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Arkansas Baptist State Convention

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# Arkansas Baptist

*newsmagazine.*

AUGUST 6, 1964



**The world crisis, page 2**



# The world crisis

OUACHITA COLLEGE, July 31.—In the comfort of air-conditioned buildings on this Christian college campus a representative group of Arkansas pastors and church leaders have taken a look this week at the current world crisis. And what we have seen, under the leadership of Dr. T. B. Maston, Dr. James Leo Garrett, Ouachita President Ralph A. Phelps Jr., and others, has been in sharp contrast to our lovely surroundings.

It is the studied opinion of Dr. Maston, who taught Christian Ethics at Southwestern Seminary, Ft. Worth, for 41 years, that the current world crisis is the greatest revolution since the Renaissance and the Reformation. And he declares that our racial crisis here in the United States is a part of the world crisis.

Pointing to the fact that the masses of the world are on the move, Dr. Maston cited the unprecedented dissolution of the British empire. Only 15 years ago, he



(Left to right) Dr. James Leo Garrett, Southern Seminary; Dr. T. B. Maston, Southwestern Seminary; Dr. Ralph A. Phelps Jr., Ouachita College.

reminded us, the British governed 640,000,000 people in Asia and Africa. Today, 600,000,000 of these are no longer under the British flag, having become independent. In 1957, just seven years ago, there were only seven independent nations in all of Africa, he said, as compared with 35 today. In one year, he reminded, 15 new and independent African nations were admitted to United Nations membership.

Formerly, the great, underprivileged masses of the world were in despair, but today they are desperate, Dr. Maston continued. They are bound to continue to advance to claim their rightful place in the world and any who try to stop them will be run over, he said. "How much better off we would be here in America if we would open our eyes to reality and face the inevitable," he added.

What do the milling masses want? Dr. Maston says they want four things:

1. Bread, and more of the good things of life, for themselves and for their loved ones;
2. Freedom;
3. Respect, as human beings made in the image of God;
4. Purpose for living. (This is largely an undefined and unconscious longing, he said.)

Communism is aware of these basic desires and has been able to make phenomenal progress in the past 50 years by promising to meet the needs of people in crisis. But can communism fulfill its promises? Dr. Maston asked. It can do something about providing bread and offers purpose for living, after its own designs, but can not provide freedom or respect for the individual, he added. One of the hopes of the Western world is that communism cannot keep its promises to the world's people, he said.

Looking at some of the sources or causes for the

(Continued on page 8)

## IN THIS ISSUE:

A VITAL link with the world of Baptists beyond the local church and association—that's what Dr. C. R. Daley, editor of the *Western Recorder*, calls the Baptist state paper. We're reprinting his editorial and ask that you read through it on the next page.

\* \* \*

SOUTHERN Baptist churches will see a revolutionary new approach to Christian education this fall. A full report on the integrated program is on page 5.

\* \* \*

LIVING just to die? We are here to serve and let death take care of itself. J. I. Cossey gives us one of his most thought-provoking columns on page 9. He also gives you a formula to find out just how many more years you have to live.

\* \* \*

COVER story, page 4.

## Arkansas Baptist newsmagazine

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Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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



### State paper needed

THE need for Baptists to be informed and inspired by taking and reading the Baptist state paper was stressed recently in *Western Recorder*, official organ for Kentucky Baptists, by the paper's editor, Dr. C. R. Daley.

Since most of what Editor Daley has to say about the Kentucky paper holds also for our paper here in Arkansas, we are passing on to you his message. Under the topic, "The State Paper Deserves Consideration," Editor Daley wrote:

Self forgetfulness is admirable everywhere and especially in a state paper. Week after week the *Western Recorder* tries to advance the causes in which Southern Baptists are trying to serve the Lord. Seldom do we talk about our own needs.

Now the time has come to share at least one problem with fellow Kentucky Baptists. This is the need of getting the paper into more Kentucky Baptist homes. For this we are almost completely dependent upon Kentucky Baptist churches which will see the value of the paper and send it to every family in the congregation.

This is easier said than done. It's a strange sort of financial condition most churches find themselves in today. Times are not hard economically and church income in most places is increasing slightly. The trouble with churches is the same trouble we experience in most of our family budgets. Our needs and wants increase faster than our resources.

Most churches have or are building new facilities and are heavily in debt for them. This obligation has to be paid first. Salaries of pastors and other staff members are increasing year after year as they should. Many churches are adding new staff members. The increase in giving ordinarily is not keeping up with the increase in spending and something has to go.

Why is the victim so often the state paper? For one thing it is considered by too many an extra or a luxury. It is not required in the same way a building and a Sunday School quarterly are required for a Sunday School class or a preacher for the pulpit. It's harder to understand the need for something behind the scene than something in obvious sight.

To cut a pastor's salary is almost inconceivable. To do without Sunday School literature would be unthinkable and not to meet a payment on a building debt would be embarrassing. All these things are visible and are even sometimes a source of pride. But to drop the *Western Recorder* from the budget or severely cut the list of those receiving it is done too often without blinking.

What is overlooked is that the ministry of the denominational paper is very effective though not measurable like Sunday School attendance or a Sunday offering. Small good is an adequate building and even

statistical success without church members with some depth. A new building will stimulate interest temporarily but over the long haul only informed, interested and committed members will make a church which truly serves the Lord. This is the objective of the state paper's ministry.

It doesn't quite add up that the church that can afford a multiple staff, expensive buildings and other modern equipment running into tens of thousands of dollars expenditure annually cannot find a few hundred dollars a year for the state paper. In a small church which not only has no staff members but often not even a resident pastor, the ministry of the state paper is more needed. It affords the only opportunity for a vital link with the world of Baptists beyond the local church and association.

No Kentucky Baptist can be proud of our being on the very bottom of all Southern Baptist states in per capita giving. It's not due to our poverty because we are far from the bottom in per capita income. The main reason for this poor record is uninformed, uninterested members of our churches. One of the explanations of this condition is the lack of a regular diet of such information as is found in the state paper. We trust pastors, deacons and finance committee members will remember this when next year's budget is recommended.

### Editor's Notebook

(Continued from page 2)

world crisis, Dr. Maston listed:

1. Technological development that has brought the people of the world closer together. (What happens here is known almost immediately to people in the most remote parts of the earth.)

2. Impact of the western culture. Western nations have gone around the world seeking raw materials and markets and inevitably they have taken their basic concepts of life with them. The masses in the underprivileged nations today are taking seriously the concepts which made our way of life but in which so many of our own people no longer have faith.

3. The Christian missionary movement. The masses have heard from our missionaries and have read in the Bible that man was created in the image of God—not just white men, but all men. They have had their eyes opened as they have learned that God is no respecter of persons, that Christ died for all men, that the soul of one man—any man—is worth more than all the things of the world.

4. Communism. Because of its promises to desperate people.

5. Could it be that God himself is on the move with the masses, seeking to accomplish his will in the world? (We will have more on the world crisis next week.)

Edwin L. McDonald



*the people SPEAK***Pritchell Hall**

RIDGECREST, N. C. — PRITCHELL HALL at Ridgecrest Baptist Assembly is a new landmark on an old site. Formal dedication of the new multi-purpose building was held July 29 preceding the semiannual meeting of the Sunday School Board's 58-member elected board.

The first Pritchell Hall, a hotel of colonial design, was built in 1914 and razed in 1962 to make way for the present structure.

Pritchell Hall was planned and designed by the Board's church architecture department and the architectural firm The Six Associates of Asheville, N. C.—Photo by DuPuy

ter K. Ayers, evangelist; Arthur Frey, singer; Dickson Rial, pastor.

CENTRAL Church, North Little Rock, July 12-19; Dr. C. Gordon Bayless, pastor; Hubert Dungan, singer; Walter K. Ayers, evangelist; 6 conversions; 3 by letter.

PFEIFER Community mission revival, Batesville; R. A. Hill, state missionary evangelist; Doyme Robertson, music director; R. A. Bone, pastor of Calvary Church, Batesville, mission sponsor; 9 professions of faith; 3 by statement.

**Mintz to Memphis**

SINCE I am leaving Arkansas, please allow me to use this letter as a means to thank all of those who were so kind and considerate to me during the time which I was with you.

After eight years, I am returning to Memphis, Tennessee. I have accepted a call to be Minister of Music and Education at Southmoor church in the southeastern part of the city.

My life will be much richer and fuller because of the marvelous fellowship that I had with Arkansas Baptists and because of the many friends I became acquainted with along the way.

—Mel Mintz

**Add honor roll**

IN the July 16 issue of the Arkansas Baptist you published a list of the Honor Roll for the Spring Semester for Ouachita Baptist College. We inadvertently omitted the name of Miss Mary Anita Wood, 114 North Seventh Street, West Helena, Arkansas, from the list. We regret this very much, and we hope that you can correct it.—Mrs. Laurie Rodgers, Registrar, Ouachita Baptist College, Arkadelphia

**Revivals**

SECOND Church, Monticello, Sept. 14-20; Bill H. Lewis, pastor; Ben Rowell, First Church, Crawfordville, evangelist; Red Johnson, Mountain Home, singer.

SECOND Church, Hot Springs, Sept. 21-27; Walter Yeldell, pastor; Bill H. Lewis, pastor, Second Church, Monticello, evangelist.

CALVARY Church, Tusculumbia, Ala., Oct. 5-11; Lynwood Henderson, pastor; Bill H. Lewis, pastor, Second Church, Monticello, evangelist; Red Johnson, Mountain Home, singer.

VIMEY RIDGE Church, June 21-28; Walter K. Ayers, evangelist; tent revival; 10 conversions; Wendall Ross, pastor.

ORCHARD HILL Church, Garland, Tex., July 5-12; tent revival; 22 additions, 11 by baptism: Wal-

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

**Baptist education**

SOUTHERN Baptists are to be congratulated for their vision in establishing six graduate schools to train pastors and other workers for our churches; namely, Southern Baptist Theological Seminary, Louisville, Kentucky; Southwestern Baptist Theological Seminary, Fort Worth, Texas; New Orleans Baptist Theological Seminary, New Orleans, Louisiana; Golden Gate Baptist Theological Seminary, Mill Valley, California; Southeastern Baptist Theological Seminary, Wake Forest, North Carolina; and Midwestern Baptist Theological Seminary, Kansas City, Missouri. There is no question but what these schools have been responsible for the growth of Southern Baptists, and they will determine our growth in the future. We put millions of dollars each year into training thousands of our fine young people to minister in and through our churches.

Southern Baptists have been late in seeing the need to put money into the training of dedicated young men and women who want to teach in our Baptist colleges. We do not need one large Baptist university to train all of our prospective teachers for our Baptist colleges, but we do need hundreds of thousands of dollars to help Baptist young people go on with graduate work in the many fields in which they will teach.

There is no reason why we should not help a young Baptist man or woman to complete his doctor's program in science, history, English, etc., if he would agree to teach a certain number of years in one of our Southern Baptist colleges. This program could be headed up in the office of the Education Commission of the Southern Baptist Convention.

We need to wake up to the seriousness of the need for dedicated Baptist professors in every department of our colleges. The demands for Baptist teachers with doctorates in the fields in which they teach are already beyond supply, and this will become more acute in the next decade. It is time that we show some of the same vision in relation to this problem that we have to the need for training ministers in our six seminaries. —Eugene N. Patterson President, Grand Canyon College.



## New education angle for churches

RIDGECREST, N. C.—A revolutionary new approach to Christian education will make its appearance this fall in Southern Baptist churches throughout the United States. The approach calls for each church to draft its program of Christian education based on the needs of that church and its community.

Instruction in the approach for more than 1800 Baptist leaders in churches, associations and state Baptist conventions east of the Mississippi River was completed at the Southern Baptist Convention assembly here. Similar week-long instruction was provided earlier at Glorieta (N. M.) Baptist Assembly for education leaders and pastors in the western United States.

Providing the instruction were representatives of the SBC Sunday School Board, and Brotherhood Commission, and Woman's Missionary Union, convention auxiliary.

In the old educational approach, the five organizations in churches—Sunday school, Training Union, Brotherhood, Woman's Missionary Union and Music—each developed organizational programs which often had little relationship with each other.

In the new approach, a church will select goals based on its most critical needs. In turn, its educational organizations will select program goals which will reach common church goals.

Under the old concept, churches chose cafeteria style from educational materials provided by these three agencies of the Southern Baptist Convention. The organizations will continue to select from the materials but with an eye to meeting the needs they find in the church and community.

Denominational leaders described the difference between the old and new concept this way:

Under the old educational ap-

proach, churches sometimes felt denominational agencies heavily influenced and occasionally "dictated" a church's program through its materials. Under the new approach, the agencies will help the churches in drafting their educational programs and provide the materials resources from them.

Another aspect of the approach is the use of long-range planning. Here is the way a church may put the new concept into practice. First step is for a church to look at itself in light of its scriptural purpose and determine its objectives. Next, the church should search out its needs and those of the community. Based on the objectives and the needs, the church should select goals which meet those two requirements.

Once the church goals are set, the educational organizations, through a planning group, are asked to set goals based on their tasks assigned by the church. To reach the organizational goals, the planning group will select activities for the members to perform.

The planning group also will select the resources it needs to carry out the activities and choose the church leaders who should direct the projects.

Denominational leaders said the new programing process met with success generally at the two conferences. However, there was some dissent. One preacher feared the new process would increase the number of meetings in the church. W. L. Howse, Nashville, the director of the program division of the Sunday School Board, gave this explanation: "While there may be more inside work at first, it will ultimately mean that church people will be spending more time ministering to the community out where the people are. It also will put the responsibility of programing back into the churches where

it belongs."

Howse, with his assistant W. O. Thomason, also of Nashville, are the authors of the educational programing process which has been in the development stage for four years.

The process was developed after the 33,000 churches in the Southern Baptist Convention asked its agencies to streamline their operations to eliminate duplication and overlapping. Another benefit of this new concept, Howse said, is that it makes clear that organizations—Sunday school, Training Union, Brotherhood, Woman's Missionary Union and Music—are resources of the church and are not entities in themselves.

## Oregon-Washington

PORTLAND, Ore.—The executive board of the Baptist General Convention of Oregon-Washington set here a Cooperative Program budget proposal for 1965 of \$211,200.

This compares with the present year's Cooperative Program budget of \$197,400. The 19 per cent of 1965 Cooperative Program funds to go to the Southern Baptist Convention is an increase over the 18 per cent provided by the 1964 budget.

The executive board's budget figures are subject to approval by the convention during its session this fall in Madras, Ore.

The total convention budget, including Cooperative Program receipts from the churches and allowances from SBC agencies for jointly sponsored work, will amount to \$318,624 next year, according to the proposal.

## Visiting professor at Southern

LOUISVILLE, Ky.—Dr. W. T. Edwards Jr., associate professor of religion at Howard College, Birmingham, Ala., will serve as visiting professor of New Testament Interpretation at Southern Seminary here during the second semester of the next academic year.



A woman's place  
in today's world  
has changed!



QUESTION: "I read your column and I am interested in the trend of your ideas and your philosophy.

"Aren't you just a voice crying in the wilderness?

"Do you not know that thinking about woman's place in the world has changed? Why do you try to move against the current of new freedom of thought and practice in sex?"

ANSWER: Your honest concern that my ideas and attitudes should be brought into line with the trends of our day is appreciated.

I am humbled that you should apply to my efforts the definitive terminology applied to one whose mission was to prepare the way for and point people to "the Lamb of God."

Yes, I am aware of the new day, I am challenged and thrilled with the complex privilege of being a woman in today's world. I feel the excitement of life in an era that is gradually removing the barriers and discriminations that would restrict my sex from complete fulfillment of its ambitions and purposes. I rejoice to be a part of the intricate responsibility to accept opportunities for maximum

achievement in ever widening areas of the world without surrendering the role of the adequate wife and the worthy mother. Herein lies today's woman's major assignment.

Gratitude alone would dictate loyalty to the One who rightly positioned womanhood.

I am acquainted with that which Robert Elliot Fitch has called *The Decline and Fall of Sex*. I get the meaning of his interpretation in symbols and pose of a picture of Ernest Hemingway, released by the press after Hemingway had escaped from the crash of an airplane in Africa: "... Hemingway was flaunting the two tokens of spiritual emancipation: liquor and sex."

I am not altogether ignorant concerning Freud, Dr. Alfred Kinsey, Tennessee Williams, and others.

I have read Elinor Glyn's digest of the matter, romantically expressed by having her heroine say such things as: "... how small seem the puny conventions of the world . . . Immoral! It is so quaint a word . . ."

I have listened with unfeigned interest as a collegiate sophisticate explained to me the naivete of restrictions and reversal of the natural involved in living by moral standards.

I have heard with sympathy those who complain that they had to get away from strict parents, smothering church attitudes, gos-

sipy neighborhoods lacking understanding in order to have fun in life . . .

Yes, let me respond with assurance that I am "in touch with reality."

That same reality has brought to me, in addition to incidents already mentioned, such experiences as weeping with certain young people who had suffered disillusionment and heartbreak along the pathway of "abolition of character, intelligence, morals and mores;" hearing without harsh judgment the plaintive cry of one who said to me, "After I decided to stop being different and go with the crowd, I would come in from dates feeling very dirty. I so much want to feel clean and right again!"

Dr. Fitch, who earned degrees at Yale University, Union Theological Seminary, and Columbia University, has a refreshing word at the close of his penetrating appraisal of the sex mood of our generation. Referring to Alfred Harbage's defense of Shakespeare he faces inevitable questions arising from those who insist that the self is sex:

"How did he ever get any fun out of life?"

"What could he ever find to write about?"

Then he speaks of Harbage's reminding his readers that the fun he found in life is "the fun to be found in life itself in its normal round of work and recreation and activity. It is the fun of courtship, of the family, of fighting, and of festivity. It is the horribly wholesome."

I would not repress the questionings of youth; nor would I impose upon them the standards, mores, culture of another generation. But I would bear testimony to what observation, a listening ear, and experience have taught me. It is this: Outward appearances notwithstanding, the whole some way is the happy way.

Rosalind Street

Mrs. J. H. Street  
P. O. Box 853  
New Orleans Baptist Seminary  
3939 Gentilly Boulevard  
New Orleans, Louisiana





# They ain't what they used to be!



BY GRACIE HATFIELD

GRACIE

Material source: BAPTIST ADVANCE, 1912, 1913, 1916.

WHEN August rolls around, the American mind focuses on September and the beginning of a school term. Clothing merchandisers capitalize on this interest by pushing fall "Campus Bound" fashions. Many of the larger stores even have college boards, groups of college girls who serve the customers as fashion consultants.

College Boards were probably unheard of in 1916—but college-bound students still needed some advice on what kinds of clothes they would need for campus wear. Before the opening of the fall term at Central College in Conway, President J. W. Conger wrote a word of fashion advice to "mothers who were thinking about their daughters' college wardrobe."

Mr. Conger felt that a college wardrobe should be neither frivolous and extravagant, nor somber or negligent. For school wear he recommended simple dresses that "should be modest in color, neatly made, and becoming in style."

The college uniform—"a beautiful dark brown coat suit and hat to match"—was for church and town wear. Mr. Conger added, however, that a girl could show her individuality in this uniform through the selection of her

"waist," the fit of her suit and her general carriage.

"The dress provided for evening wear and school entertainments should be black and should not be of elaborate material and it must not be low enough in the neck to offend the most critical tastes," advised Mr. Conger. "Décollete styles, iridescent ornaments and elaborate materials have no place in any girl's wardrobe," he added.

I'm wondering what they wore for their gay week-end get-togethers. Every Saturday night, the dean held corridor meetings to "discuss table etiquette, health rules and other homemaking topics."

"Grace, Strength, Intelligence..."

A 1913 advertisement described Conway as the "educational mecca of Arkansas." Students at ASTC and Hendrix were lucky enough to have the opportunity to absorb some of the educational atmosphere, too!

Everyone connected with the school was graceful and the epitome of womanhood. It was "a select school where the shy, awkward girl develops into the gracious, graceful woman."

The teachers were "graceful, cultured and strong women. The "Mistress of Games" (P. E. teacher) was also strong and graceful.

Central College's purpose was to return young ladies to their homes: "strong, but not masculine; delicate but not effeminate; cultured, but not arrogant; pious, but not pretentious; and scholarly, but not pedantic."

## Ouachita

Central may have been located in the educational mecca of Arkansas but Ouachita College made the simple claim that it was located in a "quiet, religious town" (Arkadelphia).

Back in 1912, co-education was one of Ouachita's big booster points. "The ennobling inspirations of co-education are here to be had... with the presence in class of some of the strongest and best girls from our Arkansas homes," reported the *Baptist Standard*.

"Strongness" must have been a pretty popular quality back then. In 1912 Ouachita boasted that "the health conditions could scarcely be better than they are now." That very next year, Central advertised that there had been no serious sickness at the school in two years.

Ouachita didn't have a "Mistress of Games," but the school claimed to have "the very best in athletic equipment." This athletic equipment consisted of 12 new tennis courts, a new basketball court for young ladies and a ten-acre athletic field for college games and sports.

## Student Housing

The Young Ladies Home (everything modern) accommodated 125 of Arkansas' "strongest, young women." The Industrial Home located directly across from the President's Home and under the supervision of the President's wife, admitted only "the older, more settled students." Bet they were strong, too!

## Mild Discipline

At Ouachita, where emphasis was placed upon scholarship, hard work and morality, there was "a mild discipline that seldom demanded severe action." One of the publicity pictures for the school was captioned, "Ouachita students going to chapel." Sounds real casual, doesn't it? One observer remarked that it looked like several hundred students were being marched—in three double lines to the guillotine!

They called 'em the "good old days?"



## Beacon Lights of Baptist History

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

### Civil war disrupts Baptist work

ARKANSAS Baptists faced gloom and frustration during the years 1860-1866.



DR. SELPH

The Convention met in Pine Bluff, October, 1860. The year before had been one of great hopefulness and plans. They had voted to help build a church in Little Rock. The Arkansas Baptist had been placed on a firm financial basis. Rev. J. F. Hooten had become associated with editor P. S. G. Watson. Subscriptions had grown into hundreds within a few months. Prof. W. R. Trawick had raised the endowment note for the college to something like \$75,000.

But 1860! That year was different. It was a presidential election year and excitement ran high. Four candidates were in the race. If Mr. Lincoln won the nomination the South feared the slaves would be emancipated and perhaps the southern states put under military rule. Sectional differences were the topics of the day. The session at Pine Bluff was too absorbed in war talk to give much attention to denominational matters.

But the Rev. E. L. Compere from Ft. Smith insisted that the Convention meet in his city the next year. By the time it met in October, 1861, Mr. Lincoln had been in the president's chair eight months. Many companies of men had been formed in the state and the nation bore a military air.

The few brethren in attendance found little to talk about denominationally. The college plans had been virtually dropped at Pine

## Baptist beliefs

### THE SIN OF TONGUES

BY HERSCHEL H. HOBBS

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

(JAMES 3:8)

"BUT the tongue can no man tame; it is an unruly evil, full of deadly poison."



DR. HOBBS

James is the most practical writer in the New Testament. His emphasis is placed on the practical expression of one's Christian faith. And nowhere does he apply this principle better than in his words concerning the tongue.

Through the use of small instruments man is able to impose his personality upon things much larger than he is. With a small bit he controls horses; by a small rudder he causes ships to do his bidding (Jas. 3:3-4). But the tongue, though a small member of his greater body, is quite another matter (vv. 5-6). It is like a small spark or flame which, carelessly used, starts a conflagration of evil. Man has been able to domesticate to his benevolent use every kind of creature (v. 7).

Bluff. The paper ceased publication, May 1, of that year. Subscribers lost from one to seven months subscriptions. Messrs. Hooten and Watson lost \$3,000 in the enterprise.

About all the session did, except talk, was to elect the same officers for the next year. This was the last meeting of the convention until after the war. A few associations met during the war, and only a few churches met regularly. Everyone was fighting or supporting a war.

"But the tongue no one is able to tame" (v.8).

And then James describes the uncontrolled tongue. "It is an unruly evil." The word "unruly" should read "restless" or "vacillating." The tongue is not necessarily "evil," only when "it is set on fire of hell [Gehenna]" (v. 6). It is "full of deadly poison." It is a "death-bearing" or "death-bringing" poison. The figure is that of a restless serpent. It is potentially evil. Its fangs are capable of inflicting "death-bearing poison." James envisions the uncontrolled tongue as a deadly asp. Its head is raised and restless. It vacillates or turns from side to side. At the least provocation it is ready to strike out and sink its deadly fangs into its victim. And wherever it strikes it brings death.

Someone said that in every man is a black dog and a white dog. And both try to bark out of the same mouth. Thus with the same tongue men "bless God" and "curse men" made in the likeness of God (v. 9). "Blessing and cursing . . . sweet water and bitter" (vv. 10-11). Is it any wonder that James says, "My brethren, these things ought not so to be" (v. 10)?

"The tongue can no man tame." But God can. Only as the infinite Personality of God masters our finite personalities can this be possible. We would do well to place our tongues upon the altar of God. For "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26)—empty, useless, and unproductive. And what is worse, it is destructive.



# MEASUREMENT

BY J. I. COSSEY

WE hear a lot of talk today about the measurement of the human life. We all seem to want to live a long time. "And all the days of Methuselah were nine hundred sixty and nine years: and he died."



MR. COSSEY

It seems that he just lived to die. If Methuselah did not have anything to do but die, he lost a lot of time. He might have saved a lot of time by dying at 20.

It is not important how long a man lives, but how much he lives. It is not important how many miles a man has put on his speedometer, but what he has done, that counts. A salesman will not permanently be kept on a big expense account if he never makes a sale.

It may be true that Methuselah lived a long time, just to die, but today many of the best people apparently live just to retire. Some one has well said, "It is more important to make a life than it is to make a living."

We are here to serve and let death take care of itself. When one lives right he will die right. When one has made himself right with God, he is ready to live and ready to die.

Life is measured by successful living, which guarantees a successful death. Life insurance is not collected until death. Retirement should never take over until poor health or feebleness has rendered one unable to pursue his life's work. When an elderly person quits work when he is still able to work, he will die too soon.

What is life anyway? It is a period of time which is to be used in "laying up treasures in heaven." A deacon raised a good family, three sons became preachers. He "laid up treasures in

## Uncle Deak writes

Dear editor:

Well i got my order off to Nashville fer them stuardship materials. I wuz relly sprized how little they cost. I got some other prices on other folks stuardship materials an found out our own Baptist stuff was cheeper an a lot better to. It ain't often ye get better stuff for less money these days. I figer we is alredey practicin good stuardship. The people' relly are excited bout this Forward Program. I think jest think-in bout it has helped raise a lot of people's sights bout what we can do fer missions. Some are even think we mite be able to add a couple more Sunday school rooms. Then we could get more people in Sunday school an they could give more an then we wood give more to missions. It jest goes in a circle seems like. I guess thets the way its sposed to work. I'll keep you up to date on how we get along.

Uncle Deak

heaven." A poor widow reared and educated a large family, all became useful citizens, one son became an outstanding preacher. She "laid up treasures in heaven." Our conclusion is that living right is living successfully, living wrong is living a failure.

We say, "Thank you, Lord, for life. Help us to live it up for thee. It is not worth living just for us, its value is in serving thee." What we do in life should be constantly before us, because "every one of us shall give account of himself to God." The measurement of happiness is not determined by what we did yesterday or what we will do tomorrow, but by what we do today.

Do you want to know how long you will likely live? "Take your age, subtract it from eighty, multiply by seven and divide by ten. The number of years you get will be the number of years remaining in your life."

# The Bookshelf

The Bible and Archaeology, by J. A. Thompson, Eerdmans, 1962, \$5.95

A concise summary of the information now available for the study of the Bible as a result of years of excavation in Bible lands, is contained in this book. The author is well qualified for the assignment, having studied Biblical archaeology for many years. He served for some time as director of the Australian Institute of Archaeology, in Melbourne.

Divided into three divisions, the book discusses "Archaeology and the Old Testament," "Archaeology and the Pre-Christian Centuries," and "Archaeology and the New Testament."

I Believe in God: A Meditation on The Apostles' Creed, by Paul Claudel, Holt, Rinehart and Winston, 1963, \$6.50

A noted Catholic poet who is compared by numbers of his critics with Whitman, Mr. Claudel addresses his book not to the scholar but to the believer seeking to meditate on God's truth. This will be a fruitful study for any who wish to examine the Catholic faith from the Catholic viewpoint.

Common Sense in Teaching Reading, by Dr. Roma Gans, Robbs Merrill, 1963, \$4

Never has the ability to read with speed and comprehension been so essential to living as in our day. Much is at stake as children begin their school years, for if they are to achieve anything like their potentialities, they must build on the foundation of good reading ability.

This should be a valuable book for parents as well as for teachers. One of the most helpful chapters is Chapter 14, "Parent Responsibility and the Child's Reading."

In more than 40 years of teaching teachers and working with parents and children, Dr. Gans has demonstrated that children will read if given reasonable direction, assurance, and adequate materials.

## RECORDS

IN observance of its 25th anniversary, Back to the Bible Broadcast has issued an album of favorites from its broadcasts. A Zondervan recording, the album features the Bible Broadcast radio choir. Numbers include "Since I have Been Redeemed," "Wear a Crown," "I Want to Be Like Jesus," "Saved by Grace," "Above all Else," "Now I belong to Jesus," and others.



## Burned church rebuilt

CANFIELD Church, Hope Association, held a building dedication and 20th anniversary service July 26. Rev. L. E. Holt of Texarkana delivered the dedicatory sermon.

Canfield Church was organized June 4, 1944, in the home of Mrs. W. D. Bruton. Although she has moved away from Canfield, she was present for the dedication service. Other charter members present were Mrs. George Gaston, Mrs. Ethel Black, and Mrs. J. E. Christie, all of Canfield. Two other charter members, and still members of the Canfield church, Mrs. Odell Clary and Mrs. J. E. Smith, were out of town.

Mr. Holt, now retired, and former pastor of Highland Park Church, Texarkana, had served the Canfield church as interim pastor for almost two years. Other former pastors who took part on the program were Rev. Harold Hightower, pastor, Tyler Street Church, Little Rock; Rev. Leo Hughes, pastor, Trinity Church, Texarkana; and Rev. Major Lewis of Sarepta, La., now in full-time evangelism. Letters of congratulations were read from two other former pastors, Rev. Harold Presley, pastor, First Church, Malvern; and Rev. G. W. Smith, pastor, Forest Park Church, Pine Bluff.

The new building is centrally heated and air-conditioned, and includes an auditorium, classrooms, and other facilities. The old building was destroyed by fire in December, 1963, along with all the furnishings.

M. T. McGregor, missionary for Hope Association, has been serving as supply preacher for several months.

Members of the building committee for the new church plant were W. C. Williams, Winfred Ward, Homer Enyart, and C. W. Williams. Those serving on the finance committee were Mr. and Mrs. George Gaston, Odell Clary and Reuben Moncus.



**BUSINESS MANAGER FETED**—Members of the Baptist Building Employees Association gathered in the lounge July 29 to honor Melvin Thrash, whose resignation as business manager became effective Aug. 1 after five and a half years' service. Mr. Thrash (right) chats with Executive Secretary S. A. Whitlow over a cup of punch, following the presentation of a gift to the honor guest. Mr. Thrash is entering private business at Hope.

## Pastor's widow dies

MRS. Minnie Lu Hulsey Whittington, 77, of Little Rock, widow of Rev. Otto Bruce Whittington, who was pastor of Immanuel Church, died July 26, at Middleton. She was visiting a daughter, Mrs. Phillip Koegler.

Mrs. Whittington was a member of Immanuel Church for more than 40 years and taught a Sunday School class there. She attended seminary at Louisville, Ky., and the Baptist Women's College of Hattiesburg, Miss.

Other survivors include a son, Rev. March Whittington, Clovis, N. M.; another daughter, Mrs. Paul Allen, Little Rock; six brothers, John Hulsey, Little Rock, Paul Hulsey, Norman, Truitt Hulsey, Texarkana, Joe Hulsey, Caldwell, Ida., and Jack and Andrew Hulsey, both of Mount Ida.

REV. and Mrs. Glendon D. Grober, Southern Baptist missionaries to Equatorial Brazil, have returned to the States for furlough. They are living at 3 Stonecrest Circle, Little Rock.

## Secretaries institute

TWO Arkansas church staff members were included among more than 60 secretaries from 14 states and five denominations to participate in the recent Institute for Church Secretaries, held on the Southern Seminary campus, Louisville, Ky., July 6-10.

Arkansans attending the conference were: Mrs. Dorothy Adair, church secretary, First Church, Fordyce, and Miss Henrietta Bleier, financial secretary of First Church, Paragould.

The fifth annual institute, jointly sponsored by Southern Seminary and the Church Administration Department of the Baptist Sunday School Board, was led by Dr. Allen W. Graves, dean of the Seminary's School of Religious Education, Idus V. Owensby, church business administration consultant of the Church Administration Department, Ralph C. Atkinson Jr., director of field services of the Church Administration Department, and Miss Clara McCartt, Seminary administrative secretary and instructor of church office procedure.





C. WINFIELD RICH

### McDaniel to Whitton

WHITTON Church has called James McDaniel as pastor. Mr. McDaniel comes from Southern Seminary and a pastorate in Indiana. He is a former Missourian who attended Ouachita and married an Arkansas girl.

Calvary Church has called E. Anderson Boyer as pastor. He comes from Portageville, Mo.

Leachville Second Church has called James Rambo as pastor. He has served Mississippi County churches in the past and lives in Blytheville.

Carson Lake Church has called J. C. Fleming Jr. as pastor. He recently surrendered to preach. Mr. Fleming lives in Osceola.

Calvary Church, Blytheville, has called John Lamb as pastor. He comes from Mississippi, and formerly pastored churches in Kentucky and Arkansas. Both he and his wife are formerly from Arkansas.

Memorial Chapel has called W. G. Warren of Blytheville as pastor. He formerly served Leachville Second and New Harmony Churches.

William E. Lyles has resigned Armored Church.

Raymond Jaques, has resigned Dyess Central Church.

### First coronation held

FIRST Church, Star City, held its first GA coronation recently. Miss Artamesa Howell was crowned Queen-with-a-Scepter.

Mrs. W. E. Green, WMU president, reports the church's mission also held a coronation service recently.

DR. and Mrs. W. Maxfield Garrott, Southern Baptist missionaries to Japan, have arrived in the States for furlough. They may be addressed, c/o Dr. C. T. Bahner, Box 549, Jefferson City, Tenn.



PAUL WAYNE DODD

### Paul Dodd ordained

PAUL WAYNE DODD, associate pastor of Trinity Church, Ft. Smith, was ordained to the gospel ministry by the church, July 21. He is a son of Rev. and Mrs. Ralph Dodd, Greenwood.

The pastor of Trinity, Rev. Eugene T. Moore, was the moderator of the ordaining council and Deacon John Shelby was the clerk. Dr. Earl Humble conducted the examination. The candidate's father delivered the sermon. Rev. Doyle Lumpkin presented the Bible and Rev. Henry Evans led in the prayer of ordination.

The council was composed of 27 members, seven pastors and 20 deacons.

Mr. Dodd is resigning his position at Trinity, where he has served since June, 1963. He was to be married to Miss Jane Woods, Greenwood, July 31. The couple will enter Southwestern Seminary, Ft. Worth, Texas, in September.

### Arkansas libraries

NASHVILLE — Three Arkansas churches registered libraries with the Sunday School Board's church library department in June:

Jacksonville, Stanfill, Elmer Madison, Joy D. Johnson; N. Little Rock, North Pulaski Baptist Associational Library, Mrs. Vernon Cruse, librarian; and Siloam Springs, Gum Springs, Ray Barnett, Mary Frances Turman.

### Keynote speaker named

C. WINFIELD Rich, minister of education at Temple Church, Memphis, will be the keynote speaker for the Little Rock Adult Thrust meeting at Immanuel Church, Sept. 10.

The Adult Thrust is a concerted effort of all adult Sunday school workers to reach men and women for Bible study, with workers with children and youth concentrating on parents of their members.

Mr. Rich is a graduate of Mississippi State University and Southwestern Seminary. For the past 20 years he has served as minister of education in churches in Texas, Louisiana, and Tennessee.

The first session of the Little Rock Conference will begin Sept. 10 at 1:30. Following an address by Mr. Rich, there will be simultaneous planning sessions for officers and members.

Mr. Rich will speak again in the 7 evening session. Other features of the evening session will be general conferences and a message by Lawson Hatfield, state Sunday School Secretary.

The Adult Thrust will also be featured in associational action night programs.

### Revival

GEYER SPRINGS FIRST Church; layman-led, Levy Brotherhood; 12 rededications; 2 by baptism; 1 by letter.





**RIDGECREST, 1964**—Arkansas Baptists were represented by 71 at the Church Programming Conference held July 16-22 at Ridgecrest Assembly, N. C. A portion of the delegation is shown above.



**THE Chapel Choir of First Church, Ft. Smith, recently made a singing tour to Glorieta, N. Mex., filling engagements in Oklahoma, Texas and New Mexico.**

The touring choir is composed of 58 young people in Senior High and Junior College. It was selected to sing before 1,400 church musicians of the Southern Baptist Convention at Glorieta.

Engagements were filled in Oklahoma City, Okla.; Borger, Texas; Littlefield, Texas; and Bartlesville, Okla.

The choir is under the direction of William McGraw, minister of music of the church.

### 1500 for conference

**NASHVILLE**—More than 1500 American and international college students, graduates, high school seniors and adult leaders of youth are expected to attend the annual student conference at Glorieta (N. M.) Baptist Assembly Aug. 20-26.

Theme for the week is "Encounter . . . Commitment."

Among the program personalities are Dr. John McClanahan, pastor of First Church, Blytheville.

For reservations, write: E. A. Herron, Glorieta Baptist Assembly, Glorieta, N. M. 87535.

### Coad to Geyer Springs

**NORMAN Coad** of Little Rock recently accepted a call to serve as minister of music and youth at First Church, Geyer Springs.

Mr. Coad is married to the former Beverly Gallegly, also of Little Rock.

Both are graduates of Ouachita College, where they majored in music. They have one child, David, twelve months.

### Meachum supplying

**REV. Lonnie Meachum**, a retired U. S. Navy chaplain now living at Pleasant Plains, will be the supply preacher Aug. 9 at First Church, Judsonia, Rev. J. W. Royal, pastor.

A native of Arkansas, Mr. Meachum was a Naval chaplain for 21 years. He writes that he was a classmate of Miss Nancy Cooper, Miss Elma Cobb, and was in college with Dr. Clyde Hart. He is available for supply preaching.

### Crow is author

**DORSEY Crow**, pastor of Black Rock Church, Imboden, has been notified that the Baptist Bulletin Service has accepted for publication two articles written by himself and Mrs. Crow.

*Home Life Magazine* has also accepted an article, "They Learn it all in Sunbeams," by Mr. Crow.



# GAMBOREE at Paron

BY GRACIE HATFIELD

A CASUAL visitor to the Girls Auxiliary Camp at Paron would be thoroughly confused. Probably expecting to find the entire group of campers either in a mass meeting or participating in the recreation program, he would find small groups all over the campgrounds doing many different things.

Camp decentralization is the explanation. Under this plan, the entire camp comes together as a group only for two special programs and for meals.

"There are many advantages to this system" said Mrs. S. Ladd Davies of Little Rock, camp director. "A major advantage is the separation of age groups." GA campers range in age from 9 to 16. Separation of the high school GA from the grammar school GA makes possible a more meaningful

conference for each group. Smaller grouping is another advantage. This makes possible informal group discussions.

## Varied program

Highlighting the program are home and foreign missionaries of the Southern Baptist Convention. Representatives of the Foreign Mission Board include missionaries from Brazil, Korea, Southern Rhodesia and Tanganyika.

Working on a revolving schedule which the girls in each cabin set up themselves enables each group to hear a missionary message twice daily. By the end of the week, each group has heard every missionary at the camp.

A special feature every Wednesday is the visit by Little Rock's Panel of Americans. Made up of a white Protestant, a Catholic, a Jew, an Oriental, a Negro and a moderator, the group discusses ideas on racial prejudice as well as answering questions on their individual religious beliefs.

Another weekly feature is the "GA Fair" conducted by Mrs. Leslie Wilfong, youth director at Immanuel Church, Little Rock.

Handwork is another major activity. Upon arrival, the girls make cedar name tags and "sit upons" for use in outside conferences. A "sit upon" is a portable seat that closely resembles a shoulder bag. Made from burlap, they are stuffed with magazines which keep moisture from soaking through the material.

Other camp crafts include burlap belts, bulletin boards and na-

**BARBARA Stricklin**, a water safety instructor, demonstrates the proper swimming stroke to several of the younger GA's. In addition to a WSI, two life guards are always on duty at the pool.

## On-to-College Day

NASHVILLE—In late August many churches will observe On-to-College Day, an emphasis sponsored by student work forces to assist the churches in preparing high school students for college.

With the theme, "Confronting the Campus with Christ," On-to-College Day materials this year emphasize the importance of the on-campus witness of Christian students and the availability of spiritual resources to make possible this witness.

ture terrariums. Indian headbands are made in connection with a study of Home Mission work among the American Indians.

Each group has a "home in the woods"—an area which they clear out and make as attractive as possible. This is where most of the missionary conferences are held and where the girls use their "sit upons" to the best advantage.

## Large enrolment

Mrs. Davies said that by the end of next week, approximately 800 girls will have been enrolled in the 1964 camp session of five weeks. Each weekly session has had an enrolment of 150-165. This number includes 22 counselors.



MRS. James Westmoreland, missionary in Southern Rhodesia, displays a snakeskin during a mission study period. Notice the curtains behind her in the "home in the woods."



BRENDA Smith, a GA from Searcy, stitches burlap to the frame of a bulletin board that will later be used in her cabin.



# Departments

## Brotherhood

### Reports coming in

IN a future issue of the *Arkansas Baptist Newsmagazine* will be a report from Paul N.

Jolly, area missionary, concerning the 1964 Colorado - Nebraska Crusade, in which 19 Arkansas Baptist men participated. This will be the first report which the Brotherhood Office will have concerning the Third Crusade held in the Colorado-Nebraska area with the help of Arkansas Baptist men.

Nelson Tull and C. H. Seaton of the Brotherhood Department participated in the West Coast Laymen's Crusade, both working in the San Diego Association. Mr. Tull was general Crusade Chairman. Reports are not yet in from this Crusade. Some facts and figures will appear in this column in a later issue. Am happy to report, however, that the Crusade in the San Diego area was a wonderful experience for every participating church and for every Crusader.

We believe that the West Coast Crusade is the largest such laymen's project in the history of Christianity. We are convinced that a mighty impact was delivered for Christ in the West Coast area, and that every church that entered the Crusade (and every layman who participated) has received blessings which will carry through until the Lord shall come again.

We are grateful to God for His wonderful blessings! — Nelson Tull



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## Student Union

### Mississippi report

ON Sunday, June 7, I arrived in Jackson, Miss., and met Jan Smith, my co-worker for the summer. Following a brief orientation period by the missionary Bro. R. L. Mefford, we left the next morning to begin our summer work with the Choctaw Indians in Phila-



CYNTHIA

delphia, Miss.

We spend our mornings working at the center and in the afternoon we have Vacation Bible School. We use the Center's Volkswagen bus to run a taxi service; and many times we've transported over half the children enrolled in Bible School. All of these children live on muddy, clay roads wide enough for only one car. Sometimes we have to make more than one load and we have had as many as 26 in the bus at one time.

Everywhere we have had Bible Schools those from 8 months to 80 years have come. Yes, even the adults are interested in Bible School. The pastor usually teaches the adults in Choctaw. They get Choctaw testaments through Bro. Mefford and the Home Mission Board. My work has been mostly with the primaries, though at Bogue Chitto I was the principal and intermediate teacher. Before I came, people told me that the Choctaws would be quiet, reserved, and unresponsive. This is usually true of the primaries the first day; but by the end of the week, they are talking freely, and laughing with, and occasionally at, me. Some of the children even venture to ask questions after a few days of being together.

At Sandy Hill, our first Bible School, the primaries and I really had a fine time. Our class was held outside the church under a big tree. One day a little boy discov-

ered some blackberries, and we picked some to take to Mrs. Mefford who was ill. Another day we watched some baby birds. You may wonder why I mention these "little things." I believe that in showing boys and girls the love of God in such small ways, it makes it easier for them to understand when we study the story about the love of Jesus on the cross. I pray every day that somehow, someday these boys and girls may understand this love of Jesus.

There are many older boys and girls who need to make decisions for Jesus Christ as their Lord and Saviour. Few of the young people are making these decisions public, if they are making them at all, and there are several reasons for this. First, the Christian adults do not often apply Christian principles to their moral standards. Second, as the Choctaws become junior and intermediate age, they are very shy and it is very difficult for them to make any public decision. Third, when the boys and girls get to know and love a person, they are very anxious to please that person, and there is a real danger that they might make a decision for Christ without realizing the significance of that decision. We do not want statistics alone, so after presenting the plan of salvation to them, we refrain from any high pressure tactics.

As this week of Bible School draws to a close and I look back over the past weeks, I remember Bible Schools at Sandy Hill, Bogue Chitto (Big Creek), Hope, and Bogue Ham (Red Creek). I remember a Choctaw Youth Night with testimonies from several of the Choctaw young people. There was an Associational Hymn Sing where each church represented led in singing. Also there was an Indian girl who asked me, "Cindy, what are civil rights?" I dared not tell her that it included rights she too is now denied. How all our prayers are needed in this area that love may someday conquer hate! I also remember meeting and becoming acquainted with the Joe Meffords, missionaries to



Spain. Their daughter, Sylvia, is living with her Uncle Dick so she can go to William Carey College.

Perhaps, most of all, in looking back I see a new awareness of a definite mission work to be done, and I see many wonderful people here in Mississippi, especially the Mefford family who are so dedicated to Christ and work so tirelessly to further His cause among the Choctaws.

You can be assured of my prayers for BSU work in Arkansas and I covet your prayers for our work here in Mississippi.

Sincerely,

Cynthia Worrell

(Cynthia Worrell, a student at the University of Arkansas, is serving as a BSU Summer Missionary with the Choctaw Indians in Mississippi. She serves without pay along with seven others appointed by the Student Department.)

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### Have mercy, Lord

When men will not for good contend

For fear some one they might offend,

From such as these, please us defend—

Have mercy, Lord.

When men become so weak within

That they will vote for legal sin  
So crooks may have a gambling den,

Have mercy, Lord.

When Murder stalks about at night

In search of victims, black and white

And none will stand up for the right,

Have mercy, Lord.

When the Christian standard gets so low

And the church becomes a pious show—

A social club where one can go—  
Have mercy, Lord.

—Carl Ferrell, Walnut Ridge

### Staff additions

HOUSTON — W. H. "Dub" Jackson Jr., Southern Baptist missionary to Japan for the past 13 years, has been named associate pastor of the First Church Houston.

The 3,600-member Church has also appointed Harold Davis, Abilene, Tex., as minister of youth and associate in music.

Jackson, who played a key role in organizing the Japan Baptist New Life Movement evangelistic crusade last year, will serve with Pastor K. Owen White in directing the church's evangelistic and missions programs. White is immediate past president of the Southern Baptist Convention.

### Lee has heart attack

HOUSTON—Dallas P. Lee, associate in the Language missions department for the Baptist General Convention of Texas, suffered a mild heart attack while visiting his brother here. The sudden attack was first feared serious, but later electrocardiogram studies revealed no damage to the heart.

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## Church programming glossary

IN MY last article on "Church Programming" I promised to give you some definitions of words and terms. Here is the list given at the recent church programming conference held at Glorieta Assembly.



MR. REED

The last term used here is Church Council. Please keep in mind that this is not a council enlisted with authority. It is merely a recommending group to the church and then carries out what the church votes to do. Each church should have a church council.

**Objective**—An end which a congregation adopts as the desired results toward which it functions. It may be in terms of an ultimate, a stage beyond which further progress is impossible.

**Function**—A natural and characteristic action essential to a living organism, without which the basic nature of the organism would be altered.

**Goal**—A point in time, quantity, and/or quality which indicates the measure of progress. A goal should be worthy, attainable, flexible, written and set in advance of the period it covers.

**Task**—A continuing responsibility which a church is obligated to assume. Several tasks may be grouped together to form a program.

**Program**—Any basic continuing activity which has primary importance in achieving the objectives of a church.

**Program Organization**—A continuing administrative and functional structure which a church uses in undertaking certain primary tasks.

**Program Goal**—A point in time, quantity, and/or quality which indicates the measure of progress for a program.

**Programing**—The process of planning in detail the activities of

the programs of a church.

**Planning Group**—The formal unit in each program organization.

**Activity**—A process or project which is carried on as a means of performing tasks.

**Project**—An activity designed for a particular purpose or occasion, which has a recognizable beginning and ending time.

**Priority**—The precedence given to activities or actions based upon their value in achieving program goals, and upon their feasibility.

**Resource**—A means which is necessary for carrying on an activity.

**Action**—Something done by a person or a group which may involve only one step, and which may or may not be repeated.

**Work Assignment**—The designation by the planning group of the person or group which can best accomplish an action.

**Church Council**—The group in a church which is authorized by the congregation to assist it by leading in planning, conducting, and evaluating a correlated, co-ordi-

nated, unified church program. Members are the heads of church program organizations, the chairman of deacons, the minister of education, and the pastor, who serves as chairman.—Jesse S. Reed, Director of Evangelism

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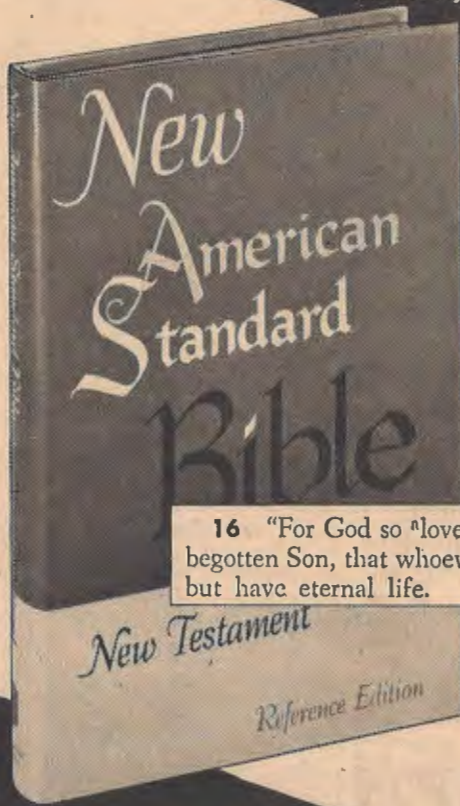
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SILOAM Assemblies were ranked "at the top" in the history of Conferences at Siloam Springs.



MR. ELLIFF

Several persons whose attendance covered over 20 years stated that this year's program was as great as they had known at Siloam.

Our registration was 1733, which was higher than anticipated with the faculty changes made this year. In other words, we had more non-faculty people present this year than heretofore.

Two major areas of program emphasis helped make these weeks good. In the first place, an all out effort was made to meet the needs of young people. Written evaluations by the young people indicated their whole-hearted acceptance of these changes.

The other major emphasis was a leadership training for Training Union and Sunday School. More than 50 percent of the district leaders in S. S. and T. U. were trained in the three assemblies this year. This should result in better efforts to train associational workers who in turn work close to the churches.

Due to the illness of Dr. McKay, Dr. W. O. Vaught and Dr. Carl Goodson conducted the evening services the second and third weeks.

Between now and next summer, conferences with youth leaders and pastors are planned to make Siloam even more attractive and helpful to young people. An attendance goal of 700 per week is being set for all three weeks. Records are not completed on decisions made.—J. T. Eliff, Director.

**\$50,000 gift for chapel**

BELTON, Tex.—First Church, Bartlett, Tex., has given \$50,000 to Mary Hardin-Baylor College here to be used for erection of a new chapel-auditorium.

**Attendance Report**

	July 26, 1964	Sunday School	Training Union	Additions
Church Alma, Kibler		134	104	
Berryville				
Freeman Heights		150	71	
Blytheville				
First		505	150	4
Chapel		31		
Gosnell		294	81	2
Trinity		210	67	
Camden, First		500	167	
Conway, Pickles Gap		63	46	2
Crossett				
First		547	136	2
Mt. Olive		186	98	
Dumas, First		267	61	
El Dorado				
East Main		296	122	
First		738	148	
Northside		38	29	
Forrest City, First		506	144	12
Midway		67	50	
Ft. Smith				
Grand Ave.		687	329	6
Mission		20		
Spradling		225	126	
Temple		242	115	2
Greenwood First		206	83	
Huntsville Calvary		40		
Jacksonville				
Berea		114	62	
First		441	166	7
Marshall Road		130	62	2
Second		261	86	4
Jonesboro, Nettleton		237	117	2
Lavaca		238	148	3
Little Rock				
Forest Highlands		182	83	
Immanuel		1,144	407	
Forest Tower		26	33	
Kerr		19	13	
Rosedale		253	103	
McGehee First		408	162	
Chapel		68	40	
Magnolia Central		597	150	3
Marked Tree First		146	52	2
Monticello Second		230	102	3
North Little Rock				
Baring Cross		643	188	
Southside		31	10	
Camp Robinson		86		
Calvary		424	123	1
47th Street		187	84	16
Gravel Ridge First		39	22	
Park Hill		698	191	7
Sylvan Hills First		235	85	
Pine Bluff Centennial		189	72	7
Siloam Springs First		270	132	5
Springdale First		407	114	
Van Buren				
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EPISTLES	James
Romans	1 Peter
1 Corinthians	2 Peter
2 Corinthians	1 John
Galatians	2 John
Ephesians	3 John
Philippians	Jude
Colossians	REVELATION
1 Thessalonians	Revelation

**Code of ethics**

RIDGECREST, N. C. — The Southeastern Baptist Religious Education Association has established what it believes to be the first code of ethics for workers in the field of religious education.

The code seeks to summarize the belief of the religious education worker concerning his calling, his place of service, his fraternal relationships and his personal conduct.

It was adopted by the association during its 19th annual session at Ridgecrest Baptist Assembly here.

Ira Bledsoe, First Church, Huntsville, Ala., was elected president; Richard Sparks, North Park Church, Orlando, Fla., vice president; and Miss LaVerne Ashby, Nashville, another vice president.



### Some important questions

ANOTHER good question is, "Who should sponsor the October group schools in the associations?"



MR. DAVIS

Associational Training Unions should sponsor the group schools scheduled for October, 1964. This is in keeping with the plan developed two years ago to alternate the emphasis between Sunday School and Training Union.

The emphasis recommended for this year's group schools is Train-

ing Union methods. Books in Category 18 of the Church Study Course are the basis texts.

In the Aug. 20 issue of the *Arkansas Baptist Newsmagazine* there will be a one-page spread giving a teaching plan for adults and general officers to use in studying "What's New in Training Union" for study course credit. A packet of material will be sent to anyone who teaches adults and desires the up-to-date materials.

Many associations have sponsored group schools in previous years. It is a plan of having schools in various churches in the associations.

The month of October is the ideal time for the training of both new and old leaders so that they can properly understand the principles and methods of leadership

in the Training Union.—Ralph W. Davis, Secretary

### Beirut conference

WASHINGTON, D. C. (BWA) —"Report from Beirut," a 25-minute motion picture in color and sound, tells the story of the 6th Baptist Youth World Conference. Copies of the film can be ordered now from the Baptist World Alliance, Washington.

Robert S. Denny, youth secretary of the Alliance, said that prints of the film are being offered for sale at the actual print cost of \$75 each in order to get maximum distribution.

The film was shot by professional cameramen at the world youth conference held in Beirut, Lebanon, in June 1963, and has been edited and narrated in American laboratories.

### Ghana convention

SEVEN language groups were represented at the inaugural session of the Ghana Baptist Convention, held July 12-15 in Tamale and attended by 200 messengers from most of the 150 Baptist churches and preaching stations in the country.

A highlight of the opening session was the address of the president, J. A. Imosun. Using the Convention's theme, "We will serve the Lord," as his text, he spoke of the work and witness of the Baptist congregations as "the unfinished task" and challenged the messengers to set the goal of leading every congregation to establish a new mission point during the coming year.

### Spanish music program

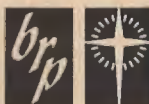
FORT WORTH— The Southern Baptist Radio and Television Commission here will begin production in August of a new 15-minute Spanish music program for radio stations in Spanish-speaking areas.

The program, "Musica Para Recordar," will be a Spanish language version of the Baptist agency's English program, "Music to Remember." It will include instrumental religious and classical music.

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## WHAT DO MISSIONARIES DO?

by Johnni Johnson. *Explodes the theory that mission work is glamorous; gets down to the facts.* (26b) **\$1.75**

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by T. B. Maston. *How to find, and do God's will in all areas of life.* (26b) **\$1.95**

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A MAN born in 1743 was to spell doom to sixteenth-century alchemists, those weird men who pretended magical powers.

With queer incantations, mysterious but useless substances, and a cloak of ominous secrecy, this group searched for the elixir of life. This was supposed to be a universal cure for all diseases and other high-sounding but impossible achievements. They understood little about natural laws and cared for them even less. They seemed intent for generations to shroud chemistry in a meaningless hocus-pocus.

The man who helped most to change the situation was an aristocrat, Antoine Laurent Lavoisier.

Lavoisier was a wealthy man. This, of course, helped him considerably. He had at his disposal the best of laboratory equipment, among which were delicate balances and scales. These means of exact measurement proved useful in his experiments. His station in life enabled him to devote much time to his work. Ironically enough, this position he held was also to spell his doom in later years.

A man of greatly varied interests, Lavoisier experimented constantly. As an example of his perseverance, he once boiled water for twelve days because the belief persisted at that time that water, if boiled long enough, would turn to earth. Foolish as the idea sounds to us, people nevertheless believed it at that time.

Called the father of chemistry, Lavoisier was the first person to recognize oxygen. He proved that, rusting of metals, and even in the simple act of breathing, oxygen of the air combines with the other materials involved.

This sounded the death knell for the then popular phlogistic theory. This doctrine stated in effect that all burning substance gives off an inflammable element, which was called "phlogiston," the spirit of fire. This element was supposedly absorbed by the air.

Having proved otherwise, Lavoisier



LAVOISIER  
FATHER  
OF  
CHEMISTRY

BY NICK KOZMENIUK

isier threw out the word *phlogiston* and substituted *oxygen*, which means acid-former. The study of oxygen, however, was but part of Lavoisier's contribution to chemical science.

He was the first to state that nothing creates itself. He believed that an equal quantity of matter exists before and after any operation or reaction, that only exchange or modification takes place.

Lavoisier also identified chemical elements, defining them as substances that could not be further broken down by chemical means. While some that he listed were not really chemicals at all (light, lime, caloric, alumina, and silica), he did correctly list twenty-three.

With fellow scientists de Morveau, Berthollet, and Fourcroy, Lavoisier published a treatise, "New Chemical Nomenclature," in 1787. It set forth a system of naming substances according to their chemical properties or composition.

Before publication of this treatise, general confusion reigned. Queer mystical names were used, a holdover from the days when the alchemists held sway. Witness a few: powder of algorith, pampholix, oil of tartar made by the bell, and butter of arsenic.

All this was done away with as these scientists proposed exact terms. Thus, "dephlogisticated air," "empyrean air," "fire air," and other fanciful names became "oxygen." "Inflammable air" became "hydrogen" and "fixed air" became "carbon dioxide."

Two years later, in 1789, Lavoisier's *Elementary Treatise on Chemistry* set forth chemical doctrines of his day. His writing has been called the first great synthesis of chemical principles.

While Lavoisier was busy making his contributions to science, other forces were at work. These were the years of the French Revolution. In its early years he, as a scientist, was entrusted with important work. One phase of his work was to improve the manufacture of gunpowder.

The more violent members of the Revolution became doubtful. While nothing was further from the truth, the finger of suspicion was pointed at Lavoisier. Was he not a full-fledged aristocrat? Had he not been at one time a member of that hated group of revenue collectors known as tax farmers?

Yes, this was true. Forgotten were all of Lavoisier's work and experiments. He and others were arrested in 1794 and tried by revolutionary tribunal. Along with twenty-seven others, he was found guilty and sentenced to die. On May 8 they were guillotined at the Place de la Revolution.

Thus, in the fifty-second year of his life was Lavoisier rewarded for his labors. What else he might have contributed to mankind's accumulated knowledge in his later years must remain forever a matter of conjecture.

The mathematician LAGRANGE summed it up bitterly when he said, "It required only a moment to sever that head, and perhaps a century will not be sufficient to produce another like it."



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1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

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To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes  No  If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

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# God's people learn to worship

BY HOMER WILMOTH  
LAYMAN, FIRST CHURCH, ROGERS

EXODUS 25-40  
AUGUST 9, 1964

GOD wanted worship to be the very center of the lives of the Israelites. The Lord revealed to Moses the way they were to worship, the type of tabernacle to be built, and the things it was to contain. God also gave instructions about the priesthood.



MR. WILMOTH

In the very first instruction that God gave to Moses about worship, he tells of the importance of giving. Verse 1-2, "And the Lord spake unto Moses, saying: Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."

God realized Israel's greatest need, the need of recognizing and worshipping their God, the God who had led them from captivity and bondage, the God who had fed them and protected them, the God who had guided them through many trials and hardships.

In these first two verses of scripture we see one of the greatest lessons of Christian stewardship. The Lord commanded Moses to speak to the people about the matter of giving, but it was to be a willing offering or gift. God implies that the gift is not to be accepted unless it is given willingly from the heart. Perhaps no gift, however large or small, is acceptable in God's sight unless we give through a spirit of willingness, love and unselfishness.

Certainly if these people were required of God to give willingly, we who are followers of Christ should not need a commandment

about the stewardship of our money and material blessings.

Paul said in 2 Corinthians 9:7, "For God loveth a cheerful giver." Our churches, our hospitals, our schools, our mission causes and all denominational work would prosper if we would give willingly and cheerfully.

Many of our churches are suffering today for lack of space and adequate facilities to reach the people. Many adults, young people, intermediates, juniors, and people of every age group shall never be reached. Why? Because Christians are not willing to give unselfishly that the Lord's work might increase.

These Israelites were to give that a sanctuary, tabernacle, or tent might be constructed. This sanctuary was to be a dwelling place of God among the people. (Exodus 25:8)

God still dwells in our places of worship if we will let him. Many of our programs are so designed by men that we lost sight of the Saviour and his love for us. Our pulpits should be preaching Christ, and nothing else for it is by the foolishness of preaching that men are saved.

This particular sanctuary was to be a tent. These people were migrant people and accustomed to living in tents. God gave special instructions for its construction and size. The furnishings of the tabernacle were to impress the people of the greatness, goodness, glory and righteousness of God. The ark was to contain God's testimony. The golden candlestick was to be kept burning at all times in the sanctuary. It symbolized God as the source of all light and also man's unceasing worship of him. There was to be

the mercy seat and the table of shewbread. The altar of burnt offerings was to be placed near the entrance. This signifies the shedding of blood before we can come into the presence of God. The shed blood of Christ is our sacrifice acceptable to God, but we must accept this sacrifice already made for us. We cannot worship God until we are cleansed through the shed blood of Jesus.

In Exodus 35:20-22, we read of the actions of the people after hearing the commands of God. The Bible says, "And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service and for the holy garments." The people came willinghearted, bringing jewels, gold, earrings, rings, bracelets, etc., both men and women. These people had seen the providence of God, they had received the bountiful blessings from above, and now they were willing to give back to God that his work might grow and prosper.

Christians, this is what we need today! We need our hearts stirred, we need our spirits made willing through love for God and his work, in this matter of giving. The Christian should be willing to place the cause of Christ at the top of the gift list. We give God our leftovers, but he desires and demands our first love.

In Exodus 40:12-15, God directs the calling, anointing and sanctifying of Aaron and his sons as priests that they might minister unto the Lord. Aaron was the first high priest and the priesthood was held only by his descendants. They were to have charge of the sanctuary and the altar. A priest had the function of interceding between man and God. In the New Testament the priestly functions are vested in Christ, to whom all may draw near. (Hebrews 4:14-16). Jesus intercedes for us as we seek God through him.

Aaron and his sons were to be clean and consecrated that they might help the people to worship



God. These men were leaders in worship for their people. We expect our Christian ministers and leaders to be set aside, called out, anointed of God, clean and consecrated and rightly so. We as Christian laymen should also set these high standards of consecration for our own lives. We are endeavoring to lead a lost and dying world to Jesus. We should be leading America back to God through our daily living. Our hope is in the High Priest, Jesus Christ as we seek God and his blessings.

God's glory in cloud and fire are seen in Exodus 40:34-38. After Moses had followed God's command in preparing the tabernacle and its furnishings for worship, then the cloud covered the tabernacle by day and fire was on it by night. These were symbols of God's presence and leadership among these people because they had followed his commands.

How blessed is the nation today that will recognize God as the one true God, that will follow God's leadership, that will worship only him, that will give willingly to support the cause of Christ in every land, and above all that will not forget his mercy and goodness to all who follow him.

God will bless America today or any nation that will turn their face to him, seeking his leadership for every day living. Our churches need to lead the way in the worship of God. If we will worship God with regularity, we will be drawn close to him. The church has always been a spiritual light-house for wayfaring men, because of the good news of Christ and his love for all mankind.

Many of our churches are conforming to the demands of the world in their pattern of worship, in the times they can open and close, but God's house is to be holy. It is to be a spiritual sanctuary for men everywhere, of any station in life, of every color or nationality.

God demands of us today that we worship him if we are to receive his leadership and providential care.

## A Smile or Two

### Pot shot

THE bride has just served her first meal in her new home. "What will I get," she asked, "if I cook a dinner like this every night?"

Replied her husband gloomily, "My insurance, no doubt."

### And then there were two!

SAID the professor:

"If there are any dumbbells in the room, please stand up."

A long pause and then a lone freshman stood up.

"What, do you consider yourself a dumbbell?"

"Well, not exactly that, sir, but I do hate to see you standing by yourself."

### Emergency!

A LITTLE boy ran into a drug store very excitedly and shouted:

"My dad's being chased by a bull!"

"What do you want me to do about it?" asked the nervous clerk.

"Put film in my camera, quick!" the boy replied.

### Free admission

A LITTLE tot, in church for the first time, watched the ushers pass the collection plates. When they neared the pew he piped up so everyone could hear—"Don't pay for me, Daddy; I'm under five."

### One to a customer

LADY (visiting mink ranch): "How many skins do you get from each animal?"

Farmer: "Only one, lady. If we skin 'em twice, it makes 'em nervous!"

### Sam who?

INVENTOR: "I'm going to invent a gadget that will enable us to see right through walls."

Friend: "But, Sam, one has already been invented."

Inventor: "And what is this machine called?"

Friend: "A window."

## INDEX

A—Arkansas Baptist Newsmagazine: State paper needed (E) p3; Attendance report p17  
 B—Baptist Beliefs: Sin of tongues (BB) p8; Bookshelf p9  
 C—Campus bound, 1912 p7; Canfield Church dedication p10; Children's Nook p24; Civil War disrupts Baptist work (BL) p8; Coad, Norman to Geyer Spring p12; Cover story p4; Crow, Dorsey, author p12  
 D—Dodd, P. W. ordained p11  
 E—Education (letter) p4  
 F—Ft. Smith: First Church chapel choir p12  
 G—GA camp, Paron p12; Gambling: Have mercy, Lord, a poem p15; God's people learn to worship (SS) pp22-23  
 M—Meachum, Lonnie supplying p12; Measurement (MR) p9; Mississippi County Association p11; Mintz, Mel to Memphis (letter) p4  
 O—OBC Bible conference (PS) p2; honor roll (letter) p4  
 R—Revivals pp4, 11; Rich, C. W. to speak p11; Ridgecrest: Church programming conference p12  
 S—SBC: New education angle p5; Star City: First Church coronation p11  
 T—Trash, Melvin honored p10  
 U—Uncle Deak p9  
 W—Whittington, Mrs. Minnie Lu Hulseley dies p10; Woman's place in world (CMH) p6

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

### Bargain day

MRS. Smith had spent some time in exploring the dusky recesses of a famous shop in an eastern city.

"What is that quaint old figure in the corner worth?" she asked at last.

"About \$75,000," whispered the horrified salesman. "That's the proprietor."

### Wage earner

WIFE: "Aren't you ashamed to bring home such a poultry check?"

Husband: "You mean paltry check."

Wife: "No, I mean poultry; it's chicken feed."

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## Goldwater's faith

NEW YORK (EP) — Senator Barry Goldwater, 1964 Republican Presidential nominee, has been a member of the Protestant Episcopal Church since he was baptized in Trinity Cathedral in Phoenix, Ariz.

He was born Jan. 1, 1909, three years before Arizona became a state. His mother, of Scottish ancestry, was a devout Episcopalian whose husband, Baron, adopted the faith when they were married.

The Republican candidate's grandfather was Michael Goldwasser, a Jew born in Poland who emigrated to the gold fields of California. He later changed his name and moved to Arizona, becoming a prosperous merchant.

Sen. Goldwater, not a particularly regular church-goer, has said that next to his mother, the two people to whom he owed the most were two Episcopal clergymen, Bishops William Scarlett and Walter Mitchell, both now retired. Bishop Scarlett baptized the young Goldwater at the Phoenix church.

In recent years the two clergymen have taken sharp issue with some of Mr. Goldwater's political views, but have maintained a friendly correspondence with him.

The senator was viewed in an article in *Christianity Today*, conservative Protestant fortnightly published in Washington, D. C., as "one of the most controversial Presidential nominees in American history."

"The conservative political views of the one-time Episcopalian altar boy set him at odds with many American religious leaders whose social philosophy promotes a centralization of government which Goldwater opposes," the article said.

## Topless swim suits

SYDNEY (EP)—A Methodist clergyman's suggestion that a Newcastle city beach be set aside to test reactions to women's topless bathing suits has stirred controversy.

The Rev. Kingsley Bond, minister in charge of a Newcastle, New South Wales, suburban circuit, made his recommendation in a letter to the City Council. He had thought the communication to be "private," but his recommendation was announced to the public when the Council reported it would debate the plan at a future meeting.

His letter stated that his suggestion was a "personal note" and not that of the Methodist Church or any of its agencies.

Such a test "would eliminate a lot of futile controversy if the fashion were given a trial on one of our beaches," he wrote. "The question would be settled quickly one way or another.

"The new fashion is not a matter of morals but merely of custom."

Mr. Bond cited his experience as a missionary at Goodenough Island in New Guinea. "There were hundreds of native women in my congregation there who wore skirts without tops. I feel that what's good for the church is good enough for the beaches."

## Honor Gen. Eisenhower

NEW YORK (EP) — Former President Dwight D. Eisenhower has been named to receive the second annual Family of Man Award given by the Protestant Council of the City of New York.

John Hay Witney, editor-in-chief and publisher of the *New York Herald Tribune* and chairman of the 1964 award dinner committee, said the award will be presented on Oct. 28 at a \$100-a-plate program which will benefit the Protestant Council's non-sectarian Community Service Program.

First recipient of the award was the late President John F. Kennedy, who was honored here on Nov. 8 last year, shortly before his tragic death.

## Wallace side effect

TORONTO, Ont. (EP) — The controversial lecture here by Alabama's segregationist Gov. George Wallace produced a demonstration by 1,000 pickets and, through the ingenuity of some Toronto clergymen, several thousand dollars to aid the work of Dr. Martin Luther King Jr., American integration leader.

Before Gov. Wallace's arrival here, a three-column advertisement appeared in a Toronto newspaper. It bade him welcome in the name of the Martin Luther King Fund.

The ad said Gov. Wallace was welcome in the city because of the Canadian right of free speech, and added that the fund, by taking up a collection on the night of Gov. Wallace's address, hoped to raise \$15,000 for Dr. King's Southern Christian leadership Conference.

The advertised "welcome," while assuring the governor of a fair hearing, said:

"We also assure you that the racial policies you have espoused in the past are not shared by the vast majority of Canadians.

"In fact, anything less than the acknowledgement of the full rights of all men to human dignity as equals in the sight of God and man, is repugnant to us. We know of no black and white before the law."

The group concluded by stressing that they opposed Gov. Wallace's ideas as "inimical to human progress everywhere."

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark. 72201