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Arkansas Baptist State Convention

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Arkansas Baptist
newsmagazine

AUGUST 20, 1964

Gambling fight mounts, page 7

Church and crisis

WEEK before last, we reported here some personal observations of Dr. T. B. Maston, noted authority on Christian ethics, concerning the world crisis. Without attempting a review, let me repeat just one thing. It is the feeling of Dr. Maston that the march of the underprivileged masses of the world represent the greatest revolution since the Renaissance and the Reformation.

Dr. Maston has written books that deal with the place of the church in the revolution. But let us look, this week, at what an "outsider," Harry Golden, a Jew, says about us and our part.

In his latest book, *Mr. Kennedy and the Negroes* (The World Publishing Co., 1964, \$4.50), this noted author-journalist sees all too little connection between our high rate of church membership and church attendance and the way we live:

"Southerners spend a lot of time in church, they are punctual in their attendance, but for the last twenty years a casual observer cannot sit through most of the crowded Protestant services without thinking of George Bernard Shaw's comment that Christianity would be a marvelous philosophy if only the folks would try it. This 'secularization' is even reflected in the work of the itinerant tent evangelists."

In the last forty years, says Golden, Baptists, Methodists and Presbyterians have become about as wealthy and high church as Episcopalians have been traditionally, and today well-heeled business men give the church money and then "form a committee" to decide how they will spend it. Eventually, he says, this "committee" gets around to overseeing the content of the Sunday sermons, insisting that the preaching reflect them, not their minister, who is now largely just an "agent."

Says Mr. Golden: "When the race issue began intruding on Southern life, the middle-class deacons, stewards, elders, and trustees told their clergymen, 'Stick to religion.'"

As a result, he says, Protestant churches in the South rarely champion the unpopular cause, even the unpopular cause not connected with race trouble. "The church conforms in almost all respects to the prevailing beliefs and sentiments of the overpowering majority. What makes this so cruel a situation is that belief in the efficacy of religion, if not belief in its substantive truths, is widespread."

Mr. Golden points out that all candidates for political offices in the South "proclaim their belief in religion—Christian religion, as they call it. In all political advertisements, the candidate's most important boast is that 'He is a steward of the Second Methodist Church,' or 'He has been a member of the First Baptist Church for 43 years.' 'He teaches a Sunday School Class' is the most effective of all."

Hold on to your seat—and your temper—for the next indictment: "But in the South, religion does not instruct the middle-class, the middle-class instructs religion. The new uses which people put on religion are manifold."

Here Mr. Golden reports on the opposition of a for-

mer member of the North Carolina House of Representatives to passage of a 75 cent minimum wage law for the state. The argument:

"Jesus Christ would be out of place if he returned to earth where employers were told what they could pay their employees."

Golden sees "a surprising number of clergymen who insist there is a Biblical injunction against integration."

Whether we like these observations or not, we can hardly afford to ignore them. After all, the purpose of the church is not to preserve the status quo or to conform to the wishes of "the majority." It is to bring men—all men—into reconciliation with God. Can we afford to continue "playing church" in the midst of a world revolution?

Erwin L. McDonald

IN THIS ISSUE:

READ about how the Civil Rights Act of 1964 will affect Ouachita College. Failure to release racial barriers would have meant losing the ROTC program and the right for students to participate in the National Defense Loan Program. Details are on page 8.

NEWS in the fight against gambling include the naming of Dr. Ralph Phelps, OBC president, as state president of Churches United Against Gambling and the filing of a suit in the State Supreme Court seeking to have the gambling amendment barred from the ballot for the Nov. 3 general election. Read more about these new developments on page 7.

JUST what is cannibalism? Making a tasty meal of a human being? Not necessarily so—according to Don Harbuck, pastor of First Church, El Dorado. Read his views on why we must face either cannibalism or Christianity, on page 10.

COVER story, page 17.

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Bulletin; DP Daily Press; EP Evangelical Press

Gambling amendment study in deception

THE popular name of the proposed gambling amendment, "Garland County Lawful Wagering Amendment," and the ballot title in full constitute a study in subterfuge and deception.

So designed to give the voters of the state a misleading concept of the real nature of the proposed amendment, the words "Garland County" would lead the voters to think that the proposed amendment relates only to Garland county, when, actually, it would completely alter laws of the State.

Use of the word "Lawful" is misleading, giving a false idea as to the meaning and effect of the proposed amendment, and being designed to solicit votes.

"Wagering" is misleading, giving a false idea as to the meaning and effect of the proposed amendment. This word is further misleading in that it does not connote games of chance, slot machines, horse parlors, dice games and other forms of gambling which are authorized by the proposed amendment.

The ballot title contains half-truths and partisan coloring, omits the true nature and effect of the proposed amendment, withholding material facts and being worded so as to give the voters of the state a misleading concept as to the true nature of the proposed amendment.

The ballot title refers to the creation of the "Arkansas Gambling Control Board to Administer and Enforce the Provisions of this Amendment and to Regulate Wagering Activities." It makes no reference to the fact that the regulation of gambling activities will be under the *complete* and *exclusive control* of the board and that there are no provisions for enabling legislation or legislative control of gambling activities in the text of the proposed amendment.

The ballot title refers to "Providing for the Licensing of Wagering Establishments and Fixing the Maximum Permitted Number." Not indicated here is the fact that the maximum number of licenses to be issued would be limited to less than ten and that the board would decide *in its own discretion* to whom licenses would be issued. There would be no way by law to compel the board to issue the maximum number of licenses permitted by the amendment.

The ballot title refers to "Fixing the Duration of Licenses and Providing for Automatic Renewals." Thus it gives the impression that there will be a limitation of the duration period for the licenses issued by the board. On the contrary, licenses will continue indefinitely through simple compliance of the licensee with the loose terms set forth in sections of the amendment.

The ballot title refers to "Providing for State License Fees and Fixing the Amount Thereof." But it withholds the amount of the license fee from the electorate while

setting out amounts of other taxes in the ballot title.

The ballot title refers to "Making Certain Laws Relating to Gambling Inapplicable to Acts Permitted by this Amendment." No reference is made to the fact that the Arkansas laws relating to betting on horse racing would be made inapplicable to licensees under this amendment.

Nor does the ballot title make any reference to the fact that under Section 16, gambling contracts, debts and obligations would become enforceable contracts and obligations under the laws of Arkansas.

The ballot title fails to reveal the true nature of the amendment, using such words as "wagering," "games of chance," and "gaming" to describe activities which are properly and popularly known as *gambling*. The ballot title is further misleading in its reference to "wagering establishments," a phrase generally unknown to the people of Arkansas, and the amendment authorizes the operation of "casinos" and "horse parlors."

Regardless of what the State Supreme Court decides on this suit, the fact that it was filed throws the bright light of inspection on the proposed amendment and will help to get out to the people the full facts of the case.—ELM

Shocking alternatives

BAPTIST state papers do not carry nearly so many sermons as they did years ago. Surveys have shown that reading habits of our people have changed. Comparatively few people will take the time and concentrate on reading a sermon in this day of hourly TV shows and other competitors for our attention. But this state of affairs notwithstanding, we are carrying Don Harbuck's challenging "Cannibalism or Christianity?" elsewhere in this issue.

The sermon was preached by Dr. Harbuck, pastor of First Church, El Dorado, at the recent Ouachita College Bible Conference. It is based on Paul's picturesque language in Galatians 5:13-15:

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

"For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

"But if ye bite and devour one another, take heed that ye be not consumed one of another."

Whether you like his conclusions or not, you will have to agree that Dr. Harbuck makes a strong case in support of his shocking conclusion: "We face only two alternatives: cannibalism or Christianity." For, in his wider application of the term, "cannibalism" is not limited to dining on human beings, but includes also the exploiting of persons for selfish gain or satisfaction.

Be sure to read "Cannibalism or Christianity?"—ELM

LETTERS TO THE EDITOR

the people SPEAK

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

Christians and race

I WANT to say amen to every word said by Dr. E. S. James, editor of Baptist Standard, in the "In the World of Religion" department of the July 30th issue of Arkansas Baptist. He is so right. Unless Southern Baptists meet the civil rights issue in a christian way, it will wither and die. When I say Christian Way, I mean Christ's Way. Jesus gave us a rule to go by. It is known as The Golden Rule. In other words, treat the Negro as you would want him to treat you, if you were the Negro, and the Negro were you. Jesus also said we were to be willing to go the "Second Mile." The least we can do is to allow him the rights of citizenship in the country in which he was born. He did not choose to be born an American. Citizenship in the U. S. was forced on him by circumstances over which he had no control. He used to be very proud of being an American, but by refusing him his rights as a citizen we are slowly, but surely forcing him into other allegiances which are not good for him and can be disastrous for us, and we will have only ourselves to blame.

By Christ's rule a Christian white man is required to accept a Christian black man as his brother. We did once in the early colonial days, but we were more dedicated Christians then, than now. We talk about "Southern Traditions" and forget that Southern Baptists have some traditions of their own. The slaves were not Christian when they were first brought here and two Southern Protestant groups, Methodist and Baptist were very diligent in winning them to Christ. That is why there are so many Baptist and Methodist Negroes today. Both denominations took the Negro converts right into their own churches in full fellowship. There were no Negro churches at the time.

Many of the churches had Negro members at the time the Southern Baptist Convention was formed and the Board of Domestic Missions, which is now the Home Missions Board, had Negroes on it and one of its special emphasis was to continue work among the slaves.

Negroes continued to be members of Southern Baptist Convention, until around 1873 when tensions growing out of reconstruction caused a rupture which caused them to separate. My grandmother used to say if the South

had been left alone after the war, we would never have had any racial trouble. Be that as it may, we do have, and the Baptists and Methodists having won them to Christianity, have a great responsibility toward them to see that they do not by our actions become disillusioned with the Christianity we taught them. We need our Christian Negroes as a bulwark against one of the isms threatening us from the world revolt of the colored races of the world who will no longer be willing to be second class people and demanding equality in the human race.

They are only asking equality today which they have a right to in the human race. Today we have a choice to accept them. If we do not, tomorrow they, being superior in numbers may rule us.

I do not believe that I'm being pessimistic when I say the "hand writing is on the wall" for America. Eisenhower saw it coming and tried to prepare us for the inevitable and we kicked back. Kennedy tried and we kicked back and now Johnson is trying and we are still kicking like the stubborn mules that we are, and we are so busy kicking that we fail to see the over-all world picture. We are so afraid that one of our children may sit with a Negro child in school, that we cannot see that unless we accept them in Christ like manner, we may some day be forced to accept them as masters.

"There are none so blind as those who will not see" and when the "blind lead the blind, they both fall into the ditch." I am continually hearing such expressions as "Do you want your daughter to marry a Negro? I believe that will be up to your daughter. A Negro can't very well marry your daughter unless your daughter wants to marry him."

Today Southern Baptist face their greatest challenge and our greatest opportunity. God has given us this opportunity to lead in our own land. In the world crisis ahead we need to mobilize all our strength and forge ahead as a Christian band, standing fast in the teachings of Christ giving love and understanding to our colored brothers, forgetting our petty prejudices and accepting them as true Christians should.

We need our colored Baptists and they need us. Together we are eighteen million strong. If we fail now, we may never have another chance. All we need to do is just be real Christians. Christ is the answer for today and we know it. Are we going to follow him and grow? Or are we going to hug our prejudices to our bosoms and die?—Mrs. S. A. Williams, Ft. Smith

What are the facts?

To the Executive Committee of the Southern Baptist Convention:

FOLLOWING the meeting of the Southern Baptist Convention in Atlantic City, Dr. Joe Burton, Secretary of the Convention, issued a statement in the Baptist press in which he said, "The sickness of heart which I felt as I drove away from our recent Southern Baptist Convention sessions in Atlantic City is difficult to describe, perhaps impossible to exaggerate. A nausea like a black cloud blanketed my spirit. It was due to evidence of 'stuffing the ballot' in Convention voting. Heretofore I had steadfastly refused to believe that any in our Convention would stoop so low. Confidential reports have now convinced me that it was done in Atlantic City and also the previous year in Kansas City."

The Western Recorder of August 6, 1964 quoted a statement from Dr. Wayne Dehoney, President of the Southern Baptist Convention, to the Jackson Sun, in which Dr. Dehoney declared his belief that the charges of Dr. Burton "were untrue and without grounds." Dr. Dehoney is also quoted as saying that "The statement was impulsive and irresponsible and was issued as a result of Dr. Burton's disappointment over the outcome of the voting. There is no evidence from any source that the charges have foundation..."

These flatly contradictory statements published to the world by the two leading officers of the Southern Baptist Convention, create a situation which is intolerable. Southern Baptists, and the public as well, have a right to know the facts.

As one Southern Baptist, interested in our beloved Convention and concerned for its reputation before the world, I respectfully suggest that the Executive Committee make a complete investigation of the situation behind the conflicting statements of the two officers of the Southern Baptist Convention and follow the investigation with appropriate action, including a statement of facts through the Baptist state papers.—Walter Pope Binns, 1630 Sleepy Hollow Road, Falls Church, Va.

Bouquet from Texas

THE July 30 issue of the Arkansas Baptist had so many good things in it that I wished before I finished it that I had not started clipping articles. I probably should have preserved it whole. However, I have many pages properly marked and clipped to pass on to my husband and to my minister son. They will derive as much help from them as I have.

May the Lord continue to bless you as you choose for printing those things most helpful to your constituency.—Mrs. T. A. Patterson, Dallas, Tex.

(Continued on page 12)

Autrey says racism curbs SBC evangelism

GLORIETA, N. M. (BP)—The director of evangelism for the Southern Baptist Home Mission Board said here racial prejudice has curbed the evangelistic outreach of America's churches.

C. E. Autrey of Dallas told a Conference on Christianity and Race Relations at Glorieta Baptist Assembly there are many factors in a nationwide drop in conversions, but racial hatred is one of the biggest factors.

"You cannot love and hate with the same heart," he said, "and today we are trying to generate a church without the basic ingredient of the New Testament church—love for people."

The Southern Baptist evangelism leader cited three big problems that the contemporary church faces in the realm of race relations — racism, lawlessness and the effect of racism on missions and evangelism.

"Racism is immoral, and it breeds cruelty, injustice and hate," Autrey said.

"Lawlessness is spawned by both the white and Negro, in both North and South; East and West," he added.

Autrey called it an "economic contradiction" for Southern Baptists to spend millions in sending missionaries to convert the colored people of the world, while treating the Negro in America without love and concern.

"Our attitude towards people of other races is definitely curbing our evangelistic outreach, both at home and around the world," he said.

A professor at Southern Seminary, Louisville, told the week-long conference that racists who claim to be Christians are guilty of heresy.

Henlee H. Barnette, professor of Christian ethics at the Baptist seminary, said racism is heretical

because it is unbiblical and unchristian.

"Those who hold to racism are living in heresy for they deny the authority and inspiration of the Scriptures which teach that all are one in Christ and one in his body," Barnette said.

Barnette, who spoke twice on the program, said racial prejudice is the most difficult of all kinds of prejudice to overcome.

"Prejudice is like cancer," he said. "Little is known as to its cause and cure.

"The atom is easier to smash than racial prejudice." The only answer, he said, is a change in human nature—a change of heart through faith in Jesus Christ.

He cautioned that in some cases religion can actually promote prejudice. "Some clergymen can corrupt the gospel and use it as a weapon to promote race hatred and prejudice. Indeed, I have never known a racist who was an atheist," the professor said.

He called for churches to stress tolerance and brotherhood in moulding Christian attitudes towards others.

The pastor of First Church, Tallahassee, Fla., C. A. Roberts, told of the crisis in his church this year when the congregation voted 640 to 625 against seating Negroes in worship services, or accepting them as members.

"It was not defeat, however—it was victory," Roberts said. He explained that although the church failed to do "the Christian thing," the members had made real progress, for 625 people were in favor of the proposal to desegregate.

The conference, sponsored by the Christian Life Commission of the Southern Baptist Convention, marks the first time a nationwide Southern Baptist agency has held a meeting dealing with the current racial crisis.

Single adults conferences

FOR the first time, both of Southern Baptists' nationwide assemblies will hold conferences for single adults at the close of the summer. The two conferences will meet simultaneously at Ridgecrest and Glorieta assemblies on Labor Day weekend, September 4-7.

The conferences are designed as an aid to the single adult work begun in many churches in recent years. Attending will be single adults and their departmental leaders. The sessions will explore the role of Christian adults in ministering through their churches to today's world. Programs will feature inspiration and recreation, prayer and renewal, study and fellowship.

The Ridgecrest conference for single adults, to be held for the first time this year, is sponsored by the Baptist Sunday School Board through its adult Sunday School unit, directed by John T. Sizemore.

The Glorieta conference, which will be in its ninth year, has had a different church from a major city serving as host each year. Host church this year will be Travis Avenue, Ft. Worth, Tex. Featuring the theme "Others," program personalities will include Dr. James Coggin, pastor, Travis Avenue Church; Francis Knight, missionary to Oshogbo, Nigeria; and J. Roger Skelton, of the Sunday School Board.

For information on the Glorieta conference, write Single Adult Department, Travis Avenue Baptist Church, Fort Worth, Tex., 76110. For information on the Ridgecrest conference, write John T. Sizemore, Baptist Sunday School Board, Nashville, Tennessee, 37203.—T. D. McCulloch, Minister of Education, Travis Avenue Baptist Church, Ft. Worth 10, Tex.

EDWIN Hinkson, Aberdeen Mission pastor, First Church, Stuttgart, has resigned to attend Southwestern Seminary, Ft. Worth.

Phelps heads state gambling crusade; taxpayers challenge amendment title

IN two new developments during the past week in the campaign against the proposed gambling amendment, Dr. Ralph A. Phelps Jr., president of Ouachita College, was named president of the state organization of Churches United against Gambling and four Pulaski County taxpayers filed suit in the State Supreme Court seeking to have the gambling amendment barred from the ballot for the Nov. 3 general election.

Dr. Phelps, well known over the state as preacher, educator and writer, plans to travel extensively in the state in the campaign against the proposed amendment. He will keep in close touch with the more than 80 district organizations of CUAG already organized or in the process of organization.

The taxpayers' suit, alleging that the ballot title of the proposed amendment, "Garland County Lawful Wagering Amendment," is misleading, was filed by Editor Erwin L. McDonald, of *Arkansas Baptist Newsmagazine*, and Dr. Kenneth L. Teegarden, executive minister of the Arkansas Christian Churches (Disciples of Christ); Dr. Robert C. Malcomb, a Little Rock dentist; and Mrs. Edgar F. Dixon, a leading Methodist church woman of Little Rock.

The suit, filed against Secretary of State Kelly Bryant, seeks an injunction against Bryant to enjoin him from certifying the gambling amendment to the State Board of Election Commissioners for the November general election.

The suit alleges that the popular name of the amendment "is misleading because it does not convey the complete scope of the proposal."

It is charged further that the ballot title contains partisan coloring and that material facts are withheld, giving the voters of Arkansas a misleading concept of the true nature of the proposed amendment.

Although all of the plaintiffs are active in the Churches United against Gambling organization, they emphasized that they were filing the suit as taxpayers and not as representing any organization.

Attorneys for the plaintiffs are the Little Rock law firm of Wright, Lindsey, Jennings, Lester and Shults.

Text of the ballot title, as approved by State Attorney General Bruce Bennett, is:

"An amendment making games of chance and wagering thereon lawful in establishments in Garland County, Ark., licensed pursuant to this amendment if approved by a majority of the legal voters of Garland County, Ark., voting on the question by vote on this amendment or at a special local option election; creating the Arkansas Gaming Control Board to administer and enforce the provisions of

No time to relax

ONE of the calculated risks in the filing of a suit to ask that the proposed gambling amendment not be certified for a place on the ballot for the Nov. 3 election is that citizens who have been working for the defeat of the amendment might let up in their efforts.

This would be a serious mistake from two standpoints. First, we cannot know until the case is acted on by the Arkansas State Supreme Court, what will be the disposition of the case. We must go ahead with full force to complete our organization for voting the amendment down if it stays on the ballot so that we will not be caught unprepared at election time.

In the second place, regardless of the outcome of the suit challenging the gambling amendment, we must be ready to stand, as Churches United against Gambling, for full and complete enforcement of gambling laws, after the election.—ELM

this amendment and to regulate wagering activities permitted hereunder, said board to consist of five members appointed by the governor, and prescribing the terms, qualifications, powers, duties, functions and authority of the board; appointing the attorney general of the state as the attorney for the board; authorizing the appropriation of funds for expenses and operation of the board; providing for hearings by the board and appeals therefrom; providing for the licensing of wagering establishments and fixing the maximum permitted number; providing for the eligibility and qualifications of licensees; restricting the location of licensed establishments and providing for change of location in certain cases; fixing the duration of licenses and providing for automatic renewals with certain exceptions; prohibiting transfers of licenses or interests therein with certain exceptions; levying a state tax of not less than 4 percent nor more than 5½ percent of the quarterly gross profit from wagering of each licensee; providing for the collection of said taxes; providing for state license fees and fixing the amount thereof; authorizing the city of Hot Springs and the County of Garland to license and tax licensees and providing for limits on such license fees and taxes; prohibiting persons under 21 from playing or loitering about or being permitted to play or loiter about licensed games of chance; making certain laws relating to gambling inapplicable to acts permitted by this amendment; providing that said amendments shall be self-executing."

Gospel's leavening power

FROM the convention of 1867 to the convention of 1868 Baptist associations in Arkansas increased from 18 to 23, preachers from 149 to 181, churches from 331 to 424, baptisms from 578 to 1169, and membership from 12,637 to 15,160. The gospel was proving a leavening force after the Civil War.

The convention of 1868 met with First Church, Little Rock. Only a small group attended, but they felt the importance of their business. Committees were appointed on Sunday School, missions, ministers, names and post-offices, finances, obituaries, and publications.

State Missionary W. M. Lea reported that he had taken up his duties under the appointment of the American Home Missionary Society of New York April 1 of that year.

He said, "I labored 26 weeks, preached 148 sermons, 41 exhortations, attended 22 prayer meetings, made 73 religious family visits, visited two common schools, baptized 60, organized 2 colored churches, ordained one colored minister and 3 white deacons, and ordained 3 colored deacons, received 34 by letter, received about \$65 on salary, organized 2 Sunday Schools, traveled 1336 miles, witnessed 42 conversions, delivered 3 lectures to schools, sold \$95 worth of religious books, secured 16 subscriptions to 'Baptist'" (Rogers, History of Arkansas Baptists, p. 517).

The Committee on publications recommended the *Southern Psalmist* as a hymnal, *Kind Words* as the Sunday School paper, and the *Home and Foreign*

Baptist beliefs

FALLING AWAY FROM GRACE

BY HERSCHEL H. HOBBS

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

(GALATIANS 5:4)

"CHRIST is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."



DR. HOBBS

Is Paul saying that it is possible for a Christian to be in grace and, because of an occasional sin, fall from grace and so be lost again?

There are some who so understand this verse. But an analysis of it proves otherwise.

In Galatians Paul is dealing with the question as to whether or not a Gentile, in order to be saved, must first become a Jew in his religion, and then believe on Christ as his Saviour. Or can a Gentile be saved as Gentile by grace through faith in Christ? For a Gentile to become a Jewish proselyte he must be circumcised, submit to Jewish ceremonial baptism or an ablution, make certain sacrifices prescribed by the law of Moses, and keep the law of Moses. So the question in Galatians is as

Journal as a missionary paper. They called attention to the *Arkansas Baptist* issued by the Rev. N. P. Moore of Little Rock. (But this paper ran only a few issues.)

Dr. J. R. Graves of Tennessee was present and was asked to preach the introductory sermon at the next meeting. His paper, the *Baptist*, was highly recommended.

Four brethren were appointed messengers from the body to the Southern Baptist Convention to meet at Macon, Ga.

to whether a Gentile is saved by law plus faith in Christ, or is he saved by grace alone through faith in Christ. This is the issue in Galatians 5:4.

"Is become of no effect" translates a verb (*katargeo*) which means to make ineffective, powerless, or idle. In the papyri it is used as "render idle or inactive." The picture is that of a machine which has been disconnected from the source of its power, so it is ineffective or inoperative, powerless or idle. The power is still available but is cut off from the machine, and so is unable to express itself in the machine. In the Greek text of Galatians 5:4 the subject of this verb is not "Christ" but "ye" or "you" plural. Literally, "ye are made ineffective away from [apo] Christ." In other words "ye are disconnected from the source of power" or "away from Christ."

"Ye are fallen from grace." Literally, "ye fell out from the grace." This does not mean to be "in grace" and then to fall out "of grace." It speaks of those who were never "in grace." A. T. Robertson comments, "Ye are rendered ineffective away from Christ, whoever in the sphere of law are trying to be justified; ye fell away from the grace" or the grace way of salvation.

Therefore, this is no proof-text for teaching that one can be saved and then be lost again. Rather it teaches that there is but one way of salvation—not in the sphere of law but in the sphere of grace through faith in Christ.

CANNIBALISM

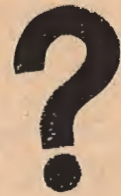
OR

CHRISTIANITY



(GIVEN AT A RECENT BIBLE CONFERENCE AT OUACHITA COLLEGE)

BY DON B. HARBUCK
PASTOR, FIRST CHURCH, EL DORADO
(GALATIANS 5:13-15)



IN that passionate plea for Christian freedom which we call the Epistle to the Galatians, Paul issues a solemn warning:

"Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."

These verses remind us in language unyielding and categorical that mankind has but two alternatives: cannibalism or Christianity! Either we learn to love one another or we shall, in the absence of love, consume each other.

Far from being an extravagant use of language for polemical purposes, these alternatives represent a conservative analysis of living on any level. Today this truth stands in bold relief with hatreds erupting into riots and wars around the globe.

I claim no originality for the terms I have used to articulate man's alternatives. The ideas are deeply rooted in Biblical thought. The exact words, however, suggested themselves to me upon reading a recent Norman Cousins' editorial in the *Saturday Review*. The distinguished editor chose as his subject the inhabitants of the Fiji Islands, who less than a century ago were feasting on "long pig," their succulent designation for barbecued human flesh.

Today the picture has changed so radically that Cousins could write these words: "Nowhere on this earth have we encountered a people as warmhearted, generous, and trusting as the Fijians. In an age noted for frowns, dry eyes, and hard noses, the unabashed kindness and openness of the Fijians are a refreshing reminder that the human species is still capable of outstretched hands and uncalculated smiles."

So amazed was Cousins with the contrast between the former savagery of these primitive people and their present state that he eagerly sought an explanation. Not only have they given up their cannibalism but many of their most ferocious traits, including the shocking practice of teaching their children to cultivate the spirit of revenge. This they had done by schooling their offspring to keep some small, tangible object always on their person to remind them of any grievance they had suffered until they had been able to repay the offending party.

"Somewhere along the way," Cousins observes, "something happened to change not just the behavioral responses, but the mores of the Fijians."

The quest for an explanation of this phenomenon is more than academically important, according to Cousins. If the reason for the change can be found, it may serve as a guide to the eradication of cannibalism outside Fiji—in most of the rest of the world, in fact:

"Men may not formally eat one another today; but massive numbers of human beings are still preyed upon by other human beings. The color of a man's skin can determine whether he has to run a gauntlet all through life. The casualness which the Fijians of old approached their potential victims is no less astounding than the calmness with which nations today are brewing disease germs, poison gasses, and lethal rays for use against each other in war. How much moral indignation exists today over the fashioning of thousands of hydrogen torches, any one of which can incinerate several million humans in less than a second?"

Then Cousins nails down the truth. Christianity made the difference. The Fijians may serve as "Exhibit A" for the transforming power of Christian missions. But the editor, not willing to leave the

enigma thus solved, proceeds to ask a most disturbing question. He wants to know what kind of Christianity transformed these Fijians, because, as he puts it, "Christianity outside Fiji has not succeeded in getting enough humans to respect one another or to create an awareness of the preciousness and fragility of human life. The Judeo-Christian tradition has a profoundly moral base. How many people are able to stand on it, or even recognize it if they saw it? It is this colossal separation between the acceptance of religion as a creed and the rejection of it as a way of life that defines the nature of modern cannibalism."

I confess that reading these words left me not a little upset. The naked truth of his analysis stabbed deep into my consciousness. There are only a few moments in life when the curtains are flung open and the whole human drama seems exposed to full view. For me this was such a moment and I was able to see as never before the only alternatives we face: cannibalism or Christianity.

I. HERE IN THESE ALTERNATIVES I RECOGNIZED A FLAWLESS INSIGHT INTO THE MODERN PREDICAMENT. Our present situation is precisely this: the struggle of love, concern, and respect against the opposite inclination of frenzied egocentricity to grasp, possess, and ultimately consume.

It is embarrassing that such wisdom should come from one who speaks from outside the realm of official Christianity. Without knowing Norman Cousins' personal religious convictions, I know at least this much, that he is not a clergyman and that he does not speak for the Christian faith as such. I am shamed to see the editor, the scientist, and the secular humanist speaking with greater clarity on fundamental issues than churchmen. I do not resent their speaking. Somebody must. And no one has a corner on the truth.

Even Bertrand Russell, crusty old atheist that he is, has sounded an urgent appeal for Christian love as the world's most desperate need. And Eric Fromm, without recourse to a divine revelation, has written a remarkable volume entitled, *The Art of Loving*. Don't be fooled; it's not a marriage manual. It is a reasoned and eloquent argument for the necessity of applied love as the *sine qua non* of our survival as human beings. It is well that these men have seen from another vantage point the truth which the gospel has long proclaimed.

Now where is the church all the while? Either genuflecting in reverent silence or speaking in an unknown tongue. Like the Pharisees we have been too busy with our gnat-straining and camel-swallowing to be very plain spoken on the real issues. May I remind you that Paul's words quoted in the beginning do not suffer from any ministerial ambiguity. They are embarrassingly clear if we only had the gumption to elaborate them and apply them unremittingly. Long ago, the New Testament writers saw the issues with stunning clarity. We simply are unwilling to take seriously what they said. But take it seriously or not, the only alternatives we have or

have ever had remain the same: cannibalism or Christianity.

II. THESE ALTERNATIVES, AS COUSINS PRESENTS THEM, OFFER A SEARING INDICTMENT OF THE PRESENT RELIGIOUS ESTABLISHMENT. Hear his words again: "It is this colossal separation between the acceptance of religion as a creed and the rejection of it as a way of life that defines the nature of modern cannibalism." Note well that he speaks of a colossal separation not a hairline fracture.

The religious establishment, organized Christianity, that is, has been more preoccupied with self-perpetuation than the proclamation and application of the gospel. Today people must ask, "What kind of Christianity?" since there are many brands with considerable diversity of belief and practice between them. Perhaps we are getting the cart before the horse when we place our primary emphasis on sending missionaries before we can even agree among ourselves on what the gospel really means.

"Do you see any difference in your neighbor since he joined the church?" asked one man of his friend. "Yes," replied the friend. "Before my neighbor joined the church, he used to take his axe out on Sunday morning and chop wood. Now he takes his axe to church with him and chops on the members."

When becoming a Christian only means displaying our animosities in a different setting, when it is simply the rearranging of our egocentric attitudes, when it is primarily the confirming and sharpening of our prejudices, then there exists between our creed and our conduct a "colossal separation."

Cousins' editorial says the worst thing about the church that can be said, namely, that it has failed to be the church. And what is the church supposed to be? Hear the answer of Jesus: "By this shall all men know that ye are my disciples, that ye love one another." The church must be first and foremost, the community of love. Until it is that, it has nothing to say. The sad truth is that we have been minding everyone's business but our own. We are successful in many areas, eminently successful, but the one thing most needful is often lacking.

The cover of a national newsmagazine in its most recent issue depicts a street scene in Harlem. Pictured among the crowded tenements is the front of a Baptist church. Right there in the midst of one of the nation's worst crisis areas, a Baptist church. That's where it should be. But I am wondering what relationship that church and its ministry sustain to the crisis. Is it possible that the church, and I mean all of the churches, has been lacking in love? And without enough love to go around, people in the churches, like people in the home, will go elsewhere seeking love. Most often in the modern world they will have to be satisfied with some shabby and inadequate substitute.

Here then is the indictment—a colossal separation between accepting the creed of love and actually doing the works of love. The harvest we are reaping is cannibalism.

III. I AM CONVINCED THAT THESE ALTER-NATIVES TRUMPET A FEARLESS INVITATION TO TAKE THE GOSPEL SERIOUSLY. Let the church and its spokesmen stop engaging in petty moralisms. Pettiness has paralysed our proclamation. The Christian faith would never have hobbled out of the Holy Land if its preachers had only insisted that love ought to rule the world. Authentic Christianity declares that love does rule the world.

The cross symbolizes our faith not because of its esthetic values. There was nothing beautiful about the cross in the first century. The cross captures the essence of Christianity because it represents suffering love, and love is the most durable and indestructible power in the earth. Love is the ultimate reality, for God is love. That which transgresses love cannot stand. It will be rebuked and finally repudiated because it offends the truth of God.

A seasoned observer of human affairs confessed that she could not have believed in God if World War I had not occurred. War was inevitable, she maintained, in the face of the multiplied transgressions of the moral law. The law of which she spoke is but our fragmentary human way of codifying the principle of love.

Today the church must make haste to take its gospel seriously and radically. Without apology or deviation we must declare that the strifes and miseries of man are convincing evidence that love and love alone, the despised ethic of Jesus' Sermon on the Mount, if you please, is the only way that works. Can the honest, modern man, be he ever so shrewd a manipulator, truthfully admit any other alternative to love but cannibalism?

Like the perceptive editor Mr. Cousins, the sincere Christian may hopefully point to the remarkable transformation of the Fijians. That success story, savagery to sanity in a single century, is vastly encouraging. "If they can give up cannibalism and everything that goes with it, there may be hope for the rest of us." The example of that one people, if there were no others (and there are others), should offer us an irresistible invitation to take the gospel seriously.

Yet when I look at the established church, so deeply mired in the bogs of conformity and so top heavy with sacrosanct traditions, I sometimes wonder if there is any hope for us. The only thing I never doubt is that we face only two alternatives: cannibalism or Christianity.

Facts of interest

.... A COMPUTER-GUIDED radar and communications system will run trains on the San Francisco Bay area rapid transit test track. The General Electric system, one of four to be tested, can dispatch trains every ninety seconds at rush hour. It will keep them spaced automatically at speeds up to eighty miles an hour. The four and a half miles of test track will be incorporated into the seventy-five-mile Bay area rapid transit system scheduled for completion in 1971.

.... A speedup in delivery of long-distance parcel post is promised by the Post Office. Under Post Office plans, a day or more may be cut from shipping time of parcels sent from thirty-four cities which account for more than 50 per cent of the total parcel-post volume. The parcels must carry the ZIP code of the addressee in order to bypass regional sorting centers and go directly to their destinations. Less handling of the parcels, the Post Office said, will also mean fewer damaged parcels as well as faster delivery.

.... Electronic computers are helping in language instruction by teaching the proper foreign accent. Speech Auto-Instructional Device (SAID) compares a student's reading of a foreign phrase with a recording of the same phrase spoken by the instructor. The computer compares the pitch, loudness, and rhythm of the two versions, giving the student a "grade" by indicating points on a dial. If the student receives a "failing" grade, the machine repeats the phrase until he gets it right.—Survey Bulletin

CORRECTION

DORSEY Crow, who has had articles accepted for publication by the Baptist Bulletin Service, is pastor of First Church, Black Rock, not Black Rock Church, Imboden, as stated in a news story Aug. 6.

Letters

(Continued from page 4)

West Coast campaign

THANK you for your help in taking the Christian message to people on the West Coast through your publication.

The positive way you presented news about the West Coast Laymen's Crusade contributed to the decision of men from your state to participate in this Chris-

tian witnessing campaign.—George W. Schroeder, Executive Secretary, Brotherhood Commission, SBC, Memphis, Tenn.

Unconscious leanness

I WISH to inform Uncle Deak that it is necessary to recognize and to bear with the fact that some Christians are like Pat who, as a soldier, was captured, held prisoner and starved to a shadow, but was finally exchanged and then allowed to go home to recuperate.

On arriving in his little home town he was making his way slowly and wearily along the street when an old friend recognized him and hailed him with, "Hello Pat! I see you're back from the front." Pat's reply was, "Wahl, now, I knew I was getting mighty thin, but I didn't know you could see

my back from the front."

This is true, only Pat recognized his leanness. They don't.—W. B. O'Neal

Church musician

I HAVE a young man, 22 years of age in my church who is desiring full time music work. He has had three years at Oklahoma Baptist University—major, music and minor, piano. He is very capable and would do excellent work in any size church. He is Gene Tyree, 5017 Denison, Muskogee, Oklahoma. He is married but has no children.

I shall appreciate it if you will place his name and address in your paper so that pastors will have an opportunity to get in touch with him.

I have thoroughly enjoyed keeping up with the happenings in Arkansas through the Arkansas Baptist News-magazine since moving to Oklahoma.—Johnny Green, Pastor, Bethel Baptist Church, Muskogee, Okla.

REGISTERED NURSE

NEEDED for expanding pro-

gram of patient care in Mis-

souri Baptist Home for Aged.

Fair salary plus opportunity

to serve in this special Christ-

ian ministry. Nursing Staff

consists of 36 members under

direction of graduate

nurse with 156 aged residents.

Any qualified person should

write or call John H. Burney,

Supt., Ironton, Mo., Phone

546-7429.

Executive Board

Elect associational stewardship chairman

MANY associational nominating committees are busy selecting the list of officers to be presented for election at the annual meeting.



DR. DOUGLAS

We want to take this opportunity to urge the nominating committee to present the name of some pastor or layman to be elected associational Stewardship chairman. This person should be one who has had some experience with the Stewardship programs. The person should be the member of a church that is doing a good job of teaching stewardship.

A few associations have not been electing this officer, therefore, we have had to ask someone to help promote Stewardship in the association. But the chairman can do more effective work if he is an elected officer. — Ralph Douglas, Associate Executive Secretary

Report from Hawaii

MY first week was spent with Bible school in the morning, orientation in the afternoon and Bible conferences at night. This was at Puu Kahea, the Hawaii state Baptist Retreat.



KEN MARTIN

My first two weeks were spent at Waikiki Baptist Church in the heart of Honolulu just three blocks from Waikiki Beach. The church is nearly dead. In 1957 they ran 25 in Sunday School. Now they run 20-40. However, they are struggling and are trying to build, feeling that facilities account for decrease.

From there I came to the position I am now in. I am living on a Navy Base and working in a mission. We are having Bible school all day, having to divide because of lack of space. We started with 30 and have increased to 75 today. The children are eager and easily taught. However, the parents are primarily of Buddhist background, a fact which nearly totally alienates them. They are very appreciative of the Christian education for their children but feel it is for THEM and not the adult.

Since I left the "Bible Belt," my concept of responsibility as a Christian and of missions in general has completely changed. For the first time in my life, I not only hear of, but actually see REAL mission needs. The basic ideas of Buddhism are so different from those of Christianity that we are forced to disregard the printed material and teach Juniors and Intermediates beginning with the idea of God and His love and revelation to man. They are, of course, ignorant of the life, person or purpose of Jesus.

The school I am presently in includes small children of seven races or nationalities: Hawaiian, Samoan, Filipino, white, Negro, Chinese and Japanese.

I have preached and led singing every Sunday since I arrived and am enjoying every minute. The people are wonderful and the surroundings are too beautiful to begin to describe.

Please continue prayers for us in that we need guidance in every effort made. The Lord is blessing our work and it is so important to reach these young people, as well as adults for the future of His work here.

Sincerely,
Ken Martin

(Ken Martin, a student at Ouachita College, is serving as a BSU summer missionary in Hawaii. He serves without pay along with seven others appointed by the Student Department.)

Religious Education

Changing educational concepts

SOME refreshing concepts are being re-affirmed by Southern Baptists which will re-position us



MR. ELLIFF

on New Testament teachings relative to the nature and function of a church. These concepts form the basis of the new Church Program Guidebook and find more elaborate expression in the books *The Nature and Function of the Church* by Graves and *The Church Organized and Functioning* by Howse and Thomason.

The new tools being offered to help us will not add burdens to our already heavily burdened church workers. If used properly, these new tools will actually simplify and clarify our ministry, but they will do so on the basis of sound theology and basic principles of administration. We will have to learn some new principles of operation but they will simplify our work later.

If the statements above are true, church leaders will not want to pass church programming off as another "gimmick." A spiritual revival could result from a congregation's study of the Bible and their community to determine what their ministry is. A pastor can "tell" his congregation about this, or he can lead his congregation to make discoveries for themselves in the Word of God.

Church programming, if done in the proper manner, will lead the church to "major" on the business

(Continued on page 14)

Will you be ONE of 2,000 Baptist students attending U. of Ark. this year? Join hundreds of others at First Baptist Andrew M. Hall, Pastor

Week-end revival

SOME weeks ago Brother Jesse Reed, superintendent of Evangelism for the Arkansas State Convention, asked the men at the Baptist Building each to hold a revival at some Arkansas Baptist church that did not report baptisms during the 1963 associational year.



MR. TULL

The men agreed heartily to perform this service.

Your Brotherhood secretary was asked to go to Tilton, which is in Tri-County Association. After arrival there I found that the church did have some baptisms last year; however, the report did not reach the Convention. Brother O. C. Puckett of West Memphis went to the Tilton church recently to be pastor and is doing a very fine job of work.

The recent revival extended from Wednesday night through Sunday night. The Lord blessed the work and the prayers of his people, and gave us 16 public professions of faith. Nine of these joined Tilton Baptist Church. The other seven expressed a desire to unite with other churches in the area. It was a wonderful experience to see the Lord work mightily, in the old time way!

The revival program was very simple. It was made up of three major activities: Preaching, praying, and going. I have never found any program for revival which is more effective than preaching which declares the whole counsel of God, praying which is earnest and objective, and going to people who are lost and unenlisted and pressing in upon their minds and hearts the claims of Christ and the Church.

Carrying through on the above activities really enables a church to know something of the depths of the meaning of that passage of Scripture which tells us "We are laborers together with God" (I

Jesus left us here to do. If it is true that the Spirit's power is always available to do what Jesus left us to do, we will doubtless experience a new awareness of spiritual power when we give priority to these fundamentals of ministry.

If you are wondering what you should do just now, let me suggest that you carefully study the two books mentioned earlier, plus the Church Program Guidebook. Since these concepts are not "surface" ideas, give yourself time to thoroughly understand what is being said. Pray about how you can lead your church to rediscover its ministry. Bring as many of your church leaders as possible to the first State-wide Church Administration Conference held at Second Church, Little Rock, Nov. 13, 10 a.m.-4:30 p.m.

Above all, be careful of making changes in accustomed procedures until both you and your church have taken time to review thoroughly the nature and function of a church. With the new cooperation and coordination being experienced by denominational agencies and the clarification of tasks assigned to organizations, the source of much confusion has already been eliminated.—J. T. El-liff, Director

Corinthians 3:9).

We thank God for his wonderful blessings!—Nelson Tull, Secretary



Chaplain's
rare
'cargo'

CHAPLAINS at the Sanatorium are accustomed to hauling about every thing in their cars from a package of needles or chewing gum to a folding aluminum chair or an electric fan. However, Chaplain Baker was a little startled one morning recently to find Policeman James Foster's cat, Tinker Bell, and her three newly born kittens resting comfortably on the floor of his car.

The Bakers and the Fosters are next door neighbors and Tinker Bell often comes by the Chaplain's door for a hand out. Apparently she had decided his car would be a safe haven for her family, providing protection from dogs and other marauders.

Tinker Bell and her family are now safely established in a home of the Fosters' choosing and Chaplain Baker is continuing to haul magazines, fresh fruit and other assorted articles for the patients.

TIMES CHANGE

*Have you reviewed
your will lately?*



ARKANSAS BAPTIST FOUNDATION

Baptist Building

401 West Capitol Avenue

Little Rock, Arkansas

May we help you?

SUGGESTED TEACHING PLAN

For Pastor and other Leaders to use in teaching "Training Union Methods" for Adults and General Officers. (Class members will read the TRAINING UNION MANUAL OR ADULT UNION MANUAL for study course credit. 7½ hours required)

FALL of 1964 - SPRING of 1965

SESSION ONE

1. NATURE AND FUNCTION OF THE CHURCH

See *The Church Organized and Functioning*, Ch. 1 (75c). See January 1964 issue of *Training Union Magazine*, *Sunday School Builder* or *Church Administration*.

2. TASK OF THE TRAINING UNION

1. Explain briefly the six tasks
See February 1964 issue of *Training Union Magazine*. Mimeographed sheet
2. Emphasize task 3: "Give Orientation to New Church Members" Mimeographed sheet
3. Emphasize task 4: "Discover, Recruit and Train Potential Leaders" Lithographed material

SESSION TWO

1. THE FIVE STUDY PROGRAMS (contained in tasks 1 and 2) (1) Interpret systematic theology, (2) Christian ethics, (3) Christian history, (4) Church polity and organization, and (5) Train church members to perform the functions of their churches.

Lithographed: January 1964 issue of *Training Union Magazine*, pages 10, 11.

2. CURRICULUM

- (1) Tract, "Looking at the 1964-65 Adult Lesson Courses"
- (2) Use of quarterlies: (a) Unit selection plan, (b) Bibliography, (c) Guides for discussion, (d) Undated units, (e) Learning aides, (f) Cover. (Study carefully the current adult quarterly)
3. The Study Course
Tract, "The Church Study Course"
Lesson course Study Plan (study course credit for units studied in Training Union) see page 35 in July-September adult quar-

terly. Explanation of plan will be found in every adult quarterly.

3. COMMUNICATION

Mimeographed sheet, "Communication"

SESSION THREE

1. DEFINITION AND PURPOSE OF ORGANIZATION

Mimeographed sheet
See May 1964 issue of *Training Union Magazine*, pages 13-15

2. REGULAR ADULT ORGANIZATION

Tract, "To Help You Work with Adults in Training Union"

3. ALTERNATE ADULT ORGANIZATION

Tract, "Alternate Adult Organization"

SESSION FOUR

1. GROUP LEARNING IN TRAINING UNION

Mimeographed sheet

2. THE SIX GUIDES IN PLANNING FOR LEARNING

Lithographed: February 1964 issue of the *Training Union Magazine*, pages 20-21

Mimeographed sheet, "Guides in Planning for Learning"

Tract, "Using Audio Visual Aids Effectively"

3. PLANNING MEETINGS

Leaflet to be prepared soon

SESSION FIVE

1. ENLISTMENT

Lithographed sheet, "Enlisting More People for Training Union"

Mimeographed sheet, "Enlistment for Learning"
Tract, "The ABC Plan"

2. LEADERSHIP

Lithographed sheet, "Christian Leadership Test"
Mimeographed sheet, "Leadership"

MATERIALS FOR TEACHING

Write to your State Training Union Department, 306 Baptist Building, Little Rock for a free packet of all tracts, mimeographed and lithographed materials listed above (15 each). Order more than one packet if needed. Request for award blanks will be included in each packet.

BAPTIST STANDARD



GRACIE

By GRACIE HATFIELD

ONE thousand tons of paper annually is what it takes to publish the *Baptist Standard*, Texas' state Baptist paper. Breaking that down, it takes one railroad boxcar load every two weeks, or 35,000 pounds weekly.

With an average circulation of 374,000, the *Standard* is said to have the largest circulation of a religious weekly in the world. It is the biggest Texas publication, having a circulation 1½ times that of the "Dallas Morning News."

A 24 page weekly, the *Standard* operates independently of the Executive Board under its own Board of Directors with headquarters in Dallas. The staff of 28 includes the editor, Dr. E. S. James; associate editor, Don McGregor, an artist, Jack Hamm, and three editorial assistants. Other staff members are employed as secretaries and circulation and mail clerks.

For over 20 years, the *Standard* has been printed by the Storm Printing Company which leases space in the publishing company building.

Approximately 70 churches in the Texas General Convention subscribe to the "special church page" plan in which the back page is used for church news. This means that the printing company must make 71 different runs. The regular copies and the first 23 pages of the special church copies are printed on an offset press; the last page is printed on a letterpress.

Mailing is a 32-34 hour process. The papers are run through a machine that glues on address labels at the rate of 17-18,000 an hour. Five men are in charge of trimming and mailing the papers.

The *Standard* has the service of the Baptist Press and other Baptist news services through the teletype system. Mr. McGregor explained the system to me by sending a message over the wire that a summer worker from the *Arkansas Baptist* was visiting the *Standard* publishing plant. In response, I received messages from Ridgecrest Assembly in North Carolina, the *Missouri Baptist* in Jefferson City, New Orleans Seminary and the Texas Baptist Headquarters.

Letters to the Editor

Dr. James, who has been with the *Standard* since 1940, usually has a well-filled mailbox. According to many readers, his most widely-read feature is the Letters to the Editor page. During the past 10 years he has received more than 50,000 letters and he answered every one of them, either personally or through his column, until 2 years ago, when it became virtually impossible.

In Building Program

The *Standard* is presently involved in a \$60,000 building expansion program which will add much-needed office space, according to Dr. James.

Read the *Standard*

As I walked out of the *Standard* office that day, I remembered the advice I received on my first day of work this summer—"Read the *Standard* for the best example of religious journalism!"



UNHAPPY

BY J. I. COSSEY

HOW can any person be unhappy while living in such a funny world! Where does un-



MR. COSSEY

happiness come from? Does it come from the inner circle or the outer circle? Are you a negative thinker? Who is responsible for your unhappy state in life? You may walk away to some place where there is no danger of interruption and meditate, "Why am I unhappy?" One must know why he is unhappy before he can start a program of correction. Where will this unhappy condition finally lead its victim?

If your course of action is wrong you will be unhappy. You will overcome unhappiness by pursuing a positive course of action. If you are unhappy because of health conditions put on a vigorous health program for yourself. This needed health should be started at once and pursued daily. The writer feels that he is on the road to vigorous health by a daily schedule of physical culture. He thinks that less food and a good daily exercise schedule will bring about that "dreamed of" good health.

The unhappy person becomes an easy prey to everything that is sinful and bad. The best that the unhappy prodigal could find was the husks from the hog feed. The home of the unhappy person becomes a hiding place for the criminal and the vagabond in the world. The unhappy person makes friends after his kind. His condition will never be better until he changes his unhappy attitude.

Your unhappy attitude causes you to be like a green persimmon with nothing to do but dry up and blow away. An unhappy feeling of fear, of failure in love, lack



—HOME BOARD PHOTO

Missions is here

BY DR. T. V. FARRIS

TO rephrase an old adage, "Missions is where you find it." That is, mission opportunity is not something related to geographical location alone. This has been a revelation to me and my family during the last few months here at First Church, Wrightstown, N. J.

The fact that we have begun a two-year leave of absence from missionary service in Japan has not lessened our interest and concern for missions and evangelism in other lands. But we have found

of social graces, ill health, moral failure and a constant sense of guilt will often end in tragedy. But, no one has to be unhappy.

Look up. God has something better for you and it is free. God created all people to be happy. Ralph Waldo Trine put it this way, "We need more faith in everyday life—faith in the power that works for good, faith in the infinite God, and hence, faith in ourselves, being created in his image. There is nothing firmer, and safer, and surer, than God. Our fears and forebodings that have dominated us in the past may be transplanted into a faith, when rightly understood and rightly used, that can conquer any kind of dangerous negative attitude."

a thrilling missionary opportunity right here. Take, for example, Mrs. Toshie Clayton, whom it was my privilege to baptize a few weeks ago. This was a glorious experience for us. Her testimony, expressed in her own words, underscores, in my judgment, the latent missionary opportunity that may lie close at hand for many of us.

"I was born in Kamagi, on the island of Shikoku, Japan. The religious influence in my home is a combination of Shintoism and Buddhism. From childhood I was a member of the Tenrikyo section of the Shinto faith, but there was no church in my hometown.

"After I came to the United States with my husband in 1957, I attended a church in Niagara Falls, N. Y. I began to understand something of the Christian faith. Following that, we were transferred to Savannah, Ga, where I attended several different churches.

"I was searching for a personal knowledge of Christ. But I did not become Christian until I came into contact with First Church, Wrightstown, N. J.

"My husband is Southern Baptist from Oklahoma. When we learned that there was a Southern Baptist church in Wrightstown, we were quite pleased.

"I began to attend church regularly and meet many wonderful people who were an encouragement to me to trust Christ as my personal Saviour. Finally, on the day I accepted Jesus, I felt a heavy load lifted from my shoulder and began to float on a cloud. Since then every time I attend church, I feel that I'm just a step away from heaven. I am so grateful for the First Baptist Church of Wrightstown, and to my Lord and Saviour, Jesus Christ."

A witness to language people in your community like Mrs. Toshie Clayton is a good way to observe Language Missions Week, Aug. 24-30.

RIDGECREST—Dr. John E. Barnes, pastor of Main Street Church, Hattiesburg, Miss., has been elected president of the Baptist Sunday School Board.

GRASSHOPPERS

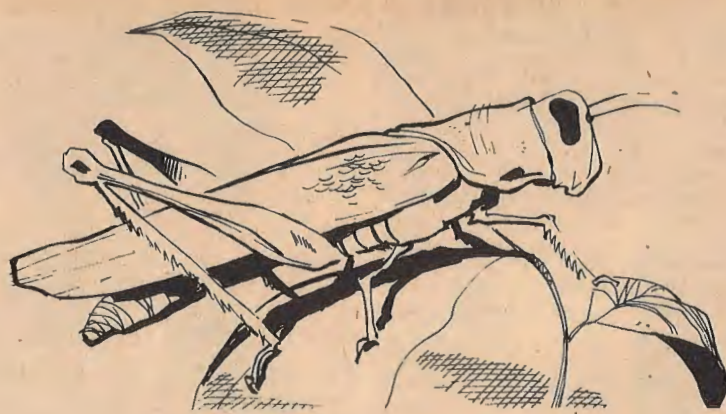
THE grasshopper is known as the wonder insect of the natural world. An adult grasshopper can leap ten times its length in a high jump and twenty times its length in a broad jump.

Zoologists tell us that a man jumping ten times his height could clear a five-story building in one high jump. If he could leap twenty times his length in one broad jump, he might bound the length of a football field in three jumps. Of course, a man does not move about according to an insect's hop-to-length ratio.

The grasshopper starts these high jumps and broad jumps by squatting and cocking its rear legs. These are the longest of its three pairs of legs. Then it rears up and takes off.

Added to the high jump and broad jump is the grasshopper's ability to walk slowly where it pleases. It does not always have to jump to move about as many insects do.

If you have ever tried to corner a grasshopper, you know how difficult it is to take one by surprise.



By Thelma C. Carter

As soon as you get near, it usually sees you and is off.

The grasshopper is a strange-looking creature. Its eyes, like most insects' eyes, bulge out at the side of the head. Thus, grasshoppers can look behind as well as before them. Their ears are in the front legs just below the knee joint.

Naturalists tell us that insects probably make sounds to hear each other. In the steamy hot weather of August and Septem-

ber, grasshoppers sing their chirruping concerts. This grasshopper talk, made by rubbing their legs against ridges on their wings, ceases when the killing frosts arrive.

Often we are amazed at the creatures we find in the world about us. The Bible reminds us: "God created . . . every living creature that moveth" (Genesis 1:21).

(Sunday School Board Syndicate, all rights reserved)

ANIMAL



By Thelma C. Carter

AGES

homes. Lions, tigers, baboons, bears, and giraffes may reach thirty or more years of age. Hippopotamuses and the rhinoceroses are known to live up to thirty years if food is plentiful and living conditions are favorable.

For their size, monkeys, apes, and lemurs live longer than other similar-sized animals. These animals usually live as long as people. Cattle, sheep, deer, and antelope—animals that chew the cud—usually live about twenty-five years. Squirrels reach the age of fifteen years. Cats live from ten to twenty-five years. Maximum age for mice is about three years.

Usually insects live less than one year. An exception is the seventeen-year cicada.

Strangely, the blue whale, which is the largest animal on earth, is thought to live thirty years. A longer life may depend upon food supply.

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YOU probably have wondered how long wild animals, such as the lion, elephant, and monkey, live in their native homes. Do many of them live to an old age?

The creature in the animal kingdom that holds the record for living the longest is the giant tortoise. We are told that a tortoise in the Indian Ocean was known to have lived over 150 years. Natur-

alists believe that, if these big creatures were left undisturbed and had abundant food, they might live to be over two hundred years old.

Huge crocodiles, which live in the backwaters of rivers in swamplands, sometimes are seventy or eighty years old. Elephants are known to live from forty-five to sixty years in their native

ABH Plans Medical Technology School

A School of Medical Technology will be established at Arkansas Baptist Hospital next year and will begin receiving students by July, 1965, it was announced last month.

Miss Betty Robinson, registered medical technologist, will be director of the new school. She is a graduate of Sophie Newcomb College at New Orleans, La., and received her medical technologist training at Southern Baptist Hospital at New Orleans. She has worked here for the past five and a half years.

The School has applied for approval by the American Society of Clinical Pathologists, the accrediting group for this program, and will offer a one-year course. The classes will be limited to 12. Requirements for entrance will include three years of college with emphasis on natural sciences. Students who plan to enter medical technology training need general chemistry, quantitative analysis, organic chemistry, biology and physics.

Plans are now being formulated to affiliate with Ouachita Baptist College at Arkadelphia so that students can take three years there, then come to ABH for the final year and receive a degree from Ouachita.

After entering the school here, the student technologist will study laboratory techniques under the pathologists and will perform laboratory tests

under the supervision of practicing technologists. ABH will have 12 registered technologists on its staff. At the end of the training program the student will receive a certificate from ABH and will become eligible to take the examination given by the registry of medical technologists. After passing this examination, the student is then entitled to use the approved designation "MT (ASCP)" after his or her name.

Gary Pelton Works To Be Hung At ABH

Paintings by Gary Pelton, brother of Mrs. Sharon Ricardo who is a histologic technician in the pathology department, will be shown beginning September 1. Now on display are paintings by Frances Zackert of North Little Rock.

Pelton now lives at Conway where he is attending Arkansas State Teachers College. He also has attended the University of Arkansas and Little Rock University. He also studied under Elliott O'Hara at Joplin, Mo. While in high school he painted and sold more than 2,000 Christmas and special occasion cards and he has sold several paintings. His mother, Mrs. Warren Pelton, is a histologic technician for Drs. Dilday and Pehrson. Pelton was in the service for two years.

Book Of John Forms Picture Of Christ



Mr. and Mrs. J. W. Littleton and Mrs. Jack Frost gave this picture of Christ, which is made of shaded print of the entire book of John, to the Hospital in memory of Mr. L. L. Stewart. The picture was secured from a Presbyterian minister in Korea where it was made.

Insecticide Poisoning Detectable In Lab Test



Louise Harris of the lab is shown with the Beckman expanded scale pH meter which can measure acidity or alkalinity giving doctors a clue as to what disease may be present.

A little girl entered Arkansas Baptist Hospital last summer with what appeared to be a rare and fatal disease of the nervous system. No treatment seemed to help and she was gradually

losing control of her muscles to the point that paralysis seemed inevitable.

Her doctor ordered a pH test which would measure a blood enzyme called "cholinesterase." The measurement

of the cholinesterase showed it to be very low and the doctor turned detective, looking for a cause for her strange illness. After questioning the parents extensively he found it in the garage in the little girl's home. An insecticide was stored there and the child had been around it enough that it gave her a chronic case of poisoning. The chemical was removed from the garage and the child recovered.

Often cases of insecticide poisoning are more acute and sometimes fatal. The chief offenders are known and their effects resemble nerve gas poisoning used in chemical warfare as the organic phosphates. When a massive overdose is received during crop dusting or spraying a patient can become suddenly acutely ill.

Rachel Carson in "The Silent Spring" describes many examples of this kind of poisoning and the dangers in massive use of such insecticides.

The Beckman expanded scale pH meter has been in use in the ABH laboratory for more than a year. This versatile instrument, which measures the degree of acidity or alkalinity, can also detect disturbances of blood pH in which occur in diabetes and in various diseases of the lungs such as pulmonary emphysema and chronic fibrosis and of the kidneys such as nephritis. It is also valuable during open heart surgery when large quantities of donor blood are given.

A new call to faithfulness

BY HOMER WILMOTH
LAYMAN, FIRST CHURCH, ROGERS

DEUTERONOMY 1:6-11

AUGUST 23, 1964

IN last week's lesson we observed the lack of faith of the Israelites. We also saw the penalty they had to pay for murmuring and rebelling against God and His leaders.



MR. WILMOTH

In today's lesson we again see God's man, Moses, admonishing the people to keep God's commandments, to love the Lord God, to teach the commandments to their children, to remember their covenant relationship with the Lord, and to not forget the blessings and gifts of God after they have entered the *Promised Land*.

'... love the Lord'

FIRST, and most important, we hear the call of Moses to Israel to love God:

"Hear, O Israel: the Lord our God is one Lord:

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:4-5).

God is one Lord, there are no other gods like Jehovah! There are many little gods which we worship and which receive our affections, time, effort and money, but God demands our all. All to Him we owe.

Jehovah was His covenant name. He had made a covenant with His people. He was to be supreme and the one and only God. They were to love Him with all their heart, soul and might. God is a jealous God. He demands our full devotion, allegiance and worship.

Moses knew the weakness, the temptations and the waywardness of these people. He had led them and lived with them. Now he is charging them, calling them and challenging them to remember that the Lord is one God and to love Him.

How tragic it is for each of us to forget who our God is. Yes, Christians, even church leaders, many times have to be recalled, reminded and recharged that Our Heavenly Father is our God. He is the One who has given to us everything.

The Psalmist said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8:3-4). God has said, "For every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10). God is our Creator.

We, like these Israelites, are living as if we no longer need God.

Seemingly, we have everything we need in this blessed land called America. God has given blessings and riches beyond description to our great nation. Yet, we forget God, the giver of every good and perfect gift.

Hear, O America: the Lord our God is one Lord. Let us turn our faces and hearts toward Him and worship Him.

Teach the children

SECONDLY, we see the commandment of Moses to teach the children. The home was to be a place of teaching. The people were to learn the words of God and then transmit them to the chil-

dren. These laws were to be passed on from generation to generation through the teaching of the children. The parents had a great moral and spiritual responsibility in that day to instruct the children in religious education. Moses told the people to teach the laws diligently and also three times each day, morning, noon, and night.

The home was instituted by God and established that it might honor and glorify Him. Religious instruction in the home is becoming a lost art, a thing of the past. In the majority of our homes today, the entire family is never together long enough for a time of Bible study, prayer or religious instruction. We as members of a family have different times to eat, work, and sleep. Consequently we do not have that closeness as a family unit that God intended for us to have.

It has been said that our nation is only as strong as our homes. How true it is that the homes should be a place of love, understanding, worship, and teaching.

The "Shema" (the two opening verses of our lesson today) were precious to the Jews. They wore little boxes containing these commandments on their foreheads. They also placed on the door of each room and the entrances to their homes little cylinders called the "Mezuzah" in which the parchments containing the "Shema" and a few other verses were put. This explains the words found in Deuteronomy 6:8-9.

Even though we do not literally carry God's commandments upon our hands or between our eyes, we can and should have them in our heart. Christianity must be put to work in our homes, on the job, in our leisure time, in our dealings with others day by day.

Put God first

IN the third place, our lesson today deals with backsliding and forgetting God. Moses told these people that when they had come into the Promised Land, which contained all these good things:



Crime up 10 percent in 1963

WASHINGTON, D. C. (EP)—Crime in the United States during 1963 increased 10 per cent over 1962, the FBI stated here in its annual report.

Crimes against property—robbing, burglary, larceny and auto theft—increased 11 per cent; crimes against persons—murder, negligent manslaughter, forcible rape, and aggravated assault—rose 5 per cent.

There were increases over 1962 in every crime category, with murder and forcible rape increasing the least—one per cent, and with larceny of \$50 and over increasing the most, 13 per cent.

The South Atlantic states experienced the greatest surge in crime during 1963.

American suburbs had the greatest general crime increase, 13 per cent; crime in the cities increased 10 per cent, and in the farmlands only seven per cent.

There were 12 serious offenses among every 1,000 Americans in 1963. And four serious crimes occurred every minute.

The rise in crime cannot be entirely explained by the population growth. Since 1958 crime has increased five times faster than the population.

Teenagers were arrested for more crimes of burglary, larceny and auto theft than any other age group in 1963, but persons under 20 made up only 7.7 per cent of all those arrested.

The FBI reports that 601 teenagers per 100,000 persons were arrested for burglary against an average of 160 persons over-all.

Half the number of persons arrested for burglary in 1963 were under 18.

There were 947 teenagers arrested for larceny as against the average of 287 in every 100,000. There were 441 teenagers arrested for auto theft, compared to the national average of 78.

Police arrested more first offenders under 20 than in any age group—38.4 per cent. The 20-24 group represented another 27.7 per cent of first offenders.

But of all those arrested, only 7.7 per cent were under 20, and

20.9 per cent were 20-24 years old. The greatest percentage of those arrested were 30-39 years old—27.5 per cent.

Auto thefts rose 11 per cent over 1962. The FBI reported that more than four of every 10 cars stolen had the key in the ignition or the ignition unlocked.

The FBI report added its weight to the controversy over the general sale of firearms. "The easy accessibility of firearms and the lethal nature of a gun are clearly apparent in these murder figures," the report stated.

It noted that a firearm was used in 56 per cent of willful killings, and such use was up 4 per cent despite the 1 per cent increase in murder.

The FBI data listed three separate categories: narcotics; gambling; and one including forgery, embezzlement and fraud.

Narcotic arrests increased 10 per cent over 1962, with a majority of arrests in the 20-24 age group. Most arrests for use of heroin and cocaine came in the north central part of the U. S., for use of marijuana in the west, and for other non-narcotic drugs in the south.

Gambling decreased 10 per cent over 1962. But the FBI commented that "rather than suggesting a decline in gambling activity, more likely it reveals the effect of greater restrictions placed on police arrest, search and seizure."

Negro church threatened

LITTLE ROCK, Ark. (EP)—A Negro minister whose congregation bought a building in a predominantly white residential section here told police he had received a threatening telephone call before the first services were held in the new church.

The Rev. W. O. Lindsey, pastor of Emmanuel Baptist Church, said an elderly woman called him and warned: "Do you remember what has been happening in Mississippi? The same thing is going to happen to your church."

A number of Negro churches in Mississippi which have been the scene of civil rights meetings have been bombed or burned this year.

Mr. Lindsey indicated that his church would not be used for such things as civil rights meetings.

"Our only interest is to have a place to worship," he said. "We are going to make every effort to cooperate with the community and keep the place up. We're not going to bother anybody."

Earlier, Mr. Lindsey, had received several calls from an elderly man complaining about the church's move.

Opposes Goldwater

SOUTH ORANGE, N. J. (EP)—A leading Protestant theologian declared here before a largely Roman Catholic audience that the political views of Sen. Barry Goldwater, Republican Presidential nominee, run counter to nearly all of the modern social teachings of the Catholic and Protestant Churches.

Dr. John C. Bennett, president of New York's Union Theological Seminary, expressed regret over speaking out strongly on politics but said he was doing so because he felt the Republican choice of a nominee posed a moral question involving Christian churches.

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