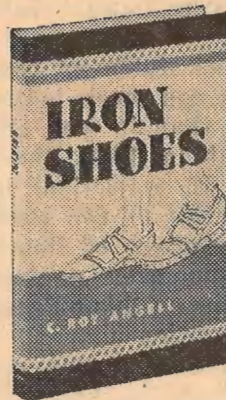
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SALVATION

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma



THE WORD "salvation" has many meanings in the Bible. In the New Testament it is used in the sense of rescuing from danger or destruction (Matt. 8:25; Acts 27:20), or of healing (Matt. 9:22). Its greatest use refers to making one a partaker of the spiritual salvation offered by Christ (Matt. 19:25; John 3:17).

"Salvation" in this sense has a threefold use in the New Testament: instantaneous, progressive, and ultimate. These three ideas correspond to regeneration, sanctification, and glorification respectively. The context in each case determines that to which the word refers. Failure to recognize this distinction leads to many errors, such as belief in salvation by works, falling from grace, and uncertainty as to one's "salvation" until one appears before the judgment seat of Christ.

Instantaneous salvation refers to redemption from sin (Acts 2:21; Rom. 10:10). This experience occurs immediately upon one's believing in Jesus Christ as one's Saviour. It is regeneration or the new birth (John 3:3-7). This is by grace through faith apart from works (Eph. 2:8-10). Thus believing, one becomes a child of God (John 1:12), a condition which is

finished with no possibility of losing such a relationship. It is this condition to which we refer in the terms "security of the believer" and "perseverance of the saints."

Progressive salvation refers to the Christian's growth in grace, knowledge, and service of and for Christ (II Pet. 3:18; Phil. 2:12). This is also called sanctification or the salvation of the Christian's life (Eph. 2:10). Redemption is by grace through faith apart from works. Sanctification is progressively wrought through one's submission to Christ through the Holy Spirit, as through good works one grows into the likeness of Christ.

Ultimate salvation is the final culmination of the redemptive process, or the total benefits and blessings in heaven (Rom. 13:11; Heb. 9:28). It is final glorification in heaven. It is for all of the redeemed, but the glory shall be in proportion to one's faithfulness in Christian service (Rom. 8:17). All Christians will be saved, but each will be rewarded in accord with his development in the Christian life. Each will enjoy heaven to the fulness of his ability (I Cor. 2:7-9).



Many ways in which to learn

THERE are many ways in which to learn. Every sensory apparatus may be involved, especially the eye and the ear. Helen Keller was blind, deaf, and dumb from birth, yet she became a remarkably well educated person through the laborious process of learning by the sense of touch and smell.

Speech is ordinarily thought to figure in teaching rather than learning. However, as every teacher knows, articulation of un-

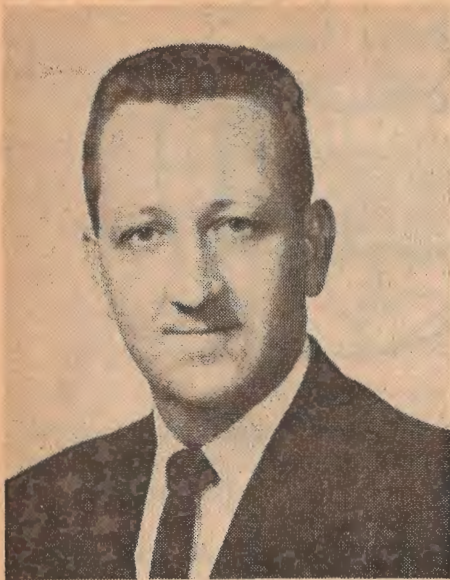
organized thoughts not previously uttered is itself an aid to learning. Moreover, through speech one may raise questions and seek answers.

But speech may be a barrier to learning. One may rely too much on the tongue and too little on the other sensory organs. Such a one needs to look and listen in order to learn. To put it bluntly, there are times when we need to keep our mouths shut if we would learn.

Paul said, in part, "Everywhere

and in all things I am *instructed*" (Phil. 4:12). But the verb employed (*mueo*) is not the usual word for instruct or teach. In fact, more correctly it could be translated "I have *learned*." But it is not the usual word for learn (see 4:11). It appears here only in the New Testament. Some would translate "I have learned the secret" (ASV), because of the association of the word with pagan mystery religions.

But the point at the moment is that *mueō* originally meant "to shut the mouth." To what extent this original meaning was retained by the word in general usage is not known. If such can be assumed, then Paul learned, at least in part, by keeping his mouth shut. So, also may we.



HAL BOONE



JOHN NEWPORT



JOHN McCLANAHAN

Students' International Retreat at Aldersgate

DR. HAL Boone, missionary doctor in Tanganyika; Dr. John Newport, professor of philosophy of Southwestern Seminary, and Dr. John McClanahan, pastor of First Church, Blytheville, will be program participants at the International Retreat Nov. 23-25 at Aldersgate Camp.

Every international student studying in the state has been invited to the retreat. The Student

Department is being assisted by the Nashville student office, which is paying for the transportation of the guest speakers, and the Arkansas Woman's Missionary Union, which is paying for room and board for the international students.

The retreat will begin with Thanksgiving supper on Thursday night and close with the noon meal on Saturday. Some of the subjects

for discussion are "The Crux of Christianity," "The Meaning of Ethics," "The Missionary Physician," and "Answering Life's Ultimate Questions." Friday evening there will be an international talent parade arranged by Linda Day, director at Ouachita and Henderson State. Peggy Peterson, director at A & M, will keep the students attending the retreat up to date on world developments by frequent news condensations. — Tom J. Logue, Director

Training Union

'M' Night meetings

- Association—Place; Goal:
 Ashley—Temple, Crossett; 306.
 Bartholomew—First, Warren; 500.
 Benton—First, Bentonville; 661.
 Big Creek—First, Mammoth Springs; 150.
 Black River—First, Walnut Ridge; 250.
 Boone-Newton—Eagle Heights, Harrison; 500.
 Buckner—First, Mansfield; 250.
 Caddo River—Mt. Ida.
 Calvary—Bald Knob;
 Caroline—First, England; 604.
 Carroll—Freeman Heights, Berryville; 300.
 Centennial—First, Stuttgart; 250.
 Central—First, Malvern; 2nd, Hot Springs; 900.
 Clear Creek—First, Van Buren; 400; First, Clarksville; 400.
 Concord—First, Ft. Smith; 1396.
 Conway-Perry—Perryville; 250.
 Current River—First, Pocahontas.



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Dardanelle - Russellville; 400.

Delta—Bellaire; 650.

Faulkner—Second, Conway; 225.

Gainesville—Piggott; 300.

Greene County—First, Paragould; 601.

Harmony—First, Pine Bluff; 500.

Hope—Central, Magnolia.

Independence—Rehobeth; 200.

Liberty—First, El Dorado; Immanuel,

El Dorado; First, Cullendale; First,

Strong; 3000.

Little Red River—First, Heber

Spring; 200.

Little River—First, De Queen; 353.

Mississippi—First, Blytheville; 1200.

Mt. Zion—First, Jonesboro; 900.

Ouachita—First, Mena; 200.

Red River—First, Arkadelphia; 550.

Stone - Van Buren - Searcy—First,

Clinton; 225.

Tri - County—First, Forrest City; 500.

Trinity—Harrisburg Gym, Harris-

burg; 775.

Washington - Madison—First, Spring-

dale; 540.

White River—Yellville; 200.

—Ralph W. Davis, Secretary

Missionary Union

Materials mailed

TWO mailings of important materials have recently gone to all 1961-62 WMU presidents and leaders of youth organizations having been reported to the state WMU office. The first was promotional aids for the new year and the other contained supplementary materials for use during the Week of Prayer for Foreign Missions, Nov. 27-Dec. 1. (Program material and directions are in the respective organizational magazines.)

Any organization not having received these mailings should promptly notify the state WMU office, 310 Baptist Building, Little Rock.

ORDER NOW!

Stand-up prayer reminders for use in family worship during the Week of Prayer for Foreign Missions, Nov. 27-Dec. 1, and Lottie Moon offering envelopes are available from the State WMU Office, 310 Baptist Bldg., Little Rock, in whatever quantities needed for church-wide organizational use. Forward orders immediately to assure delivery.

TIME FOR RECOGNITIONS

Certificates of recognition will soon be mailed to all WMU organizations meeting requirements on Aims for Advancement during 1960-61. Records of Advancement, WMS Mission Study Charts and annual reports should be sent immediately to the above address for they determine recognitions made. State annual reports must be completed prior to Nov. 30th.—Nancy Cooper, Executive Secretary and Treasurer

Sunday School

Help for teachers

ONE thing is common to Sunday School teachers, whether they be new or experienced. They are always looking for good enrichment material to use as illustrations undergirding the principles and truths set out in the Sunday School lesson. Such illustrative material is included in an autobiography by Connie Moore Hunt, wife of Dr. W. Boyd Hunt, of Southwestern Seminary.



MR. HATFIELD

"Daddy Was A Deacon" is really more than an autobiography. It is the story of a Baptist way of life, built around a daughter's memory of her father, a deacon in the First Baptist Church of Altus, Oklahoma.

Practical problems which are so familiar to Juniors, Intermediates, and Young People are skillfully dealt with in the background of this character study. Parents will find inspiration and courage to stand by their convictions as they see the results of staunch Christian character in the life of Connie Moore who was always conscious of the firm religious beliefs of her father.

Laughter and tears will mix and mingle with the solid practical application as the pages of "Daddy Was A Deacon" pass in review. "Daddy Was A Deacon" will be available at the Baptist Book Stores about November 25.

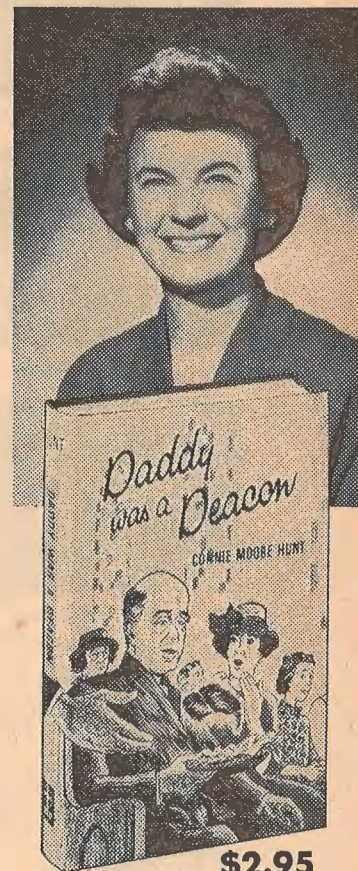
Personal and church library copies should be selected. This would be an excellent Christmas gift to a deacon, too. — Lawson Hatfield, Secretary

Mace selected

DAVID R. Mace has been named an assembly leader for the Southern Baptist Conference on Family Life, Feb. 25-Mar. 1, Joe W. Burton, program chairman, and secretary of Baptist Sunday School Board's Family Life Department has announced. Dr. Mace will lead the assembly on "The Christian Family."

A native of Scotland, Dr. Mace earned his Ph. D. at Manchester, served as a clergyman in England, and subsequently helped in founding the National Marriage Guidance Council of Great Britain. Since coming to this country in 1949, he has served as professor of human relations at Drew University, Madison, N. J., and as associate professor of family study at the University of Pennsylvania School of Medicine, Philadelphia. (BP)

An unforgettable experience awaits you in . . . **DADDY WAS A DEACON** by Connie Moore Hunt



\$2.95

In a heart-warming, chatty style the author paints a compelling word picture of her lovable and serious, tight-fisted and virtuous, humorous and stern deacon-father.

Through the eyes of a young girl, you see not only the vivid image of a father but also the influence of a Bible-loving family upon her life.

Biographical and autobiographical . . . but more than this . . . *Daddy Was a Deacon* is a human-interest portrait of the American way of life. You will delight in sharing experiences with this fascinating and lovable Oklahoma family.

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306 Revival



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Space on back for personal message and address. Dozen, 25 cents; hundred, \$1.50

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Everybody happy

By GRAYCE KROGH BOLLER

PAUL could hardly wait to try his new skates. They were bright and shiny. He knew they would be fun, too. His legs felt wobbly and strange when he stood on the skates. This was his very first pair. Twice he fell. But he got up again and kept trying.

"Hi, Paul!" he heard Chuckie, his friend, calling. "Maybe I can help you. If you hold my hand, maybe you will feel safer. I can keep you from falling."

"That is a fine idea," said Paul.

"New skates!" Chuckie looked at them with a sigh. "I wish I had some. I've never had skates."

"You may try these in a little while," Paul offered kindly. "I wish you had skates, too, Chuckie. Then we could learn together. We could go skating and have fun."

After Paul had tried his skates, he let Chuckie have a turn. Chuckie would be a good skater someday. He did very well. The friends took turns all morning until Paul had to go in for lunch.

"You may borrow my skates until I want them again," he told Chuckie kindly.

"Oh, thank you!" his playmate smiled happily.

"I wish Chuckie had skates," Paul thought all during lunch. "His daddy has been out of work and can't buy any for him. If I had money, I could buy some for him. I saw some in Handy's Hardware window."

Just then Paul had an idea. It was a wonderful idea. But it meant he would not be able to do much skating for a long time.

As soon as lunch was over, he combed his hair slick and neat. Then he hurried down to Handy's. Mr. Handy was out-

side, sweeping the pavement. He looked worried and troubled, but he smiled when he saw Paul. They were good friends.

"Hello, there," Mr. Handy said as he kept on sweeping. "Paul, will you go inside and tell those customers that I'll be there in a minute? I declare, so much to be done! What I need is a boy to help since my son went on a trip."

"I'll sweep while you wait on them," said Paul. "You have a boy right now, Mr. Handy."

The shopkeeper didn't even answer. He just gave Paul the broom while he hurried inside the store. Paul swept all the leaves and papers and dirt into the gutter where the street cleaner could take them up. He was careful to do a good job. The pavement was clean and neat when he finished. The customers had been waited on, and Mr. Handy was opening boxes of new stock.

"I'll sweep for you every day, Mr. Handy," said Paul, looking into the boxes which contained new skates. "I would like to do it for you for nothing, but I need a pair of skates. If I sweep the store and the pavement for you every day, will I earn a pair of skates before long?"

"What do you want with skates?" Mr. Handy scratched his head and looked at Paul with a little frown. "Your daddy just bought a pair for you, Paul. Are you going to skate on your hands, too?"

"Of course not!" Paul had to laugh at this joke. "I want them for Chuckie. He's my friend and he doesn't have skates. His daddy is out of work and can't buy any. I don't have any money, but I thought I could earn skates."

"Well, I should think so!" Mr. Handy smiled. "Such a good friend as you ought to be able to earn skates in no time. Soon my son will be back from his trip and can help me, too. Then everybody will be happy."

"Oh, yes, everybody!" smiled Paul.

(Sunday School Board Syndicate, all rights reserved)

TRY THIS FIRST

*When I have some tasks to do,
I choose the hardest first.
No use putting off till last
The one you dread the worst!
And when I start to talk about
Some friend of mine, I find
That if I say the good things first,
The bad is left behind.*

—Peggy Ann Boggs, Searcy

God's Wondrous World

Treasure Island

By THELMA C. CARTER

IF A number of boys and girls were asked to name their favorite book, *Treasure Island* by Robert Louis Stevenson would be sure to be mentioned. If you have read it, you know how unforgettable are Black Dog, Bill Bones, Ben Gunn, and Long John Silver. All are characters in this exciting story.

The author of *Treasure Island* was born in Edinburgh, Scotland, on November 13, 1850. His father and grandfather were builders of the lighthouses that dotted the dangerous, rugged coast of Scotland. Young Robert's father wanted his son to become a lighthouse builder, but the boy had bad health all through his life.

As a boy, Robert Louis Stevenson loved to have other young friends around but because of frail health, he spent most of his time alone. Thus he began to invent in writing little worlds of his own. In them pirates plundered ships and treasures, and children and nature were lovable and exciting.

Because Robert Louis Stevenson loved fun and nature, the woods and fields, he began writing such books as *Treasure Island*, *Travels with a Donkey*, *A Child's Garden of Verses*, and many others.

One of his poems says,
It is very nice to think
The world is full of meat and drink,
With little children saying grace
In every Christian kind of place.

When he was older, Stevenson and his wife went to live on the island of Samoa. There this great writer lived for several years.

The natives loved him. When he died after years of amazing courage in the face of failing health, the natives cut a path with knives and axes up a steep mountainside. There they buried Stevenson. They erected a tomb with his beautiful poem, "Requiem," inscribed upon it. You probably will read these words someday. They say in part: "Home is the sailor, home from sea."
(Sunday School Board Syndicate, all rights reserved)

Wintertime geraniums

By GRACE GANNON

WOULD you like to make some flowers for winter? These geraniums can be used for a centerpiece if placed in large pots. In tiny pots they make good favors or gifts.

Wrap a handful of popcorn in a square of red cellophane. Make at least three flowers for large plants. Twist the cellophane around a pipe stem cleaner.

Make paper leaves or use pressed leaves from the garden. Use green pipe stem cleaners to attach the leaves and to make the stems.

Fill flowerpots with wrapped candies or popcorn. Press the stems of the flowers into this filling. The pots are pretty if decorated with rickrack or sequins, or they may be painted with a design.

(Sunday School Board Syndicate, all rights reserved)



Growth through self discipline

By DILLARD S. MILLER
Pastor, First Church, Mena

Luke 9:23-25; 1 Corinthians 9:24-27; 2 Peter 1:2-11

November 19, 1961

WHEN Abraham Lincoln was a candidate for President of the United States, someone asked him about his aspirations to that high office. He answered that he did not fear his opponents, "but," he said, "there is a man named Lincoln of whom I am very much afraid. If I am defeated, it will be by that man."

No one is responsible for our failures, our sins, our lack of understanding but ourselves. Usually, when failure comes it can be attributed to the lack of self discipline. If one has the right sense of values, the values sought after will demand self discipline. The greatest problem with which a man has to deal is the problem of self. Self-centeredness is in opposition to a Christ-centered life.

Jesus speaks of discipline in Luke 9:23-25. In this scripture one is encouraged and urged to remember there is a price tag attached to discipleship. This price tag could well be defined as self discipline or self control.

Dr. T. B. Maston, in his book, *Right or Wrong*, says in the last chapter, "No person, young or old, ever reaches the full potential of his personality until he ties his life to some cause or program bigger than himself; a cause or program to which he can and will unselfishly give his life."

In the lesson, "Growth through Stewardship," last week, we related growth and stewardship in application, or working at the job. This is the way we get at growth through self discipline. It is a matter of working at the job. No one can do the job for the individual in this regard. We have to do this ourselves with the help of God.

I. The Christian life a life of struggle

WE must struggle against the flesh. The greatest battle man faces, we repeat, is with himself. I do not see how anyone could think that the Christian life could ever be developed without struggle. Our Lord faced difficulties on every hand. Someone has suggested that the true sign of Christian character

is not the absence of struggle but the presence of it.

We, as men, face our own nature in this struggle. Basically, our nature is full of pride, jealousy, deceit, lust, disobedience and greed. When by faith in Christ we are saved from sin, to a degree this has been overcome. However, every Christian knows that this old nature will crop out again unless it is kept under guard. We must constantly battle, or war, against the flesh.

In our discipline of self we have to fight against the forces of Satan. The Bible teaches the existence of the devil. Peter, in his first epistle, pictured the devil as a roaring lion going about seeking those whom he may devour (1 Peter 5:8). We can never tell in what form he may appear before us; therefore, it behooves us to be ever alert to his wiles.

To discipline ourselves we will need to fight against the attractions of the world. We would agree, I am sure, that this world does not give the best atmosphere for true spirituality. One of the most difficult matters of life is to guard ourselves against worldliness and remain humble. Even in our service within the church, pride, jealousy and self glory are experienced all too frequently.

Dr. Fred L. Fisher said, "We are not to think it is evil to earn our living, to be concerned about the needs of life, and to seek the welfare of our loved ones, but we are warned against the danger of letting these things come first in our lives."

A person must keep in constant touch with God through prayer and must understand himself in order to be kept in the right relation with God.

II. The Lord's formula for self discipline

THE first spiritual component is faith. To be Christian one must have faith. This faith may be as small as a grain of mustard seed, but faith is essential. Faith has the capacity for growth. Faith must grow. Real faith will grow.

A request was made of Jesus on one occasion, "Lord, I believe. Help thou mine unbelief."

One might ask, how can my faith be enlarged? What happens when it is enlarged? "Add to your faith . . ." The implication here is to work with haste and in earnestness or your faith will

not produce the graces of character which are to be brought forth. Dr. Alexander MacClaren said, "If we set ourselves to our tasks then out of faith will come . . . virtue, manliness, knowledge; temperance, patience, godliness, brotherly mindedness and charity."

We find the word "add" in the King James Version of the Bible to be misleading. The meaning here is that we are, as Christians, to "develop one virtue in the exercise of another" (Vincent). In other words, ". . . in your faith supply virtue, and in your virtue, knowledge and so on." Dr. Vincent suggests that virtue is actually "energy" which Christians exhibit as God exerts his energy upon them.

The second spiritual component is love. Faith is at one end and love at the other extreme of the line of spiritual progress. From faith to love, "that divine love which God is as to His nature, which is produced in the heart of the yielded believer by the Holy Spirit, and which impels him to deny himself for the benefit of the one loved," a child of God runs the gamut of spiritual growth in self discipline.

In the range of this scale is virtue and knowledge which have already been alluded to. However, there is temperance that modifies knowledge. Temperance actually means self discipline, holding the passions and desires in hand. Thus one has mastered himself.

Also there is patience, that quality of staying power so necessary for our best contribution to spirituality. Someone spoke of Christ's patience by saying that it was not out of stupidity but from "a perfect submission to the divine will . . ."

Then there is the disposition of godliness that is provided in patience, and in "godliness is provided brotherly kindness." This means, according to Wuest, to have affection for a brother. This affection is saturated with love.

Christians need to discipline themselves in controlling pursuits, pleasures, thoughts, actions, and development. One can never develop as he should by being negative in everything. But by being positive—"doing"—he will be directing himself and all his energies so that the "don't do that" idea will seldom face him. "Be ye doers of the word and not hearers only" was a wise exhortation.

III. Blessings that come through self discipline

BLESSINGS are innumerable that come to the person who holds power over himself. It takes no control to let an ugly temper rage in the presence of a loved one or friend. No one is held in high esteem because he can "tell off" someone he wishes to vent his anger upon. The worldly-minded man is seldom sought out by spiritual men for counsel and advice. The intemperate and the impatient are not spiritually powerful.



MR. MILLER

Water follow the course of least resistance and seek its own level. Anyone can go the ways of the world. But it takes a superhuman quality to "turn the other cheek" or "go the second mile." It took a great power, far beyond human comprehension, for one who could have called legions of angels to deliver him, to suffer the humiliation and disgrace and die a death by crucifixion, as Jesus did for us.

The weak person, out of control of self, is not a blessing to the kingdom of God. That person is a blessing, however, who has not attained spiritual perfection but who is "striving for mastery."

Conclusion

WHAT are your weaknesses? Know your weak points, recognize them and pray to God for strength to overcome them. He will manifest His power and we can be victorious in Him.

Attendance Report

November 5, 1961				
Church	Sunday School	Training Union	Admissions	
Alpena, First	82	50		
Beirne, First	89	66		
Benton, Highland Heights	110	74	6	
Berryville				
First	162	91	2	
Cisco Mission	14	8		
Freeman Heights	175	105		
Booneville				
Glendale	85	67		
Ione	55	45		
Camden				
Cullendale, First	485	232	9	
First	582	183		
Conway, First	512	128	3	
Crossett, First	571	208	1	
El Dorado				
East Main	293	147		
First	830	271	2	
Parkview	251	115	3	
England, Caney Creek	74	25		
Fayetteville				
Providence	118	70		
Ft. Smith				
Calvary	368	181	1	
First	1,208	464	9	
Missions	373	144		
Grand Avenue	749	289	6	
Mission	32			
Kelley Height	143	73	2	
Spradling	265	109	5	
Towson Avenue	210	97	2	
Trinity	305	115	2	
Gentry, First	227	111		
Harrisburg, Calvary	163	143	2	
Harrison, Eagle Heights	263	133		
Hot Springs				
Park Place	524	194	2	
Second	844	200	3	
Mission	84	80	4	
Huntsville	120	57		
Combs Mission	22	15		
Kingston Mission	24	21		
Jacksonville				
First	702	502	1	
Marshall Road	112	72	1	
Jonesboro, Central	462	215	5	
Little Rock				
First	1,108	543	23	
Gaines Street	383	225	1	
Dennison Street	69	44	1	
Immanuel	1,212	494	11	
Forest Tower	29	24		
Kerr	25	19		
South Highland	510	225	8	
Tyler Street	305	133	3	
Magnolia, Central	707	288		
McGehee, First	464	187	2	
Chapel	44	23		
North Little Rock				
Baring Cross	839	302	6	
Central	339	145	2	
Park Hill	793	290	4	
Sylvan Hills	380	170	2	
Pine Bluff				
Sulphur Springs	95	66		
Smackover, First	336	165	2	
Springdale				
Candle Avenue	196	86		
Elmdale	108	47		
First	449	171		
Van Buren				
First	468	200	5	
Oak Grove	197	129		

Convention funnyboners

(Continued from page 9)

An unfair advantage

CASTING about frantically for a song leader, Vice President Billy Walker commented: "We're running a little ahead of time, and music men never get accustomed to that."

On getting up the hill

ONE of the funniest stories of the whole Convention was told by Executive Director William E. Brown of the Christian Civic Foundation of Arkansas:

A preacher driving along behind a truck noticed on a hill that the truck driver would get out every little bit, get him a club and rap several times on the side of his truck. Every time he would hurry back into the truck and take off quickly for another hop.

As, they got to the top of the hill, the preacher asked: "Why have you been stopping and rapping on the side of your truck every little bit?"

"It's this way," explained the truck driver. "I've got three tons of chickens on this two-ton truck and I'd never have gotten the load up the hill if I had not kept a ton of them in flight!"

Rather frustrating, eh?

PRESIDENT G. Earl Guinn, of Louisiana College, key speaker for the Convention, said in his opening sermon that he was like a mosquito in a nudist camp—"I've got my work cut out for me, but I don't know where to begin."

No horse-and-buggy day

"TIMES are changing so fast these days it's hard to keep your vocabulary up to date. When I tell a seminary student, 'Don't bust a hamstring!' he doesn't know what I'm talking about."

—Dr. R. Inman Johnson, of Southern Baptist Seminary, Louisville

A tough assignment

"WHEN somebody asks us why we are not turning out better preachers in our graduating class at the seminary, I just tell them we are doing the best we can with what you folks send us."—Dr. R. Inman Johnson

New Harmony Church's origin

"A LITTLE foot-washing Baptist church over in Georgia got concerned over the complication of the foot-washing procedure as the membership grew. By unanimous vote they decided they'd wash just one foot instead of both feet. Then the church split over which foot to wash." — Dr. R. Inman Johnson

Experiences of a life-time

"I'VE been on the Hospital Board, the Orphanage Board, and I've been boarded."—H. C. Seefelt, Superintendent, Bottoms Baptist Orphanage

INDEX

A
Arkansas Baptist State Convention, Editorial—11-16 p4; report of—p3; (related reports on p2, 7, 8, 9, 12, 13, 15)
Attendance report—11-16 p23

B
'Blowing tops, on' (Personally Speaking)—11-16 p5
Board members named—11-16 p9
Brewer, James F., re-elected—11-16 p2

C
Children's nook—11-16 p21
Concord assn. news—11-16 p11
Convention—see 'A' above
Counselor's corner—11-16 p16
Crime, 'officials alerted'—11-16 p15

D
'Daddy was a deacon' (Sunday School dept.)—11-16 p19
Dry territories, 'living better'—11-16 p15

E
El Dorado, next convention site—11-16 p3
Eubanks, Robert, to Southside—11-16 p10

F
Forward Program (Exec. Bd.)—11-16 p2
Funnyboners, Convention—11-16 p9, 23

G
Globe-trotting with Ginny—11-16 p24

H
Holland, C. Z., new president—11-16 p8; 'Southern Lincoln'—p7

J
Jameson, James Doyle, to Lawson—11-16 p10

L
Louisiana Association (Beacon Lights)—11-16 p14

M
'M' night meetings—11-16 p18, 19
Mace, David, assembly leader—11-16 p19
'Marriage and military service' (Courtship, Marriage, Home)—11-16 p6

N
Nelson, Ray, to Jonesboro—11-16 p10
New churches, missions—11-16 p8
Newcomers to state—11-16 p8

O
Ouachita College, 'What are you up to?'—11-16 p12, 13

P
Philippine program—11-16 p14
Pine Bluff, South Side, building—11-16 p10
'Politics and do-gooders' (editorial)—11-16 p4

Q
Quarterly report corrections—11-16 p11

R
Revivals listed—11-16 p11

S
'Salvation' (Baptist beliefs)—11-16 p17
'Self discipline, growth through' (Sunday School lesson)—11-16 p22
Southern Baptist Convention elections (editorial)—11-16 p4
Students' international retreat—11-16 p18

T
'Taiwan, missionary family in' (letter)—11-16 p5
Tri-County Association elects—11-16 p11

V
Vice, Pastor Vaught slaps—11-16 p7

W
WMU materials mailed—11-16 p19
'Ways to learn' (Gleanings)—11-16 p17
Woodell, Wm. R., 'back to work'—11-16 p10

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Sergeant's wife leads French Baptist advance

By VIRGINIA HARRIS HENDRICKS

CHATEAUX, France (BP) — There was consternation among military families when ex-President Eisenhower decreed a reduction in the number of service families overseas. President Kennedy's decision to avoid family separations brought rejoicing.

Also rejoicing were local Baptists in the countries involved, mission leaders, and others aware of the 'new look' in foreign missions: using American personnel overseas through English-speaking churches.

Marion Greer, wife of Air Force M. Sgt. Horace Greer of Dallas, Tex., is a lovely example of military dependents overseas. She was president of the local Protestant Women of the Chapel, chapel Sunday school secretary and worker with chapel youth.

When plans began for organizing an English-speaking Baptist church, many eyes were upon Marion to see what this chapel leader, also a Southern Baptist, would do.

Marion was hurt by the criticism from resentful Christian friends who did not want the chapel to lose Baptist leaders.

Marion and her family became charter members of the First Baptist Church of Chateaux. When she completed her year as president of the chapel group, she stepped into the presidency of the newly-organized Woman's Missionary Union of her church.

She is Sunday school secretary and sponsor of the young people's Training Union. Marion and the other few Baptist church members are raising the staggering sum of



MRS. Greer, collector of clocks.

\$17,000 to purchase a church for the French.

Already they are paying the French pastor's salary in order that this town might have a Baptist witness for the first time.

Marion has a new zeal for missions which first-hand experience has instilled. As husband Horace's retirement time approaches, Marion wants to spend the rest of her life serving Baptists at home in home missions areas.

Standing before the Protestant Women of the Chapel, she reminded the ladies in her gracious, gentle way:

"Think of us Baptists as your 'foreign' missionaries. There is much work to be done on the military base, so think of yourselves as the 'home' missionaries. There is enough work for every Christian in the Lord's harvest fields!"

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