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Arkansas Baptist State Convention

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*Arkansas Baptist*  
newsmagazine

DECEMBER 14, 1961

## Stewardship, missions

THE stewardship of money is missions. In our modern day there would be very little mission work done without money. Therefore, missions wait on stewardship.



DR. DOUGLAS

When we talk about missions we may not know exactly what we mean. Sometimes we say, "Our denominational budget does not include much for missions." In reality, everything we do as a denomination is missionary work.

For instance, we give money that goes to support or operate a college, young people are taught in the college and go out to become home, foreign, and associational missionaries. Some of the young people may go back home to become Sunday School superintendents, Brotherhood presidents, or WMU presidents but their college education will help them help others in a better way. Money given to colleges is missions.

To be more specific, the Southern Baptist Convention budget for 1962 includes \$8,525,000 for foreign missions (operating and capital needs). The seminaries will get \$3,012,000. The foreign missionaries must have seminary training before they are appointed. Part of the seminary allocations go to educate the future foreign missionaries and this is missions.

If missions wait on stewardship, then the money spent helping our Baptist people see and feel their responsibility in the giving of money is missions.

When Southern Baptists erect seminary buildings, employ professors, pay utility bills, and operate a seminary on a foreign field, it is missions, but here at home it is education. When execu-

tive secretaries and office workers are employed to make the work more efficient on international fields, it is foreign missions. Here at home it is called administration.

All of this shows us how difficult it is to get an "over-all" picture of our Baptist work. In fact, it is so difficult, and we humans are so human, that it is almost impossible, but we should keep on trying.


Every phase of our work is essential and every phase must be financed—so we go on talking, writing, and preaching the stewardship of money.—Ralph Douglas, Associate Secretary.

## In Rice home town

RICE Memorial Baptist Church now exists in the town where Luther Rice, author of the Baptist missionary movement in America was born. It was organized in Northboro, Mass., with 55 charter members as the 12th church belonging to the Northeastern Baptist Association of churches. The association, including downstate New York and New England, cooperates with the Southern Baptist Convention (BP)



RICE PLAQUE—Thomas G. Hathcote and Mrs. Hathcote hold plaque marking the site where Luther Rice, first promoter of Baptist foreign missions from America, was born in 1783. Two-story house in background replaced the original home. Hathcote is pastor of the new Rice Memorial Baptist Church, Northboro, Mass., in Rice's home town. (BP) Photo



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NEWS MAGAZINE

"ARKANSAS"  
LARGEST  
RELIGIOUS  
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Abbreviations used in crediting news items:  
BP Baptist Press; CB church bulletin; DP Daily Press;  
EP Evangelical Press.

December 14, 1961      Volume 60, Number 49

## First Church, LR names youth director

FIRST CHURCH, Little Rock, Dr. Paul Roberts, pastor, has called Dan Dipert, Jr., post-graduate student of Ouachita College, as youth director. Mr. Dipert, now pastor at Quitman, will begin his new duties in January, upon completing his studies at Ouachita.



MR. DIPERT

A major in speech and dramatics, Dipert attended the University of Arkansas before transferring to Ouachita. At the University he was a member of the Singers, the Booster Club, and the Baptist Student Union executive council.

At Ouachita, he is in the Choir, the Church Drama Touring Group, National Collegiate Players, and Alpha Psi Omega fraternity.

Mrs. Dipert, the former Miss Nellie Ruth Eldridge of McGehee, is a Ouachita College major in home economics.

Dipert has had two summers' experience as a tentmaker missionary with the Home Mission Board of the Southern Baptist Convention, working in Green Bay, Wis. He served as an assistant recreation director at the Arkansas Baptist Assembly, Siloam Springs, last summer.

## OBC campus honors

TWELVE students at Ouachita College have been selected for campus honors in a student poll.

Gail Harrison, Muskogee, Okla., and Bailey Smith, Dallas, Tex., have been chosen as the students best representing the spirit of Ouachita. Others chosen were:

Most Likely to Succeed, Verna Westerman, Weiner, and David Kuhl, North Little Rock;

Cutest Girl, Sue Ann Smith, Hope; Most Handsome Boy, Charles Petty, England;

Most Outstanding in Athletics, Mary Ann Otwell and Tommy Murphree;

Wittiest, Kay Roach, Manila, and Curtis Blankenship, Warren;

Most Talented, Nancy Tyson and Joe Downs.

## The Cover

# Lance Alworth — All-American

FOR whatever honor it may bestow, we are happy to carry the likeness this week of All-American Lance Alworth, of the University of Arkansas Razorbacks, as our cover feature.

Not only is Alworth a star gridster, the seventh Razorback ever to rate All-American, but he is outstanding as a Christian and church member.

His pastor, Dr. Andrew M. Hall, of Fayetteville's First Church, says of him: "It's a pleasure to serve as the pastor of such a fine young man as Lance Alworth. He has spoken to our people on occasion and his testimony has been a blessing to us.

"He is highly respected by his fellow athletes, students, and fellow Baptists. . . . It was my privilege to baptize Lance and it is my hope that his future will give room for a continuing Christian witness."

The day following the strategic U of A-Texas Tech game this fall, Alworth gave his Christian testimony to a packed house at Immanuel Church, Little Rock. On this occasion he told in becoming humility about the power of prayer in his life.

Last year it appeared that a serious shoulder injury might ring down the curtain prematurely on Alworth's football career.

"I prayed to God that the operation I was facing might be a success, if it was His will," he told the Immanuel congregation. "But I was ready to accept the result, whatever it was. When the operation was over and my surgeon told me there was every reason to believe the shoulder injury would never bother me again, I prayed a prayer of thanksgiving to God."

Far from being prudish with his convictions, Alworth does not hesitate, however, to let it be known, especially in his contacts with young people, that he does not use alcohol or tobacco in any form.

Dr. W. O. Vaught, pastor of Immanuel Church, said of the young athlete's visit to his church:

"We have never had a finer Christian athlete in our church.



Arkansas Baptist  
newsmagazine

Photo courtesy of Rodney Dutton, Arkansas Gazette

## Christian athlete

LANCE Alworth, All-American halfback for the University of Arkansas Razorbacks, 1961 South-west Conference co-champions.

He entered into everything. He attended Sunday School and church on Sunday morning. He spoke to the high school group during Training Union. Sunday evening in the church service he gave a 10-minute testimony concerning his relationship with Christ. . . . He is an humble and sincere Christian student. . . . His visit was a real blessing."

As this was written, Alworth was in New York City as a member of the 22-man All-American team named by the Football Writers Association, attending a banquet at the Waldorf-Astoria and working with Bob Hope and the rest of the All-American team to tape a national television show.

In addition to the noted Sugar Bowl classic in which he and the Razorbacks will play Alabama Jan. 1, Alworth has accepted an invitation to play with an All-Star team in the Hula Bowl game, Jan. 7, in Honolulu.

He hopes to play varsity baseball for the U. of A. next spring and then may pursue a career of professional football. He is a top draft choice of the San Francisco 49ers of the National Football League and also of the Oakland team of the American Football League.

## 'Bomb shelter morality'

**FEATURED** in this issue is the digest of a thought-provoking sermon dealing with the question, Should Christians build fallout shelters?

Aside from the timeliness of the question, the interest of many of our readers will be heightened by the fact that the author, the Rev. Thomas M. McClain, formerly served for a number of years as a Baptist pastor in Arkansas.

There is much to be desired as yet in basic information dealing with the question of fallout shelters. Even the experts in the field of Civil Defense have many different ideas about it. But it is heartening, indeed, to find a pastor giving his own best thinking to the matter and pointing up so many of the Christian aspects of the problem.

Preachers, because of the nature of their ministry, are in places of vital leadership. Surely this carries with it a responsibility to grapple with problems of concern to great numbers of people, regardless of how perplexing and controversial these problems may be, and to speak. This is no time for our pulpits to be manned by Casper Milquetoasts who are more concerned about what their deacons want to hear than what God wants proclaimed.

Some will disagree violently with one thing or another as they read the fallout feature. Naturally, we cannot carry a long article on the subject from one and all. But we welcome concise statements of reaction to the article, pro or con. Be sure to sign each item and give your address.—ELM

## Siloam assembly changed

**ARKANSAS BAPTISTS** will return to a general family assembly program at Siloam Springs in 1962, with a pledge from each of the five departmental secretaries involved that no effort will be spared to make the assembly truly outstanding.

For three years Siloam assemblies have been held on a departmental basis, with Sunday School, Training Union, and Music holding separate conferences. While there is no doubt but that separate assemblies can mean more to the departments, there seems to be rather wide-spread agreement that the majority of Arkansas Baptists favor the general assembly type of program.

Actually, the family assembly can and no doubt will mean a ministry to an increased number of adults. This in turn will almost certainly guaran-

tee increased efficiency on the church and associational level. Housing facilities will be increased from year to year with the family ministry in mind. A new twelve-unit family building will be ready for use in 1962.

The departments participating will be Sunday School, Training Union, Music, Brotherhood, and Woman's Missionary Union. Credit will be offered for study courses, but the major purpose will be inspiration and information. Outstanding Southern Baptist leaders will participate each year to guarantee that all who attend will receive a challenge in personal spiritual development as well as in methods and organizational procedures. The 1962 program will utilize practically all the plans and program personalities already engaged for the Training Union and Music assemblies.

The state will be divided equally for the 1962 assembly, with a week designated for each half of the state. Beginning in 1963, there will probably be three weeks of assemblies instead of two.

J. T. Elliff, new director of the Religious Education Division, will direct the assemblies. Speaking of this responsibility, he says, "My boyhood recollections are of truly significant experiences at Siloam for the entire family. Since our staff and other Arkansas leaders have felt it wise to return to this program, I will do all within my power to see that it is truly a coveted privilege to attend. It can and must be an outstanding spiritual experience to be there."—ELM

### ECLIPSE



Not the cop's fault

JUST about the time I thought I could note an upward trend in my spirituality, I got another traffic ticket.

"Feeding the meter" was the charge.



ERWIN L.

Feeding the meter, my eye! Hadn't I made it a point to move my flyver up one place to a different meter and hadn't I put in another nickel? And didn't I still have 12 minutes

to go before that nickel's worth would run out??!

Armed with the ticket, I hurried to the telephone to straighten out the traffic division of the Police Department.

Thinking that the law was on my side, I was actually able to hold my temper. When efforts to locate an "officer in charge" finally netted me a Captain on the other end of the line, I began my straightening-out speech.

"Captain," I said, "I have been grievously sinned against by one of your men. I've been falsely charged with 'feeding the meter.'"

But my disillusionment set in when I began to fill in the facts of the case. I was told that the ordinance prohibiting feeding the meter not only does not permit you to stay in one parking place longer than an hour by putting in another nickel—you are not allowed to re-park in the same block!

"That's carrying it too far!" I retorted. "I'll not pay it!"

"That's up to you," the officer said. "But if you don't it'll cost you \$16 instead of \$1."

Well, even in my over-wrought condition I had to admit that'd be cutting off my nose to spite my face. So I wrapped a portrait of our first President around the traffic ticket and dropped it into the collection plate (little red box) on a nearby parking meter.

One of the hardest lessons to learn is that there's no use venting your spleen at the law-enforcement officer because he moves to enforce even an inequitable law. It's a cop's job to enforce the law. He's not a lawmaker.

—ELM

THE PEOPLE SPEAK

Centennial in Heaven

I READ almost all of your paper each week. I want to send you before long a call of my Sunday School class started July 2, 1902. We are calling a meeting at our centennial, July 2, 2002 at Golden Gate of Heaven.

I started with six young ladies, taught 18 years. Enrollment grew to 96 members. I gave 40 girls to another teacher. Had 100 conversions during the 18 years. I was the happiest man in Arkansas at the time.

Now I'm the most unhappy. Cannot do anything or say anything in public. Just an old man on the back seat at all meetings—90 years old, Dec. 21, 1961.

We would like to have you with us at our centennial in 2002. Christ will be the Speaker at the table that God has prepared for us, a table laden with spiritual food of a non-exhaustible type that never has to be replenished, a table where you can meet daily throughout eternity. I'll be looking for you.

Sixty-five years ago under a M. E. tent in Booneville, Miss., as a country boy I obtained a ticket that will permit me to board a spiritual airplane and sail from earth to the Golden Gate of Heaven.—W. B. Langford, Jonesboro

REPLY: Let us congratulate you on your long and useful life for Christ and wish you happiness on your 90th birthday, just one week from the date of this paper. Do not despair. No consecrated Christian is ever really on the shelf, in God's Kingdom.—ELM

Marriage, military

I ENJOYED the article, "Marriage and Military Service," by Mrs. Street in the Nov. 16 issue of the Arkansas Baptist. Please send me four extra copies of this issue if available. If there is any charge please let me know. I really thought much of that article. I will distribute the issues prayerfully.—William A. Lewis, Apt. 4, 112 Hold Dr., Killeen, Texas.

Church Chuckles by CARTWRIGHT



"Great, simply great! Right after I bawled out the whole congregation for commercializing Christmas!"

The OBC majorettes

I ALSO noticed the picture of the Ouachita majorettes. In the first place I don't think it should be allowed at the school, if we are going under the name of a christian school why not act and dress like christians. In the second place I don't think the picture should have been in a paper called christian paper. In the third place I think the answer you gave Brother Johnny Jackson in reply to his protest of the pictures being in "OUR" baptist paper was very un-christian and also un-called for. As a christian and a preacher, I think you owe Brother Johnson an apology and if you can find a christian answer.

If we aren't going to act, talk and dress like christians let us take down our signs. The important thing is not how the pictures affected you, but what do you think Christ thought about them.

—W. S. Smith, Bee Branch

P.S. I am pastor of Bee Branch and Southside Baptist churches in Faulkner County Association. Our son finished Ouachita a few years ago and we have a daughter that is a junior this year.

REPLY: The editor appreciates your fine spirit. But he doesn't feel about your three points as you do.—ELM

I'M pure and clean-minded (as you are) but I still say a soft "Amen" to Johnny Jackson's recent letter. Such work of art seems to put us in the category of Look, Life, etc., and this is out of our territory. How about a good picture of your bird dogs?

I, too, shall remain a faithful reader of a Newsmagazine published by our convention and edited by the finest editor in the business.—Al Butler, Pastor, First Church, Bentonville.

REPLY: Sorry, but I have no bird dogs. How about a glamor shot of Lady, our Cocker Spaniel?—ELM

The paper's role

THE day has never been during my 90 years in the flesh that men and women did not need to have a paper coming to them regularly at least once a week which would give them a clear and honest statement of God's will and purpose for them and for the current life about them. But in my opinion this need is especially strong, urgently demanding, and imperatively essential for all homes that aspire to mould those within its circle in ideals and plans for worthy living in such a world as this.

If one would ask me to specify some of these calls and demands, my task in responding to such a request is an easy one. For example: (1) The secularistic atmosphere at every nook and corner of today's life; (2) The jazz that meets one's ears at every turn of the road along life's highway and on all the by-ways of life, too; (It is jazz for break-

(Continued on page 23)

# COURTSHIP, MARRIAGE and the HOME...

By MRS. J. H. STREET

## Good taste in dress

"Don't ever attempt to combine snobbery with faith in our glorious Lord Jesus Christ!"—James 2:1 (Phillips)

"Good taste is the flower of good sense."—A. Poincelot

"Clothes serve three main purposes—decoration, modesty, and protection."—Flugel

"Your beauty should not be dependent on an elaborate coiffure, or on the wearing of jewelry or fine clothes, but on the inner personality—the unfading loveliness of a calm and gentle spirit—a thing very precious in the eyes of God."—I Peter 3:3-4 (Phillips)

**Question:** "Would you have something to say about good taste in dress? It seems especially important to me for our young women—teenagers, high school and college girls—to give more thought to appropriateness in dress for church services.

"What do you think of sub-teens wearing play suits to church meetings in the educational building? It surely saves laundry and ironing!"

**Answer:** The matter of good taste in dress is evidently claiming a place in the minds of thoughtful people today. This question is typical of many requests I have received for consideration of this matter.

Some of our secular magazines are treating with real concern the question of appropriate dress for teenagers.

The sense of inner peace imparted with the consciousness of being well dressed can hardly be overstated. The quality of one's religion, however, influences one's interpretation of the term *well dressed*.

Clothes do not *make* the woman; but clothes *are* an outward expression of the woman's inner self. No woman is at her best without assurance of correctness and attractiveness in her dress.

All commendation to mothers who:

● Provide their daughters experience in selecting their own clothes and learning to manage clothing budgets;

● Respond with ready help, when needed and requested;

● See that the daughters have available safe guidance in building their wardrobes;

● Tactfully influence their sub-teen daughters to wear dresses to all church organization meetings, and teach the daughters to launder and iron their own dresses. Somebody must "hold the line" for *feminine* and *modest* dress. Who but Christian mothers will have the courage?

All commendation to daughters who:



● Are resourceful and learn to choose for themselves;

● Are smart enough to seek and follow good counsel in making wise selections;

● Have the good sense to value the natural beauty of youth;

● Have the individuality to postpone awkward and unsafe high heels, overdone make-up, immodest fit in clothes.

Here are excerpts of counsel from such authorities as Epstein, Craig and Rush, Mabel Deane Erwin:

"Be in the fashion to a reasonable extent—but remember that your own personality and charms are of primary importance and that the simplest, neatest clothes set these off to best advantage.

"For church you should be dressed with restraint out of respect for the general solemnity of the service.

"Church clothes are not as casual as school clothes nor as dressy as afternoon clothes.

"Your street clothes, cleaned and pressed, with a little boutonniere on your coat lapel, or an attractive belt and necklace on your plain basic dress; a short veil on your hat and tailored shoes, gloves and purse make your church ensemble distinctive without being conspicuous.

"Colors need not be dull and mournful, but never gaudy.

"It is incorrect to appear in dressy, informal costumes, including voluminous veils, sequin trims, evening hats, cartwheel hats, fancy hair styles with flowers instead of a hat; rustling silks, strong perfume, striking make-up; too bouffant or too tight skirts, low necklines, bare arms and legs, or too casual attire.

"Cleanliness, neatness, polish and press are the key notes.

"Do not whisper, fidget, arrange your hair, or apply make-up in church."

Be gracious.

Rosalind Street

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

# RESURRECTION

By **HERSCHEL H. HOBBS**

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma



**T**HE FACT of the resurrection is taught in the Old Testament (Isa. 26:16; Ezek. 37:1-14; Dan. 12:2), but is more clearly seen in the New Testament (Matt. 22:23-33; John 5:25-29; 11:23ff.; Rom. 1:4; 8:11; 1 Cor. 15). The New Testament bases man's resurrection on that of Jesus (1 Cor. 15:12ff.).

The word "resurrection" renders a Greek word meaning to stand again. It means something dead which is made alive again. Thus "resurrection" refers not merely to spiritual immortality, but to a bodily resurrection from the dead. Jesus rose bodily from the dead. He was seen alive after His burial, the word "see" rendering a word to see with the natural eye. Thus the post-resurrection appearances of Jesus were not mere visions, but actual bodily appearances viewed by physical sight.

What of the resurrection body? Paul in 1 Corinthians 15 says that it will be as different from the natural body as the harvest from the seed (vv. 36-38). It will exceed the natural body in glory as celestial bodies exceed terrestrial (vv. 40-42). It will be a body adapted to the heavenly life as natural

bodies are adapted to their natural habitat (v. 39). It will be incorruptible (vv. 42ff.), and not subject to pain or death (Rev. 21:4).

Jesus' resurrection body was similar to the one He had in life. His disciples recognized Him. Yet it was different. His body was not subject to the laws of time, space, or thickness (Matt. 28:2ff.; Luke 24:15-31, 34; John 20:19). So will be the resurrection body of the Christian. "We know that, when he shall appear, we shall be like him" (1 John 3:2).

Those Christians who are alive at Christ's second coming shall be changed immediately (1 Cor. 15:51ff.). But their translation into heaven will be preceded by the bodily resurrection of those who lie in the cemetery (1 Thess. 4:15-18). The souls of the righteous dead God will bring with Him to be united with their resurrection bodies (1 Thess. 4:14). All will be caught up to meet the Lord in the air. "And so shall we ever be with the Lord" (1 Thess. 4:17).

The righteous dead will be raised unto life everlasting. The unrighteous dead will be cast into Hell, which is the second death (Rev. 20:14-15).



Orleans prides itself on the factual reporting of world events. The staff aims to report conditions as they are and without exaggeration, fanfare, or sound effects. Their motto is: "We give you news and not noise."

Does it not just about go without saying that this could well be the motto of the minister of Christ? It is ours to produce news and not noise.

Copyright 1961, by V. Wayne Barton, New Orleans Seminary

## Ours to produce news and not noise

THE youngster was becoming familiar with the wonders of television. He had been especially impressed with the newscasts. Now for the first time he witnessed the televising of a sermon in a worship service. He dashed off to find his mother and share with her his discovery. "Mommy," he cried, "the news is on—and this time it's about God."

That is the nature of preaching. At least it is supposed to be. For preaching should contain the news,

the good news about God. That is what the *Gospel* is. That is what the Gospel means: good news about God.

The point is that God is not necessarily like we suppose him to be, like we could well deserve him to be, like we have been told by parents and preachers and politicians that he is. Rather is God like he has revealed himself to be in Jesus Christ. And that's the good news.

A popular radio station in New

## New feature

ONE of the new features of the *Arkansas Baptist Newsmagazine* carried throughout the year is the index featured each week. We'd be interested to know who of our readers have made use of this and found it of value. We'll be carrying a final index for the whole year in our final 1961 issue—Dec. 21. We hope many of you are keeping file of the paper for future reference.



## New mission opens

TUCKER Chapel, a mission of South Side Church, Pine Bluff, held its first services Nov. 26, with Douglas Pittard, South Side director of missions, in charge, and Rev. Amos Greer, Harmony Association superintendent of missions, the speaker. Mr. Greer will continue to work with Tucker Chapel until a mission pastor is secured.

The Missions Department of the State Convention is helping make the chapel possible. The building was purchased from the Plum Bayou School District. It is South Side's second mission, the first Shannon Road Chapel, west of Pine Bluff, having a well-established program. Rev. Ben M. Elrod is South Side's pastor.

## First, Dardanelle in Development plan

FIRST Church, Dardanelle, has entered the 1962 Southern Baptist Church Development Ministry, the pastor, O. Damon Shook, announced this week.

Sponsored by the Home Mission Board of the Southern Baptist Convention, the plan is to stimulate interest in church work. Participating churches in a recent year recorded twice as many baptisms per member as the Southern Baptist Convention average.

## Candy and fruit for TB patients

EACH Christmas for several years, Rev. Arlis Simms, chaplain, has played the role of Santa Claus for the 425 patients of McRae Tuberculosis Hospital for Negroes. About 40 percent of these patients are from nursery to junior age.

Working with Chaplain Simms to provide candy and fruit for the patients this year is Mrs. Don Corley, Associational Community Missions chairman, Pulaski Association, Little Rock, Phone MO 3-2660.—Clyde Hart, Director, Race Relations Department



## Gift to Alma Mater

*Mrs. Juanita Barnett accepts a gift of books for Ouachita College's library from their author, Dr. T. L. Ballenger. W. H. Halliburton looks on.*

DR. T. L. Ballenger, chairman of the history department at Northeastern State College of Tahlequah, Okla., for 36 years before his retirement 10 years ago, has presented Ouachita College where he graduated in 1905, copies of two books he has written. W. H. Halliburton of Arkadelphia, who at-

tended Ouachita only a few years after Dr. Ballenger graduated, was among those present for the ceremony. Mrs. Juanita Barnett, Ouachita librarian, accepted the books on behalf of the college. The books are "Around Tahlequah Council Fires" and "Historic Points in and Around Tahlequah."

## Ouachita gridmen receive letters

ONLY three seniors, all four-year lettermen, are among the 20 football numeral winners announced by Coach R. D. (Rab) Rodgers for the Ouachita College Tigers.

Senior lettermen include Tommy Murphree, El Dorado; James Wilkins, Searcy; and George Nicholds, North Little Rock.

Three-year junior lettermen include Bill Baldrige, North Little Rock; Doyné Davis, Little Rock; Frankie Francis, Hot Springs; Charles Jackson, Morrilton; and Roy Rowe, Hope.

A one-year junior letterman is Bill Richardson, Morton, Miss.

Sophomores gaining their second letter are George Jones and John Kitchens, Pine Bluff; and James Jackson, El Dorado. First-year sophomores are Robert McGlothlin, Shreveport, La.; Charles Nix, Benton; Don Puckett, Pine Bluff; Terry Young, El Dorado; and Maurice Robinson, Success.

Freshman lettermen are Larry Green, Atlanta, Ga.; Bill Jordan, Morrilton; and Thomas Taylor, Watson Chapel.

Fayetteville ministers fight obscene literature

THE Ministerial Alliance at Fayetteville has adopted a "Memorandum to Merchants" which calls "attention to our moral and civic concern regarding the torrent of questionable literature so readily available in numerous business establishments in our city."

After outlining methods used by some Texas merchants who wished to do something about such a problem, the statement concludes:

"We are sending you this memorandum not in any way to be construed as a threat or even criticism. We do earnestly request that you give consideration to improving the moral health of our community by refusing to market obscene and degrading literature."

The Fayetteville association is comprised of 13 denominations and 35 churches. The memorandum, prepared by a special committee which included Dr. Andrew M. Hall, pastor of First Baptist Church, Fayetteville, was adopted unanimously.

Library Club elects

THE Library Club of Southern College has elected the following officers:

Harriette Spinks, North Little Rock, president; Mary Belle Godsey, Van Buren, Mo., vice president; Philip Gates, Crossett, secretary-treasurer; Janice Dail, Ravenden, student government representative; and Mary Alice Pierce, Jonesboro, reporter. Sponsor is Librarian Mona Hall.

Hospital staff named

DR. WILLIAM L. FULTON, a North Little Rock internist and pediatrician, has been selected as the first chief of staff of North Little Rock's new Memorial Hospital.

The 50 physicians who will comprise the active medical staff elected Dr. Fulton at a Nov. 21 meeting. Other officers are Dr. Max G. Thorn, a pediatrician, vice chief of staff, and Dr. Amail Chudy, a general practitioner, secretary.

The officers will serve one-year terms and cannot succeed themselves.



PERRY MOSES and MRS. GUS HAYNES

50 years of service

By LEONARD ELLIS

HOPE, Dec. 1.—Mrs. Gus Haynes, one of the most active senior citizens of Hope, was honored recently at First Baptist Church where she has been a Sunday School teacher for more than 50 continuous years.

Perry Moses, church moderator, presented Mrs. Haynes with a Bible for her long and outstanding work and devoted loyalty.

Her Sunday School teaching career actually stretches past the 60-year mark, but there were some interruptions during the early years to raise a family. Now, at the age of 83, she rarely misses a service.

There is one incident of her many years of vigorous activity that has brought her dismay. That occurred about two years ago. She was "thrashing" pecans from a tree in her yard and fell. She was only shaken up but the near mishap caused the Haynes family to "put their foot down." They told her, "No more tree-climbing at your age!"

Charming and gracious, with a good sense of humor, to her many friends in Hope she has become known as "Mrs. First Baptist."

Jones adopt son

REV. and Mrs. Jim D. Jones, formerly of Arkansas and now of Spring Meadows Baptist Children's Home, Middletown, Ky., announce the adoption of a son, Wendell Davis, whose birthday is Oct. 11, 1961.

Brock Watson ordained

FIRST Church, Fayetteville, conducted the ordination service for Brock Watson to the gospel ministry on Sunday afternoon, Nov. 19.

The request came from Friendship Church, Springdale, where Mr. Watson is pastor.

He is a native of Tuckerman and had entered the University of Arkansas to study law. Since feeling a call to preach, he has been engaged in activities of service at the jails, convalescent homes, and the Veteran's hospital.

Rev. Austin Kindred, pastor of Berry Street Church, Springdale, preached the sermon; Dr. Andrew Hall, host pastor, gave the charge to the candidate and church; and Rev. Terrel Gordon, pastor of Immanuel Church, Fayetteville, led the ordination prayer. Marvin Murphy, chairman of deacons, presented Mr. Watson with a new Bible.

W. Leslie Smith called to Rosedale, Little Rock

REV. W. Leslie Smith, for the past three years and three months pastor of First Church, Altheimer,



MR. SMITH

has accepted a call from Rosedale Church, Little Rock, and began his service there Dec. 4. Mr. Smith pastored Archview Church in Little Rock before going to Altheimer.

He is a graduate of Ouachita College and of Southwestern Seminary in 1957. During his stay at Altheimer there were 95 baptisms, Sunday School attendance increased, and there were many improvements made to church property. Mr. Smith participated in the Scotland Evangelistic Crusade and Holy Land tour in April 1961. He served three years on the Harmony Association Missions Committee.

The 30-year-old pastor is married to the former Miss Betty Fowler of Odessa, Tex. They have two daughters, Debra, 9, and Sharon, 8.

## Causby resigns at Wynne

REV. Charles R. Causby, Wynne, has resigned as pastor of Wynne Baptist Chapel. He came to Wynne immediately following his graduation from the New Orleans Seminary in May, 1960.

In the 18 months that Mr. Causby has been at the chapel, there have been more than 40 additions to the church. Under his leadership it was also able to have its first Vacation Bible School, in 1960, with an attendance of 100.

He has served as Sunday School superintendent of Tri-County Association and secretary-treasurer of the Wynne Ministerial Alliance.

REV. and Mrs. Lowell E. Ledford, Southern Baptist missionaries now on furlough from Peru, have moved from Little Rock to Ft. Worth, Tex., to study at Southwestern Seminary. Their address is 4921 Lubbock Ave., Ft. Worth, 15. Both are natives of Arkansas, he of Conway and she, the former Shirley Stephan, of Little Rock.

THE Executive Board of Liberty Association, El Dorado, recently voted unanimously to commend Evangelist Bill Couch to Southern Baptist churches in his new role as a full-time evangelist.

Until entering the field of evangelism recently, Mr. Couch was superintendent of missions for the Liberty Association. His permanent address is 312 East Spring Street, El Dorado.

## 'Loyalty Day' big day at Jacksonville

THE congregation of First Church, Jacksonville, over-subscribed a record \$90,000 budget in one day on Loyalty Day, Nov. 19. By the end of that day \$90,066.24 had been pledged. In the following week additional cards pushed the total to \$92,532.24. A year ago only \$45,000 was subscribed on a budget of \$71,000, but 1961 income will near \$80,000, Rev. B. Franklin Bates, pastor, reports.

HOMER Douglas, fourth son of Rev. and Mrs. Melvin K. Wasson, Southern Baptist missionaries to Nigeria, was born Nov. 28. The Wassons, who are now on furlough, may be addressed at 1225 Evans St., Arkadelphia. He is a native of Sedalia, Mo.; she is the former Lillian Strickland, Nashville (Ark.).

ERNEST Ward, a layman of Pulaski Heights Church, Little Rock, gave his stewardship testimony Sunday morning, Nov. 5, as part of the annual Stewardship Campaign of Grand Avenue Church, Ft. Smith, Rev. Paul McCray, pastor.

## Association News

### Caroline Association

By J. M. James

REV. A. Pucciarelli, an employee of the Home Mission Board since 1926, and at present working with the Italian and Spanish-speaking people in Tampa, Fla., will speak in the School of Missions in Caroline Association during the week of Feb. 4-9, 1962.

Mr. Pucciarelli was born in the province of Salerno, Italy. When he was 13, his family came to the United States and settled in Pennsylvania. He was 21 years old the first time he had a portion of the Bible for his own. He became interested in the New Testament teachings and was saved at the age of 25. Soon, he felt the call to preach. He was then living in Alabama. He did some work in Howard College and later finished at New Orleans Seminary.

He served as pastor of the Italian Emmanuel Baptist Church, Ensley, Ala., for some 22 years. From 1948 to 1950 he served among Italians in Los Angeles County, Calif. In September, 1950, he began his work in Tampa. Because of his Catholic background and long experience in working with Italians, he is prepared as few others to present the work of the Home Mission Board among his people.

## Revivals

CENTENNIAL Church, Pine Bluff, Rev. Lex H. Eaker, pastor; Nov. 12-19; with Pastor Eaker, evangelist; Herbert "Red" Johnson, music; 19 for baptism, eight by letter, and 35 for rededication.

WHITTON Church, Tyronza, Rev. Jimmy Lee Stevens, pastor; Bill H. Lewis, evangelist; "Red" Johnson, music; 29 for baptism, one by letter, one rededication, several commitments for soul-winning.

The following churches will participate in the Schools of Missions Feb. 4-9 1962: Austin, Biscoe, Baugh Chapel, Cabot, Carlisle, Coy, Caney Creek, Cocklebur, Des Arc, England, Hazen, Mt. Carmel, Lonoke, New Hope, Old Austin, Oak Grove, Toltec, Ward, Wattensaw, De Valls Bluff, Steel Bridge, and Pleasant Hill.

THE Pleasant Hill Church has called Rev. John O'Neal as pastor. He was formerly pastor of Wattensaw Church in the same association. He began his work at Pleasant Hill Nov. 29.

A STEWARDSHIP program, led by President Paul Brown of Lonoke, was held at Wattensaw Church Nov. 27.

Rev. Ernest Banton, pastor of the Des Arc Church and three of his laymen gave a thrilling account of what the Forward Program of Church Finance had done for their church. Among many things they reported the budget of the church had been doubled and that the fellowship and spirit of the members was wonderful. They also reported that in a recent revival, led by Evangelist Larry Taylor, there were 40 professions of faith and 27 of this number had already been baptized. Special music was rendered by a trio of pastors, Darrell Black, Harold White, and Joe Barbour.

# Baptist defectionists and perfectionists

By DR. W. R. WHITE

Chancellor of Baylor University, in *Baptist Standard*

THERE are many varieties of Baptists. They are nearly all included in the Baptist World Alliance. This organization is so loosely related as to constituent groups that it can be both consistent and useful in certain areas. In our Southern Baptist Convention we have fewer varieties and more beliefs in common.

Since we are not an ecclesiastical or authoritative body, we can be consistently and effectively operative in many areas. However, there are strict limitations that must be observed if great common objectives are to be achieved. We must have a large group of distinctives in common. We cannot use the privileges of our fellowship to point up our differences, particularly when we are guests of those who differ from us. State conventions will have more freedom for wide discussions as a rule, for they will be largely made up of a constituency more uniform in faith. Under the leadership of giants like Broadus, Carroll, Gambrell, Mullins, Sampey, Hatcher, Truett, Scarborough, and other of our great Baptist hosts in the Southern Baptist Convention, a powerful fellowship grew with variety and at the same time developed a most dynamic denominational operation with marvelous unity. Dr. R. G. Lee, while a very strict Baptist, stood in the breach as president of the Southern Baptist Convention at Chicago and led in avoiding a serious rupture in our fellowship. We refer to a movement led by a very small, strict group.

There is a growing tendency on the part of a few pastors among us and others from the more liberal areas to reprimand those of us who have distinctive views. In fact, they seem to have a passion to reform us. They appear to be ashamed of the position of a majority of the brethren in the convention. Because some pastors were outspoken against Mr. Kennedy in Texas and

Oklahoma, those two states are branded very narrow; but these states split when the vote came. In fact, some of the more liberal states, theologically, in the South voted for Mr. Nixon.

LANDMARKISM is being hurled at the stricter group in the Southern Baptist Convention. Landmarkism is not all good; neither is it all bad. It has had much to do with making Southern Baptists distinctive and virile. When Baptists have followed its extreme form, they have become largely static and argumentative. They are growing weaker in increasing isolation. There is a slight revival of landmarkism in spots among us. It borders on anti-intellectualism. The strict landmarks have no outstanding schools.

The influence of landmarkism in its better form has put iron in our blood. It has given clarity and incisiveness to our message. The autonomy of the local church, the regenerated church membership, stricter church discipline, the sovereign grace of God, assurance of salvation, certainty of the believers' destiny, doctrinal soundness, and expository preaching have received a strong emphasis where their impact has been effective.

In those areas where Baptists are weakest due to diluted witness, our pioneers have evidenced a more doctrinal distinctiveness than in the areas where we are well established. Otherwise, little or no progress would be made in planting our Baptist faith in a number of spots in our nation.

We cannot afford to "throw out the baby with the bath." There are some phases of landmarkism which we do not need. There are some benefits from impact that we dare not lose. Southern Baptists are the most vigorous and vital Baptist group in the world. Where Baptists have been most distinctive without

being perfectionists they have excelled in growth.

SOUTHERN Baptists do not need to surrender any distinctives in order to eliminate their faults. They need to mature, grow in grace. They do not need to be weaker in order to become better. Much is made of the superior quality of Baptists elsewhere. Well, what has it produced? How has it reproduced? Has God blessed it with winsome effectiveness? We are talking about this superior quality claim.

A better quality in some respects is easier when members are few. However, if the surrender of great convictions is necessary to make us more acceptable, what have we gained? It is not a question of downgrading distinctives or having less quality. We can have both great convictions and quality. It takes much more work and time. Besides, our definition of quality needs to be revised. Is quality to be the possession of a religious aristocracy, or is it to be the achievement of the few for the benefit of the many? In the midst of the many we now have a sizable minority of quality. Having the many who are undeveloped brings down our average. So what? Are we to ignore and eliminate the masses and concentrate on the more gifted and responsive minority in order to improve our average, or shall we utilize the minority to bring the many up to a higher average?

To concentrate on the minority would save us embarrassment arising from more naive blunders that come to the less developed but more populous democracies. Some of us prefer to keep the masses and bring up the general level.

We have a few liberals among us who are happy to have large, lucrative pastorates which grow gradually smaller under their leadership as they concentrate on "quality." They bring very few new people into the orbit of Christ from any source, particularly the masses. They live on other people's labor like a cuckoo while they lecture the rest of us on "quality." We will continue our ministry to the many while we emphasize also the faithful remnant.

# Bomb shelter morality

By THOMAS M. MCCLAIN

Pastor, First Baptist Church, Rosenberg, Tex.

[Condensed from a sermon based on 2 Peter 3:10-14 and given Oct. 29, 1961, at First Baptist Church, Rosenberg, Tex., by Pastor McClain. This was the day before Soviet Russia exploded a 50-megaton nuclear bomb.]



MR. MCCLAIN

**O**NE day, God announced His intent to face the world, and all of its inhabitants, with the acceptance of a start people. He did so with a flood. After the flood, God solemnly promises that this would never happen again. God placed the rainbow in the clouds as the sign of an agreement that the world never again destroy the world by water. But God pronounces emphatically in the Bible that the heavens will be destroyed and the earth will be desolated, and they will pass away as they melt with fervent heat, and everything on them shall be burned.

God asks us a question in the light of this startling fact, and He calls for us, as Christian people, to exercise an unusual godliness and holiness in everything that we do.

God has announced how His judgment will come upon the face of the earth. Today, Oct. 29, 1961, as we wait for Khrushchev to set off his 50 megaton bomb as he has promised to do the last of this month, it seems that God is going to allow men to have a little part in the devastation that shall come upon the world.

Because of the times in which we live, many Christians are wondering if their ethical standards are sufficient for every emergency that will confront them.

We are confronted with the danger of radioactive fallout, and it is perhaps going to drive us to an existence underground. It might be entirely possible that because we have not learned how to live above the ground, we must attempt to learn how to live below the ground.

We have a Christian moral standard and a Christian ethic that God has given us in the Bible that is sufficient for every occasion. But because this is a new condition that is likely to come upon us as Christian people many of God's people do not know how to face the potential of atomic bomb morality, and they want to know what God has said. Does the Bible contain an answer for the panic that is slowly engulfing the world? Does the Bible warn men how to live under these adverse circumstances? The Bible tells men how

to live; it tells men how to die. Now, does it tell men how to live or die in this kind of an existence?

I believe that the word of God, the Bible, can help us to begin preparing our attitudes for this sort of thing.

## An illustration of what might happen

**I** WOULD like to illustrate by relating something that was shown on television on Sept. 29, 1961, on the program "Twilight Zone."

In the opening scene there was a gathering in the home of a doctor. Four or five couples from the neighborhood were giving him a supper to congratulate him on his birthday. He was their friend. He was their esteemed neighbor. They were also kidding him about the fallout shelter that he had built in his own basement.

Then one of the youngsters ran in and interrupted the dinner and said, "Dad, the T.V. has gone out and they told us to turn on the radio to Conelrad." Everyone stopped their chatter and turned on the radio in dire alarm.

The announcement came: "This is an alert. Unidentified objects have been sighted and they are headed in this direction. You have 30 minutes to prepare to take shelter." Then the announcer gave all the details.

The doctor quickly began to shoo the people out of his home. They became sober in an instant. He and his family got ready to go down into their shelter and they began to get their water and their food together.

The wife anxiously asked, "Why do we even bother to try to survive?" The husband nodded in the direction of the boy and replied, "He's only twelve years old; that's why we've got to try to survive."

One by one the neighbors started coming back, saying to the doctor, "Listen, isn't there room for us in your shelter? You know, we don't have one

of these. Surely you wouldn't mind. We'll bring our own food and water."

The doctor would say to them, "We are friends, but I have only enough food and only enough air, and only enough room for my wife, my son, and me."

They didn't like it. But he went inside and closed the door.

The rest of the program was involved in their attitudes of desperation.

Just a few minutes before, they were congratulating him. But now, they were saying among themselves, "What right does he have to live and the rest of us die?" "Why doesn't he let our children in there too?" They called to him through the door: "Doc, you're going to have blood on your hands. Our children want to live too."

Finally they became so infuriated that they said, "If we're not going to live, he's not either. Let's take a battering-ram and break down the door."

So the man's neighbors found a basketball goal-post and used it as a battering-ram and began to break down the door. Just as they had broken it down and had reached in to pull the occupants out bodily, the alarm sounded again and they stopped suddenly and began to listen. From the battery-powered radio the word came, "The alert is over. The objects have been identified and there is no attack."

The people stood there aghast as they realized what they had done. They realized the level to which they had fallen. They realized that every shred of civilization had been ripped off and they were interested in one thing, "We want to live, but we haven't made provisions to live."

If this present situation continues in the world as it is today, this scene will be repeated innumerable times. Are you ready for it? What are your attitudes toward this thing? Can you think seriously about it? You may have trained yourself and disciplined yourself so that in the event of a certain emergency you know that you would react this way or that way. But if you have not made provision for this emergency, you don't know how you will react.

## The implications for the Christian

**W**HAT are the implications for the Christian?

First of all, the question: "Should a Christian try to survive?" Should a Christian even bother to try to live if atomic war comes. This means, "Should a Christian make any preparation to try to live?"

There is a verse in the Bible, Philippians 1:21, which contains the words of the Apostle Paul. They came from a man who was about to die. He was in a dungeon. He was in Nero's prison. He was about to have his head removed. But he said, "For to me to live is Christ, and to die is gain." He is saying, "If I die, then that's a promotion. I will gain from it. I'll go to be with the Lord, but for me to live, is Christ." He is saying, "I want to live. I want to live so that I may preach Christ. I want to live so that I may tell people about Jesus, but if I die, then I'm going to be with the Lord."

You and I can safely say as children of God, "If we die, all right. We're ready. But if some people are going to survive this thing, then who should be in that number?" I believe that Christians ought to be in that number. If so, we had better get ready to survive.

If we want to survive, we had better plan to survive.

After this tragedy is over, there will be many people who will need to know about Jesus. There will be people dying slowly, but certainly, of terrible fallout burns. These people will want to know about Christ. They will hear about Jesus from someone but they will not hear about Him unless there are Christians to carry the message.

It is the same motivation that causes a person to spend his last dollar trying to be cured of a deadly disease. While he is healthy he may say, "If it comes my time to go, then I'm ready." Then he discovers that he is afflicted with some deadly issue for which he must be treated. He may refuse the treatment and die sooner. Or he may spend all he has to take the treatment and thus prolong his days.

I believe that God wants you and me to try to survive.

The second question: "Is it a sign of fear for a Christian to build a bomb shelter?"

I answer emphatically, yes. But it is a good sign.

Somehow in our thinking we've acquired the idea that anything that is motivated by fear is a bad thing. This isn't true. Everyone of you sitting here with life insurance is motivated by the fear that if you die your survivors would be handicapped, and so, out of fear, you carry it. True, there is an element of love mingled with it. You also send your children to school in the morning with a raincoat out of fear. You don't want them to get drenched from the showers.

Fear is not a bad motive. If it hadn't been for fear in the heart of Noah, Noah nor none of his family would have survived the flood. The Bible tells us in Hebrews 11:7 "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith."

Noah was afraid when he started building. But he believed God. So he built an ark and it saved his family. It could have saved everyone else if they had taken Noah's fear seriously.

There are those who will probably say, "Well, if I should build a bomb shelter, folks would laugh at me." Those same folks who will laugh at you will be the first to come to your door and apologetically say, "May I come in?"

The third question: "Can a Christian conscientiously try to live if he knows that his loved ones and millions more will die?"

I'll answer that by asking you, Do you want to go to heaven? You answer, "Yes, of course." But apparently millions of people do not. Simply because millions are lost and are not going to heaven, does it make you want any less to go?

There might be many people who are going to miss heaven simply because they say, "I wouldn't want to be in heaven without my loved ones." Of course, this is ridiculous, but there are people who are getting ready to go to heaven, and their getting ready to go to heaven is the strongest warning possible to other people. It says, "Friend, I believe in heaven and I believe in hell, and I'm ready for heaven and you had better get ready."

I think that conscientiously you ought to try to survive even though you know that in the event of a nuclear attack your loved ones and millions of others will die.

Some say, "If I build a shelter, folks will think that I have become panic stricken and they will laugh at me."

Did you panic when you stepped on board God's provision for heaven? Did you panic when you took Jesus into your heart and said, "God, I don't want to go to hell. I want to be saved"? There might have been those who laughed at you, but you knew in your own soul that this is the right thing to do and you felt, "I'm going to do it regardless of what everyone else says."

A fourth question: "If I get interested in self-preservation, won't it be interpreted as a lack of faith on my part?"

Somehow we have the peculiar idea that when tragedy comes it never touches Christians. This isn't so. God says in Matt. 5:45, "... for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

God says that His blessings come to the saved and to the lost alike; also His great tragedies come to the saved and to the lost alike.

There are many of us living today who will suffer the tragedy of atomic radiation if war comes. Do you think that because you are a Christian these radiation particles will not affect your body? They will affect you just like they will anyone else. People who fail to keep awake and to heed God's warning will perish. People who do heed God's warning have the opportunity and the responsibility to stay alive.

Now what if this thing of war had happened suddenly, instantly, five years ago? Thank God it didn't. Instead, God has allowed the tempo to build up and to build up, and in mercy, God has held this thing off to allow people to repent and to get ready.

If hurricane Carla, which struck this area Sept. 10, had leaped in one night out of the midnight blackness with no warning, literally hundreds of thousands of people on this coast-line would have died. But instead, God let it spew around out there in the Gulf for days, giving people a chance to get out. Those who believed the warnings got out and were spared.

God is allowing the nations to putter and to spew around and to mull over a nuclear war. They have been doing it for years, and it is the hand of God's mercy and it is the warning of God saying, "Get ready. Get ready."

We Christian people above all others need to believe that God is preparing men for what is to come.

The fifth question: "Should I protect myself and my family if I had a bomb shelter and someone tries to take it away from me?"

Immediately the verse comes to our minds in Matt. 22:39, "Thou shalt love thy neighbor as thyself." Jesus said this. What does it mean? It means that what I want for myself, I also want for my neighbor. I want my neighbor to be blessed just as I am. It means that if I want security and protection for myself, I will also want protection for my neighbor. It means that if I want salvation for myself, I ought to want my neighbor to be saved also.

(Continued on page 14)



## Bomb shelter morality

(Continued from page 13)

I believe that a man has a moral and scriptural right to defend himself and his family against any intruder who would take his life from him. If people will not believe God's warning and if they insist on ignoring God's mercy to prepare, what are you to do in those last minutes if some should seek to do you bodily harm in taking your shelter?

This has vast implications. In Exodus 22:2, God said, "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him."

If someone tries to break into your home, you don't have to injure him or take his life. But if you do so, God says that no penalty is to be laid on you.

The civil law respects a man acting in self-defense. If you and your family are at home and some maniac tries to break into your home to wrong you and your family, you wouldn't think twice of putting a shotgun in his face and pulling the trigger.

Do you realize that it is possible that we may be faced with a similar situation? We may be confronted with either giving up our own lives and giving up our own shelter or else turning our friends and neighbors away. This is what many are thinking, and I have heard some say, "I couldn't do this. I won't even think of building a bomb shelter."

Now is the time to think about this. Later may be too late.

The sixth question: "How would I respond to the desperate plea of those who beat on my shelter door and want in my shelter?"

As a Christian, you do have to decide for yourself what you will do. You do not have to keep them out. You may let them in. But I do not believe that God commands you to allow them to come in.

Once again we turn to Noah. God put Noah into the ark and God shut the door Himself (Gen. 7:16). Now I assure you that people beat on that door. But Noah couldn't open it. It was too late. The Bible says in Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

My application of this verse is being partially fulfilled herewith. I'm trying to warn you, I would want you to warn me. If you knew about heaven and I did not, I would want you to warn me. I would want you to care for me like you care for yourself.

My responsibility is not to save everyone from hell; my responsibility is to warn men of hell and to plead with them to turn to Jesus Christ and let Him save them. My responsibility is not to protect everyone in Rosenberg, if nuclear war comes. My responsibility is to warn you to take care for yourself, because it is within the realm of possibility that such a war will come.

The seventh question: "Wouldn't it be better to surrender in order to stay alive?"

This is the cry that goes up over the world from the pacifist: "Better Red than dead! Better Red than dead!" Bertrand Russell, the agnostic philosopher in England who leads this movement, says, "It would be better if all of us were Communists than for all of us to die from nuclear fallout."

Jesus said in John 8:32, "And ye shall know the truth, and the truth shall make you free." The message of this Bible is that God wants men to be free. Christ died on the cross to make men free from the bonds of sin.

Does this mean that if we became a Communist-dominated country that we ought to commit suicide? Certainly not. We probably would not have that privilege. It would be taken care of for many of us by the Communist authorities themselves. But it is possible for Christians to live behind the Iron Curtain. We are told that there are Baptist believers in Communist Russia. But God intends for us to remain free if we possibly can do so.

The eighth question: "What is the Christian attitude when my government asks me to go to war?"

When your government asks you to build a bomb shelter, it is asking you to go to war. This is a preventive war. The government is saying to you, "War is coming and we want you to get in it. An enemy will think twice about attacking us if we are prepared for war."

This is not something that we send our boys and men off to fight, this is something that you and I will be fighting in our backyards with our families, trying to stay alive.

The pacifist says that it is a sin to go to war. The Bible does not say so. In the Old Testament, God commanded the people of Israel to fight destructive wars and He told them very plainly that they were to kill different people in these wars. (Deut. 7:1, 2 and Josh 5:13-6:5.)

General William K. Harrison, formerly chief delegate to the U. N. Command Armistice Delegation in Korea, said, "God is a righteous God. God instructed Israel to fight destructive wars. Therefore, war is not always sinful." Now aggressive war and war of annihilation, as we know it today, has confused a lot of people, and they say that it would be a sin for us to drop a bomb on Russia. There are millions of mothers and fathers and little children in Russia who will die if war comes.

The pacifist had better think twice. They say that Jesus told us to love our enemies, therefore we Christians cannot tolerate the destruction of life. But God destroyed life when He let the flood come. God destroyed life when He destroyed Sodom and Gomorrah. God will destroy life again at the Second Coming of Christ. God will destroy life at the Great White Throne judgment.

This may be God's way of destroying human life in judgment on earth.

The ninth and last question: "Is it possible that this is part of God's plan for the end of this age?"

It may very well be. You may have had the distinct privilege of being the last generation to inhabit this present earth in its cursed, unredeemed condition. The twentieth century may be the climax of God's plan for this age. You and I may have been brought to such an hour as this to stand as Christian men and women and tell the world that we can die victoriously with Christ in our hearts.

But we want to live as long as we can.

If it should be the plan and the will of God that God's timetable is drawing to a close, our most important question is: "What can I do to get ready?"

1. Get right with God by receiving Jesus Christ as your Saviour.

2. Try to get others to get right with God.

3. Get ready to preserve your life and encourage others to do the same.

If this is not the prelude to the Second Coming of Christ, then it is God's judgment upon a sinful America. We may be facing the judgment of God upon our country. We may be spared that judgment personally if we are prepared for it.

## 'Cold war fund'

NEW YORK (EP)—The American Bible Society has announced the establishment of a "Cold War Emergency Fund" to be used for overseas distribution of Scriptures in areas where Christians must meet a Soviet - organized wide-scale promotion of atheistic literature.

The society's Advisory Council allocated \$400,000 for the emergency program, but even this was described as "a pitifully small advance in the face of the cold war emergency."

Countries to receive extra Scriptures under this emergency program include Indonesia, where the society will add \$95,000 to the regular budget; Brazil, for which an extra \$68,876 was earmarked; and India, where the regular distribution will be augmented by \$60,000.

Lesser amounts will be spent on emergency programs in Argentina, Haiti, Puerto Rico, Colombia, Mexico, Liberia, Venezuela, Thailand, the Congo Basin, Uruguay and Guatemala.

## What Would You Read?

MINNEAPOLIS, Minn.—What would people read if they had "plenty of time"?

What would they read in times of crisis?

On what literature would the survivors of a nuclear war seek to rebuild their culture?

These are some of the questions suggested by a remark made by Dr. Billy Graham during his recent Greater Philadelphia Crusade. The evangelist said:

"As we in this country are starting to build bomb shelters, we should prepare survival kits. And in those kits we should put passages of Scripture. We need something to keep with us if, God forbid, our Bibles are taken away from us."

Among the many lists of equipment for fallout shelters issued from various sources, at least one includes the Bible. Other lists ignore the need for reading matter in a shelter and the necessity for literature in rebuilding civilization.

The Crusade News Bureau sought the opinions of men and women across the United States on this subject and obtained some surprising answers. On plain stationery—so that no one would be tempted to give a "satisfactory" answer—the bureau asked men and women in every state and the District of Colum-

bia to list the five books they would choose if they were equipping a fallout shelter which had room for only that number of volumes.

Half the persons queried were chosen from lists which indicated they possessed at least some sympathy with the Christian religion. The others queried were selected on the basis of occupation.

Of all persons queried, only 23 percent replied. Of those with indicated religious sympathies, 26 percent replied, but only 14 percent of the others.

Of the replies received, 87 percent included the Bible, almost always in first place. Some persons listed only the Bible; some listed specific translations; others included Bible commentaries.

No other book even approached the Bible in popularity of choice. "A dictionary" was second, but polled only 17 percent of the votes cast. Hymnbooks, variously designated, placed third, with only 13 percent of the votes.

A North Carolina architect put the life of Michaelangelo ("Agony and Ecstasy") in first place.

Of 54 books or magazines, other than the Bible, chosen by the persons queried, 17 were of a religious or devotional nature.

J. H. Jackson of Chicago as head of the 5,000,000-member Baptist body.

Dr. Jackson had been the center of a controversy which began in 1960 when Dr. Gardner Taylor of Brooklyn, N. Y., claimed he and not Dr. Jackson had been elected president of the Baptist group. During the ensuing year each man maintained he was the legal president. At the last convention in Kansas City, Mo., in September, the hassle over the presidency led to fist fighting and a near-riot which resulted in the death of one of the delegates. Dr. Jackson was finally elected to his ninth term as president. (BP)

## Special NBC broadcast

"The Coming of Christ," a color television production using many great works of art to relate the story of Christ's birth, boyhood and ministry, will be presented in a repeat telecast Wednesday, Dec. 20 (7:30 to 8 p.m. CST), over the National Broadcasting Company television network. (As was its policy last year in offering the "Project 20" production, United States Steel will forego commercials.)

Masterpieces of such towering figures as Bellini, Botticelli, El Greco, Michaelangelo, Caravaggio, Raphael, Titian, Velasquez and many others are among the works represented in "The Coming of Christ."

The program utilizes a still-pictures-in motion technique which has won high acclaim for previous "Project 20" programs. The script, by Richard Hanser, was based in large measure on the Holy Bible.

## May admit Negroes

HARDIN-Simmons University administrative officials have been authorized to consider admitting qualified students of all races.

The Baptist school's board of trustees adopted a recommendation from the trustees' committee on admissions granting authority to the university administration to consider applications of qualified students regardless of race. Although the 1,726-student school has had no official policy restricting admission to white students only, the college has followed tradition in admitting no Negroes.

Hardin-Simmons President Evan A. Reiff said that an old Texas statute prohibited whites and Negroes from attending the same school. When the law was ruled unconstitutional by the Supreme Court, Hardin-Simmons continued its old policy until a new policy could be worked out, said Reiff.

Two other colleges owned by the Baptist General Convention of Texas, Wayland Baptist College in Plainview, Tex., and the University of Corpus Christi, admit Negro students. (BP)

## New Negro Baptist group

CINCINNATI, Ohio (EP)—A group of Negro Baptists have left the National Baptist Convention, U.S.A., Inc., and formed a new organization here known as the Progressive Baptist Convention of America.

In organizing the new convention, delegates from 14 states stressed that new officers would observe their terms of office. Disagreement over this point was given as the reason for the break with the National Baptist Convention, U. S. A., Inc.

This was interpreted as a reference to the re-election of Dr.



# DEPARTMENTS

## Student Union



JUANITA STRAUBIE



DARREL COLEMAN

MISS JUANITA Straubie, Baptist Student Director at Arkansas Baptist Hospital School of Nursing, will soon begin her twelfth year in that position.

Darrel Coleman, city-wide director for Little Rock, will soon begin his fourth year with the Student Department.—Tom J. Logue, Director.

## Missions-Evangelism

### **Watch-night services**

IN THE Book of Reports of the Southern Baptist Convention Recommendation Number 1 of the Executive Committee states:



DR. CALDWELL

"That every Southern Baptist Church be urged to conduct or participate in Watch-night Prayer Services, Dec. 31, 1961, for the 1962 Baptist Jubilee Emphasis on Church Extension."

What more important cause can we pray about than the program of church extension in 1962? The pastor and his missions committee should have some proposed plans in regard to places where the church ought to establish new missions. Some of the places which might be considered are nursing homes, hospitals, jails, homes for children, fire stations, industrial plants, trailer camps and perhaps many unchurched areas in little rural communities.

A splendid feature of the watch-night services could be the showing of a movie film on missions. "My Church Reaching Out" is an excellent one.

The watch-night services should be more than a time of fun or fellowship. It should be a time when the church should give much thought and prayer to the program it is facing in the new year.

The program, of course, is to give special emphasis to Church Extension.

Read the BJA PROCLAMATION as recorded on Page 29 in the December issue of the Baptist Program.—C. W. Caldwell, Superintendent of Missions

### *"By all means win some"*

*For we cannot but speak the things which we have seen and heard.—Acts 4:20*

SUNDAY, Jan. 7, is designated "Soul-Winning Commitment Day" all over the Southern Baptist Convention. Every pastor is being urged to preach on some phase of soul-winning. He should earnestly appeal to all his people to become soul-winners. According to the Scripture used here, we should not have to be prompted to do the most important thing in the world.



MR. REED

As an individual Christian and church member why don't you begin now praying about the matter? Ask God to lay upon your heart a burden for souls; then ask Him to give you the courage to sign a card promising to try to win souls.

After Jan. 7, the pastor should have a special training class on Wednesday nights Jan. 17, 24 and 31, using *We Are Witnesses* as a textbook. This is

a new booklet with three chapters: "The Need," by Jack Stanton; "How to Begin," by Dr. E. E. Autrey; and "Excuses! Excuses!" by Dr. Kenneth Chaffin, professor of Evangelism, Southwestern Seminary.

The chapters are simple, plain and to the point. The booklet is available for 5 cents at the Home Mission Board, Atlanta, Ga.

Why have "Soul-Winning Commitment Day"? Many people are willing to visit but we confuse visiting with soul-winning. Many pastors are too busy with other things to take time for personal work. My conviction is that a pastor who does a lot of soul-winning has ready material for sermon preparation, plus the satisfaction that someone is usually ready to respond to the invitation after the sermon.

Many leaders are trying to make evangelism too complicated. If one knows a few basic scriptures and will give his own conversion experience he can become a good personal worker. We must come to realize that the main job of every worker in every department and phase of our work is to be a soul-winner. Everything else is secondary.

If we wait until we get people trained to be soul-winners, they won't go out. When we begin to go we shall then get concern for the lost upon our hearts. Everytime you earnestly try to win a soul, God will give you a soul.

When we get very far away from touching and handling the souls of men we shall get off base.

Pastor, why not begin now working on a soul-winning message for Jan. 7? —Jesse S. Reed, Director of Evangelism

## Sunday School

### **Group schools**

PLAN FOR Group Training Schools in your association for the week of Feb. 12-16.



MR. HATFIELD

Planning these schools is the joint responsibility of the associational superintendent and the superintendent of training.

Careful preparation is the price of success and immediate action should be taken to guarantee good schools in your association. Make these schools succeed! The results of great numbers of Sunday School workers coming together for earnest study will have tremendous effect on your work. For the glory of God and for the advancement of his work, let us do a big job in a big way in Group Training Schools!

Write the state Sunday School Department for a helpful leaflet and a supply of promotional posters.—Lawson Hatfield, Secretary

# 'M' Night meetings attendance report

Association	Attendance	Churches	Pastors Present	Association	Attendance	Churches	Pastors Present
Arkansas Valley	281	16	14	Gainesville	151	10	9
Ashley	281	12	10	Greene County	402	13	14
Bartholomew	268	13	11	Harmony	579	29	29
Benton County	435	22	18	Hope	900	26	22
Big Creek	84	5	5	Independence	139	13	11
Black River	317	18	14	Liberty	2053	47	41
Boone-Newton	449	22	20	Little Red River	104	7	5
Buekner	203	18	12	Little River	185	17	13
Caddo River	107	9	6	Mississippi County	720	32	28
Calvary (to be held Dec. 15)				Mt. Zion	656	30	21
Carey	392	15	15	Ouschita	144	11	6
Caroline	356	19	17	Pulaski County	767	41	23
Carroll County	225	9	4	North Pulaski	708	28	21
Centennial	197	10	6	Red River	543	31	20
Central	590	39	34	Rocky Bayou	91	11	8
Clear Creek	426	21	16	Stone-Van Buren-Searcy	170	14	14
Concord	508	25	20	Tri County	278	21	15
Conway-Perry	119	12	6	Trinity	1018	28	20
Current River	183	13	7	Washington-Madison	541	25	22
Dardanelle-Russellville	228	16	14	White River	116	16	10
Delta	536	28	25				
Faulkner	158	16	9	Totals	16,614	810	635

## Brotherhood

### When should we meet?

MANY times the question is asked, "When should the Brotherhood meet?" The answer generally given is, "At the time when the largest number of men can come."



MR. TULL

Brotherhoods are meeting every day of the week across the Southern Baptist Convention, usually at night. We know of one Brotherhood which met every Monday for a breakfast at 5:45. This Brotherhood was outstanding.

Each church must determine the best time for the meeting of its Brotherhood. Some churches designate one night of each week as "Men's Night" and schedule no other meetings on that particular night. This is good! Even if the Brotherhood meets only once each month, "Men's Night" can be used during the other weeks of the month for Brotherhood committee meetings, for committee work, for soul-winning visitation, and for other visitation sponsored by the Brotherhood.

The Brotherhood secretary recently visited in a heavily industrialized community, and ran into something new: Brotherhoods meeting on Sunday morning! Because of shift work in the industrial plants of the community, it has been found that more men can come to Brotherhood on Sunday morning than at any other time. So the Brotherhoods meet at 7 a.m. for a breakfast. The meeting is over at 8:30, allowing time for the men to go after their families

to bring them to Sunday School. This arrangement is working exceedingly well. It might be used with success in any church.

The Family Night Plan is also being worked with outstanding success in many churches on Wednesday night. The Brotherhood, the Royal Ambassador chapters, the WMU, GA's and YWA's, all meet at the church in the early evening, have their meetings, and then go to prayer meeting. Where churches observe Family Night, the Sunday School teachers and officers' meeting is scheduled for another night during the week. And, since Sunday School teachers and officers constitute only a small minority of the church membership, this can easily be done.

We suggest a study of your Brotherhood meeting time to determine anew what is the best time for your Brotherhood to meet.—Nelson Tull, Secretary

## Race Relations

### Evidence of results

PEOPLE sometimes ask, "Can you see any beneficial results from your work?" Of course, we think beneficial results



DR. HART

are in evidence in many, many places. However, we would like to quote a paragraph of a letter received Dec. 1 from the executive secretary of the Regular Arkansas Baptist State Convention, Inc., of which Dr. C. B. Knox is President:

"I am sending you a copy of our Annual Report, and we were happy to know that

through your help, that our financial report increased about 30 percent. This is due to the efforts that you put forth in helping us to promote the Unified Budget. Again, I say we appreciate all that you have done and are still doing for our churches and convention . . ."

This is only one of the many areas in which we are trying to help, but we believe adequate church financing through the Unified Budget is basic, and will help meet the problem in a situation where 75 percent of the churches are part-time and less than 30 percent of the pastors live on the church field.

A good, sound, scriptural financial plan must undergird these churches before they can become strong, well-organized, mission-minded New Testament churches. At present only about one out of three Negro Baptist churches in Arkansas makes any contribution to any cause beyond the local church community.

Progress in this field always comes slow, but under the able leadership of Dr. C. B. Knox, the convention executive secretary, district moderators, pastors and other leaders, real progress is being made in their convention.—Clyde Hart.

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## DEPARTMENTS

### Religious Education

#### Our Siloam assembly

I HAVE found upon beginning my work that there was a need to re-evaluate the ministry of Siloam Springs



MR. ELLIFF

to our Baptist life from the standpoint of the Religious Education Division. The result of much deliberation has been a shift from three departmental assemblies to a general, family-type assembly such as was conducted for many years in the past. It will be my responsibility to direct

the two or three weeks of such assemblies each year.

Basically, the change appeared reasonable to those involved because it would again emphasize the need to minister on the assembly level to the whole family. The appeal will be made for the family to attend and while there, receive the best of inspiration and information in Sunday School, Training Union, Church Music, Brotherhood, and WMU.

Generally speaking, each assembly will have these basic elements: an early morning Bible hour; recreation, including arts and crafts; an evening worship hour; and, of course, four hours of study in Sunday School, Training Union, Church Music, Brotherhood, and WMU.

For 1962, the Brotherhood and WMU will have a joint hour after supper before the worship period. Departments will shift hours from year to year.

Our new arrangement will not take the place of other camps nor conventions, but will simply provide for every age group attending the assembly. Special thought will be given to the needs of pastors, so that increasing numbers will want to come.

Our Religious Education Division staff has great anticipation for Siloam under this arrangement. We welcome your suggestions or comments on making it the outstanding event it can and should be.—J. T. Elliff, Director

## MUSIC FOR CHILDREN

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### LET'S SING ABOUT

Happy songs and stories tell about creation, Christmas, Easter, and the seasons. Arrangements, played by a symphonic ensemble, weave the music into exciting patterns. Hinged album of two 45 rpm non-breakable vinyl records. Ages 6-8. [26b] **\$1.98**

### SONGS FOR TINY TOTS

For parents and workers with nursery-age children, this hinged two-record album contains seventeen songs beautifully sung with harp accompaniment. Songs for Tiny Tots will aid you in teaching songs to youngsters—and provide happy entertainment for children through the longest hours. 45 rpm. [26b] **\$1.98**

### SONGS FOR OUR LITTLEST ONES

This album, containing five records, features vocal solos with piano accompaniment. Some of the lyrics are printed on the record sleeve so that the child can sing along. Record themes—God's Love and Care; God's Out-of-Doors; About Me; Doing Things; and Quiet Times. 78 rpm only. [26b] **\$3.60**

### SONGS FOR CHILDREN UNDER SIX

One of the most popular of Broadman children's albums, there are 36 delightful songs on six non-breakable records. Record themes are: God's Out-of-Doors; Being Friends; and Jesus, Our Friend. Here is the ideal gift for children; hours of singing fun at home, parties, or church. Available in 78 and 45 rpm. [26b] **\$3.98**

### SONGS FOR CHILDREN 6 THROUGH 8

Children will be inspired by the songs of accomplished musicians on these recordings. Lyrics are included on the colorful record sleeves. The seven-inch, 78 rpm records are of red unbreakable vinylite . . . can be handled by the smallest child. 24 songs on 6 records. [26b] **\$3.98**

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A PERPETUAL TRUST

## 'Be still and know God'

RECENTLY I heard of a pastor who received a very disturbing letter from a member of his church. Let me quote portions of it:



MR. McCLARD

"For sometime now I have intended to write to you or talk with you about a problem in our church which you endeavored to correct several times but which is becoming worse and all too noticeable to visitors. The problem I am speaking of is the unnecessary and uncalculated disorder in the sanctuary proper before the services begin. It has been a constant puzzle to me why Baptists offend so much in this one particular way and I know this to be true.

"Today a total stranger to me walked into my office and we became engaged in a very interesting conversation concerning faith, religion, and a few of the denominations, of which the Baptist was one. To shorten a long story we were discussing reverence in the different churches. I cannot quote him word for word but, in effect, he said that he visited a Baptist church one Sunday not long ago. He said he was appalled and shocked at the noise and confusion that was in the church as he walked in. He had expected quietness and peace—in- stead he found buzzing and laughing as though they were having a social in a big dance hall. He said he had never heard anything so disheartening and so disappointing in all his life and when the organ began to play the talking and laughing became louder and louder."

The letter continues, "During the week we live and work in confusion, haste and noise and on Sundays we like to feel that when we walk in our church we can find peace and quiet so that not only we can prepare ourselves for the service to follow and pray for the pastor and choir and others but that our visitors and friends next to us can worship in quietness.

"Brother Pastor, we live in a world of confusion, noise, and continuous movement. Many times, even at home, sad to say, we cannot find a few moments when we can 'Be still and know that I am

God.' Only in church can we find these precious moments where our riddled nerves and tired bodies can find peace and the sense of utter security in God's House. It is the only place we can re- fuel for the following week. The services are fine and I always go away feeling you have hit home to me personally and so thankful we have you as our pastor. God has blessed us no end and we can show our gratitude and love for Him by entering His house in a worshipful attitude. And if we cannot we should stay out until the service begins. There must be an answer to this—but I have never found it except we must teach our people and engrave it upon their hearts and minds—the sanctuary is to worship God in—not an entertainment hall."

It is my belief that too long we have neglected to teach our people how to worship. Only if our people could develop a hunger for God, a thirsting for God as "in a dry land, where no water is." The psalmist said, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God."

We need prepared hearts for worship, previous heart searching so that truly the House of God will be a house of prayer. Perhaps the Sunday School teachers and officers could help prepare the way for the hour of worship.

Is it possible that we try to entertain our people? Billy Graham once told TV personality Jack Paar that he should not go to church to hear a preacher, but to worship God.

To secure participation in worship which ultimately will lead to practiced worship, we must: do our best to make God real and present, to make worship interesting, and to make worship Christ centered always, even in the announce- ment periods.—LeRoy McClard, Director.

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### Annuity Department

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HOW grateful we are, when the un- expected comes, and we had the fore- sight to prepare for it.



DR. RUCKER

One of our co- workers, Brother T.H. Jordan, Arkadelphia, has written:

"It was a great joy and satisfaction to me, when the Arkansas Baptist State Convention voted to cooperate with the Annuity Board, to give the pastors and other Christian workers the opportunity

to enter the Protection and Retirement Plan of Southern Baptists.

"For 21 months I have been receiving a retirement check from the Annuity Board. It is a real comfort to know that as long as I live a check will come; and for the assurance my wife will be taken care of to the end of her earthly journey, after I cross over to the other side.

"I just don't see how any preacher can afford to run the risk of not joining the Protection Plan of Southern Baptists. It is the most economical protection any preacher can have."

Would you like to have your church more informed about the Annuity Retirement Plan? If so, the following films are available free of cost:

1. "The Time Is Now," 20 minutes, sound film, 16 mm.
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—T. K. Rucker, Field Representative,  
Annuity Board, Little Rock.

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of parent and child, and the family's subordinate position as compared with the Kingdom. The author is a young

Baptist minister who received his education at Mississippi College and Southern Seminary.

**Forgotten Saints**, by Anna Talbot McPherson, Zondervan, 1961, \$1.95

Mrs. McPherson goes behind the scenes of some of Christianity's noted people to look into the lives of those who in their own way contributed to the making of the great.

Says the author of her character sketches, "The saints characterized . . . lived in temples of clay such as all of us inhabit. Their difference lay in their upward look . . . they counted not their lives dear unto themselves. . . ."

**A Cloud of Witnesses**, by Asa Zodell Hall, Zondervan, 1961, \$1.95

Pen portraits and character sketches of people associated with Apostle Paul, this book gives intimate glimpses of Barnabas, Titus, Silas, John Mark, Timothy, Aquila and Priscilla, Euodias and Syntyche, The Praetorian Guard, Luke, Demas, Felix, Festus, Agrippa, Lydia, Eutychus, Philip, and others.

Dr. Hall, a former Baptist missionary to China, continues to keep busy in retirement, pursuing his writing ministry.

**Read Me a Story**, compiled from "Four and Five" story papers, the Standard Publishing Co., 1961, \$2.95

This collection of stories for preschool children is composed largely of animal stories. Also included are poems, finger plays, an "act it out" story, a Bible story, and many attractive illustrations.

Three other books for children, paperbacks at fifty cents each, all of them from the presses of Standard Publishing Co., are: **Just Like Me**, **The Story of Jesus** and **Jeannie Goes to Sunday School**.

**All the Miracles of the Bible**, by Herbert Lockyer, Zondervan, 1961, \$5.95

Most of the books dealing with miracles of the Bible restrict their field to the New Testament and to those miracles touching directly upon the life of Jesus. Dr. Lockyer has done a great work here for all Bible scholars in this one volume which includes all of the 250 miracles in the Old and New Testaments. With each of the miracles is the author's exposition, giving necessary background and setting for a full understanding. He also makes spiritual application of the truth involved.

Two picture books for boys and girls, from the Zondervan press, are: **Bible Pictures With Simple Stories**, by Al Bryant and Bill and Betty Learn **About God**, by Margaret Anderson.

**Marriage, the Family and the Bible**, by Henry E. White, Jr., the Christopher Publishing House, 1961, \$2.50

In a book of only 84 pages, the author discusses the meaning, purpose, and bases of marriage, the holiness of the sexual union, monogamy, divorce and re-marriage, who should marry, the relation of husband and wife, the relation

# "NEVER PUT OFF TILL TOMORROW SHOULD WHAT YOU CAN DO TODAY."

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(By all means, give the name of your church if you want your order charged.)

# Something for the kitchen

By HELEN BUCKLEY

DO YOU want to make something for Mother or Granny or Auntie to brighten up her kitchen? You may have noticed how thin and flimsy are the pastebord boxes in which Mother buys paper napkins at the store. This colorful box for holding paper napkins will keep the napkins in their proper place.

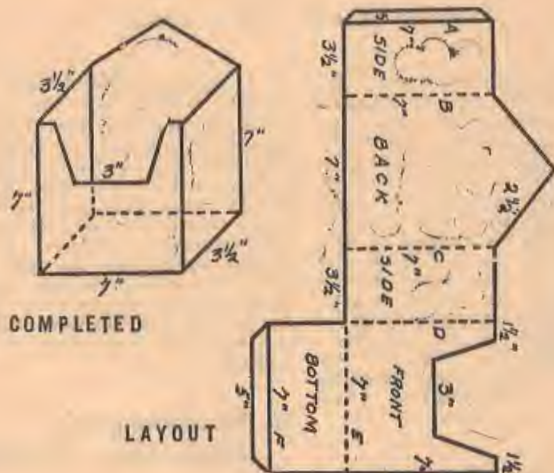
With a piece of stiff cardboard, a knife or a pair of scissors, a ruler and a pencil, some paste, and some paint or bright cloth, you can make a box that will hold a box of paper napkins as it comes from the store. It will be much more sturdy and colorful to look at. It can be put on the wall to be handy for table use.

Go to the grocery store, the cellar, or the garage for an unused cardboard carton. Flatten it carefully and lay a large piece of it flat on a table or the floor. Be sure it is large enough for the exact dimensions in the picture shown in the layout. To be certain you will not scratch the floor or table on which you are working, lay down several layers of old newspapers before you begin to work.

With your ruler and pencil draw the diagram, using the exact measurements shown in the illustration. Then with shears or a jackknife, cut out the diagram.

The lines marked A, B, C, D, E, and F are to be folded. To fold straight and neatly, lay a metal-edged ruler on the lettered lines and make a cut halfway through the cardboard. Be careful not to cut all the way through. Then fold on the lines, making a clean, neat fold.

Fold and shape the holder carefully. Slip the flap at A inside the front, and fasten it with cellophane tape or glue. Slip the flap at F inside the back and fasten in the same way. There should not be any other places to reinforce unless you have made an error in cutting. Shape all edges of your box by getting them even before you fasten them.



## CHRISTMAS QUIZ

By LEONA MEALS

HOW much do you know about Christmas facts and traditions? Can you sort out the true statements from the false ones:

1. The Wise Men followed the moon to guide them to Jesus.
2. Yuletide is another word for Christmas time.
3. Christmas seals are sold to fight tuberculosis.
4. Jesus was born in Jerusalem.
5. Gold, frankincense, and myrrh were the gifts brought by the Wise Men.
6. The Wise Men are known sometimes as the Magi.
7. The story of Jesus is told in the Old Testament.
8. During the Christmas season we should think first about the birthday of Jesus.
9. The spirit of Christmas is that it is more blessed to receive than to give.

### ANSWERS

1. false, 2. true, 3. true, 4. false, 5. true, 6. true, 7. false, 8. true, 9. false.

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## God's Wondrous World

### The sound of bells

By THELMA C. CARTER

NOT too many years ago in our country, boys rang church bells by pulling a rope attached to the bells. It was a service in which they took great pride. Today carillon bells peel out their beautiful tones from great church towers. The custom of having church bells came to America from Europe.

Wonderfully true is the fact that the ringing of bells has summoned people to worship and prayer since ancient times. Men once went up and down villa streets ringing hand bells. Bells were also used at religious festivals and to sound alarms and curfews.

Mystery surrounds the history of the beginning of bells. Historians cannot say exactly when the first bells were made. Many kinds of bell-shaped metal forms with their sounding hammers and clappers, have been found in ancient tombs,

pits, and cave dwellings. They were found along with flint, stone, bronze, copper and bone knives, chisels, hammers and other objects.

You are sure to hear bells of different kinds during the Christmas season sounding their joy and cheer. Take a moment to observe the decorative bells on door knockers, garden gates, or perhaps on your tree and mantel.

Ring a hand bell, however small, if you have opportunity. Listen and observe the trumpet-shaped mouth, which has a great deal to do with the sound of the bell. A good bell, properly made and tuned, is a work of art.

You should hear two distinct sounds when you ring a bell. The first is the striking note of the hammer. The second is the musical hum. Listen for both sounds.

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# Growth through adoration

By DR. SAM C. REEVES

Pastor, First Church, Arkadelphia

December 17, 1961

Bible Material: Luke 1:26-80

Devotional Material: Luke 1:26-38

Lesson Passage: Luke 1:39-55

Memory Selection: Luke 1:46-47

**T**HE SETTING for the lesson is the occasion of Mary's visit to Elizabeth following the promise of the birth of our Saviour. Her cousin, Elizabeth, lived some four miles from Jerusalem in the hill country of Judea. Each of these women has been chosen of God to give birth to an unusual son who will do great and mighty things for God and our lesson has to do with remarkable, prophetic conversations that took place between them.



DR. REEVES

all the completed facts of Jesus' life and ministry availed for telling.

The first Christians were always characterized by noticeable joy in their worship. They had no trouble getting an audience and, what is more important, had no trouble getting the ears of the people after they got an audience. Nothing disgraces or discourages a Christian worship service more than to have the unbelievers in our midst hear and see us in worship and never be stirred to covet our joy in Christ. The world, strange to say, will leave us alone when we leave Jesus out.

## II. Recapture the Magnificat of Mary

**R**EAD the expression (Luke 1:46-55) of joy in Mary's worship of her Lord as she witnessed before her cousin. This is real worship in its utter simplicity and beauty. We are so careful in our care that our worship not disgrace us in the eyes of the public and all the while we have wrought the greater disgrace of bringing performance instead of persuasion to our generation that so desperately needs to know Christ.

While Southern Baptists are studying ways and means to improve everything vital to the Christian ministry, it might be wisdom on our part to appoint a commission to study the art of worship. Baptists grow every time we gear a program as close as humanly possible to New Testament precedents. Maybe it would be workably helpful to listen to some ideas from the people in the pews and the people not in the pews as to changes for the better in our worship and then measure the whole program against those early and successful examples to be found in the Scriptures.

To do so would take us on a journey back to this very first time when the old, old story was told by one human to another human. To do so will find us majoring on joy, and that in Christ.

## III. Re-enact the obedience of Mary

**H**ERE is the example of the far-reaching influence for good a simple act of obedience on the part of a simple woman (and she was just that and no more) has brought to our earth. Mary's word to the word of the heavenly messenger was "Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38). Mary's greatness among women resulted not from her being divine but devoted. The Holy Spirit simply found a willing subject to do just what for her, in her time and place, was what God wanted her to do.

This job for Mary was special and specific and was done, but the job of the Holy Spirit working in the lives and bodies of devoted men and women is not done (ended, that is) and will never be done until Jesus returns to earth again to receive His own. Mary differs from Godly women today only in matters of time and place and circumstance and duty assigned.

The same ready obedience to God's will and work works similar miracles of goodness and righteousness. We do belong to a great company of those highly favored when we allow ourselves to be used with reservations to help our Heavenly Father accomplish this purpose in Christ. Let us re-enact this element of obedience in our worship and the resultant joy in worship will be forthcoming. The lack of obedience is the answer to what we have lost in our worship. We know it and we also know that we will never know exultation in worship until others know that we have done something about it.

## Conclusion

**W**E DO grow through worship. It is our background for all the work we are to do for Christ. Without the worship there is not the work. We may have activity but activity is not necessarily work that results in growth and progress. Let us start in all seriousness to major on majors and what better time to begin than this Christmas season when once again commerce seems to have a running start on Christ.

Someone has reported hearing two women during last Christmas season in downtown Little Rock, right here in our own beloved state, remark while passing by a nativity scene in a store window, that the churches were trying to horn in on Christmas. That could stab our hearts and drive us once again to worship—simple, sincere worship in adoration and praise unto the Son of God who was born of Mary—who told the story in such matchless words of beauty. O come let us worship the Lord in the beauty of holiness.

Church	December 5, 1961		
	Sunday School	Training Union	Additions
Alma			
Concord	108	82	
First	219	86	1
Rudy Mission	15		
Kibler First	185	86	
Trinity	26	8	
Alena, First	94	57	
Camden			
Callendale First	468	252	5
First	599	238	3
Conway, First	859	120	
Crosscut, First	439	238	
El Dorado			
East Main	296	143	1
First	598	216	4
Parkview	282	108	1
England, Canev Creek	94	27	
Fayetteville			
Providence	127	58	
Ft. Smith			
Calvary	851	186	2
First	1261	493	19
Missions	419	192	
Grand Avenue	754	348	
Kelley Height	183	85	
Spradling	253	99	1
Tewson Avenue	250	86	
Gentry, First	220	112	
Gurdon, Beech Street	187	120	
Harrisburg, Calvary	171	112	
Harrison, Eagle Heights	245	103	
Hot Springs			
Park Place	561	169	4
First	843	197	13
Mission	76	24	
Huntsville, First	117	58	2
Combs Mission	23	10	
Kingston Mission	29	30	
Jacksonville			
First	767	298	12
Marshall Road	82	48	
Jones Mills, Shurewood Hills	87	58	1
Jonesboro, Central	479	212	3
Little Rock			
First	1265	546	6
Gaines Street	435	262	9
Dennison St.	82	41	
Immanuel	1273	491	2
Forest Tower	36	21	
Kerr	291	25	
Tyler Street	309	149	
Magnolia, Central	789	299	3
McGehee, First	455	206	
Change	52	19	
Mena, First	328	92	2
Calvary Mission	36	25	
Newport, First	359	163	1
Mission	46	38	
North Little Rock			
Barling Cross	801	257	10
Central	853	124	
Highway	330	100	
Park Hill	844	281	5
Sylvan Hills	323	184	
Smackover, First	881	170	
Springdale			
Gaudle Avenue	181	76	6
First	514	159	3
Van Buren			
First	498	219	3
Second	84	37	1
Waldron, First	267	103	

**Texas-style**  
NEW folks had moved into a community in Texas. The Finance Committee received an envelope with \$400 in it from the Primary-aged boy in the family. The chairman called the father to report the sum and to check if a mistake had been made.

"Fine, fine" boomed the Texan. "Glad he did that. We've been trying to get that boy to tithe!" — First, Springdale, Church Bulletin

**Add mother-in-law stories**

AFTER being sworn in as Special Assistant to the President, Arkansas' Brooks Hays told JFK:

"Back of every achievement is a proud wife and a surprised mother-in-law. My mother-in-law is surprised—she expected me to be President." (His mother-in-law, Mrs. A. G. Prather, 95, was among those present for the occasion.)

**Saved**

A PARTY of clergymen was attending a Presbyterian conference in Scotland. Several of them set off to explore the district. Presently they came to a river spanned by a temporary bridge. Not seeing the notice that said it was unsafe, they began to cross it. The bridge keeper ran after them in protest.

"It's all right," declared the spokesman, not understanding the reason for the old man's haste. "We're Presbyterians from the conference."

"I'm no' caring about that," was the reply, "but if ye dinna get off the bridge, you'll all be Baptists!"

**Playing church**

A MAN came home and saw his children on the front steps and asked them what they were doing. "We're playing church," they answered.

The puzzled father inquired further and was told, "Well, we've already sung, prayed and preached, and now we're outside on the steps smoking."—The Calvary Courier, Calvary Baptist Church, Ft. Smith.

**Character judge**

A SCOTTISH counsel met his match in a witness of his own nationality. The case concerned a suit of clothes. Counsel argued that his client was entitled to three months in which to pay his bill.

"Now, sir," said counsel to the witness, "had I ordered the suit instead of my client, would you have summoned me to court?"

"No," was the reply.

"And why not, pray?" asked counsel with a triumphant smile.

"Well, because, you see, I should have wanted cash down from you."

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**Letters to Editor**

(Continued from page 5)

fast, jazz for lunch, jazz for supper, jazz until bedtime, and all the way between times.) (3) The profanity, the gambling, the drunkenness, the immorality and all the rest that, I insist that our day presents many and pressing demands for some paper to come into our homes that will constantly and persistently cry aloud for clean ideals, for righteousness in living, and for wholesome pastimes of all sorts, and for clean examples in living.

I say that our day calls loudly and strongly for a revival of the fear of God on all sides and for a paper that will stand for and advocate these principles with courage, with boldness, and with unflinching persistence.—W. R. Culom, Wake Forest, N. C.

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## Beacon Lights of Baptist History

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

### David Orr

THIS pioneer missionary to Arkansas was supported by the Home Mission Society of New



DR. SELPH

York. His salary was paid by the "Ladies Western Association of Providence, Rhode Island, First Baptist church" for six years. Thus, the first Baptist church established in America direct-

ly assisted the work in this state. David Orr was born in Kentucky, 1798. He was a giant in stature, standing six feet six inches tall, slim, long faced, high forehead, thin lipped, piercing black eyes, and long, black curly hair.

He came to Lawrence County from Missouri in 1828, at the request of three old sisters in northern Arkansas. When he received their letter, he made it known to the churches under his ministry. Some of them objected. They reasoned his health was bad and he had all the calls he could answer in his own vicinity. Besides, if Arkansas people were worthy God would send them a preacher.

But the invitation fired his soul. In a few days, he started for the Territory, intending to stay about six weeks. He was surprised at finding so few Baptists, and troubled at the destitute spiritual condition. Not a Baptist preacher lived north and northeast of the Arkansas river except two elderly brethren, Florrey and James. But the people responded wherever he went and were revived. Sinners were converted. He organized the Spring River church and baptized eleven the following Sunday.

Mr. Orr moved to Arkansas in the spring of 1829. During the summer additions were made to the churches, and two churches were organized. Spring River Association was organized that fall.

Missionary Orr was greatly loved and carried tremendous influence in that area. Several missionaries

were appointed by the society at his suggestion. He was a member of the Arkansas Territorial Legislature. Here he was affectionately called "David, the High Priest." The last years of his life were devoted to the practice of medicine in Fulton county. He died, April 27, 1847.

## COUNSELOR'S CORNER

By Dr. R. Lofton Hudson

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

### Alcoholic beverages

**QUESTION:** My son thinks that it isn't a sin to drink alcoholic beverages, since Jesus turned water into wine. He wants me to show him the scripture in the Bible that tells us not to drink. He says it only means not to get drunk. Can you give me the scripture?



DR. HUDSON

**ANSWER:** You can quote him Proverbs 20:1 about wine being a mocker and "whosoever is deceived thereby is not wise." Or you might quote him Paul who said, "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

But don't be surprised if he quotes you Psalms 104:15 where it says that God gave us "wine that maketh glad the heart of man." Or the Proverbs passage that says give strong drink "unto those that be of heavy hearts" (31:6). He might even stoop to quoting Paul in telling Timothy to "use a little wine for thy stomach's sake" (I Timothy 5:23).

You will never be able to prove a teetotaler position on the basis of Scripture passages. Why not try a more reasonable approach?

Tell your son that social drinking often leads to excessive drinking, and some excessive drinkers become alcoholics, about 6,000,000 of them in the United States. Tell him that he must pray and decide for himself what Jesus would do

in our neurotic culture. That is about all you can do.

Alcohol is one of our biggest social problems and it is no respecter of persons.

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

LITTLE Rock and North Little Rock postmasters have announced additional window hours for mailing at both main offices and classified stations. All stations will remain open Saturday, Dec. 16, until 6 p.m., and parcel post and stamp windows and all classified stations will be open Sunday, Dec. 17, from 10 a.m. until 6 p.m.

A First Baptist Church in county seat town needs an Educational Director.

Write to: E. D.

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