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Arkansas Baptist State Convention

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# ***Arkansas Baptist***

*newsmagazine*

SEPTEMBER 3, 1964

# Churches United Against Gambling



301 Waldon Building

Phone FR 2-0318

Little Rock, Arkansas

## OPEN LETTER TO ARKANSAS MINISTERS:

THERE are two dates most important to each of us in our fight against the legalization of gambling in Arkansas. November 3, election day, is one. The other is September 20 when all the churches of our five denominations will take a special offering to support the Churches United Against Gambling in its effort to defeat the proposed Garland County Lawful Wagering Amendment.

Only through the financial support of your church can we defeat this proposed amendment.

Funds from your church will pay for advertising, brochures, envelopes, flyers, and other necessary printing. These are big items. Our total anticipated need is \$10,000. We believe, however, that this need will be met through liberal offerings from each of our churches.

We have sent you a five-page summary of the case against legal gambling in Arkansas. To assist you in presenting the facts to your congregation, we will provide you with multi-colored folders entitled "The Case AGAINST Legal Gambling in Arkansas," and collection envelopes. These are available in any quantity. Enclosed is a return card for your convenience in letting us know immediately how many folders and envelopes you will need. We will see that you get them as soon as possible.

It is very important that you remit your church's offering immediately after the collection, to this office. We have no funds at the moment, and will not until we hear from you.

Therefore, there are three things we would like you to do:

- (1) Prepare your congregation ahead of time by informing them on the problems of the legalization of gambling in Arkansas:
- (2) Let us know immediately how many folders and how many collection envelopes you will need; and
- (3) Send your church's contribution immediately following collection September 20. *Please send it no later than the next day.*

As we approach election day, we will be sending you more information about this proposed amendment and what legalized gambling will do to Arkansas and its people.

It is the churchmen of Arkansas who will defeat this proposed amendment. And it is the churches who must be the backbone of this moral and economic issue.

Sincerely,

A handwritten signature in green ink that reads "Wm. E. Brown".

Wm. E. Brown  
Secretary

# personally speaking

## Men, mice or husbands?

SOMETIMES doing a column like this comes easy. But I can't remember when. I'm filling up this week with some *unrelated* paragraphs and saying this at the risk of having some of you write in and say, "That's the way it is every week!"



ERWIN L.

IN the latest *Peanuts* book, *What Was Bugging Ol' Pharaoh?*, by Charles M. Schulz, published by Warner Press, Anderson, Ind., "Peanuts," the beloved daily newspaper character, is shown in a pulpit with his right hand raised high in gesture as he shouts:

"I take my religion seriously! I get into arguments almost every day!"

Which might remind some of us that "Peanuts" is not the only one today who seems to think that religion is something to argue about more than a way to live a happy, useful life.

FROM *The Atkins Chronicle*, weekly newspaper published at Atkins, comes an instance of the bad Arkansas image flashed before impressionable outsiders just passing through.

Editor Thomas M. Gillespie tells about what happened in Atkins recently as a well-known husband of the community was doing the family laundry one morning at the Atkins washateria.

Says Tommy: "A woman and a small girl, apparently not accustomed to seeing men doing the family wash, entered. He (the aforesaid husband) was in the rear of the building but not so far away he couldn't hear the little girl say, "Look, mother. That looks like a man back there."

"The woman said, 'Hush! I told you that you could expect to see anything in Arkansas.'"

According to Editor Gillespie, the laundrying husband "didn't say a word. In fact, he didn't even look up. He gathered up his clothes as quick as he could and slipped out the back door."

Men, that just shows again what we get into when we start doing women's work! What are we? Men, mice—or husbands?

### POT SHOTS:

When you get to feeling that you'd like to move to a better neighborhood, think how your closest neighbors must feel.

The expression "getting a tan" has far different meaning today from what it meant a generation or two ago when fathers were still "tanning" the britches of wayward sons.

Some women would (and do) die before they'd tell their ages.

*Erwin L. McDonald*

## IN THIS ISSUE:

**GAMBLING** in Arkansas—and its defeat—remains the major issue of our day. Today we invite your attention to the words of Dr. Don Harbuck of El Dorado. His "Gambling is No Risk" (page 13) is printed as one of the new series, "From the Pastor's Study." An open letter from Dr. William E. Brown of the Christian Civic Foundation, on page 2, merits your study. And—we are printing a poll tax request form for your convenience, on page 17, so that you may demonstrate your disapproval of the gambling measure in the only way that really counts—by your vote.

**MUCH** has been written, much has been said, about the position of the adopted child, but we think you will agree that it has never been said better than by Rosalind Street in her "Courtship, Marriage and the Home" column, on page 6.

**EIGHTEEN** years in His service with one church. Members of First Church, Jonesboro, showed their appreciation to their pastor with a special program and a handsome gift. The picture of Dr. & Mrs. C. Z. Holland, and the story, is on page 7.

COVER story, page 9.

## Arkansas Baptist newsmagazine

MEMBER:  
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Associated Church Press  
Evangelical Press Ass'n

September 3, 1964 Volume 63 Number 35

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the editorial policy of the paper.

Abbreviations used in crediting news items: BP Baptist Press; CB Church

Bulletin; DP Daily Press; EP Evangelical Press.

## A progress report

"HOW is our campaign going?" many are asking about the Churches United against Gambling crusade against the proposed "Garland County Lawful Wagering Amendment."

I am convinced that the gambling interests, even with their unlimited campaign funds and their continuing attempts at glamorizing casino gambling, will not be able to pass the gambling amendment without the help of Arkansas voters who are *against* gambling. The thing that frightens me is that so many well-meaning opponents of gambling have not yet paid their poll taxes. In a typical church congregation where I asked for a show of hands the other Sunday of those who had already paid the 1964 poll tax, not more than half those of voting age responded.

According to a report from the state office of CUAG, poll tax applications have now been supplied in quantity to 90 per cent of the churches of the state. This is encouraging. But the success of the drive depends upon whether or not the local church leaders actually get their people to pay the poll tax and to go vote against the gambling amendment.

One thing we are running into occasionally is the question: "If the gambling amendment is defeated, what then? Will not the gambling establishments be open again in defiance of state law?"

Our answer to this is: NO. Not if the people from all over the state who are enlisted in the crusade of CUAG will continue to work together. We can have law enforcement if we want it. The help of the people now working to defeat the gambling amendment will be solicited, and, we believe, secured, in enforcing the gambling laws.

As this was going to press, the case to enjoin certification of the proposed gambling amendment and keep it off the ballot, on grounds of deceptive title, had been presented, Monday morning, to the Supreme Court of Arkansas. The decision of the Court is expected in the next few days. But even if the Court rules that the title of the proposed amendment is faulty and that the amendment is not to appear on the ballot, the two-day anti-gambling workshop scheduled for Sept. 15 and 16 at First Methodist Church, Little Rock, will still be held and the special offerings in the churches on Sept. 20 for the treasury of CUAG should still be taken.

We realize that success in the effort to disqualify the gambling amendment from the ballot would be just the winning of a battle and that the war would still go on. But we could immediately begin a new emphasis, in the workshop and in the total program. So, let me urge churches and communities to bring good delegations to the workshop, regardless of the outcome of the case in court.

If your church has already planned its special offering for Sept. 20, by all means proceed with it. And if no offering is yet scheduled, set one up. Not only will we need other money in substantial amounts for the continuing and long-range warfare.

Someone has well suggested that the best approach on church participation in this crusade is to have the local churches each vote to support the campaign, including enlisting members in payment of poll tax and the taking of the special offering. Many churches and ministerial and law associations across the state have already adopted strong resolutions against gambling. Several churches have pledged offerings of \$1,000.

Those who have lived and served in Arkansas across the years and who have engaged in many crusades before say that the people of Arkansas are more stirred and more enlisted against gambling now than they have ever been before. We must go on getting the real low-down on gambling and getting the truth out to the people. If you have not read *THE GREEN FELT JUNGLE*, get a copy today and read it. And let us pray as we work.—ELM

## 'Parable' experience

ONE reason we wanted to visit the World's Fair was the desire to see the film "Parable," which was being shown in the Protestant and Orthodox Center. We were impressed with what we saw last Friday and find it hard to understand why the movie has produced so much controversy, even in the fair's "front office." Produced by the Protestant Council of the City of New York "Parable" makes an effective witness in this important center.

In a circus setting, suggestive of the fair, a man comes riding in the white makeup of a clown to share the burdens of the overworked, to sit in the seat of one who is the target of prejudice, to speak out against the exploitation of womanhood and to protest against those who manipulate the lives of others. The purity of his countenance and deeds suggest clearly that the writer meant to speak to us of Christ at work on the contemporary scene. Like any good religious film it leaves some questions unanswered, but leaves no doubt that the teachings of Christ are relevant to the problems of our day.

Visualization is used in almost every commercial exhibit to speak of the importance of a product or an idea for today—and tomorrow. We were so glad that the Protestant and Orthodox Center is showing this well-made film to interpret Christ to the thousands who pass that way.

Three cheers for "Parable!" It is an effective example of religious film-making at its best.—Editor Alfred Knox, in *Arkansas Methodist*

## 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.

### Racial inequality

ONE hears and reads so much these days of racial inequality, which to me means giving power to the problem by giving it so much attention.

Some say we must accept the Negro if we are Christians. In what way should we accept them? I don't believe a Christian would mistreat a Negro or fail to render aid and assistance, so why all the speeches? I have known some white people who find it hard to integrate some of the church cliques because of the status quo, so the Negro is in for a hard time there. The announcement of the racial barrier removed at Ouachita College because it had no alternative reeks of force or a have-to case.

I think qualified Negroes should be entitled to go to any school or college without question, but why are the double-dealing, voicing one thing and thinking another, it is true most people are too long on verbs and too slow on action.

Other races, including Mexicans and the lowly American Indian are not crying for social justice. I know a Baptist evangelist in Texas that takes truck loads of soap, food, clothing and other articles to poor, underprivileged Indians in New Mexico, no one seems too concerned about them.

The Negro people whine and belittle their poor opportunities, they definitely need to change their attitude also and stand on their human dignity and be proud of their race as the all-powerful and loving God saw fit to create them as such. I am white, I am thankful, if I were another color or race I would be thankful also, for I recognize God as the Source of all good.—Mrs. Verlee Dickerson, Drasco

**REPLY:** What you say about the Ouachita College dropping of racial bans is interesting. But you must realize that there were many involvements in this action, including not only the college administration, faculty-staff, and student body, but also the Ouachita constituency. Many who would never be in favor of integration because of (or in spite of) religious convictions would not want Ouachita to hold onto segregation at the expense of losing her ROTC unit, oldest in the state, or federal loan funds for students who need them.—ELM

### NABF in BWA?

SINCE the First Baptist Church was begun on this continent in 1639 many thousands of Baptist churches have been constituted. These congregations formed themselves into district, state and general conventions. Without the control of any general convention, state conventions were formed. Without the control of state conventions, district associations were formed. Each looks to the local churches for representation, control and support. That seems to be in keeping with the "grass roots" concept of Baptists. Why depart from this practice in the proposed North American Baptist Fellowship?

In 1905 the Baptist World Alliance was formed in London, England. Up to the present time we do not have a meeting of any kind that embraces all the Baptist bodies in North America. This continent seems to be the "missing link" in our world-wide Baptist fellowship. There seems to be serious disagreement as to whether or not this "link" should be supplied.

If the NABF is to be formed, why should it be under the Baptist World Alliance? It might be the part of wisdom to follow such a course in Africa, Asia and Europe where Baptists are so few, but why this approach in North America, where there are 20,900,000 Baptists (more than eight out of ten in the world)? Making the NABF a step-child of the BWA would hardly seem the best way for Baptists in North America to sound forth their distinctive democratic principles.

What about the cost of the new "fellowship"? Directly or indirectly, it will cost Southern Baptists. Of the \$118,468.46 General Budget of the Baptist World Alliance in 1962 Southern Baptists paid \$70,000 from the cooperative program. Therefore, if the NABF becomes a part of the BWA every Southern Baptist Church that supports the cooperative program will be financially involved. If the NABF is formed by those that desire it, only those people would be involved. The Baptist denominations that participated in the Baptist Jubilee Advance might take the lead in setting a time and place for due consideration to be given to the question of forming a fellowship of Baptists in North America. That would delay us in the formation of the "fellowship." A little delay ought not to hurt.

It is surely not too late to form the NABF outside of the BWA. According to Dr. Bradbury in the Watchman-Examiner, "With Southern Baptist tak-

ing a holding action, the other bodies were forced to do likewise." The special committee to report on this matter next year is the same as the standing committee that was recommended to the convention this year. It is composed of some of our finest people. We look forward to their report in Dallas.—W. Ross Edwards Pastor of Swope Park Baptist Church Kansas City, Missouri

### A shining light

I HAVE just finished reading My Ark. Baptist Magazine, no matter how busy I always find time to read it.

I am a nurse in a nursing home, before I started working in this home I was able to teach a Jr. II Sunday School class also a 12 yr. old training union Class, and also prayer chairman of my circle, at first I was disappointed in having to work part of the Sundays, but I made up my mind to bring Christ into the home, now we have SS & church every Sunday, a representative from the First Baptist Church here brings a record player and for 1 hour we have music. A message from the bible, songs, our patients love to sing, we also have an organ and a little lady plays it. Our pastor goes to the rooms where the patients are unable to attend in the lobby and talks to them. Through the wk. there is songs in our home, bible readings and also we find time for special reading time for those unable to see to read. I feel as if I am doing good work in this home for My Lord as much as if I stayed completely in my church. Pray for our Home that we may be a shining light here in Ft. Smith.—D. Lasiter, Ft. Smith, Ark.

### 'Almost necessary'

A FORMER pastor of mine once referred to Timothy's good report of the Thessalonians to Paul as, "cool waters to a thirsty soul." That is what the Arkansas Baptist is to most of us Arkansans here at Southern Seminary. We look forward to arguing about the editorials and feature articles. We linger over the pictures, devour the reports and laugh at the jokes.

We may often disagree with you, but never fail to deeply appreciate this "letter from home." Someone once said, "when there are two people who agree on everything—one of them is unnecessary." Though you may not realize it, you are almost "necessary" to the good morale of many students. Thank you!

Many, like me, I'm sure, would like to tell you of our regard of appreciation, but just never seem to get around to it. If they could, I'm certain they would say, "Amen" to this note, and join me in a hearty "hoorah" for the faithful staff of the Arkansas Baptist as they perform their labor of love—C. Dee Birdwell, Student, Southern Seminary, Louisville, Ky.



*I am an  
adopted  
child...*

**QUESTION:** "I am an adopted child. Really I am past the *child* years, but I do not want to be recognized from this question, so I will not use words that would identify me.

"My problem is that I am getting what you adults call a complex about being adopted. My folks do everything for me—they could not be better—but I keep wondering and worrying about who my parents are, why they didn't keep me, and what people think of me.

"I guess there's not anything you can do about my problem, but I decided to write you anyway because I don't seem to be able to get over the way I feel about it."

**ANSWER:** There is One who can help you. No problem is too difficult for Him.

But you are right: the answer lies within you.

Here are suggested steps toward solution.

1. Be prayerful. Be honest and specific in your praying, without any pretense. Tell God exactly how you feel in your secret heart and mind. Ask Him to help you to get your thinking straight.

2. Be thankful. Let your mind dwell upon the wonderful love your parents have for you. They did not have to take on responsibility for your life, but because of their desire to claim you as their own and their purpose, to the limit of their ability, to invest in you those things that would make for abundant living, they went through the complicated and expensive process of adopting you.

Do you remember that intimate, heart-to-heart session Jesus had

with his disciples as they walked along together to the Garden of Gethsemane? The story is told in the fifteenth chapter of John. One of Jesus' treasured statements to them was, "Ye have not chosen me, but I have chosen you..." It is like that with you: your parents chose you. Recall what a good feeling it is when you play games with sides to have one leader choose you. How much more thrilling to have parents choose you!

Be thankful for your home. It is great to have folks and a house to call your own, a place where you know they will stand by you and love you, whatever happens. A lot of boys and girls are not so blessed.

Be thankful for a country where a person doesn't have to be born into a certain class of society to make good, earn success, be recognized for his (or her) worth, and have a good life.

3. Be cheerful. Don't hedge or dodge when people ask you questions or make remarks about your adoption. Give them straight answers: "Yes, I am adopted. No, I don't know anything about my birth, but I do know I am a lucky person. Do you know my Mother and Dad? They're great."

4. Be friendly—not touchy. A lot of people make themselves miserable imagining remarks are being made about them everytime they see two people talking without taking them in on the conversation. The remark-makers may not be talking about you at all; and then again they may. Which-ever way it is, if you will go about

being a cooperative person, putting your best into school, playing extra curricular activities and doing your part in whatever comes up, the "talk" will soon stop, remarks will be complimentary, and you will be accepted as a regular member of your group.

Whatever you do, don't stand off and feel sorry for yourself.

You see, nobody has it perfect. Some rich people, who are the envy of many of their acquaintances, have confided in me that they have problems, too. If they don't do a lot for their relatives and friends, they're accused of being stingy and selfish; if they do give generous gifts and share their money, the recipients have their pride hurt and accuse the givers of patronizing and trying to impress people with how much they have. . . . .

Actually, everybody has some kind of problem. One of the most important lessons to learn in life is how to rise above hard circumstances and not to let the rough spots get you down.

I am sure your parents would be glad for you to invite friends into your home—especially if they have acceptable manners and respect for the furnishings in homes where they visit. The way to get rid of critical remarks is to draw them in with friendliness, kindness, and hospitality.

5. Be patient. It is normal that you find yourself wondering who your parents are and why they do not keep you. Your letter does not tell me your sex nor your age, but I hope you are mature enough to know some questions must go unanswered. If you can find satisfaction no other way, then promise yourself that when you are grown you will search for and find answers to your questionings. Indeed, you may achieve that goal—or, with maturity, you may realize that it is not where you came from that is important, but who you are and where you are going.

*Rosalind Street*

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

# Hollands honored for 18 years service



*DR. and Mrs. Holland*

MEMBERS of First Church, Jonesboro, recently honored Dr. C. Z. Holland, their pastor for 18 years, and Mrs. Holland with a special program and presented them with a silver service and a booklet of letters of appreciation.

Dr. Holland formerly served as pastor of First Church, Canton, Miss., and president of Clark Junior College, Newton, Miss.

Former president of the Arkansas State Convention, Dr. Holland is currently a trustee of Golden Gate Seminary.

During his Jonesboro pastorate, the church membership has grown to 1,500 and the Sunday School membership has doubled. The budget has increased from \$30,000 yearly to \$140,000.

The church has paid for more than \$400,000 building improvements, including two new parsonages, additions to the church and a complete remodeling of the older section.

The Hollands have five children.

Charles is a hospital administrator at Greenville, Ky. James is a doctor, a resident in radiology at Vanderbilt, Nashville. Mary Ann, Mrs. Sam Anderson, lives in Clinton, Miss. Robert enters college this year and Becky is a senior at Jonesboro High School.

## Leonard Kaffka dies

LEONARD Kaffka, 50, Jonesboro, a former pastor of the Johnson City, Tex., Church, to which the late mother of President Lyndon Johnson belonged, died Aug. 26 at his home.

A native of Craighead County, Mr. Kaffka graduated from Southern College and Southwestern Seminary. He was pastor of churches at Cash, Joiner, and Hot

Springs, before going to Texas. He returned to Jonesboro last April. He was a member of Walnut Street Church.

Survivors include his wife, Mrs. Norene Wiles Kaffka; a son, Jerry, with the Air Force; three daughters, Mrs. Sherry Cloughley of Texas, Mrs. Sarah Jackson and Miss Deandra Kaffka, Jonesboro; his parents, Mr. and Mrs. J. A. Kaffka, Bono; six brothers and four sisters.



## Enforcing the law

"YOU can't enforce the law."

I'm not really sure what this saying is intended to mean, but the answer to it is—"HOG WASH"!

Early last spring I walked into a "cigar stand" on the main street of my home town, Hot Springs, Arkansas. I stepped four steps off of the sidewalk and sat down in a chair to get a shoe shine. To the left of where I sat, some 15 feet, stood a neatly dressed police officer. The officer was clearly intent on doing his job—making sure the law was not violated (the traffic law that is). To my right, less than 10 feet, were three slot machines, one for 50c, one for 25c, and one for 10c.

On July 17, I walked into that same "cigar store" again. Everything was exactly as it was several months before with only one exception—the slot machines were gone! "Why?", because one man gave one order! Yes, the Governor of our state gave an order and slot machines, dice tables... disappeared—gambling in Hot Springs stopped!

Yes, the laws can be enforced when public officials desire to enforce them!

I must be honest, I do not blame the Governor alone for the situation in Hot Springs, though he must face his share. But so must we—the people of Arkansas! Our public officials are seldom more than a reflection of the people who elect them!

I say it is time for the Christian people of Arkansas to stand and be counted not only for moral laws and moral officials but for moral law enforcement! This stand must begin with the people at the polls!—Rev. Horace O. Duke Jr., pastor of First Baptist Church, Tyronza, Ark., in a sermon, "What Makes the Water Muddy?"



*STUDENT WEEK at Ridgecrest and Glorieta—Top photo is the Arkansas delegation to Student Week at Ridgecrest Assembly in North Carolina which was held in June. Lower photo is the Arkansas delegation to Student Week at Glorieta, held just last week. The state office of BSU sponsored buses to both assemblies.*

## News about missionaries      New sanctuary

REV. and Mrs. William E. Haltom, Southern Baptist missionaries to the Bahamas, returned to the States Aug. 12 on medical leave. Mrs. Haltom was to enter Baylor University Medical Center, Dallas, Tex., upon arrival in the States. They may be addressed at 716 N. Grady St., Altus, Okla. Mrs. Haltom is the former Ruth Miller, of Altus; he is a native of Little Rock.

GARDNER Church, Hamburg, recently moved into its new sanctuary. Made from concrete blocks, it seats 300 and has central heating and cooling.

Gardner Church began as a mission of First Church two years ago, and became a fully recognized church last March.

Raymond Carpenter, pastor, reports that dedication services will be held at a later date.

## ARKANSAS' LAW AGAINST GAMBLING

THE law, as stated below, is on the statute books of Arkansas. It has been openly and consistently broken and ignored.

### ARKANSAS STATUTE NO. 41-2001

"KEEPING GAMBLING HOUSE—PENALTY.—Every person who shall keep, conduct, or operate, or who shall be interested, directly or indirectly, in keeping, conducting or operating any gambling house, or place where gambling is carried on, or who shall set up, keep or exhibit, or cause to be set up, kept or exhibited, or assist in setting up, keeping or exhibiting, any gambling device, or who shall be interested directly or indirectly in running any gambling house, or in setting up and exhibiting any gambling device or devices, either by furnishing money, or other articles for the purpose of carrying on any gambling house, shall be deemed guilty of a felony, and on conviction thereof, shall be confined in the State penitentiary for not less than one (1) year nor more than three (3) years."

Enacted by the 56th General Assembly, 1947, (from *Arkansas Statutes*, 1947, Volume 4, p. 41-2001)

—As quoted in *The Immanuel* (Little Rock) *Record*

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## The Cover



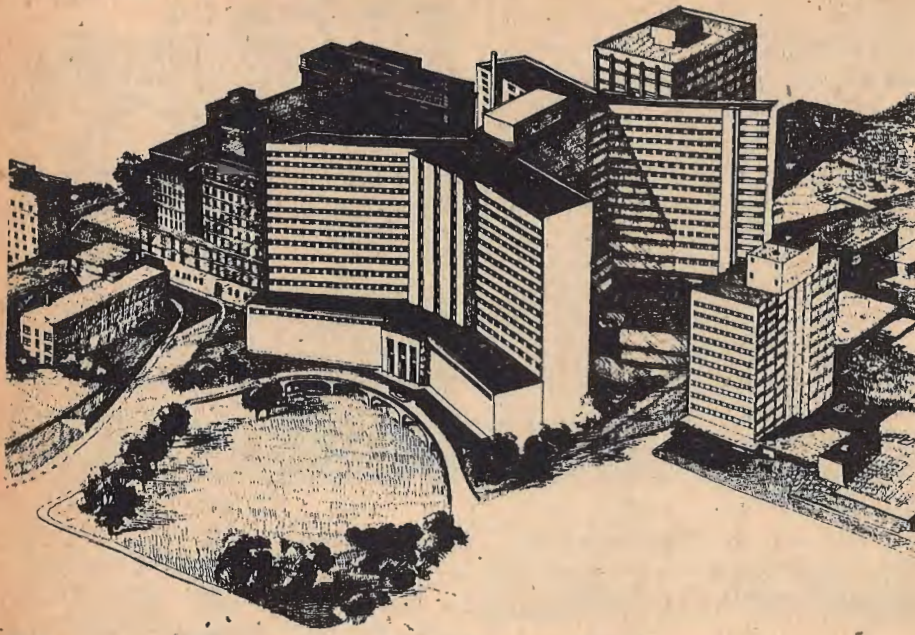
### First, Baptist marriage

RICHMOND, Va., Oct., 1780, BP—Baptist ministers win the right to perform marriage ceremonies in Virginia. This is another major victory for Baptists and other deserters in their unrelenting fight against the State Church of Virginia. The enactment of the new law recognizes the validity of marriages performed outside the State Church. Prior to the passage of the statute, marriages were not recognized as legal unless they were performed "according the rites and ceremonies of the church of England." Patrick Henry, a long-time friend of Baptists, for several years has urged ministers to disregard the unjust law, and exercise their pastoral duties in performing marriage ceremonies. This advice was based upon the 1776 Act of the General Assembly which relieved Baptists from paying church taxes and gave them freedom to preach.—Historical Commission SBC. Artist, Erwin M. Hearne, Jr. Distributed by Baptist Press.

### Correction

THE amount given by Elaine Baptist Church, Arkansas Valley Association for the first six months of 1964 was left out of the Contributions report in the July 30, 1964 issue. The amounts given were: Cooperative Program \$4,189.48 and Designated gifts \$367.91.

By the BAPTIST PRESS



## Baptist Memorial, Memphis, expands

*BAPTIST Memorial Hospital will build an additional fourteen floors on its recently completed Union-East unit at an approximate cost of \$10,200,000.*

*The hospital's board of trustees has approved completion of the structure for which the present obstetrical department and emergency room provide a foundation. Announcement of the building plans came through Walter Chandler, chairman of the Hospital's Advisory Committee, and Robert L. Orr, board president.*

*Based on current and anticipated needs for medical care in the community, the completed Union-East unit will provide approximately 400 beds as well as space for expansion of laboratory, radiology, and surgery facilities.*

*Construction of the new addition is expected to begin in 1965. Completion will require about 3½ years, making it available for service sometime in 1969.*

## Ohio budget voted

**SENECAVILLE, Ohio** — The executive board of the State Convention of Baptists in Ohio approved a budget for 1965 here, which includes a new department of work in its administrative office at Columbus.

The total budget of \$755,057 will be recommended to the Convention proper at its fall meeting. The total includes Cooperative Program income, special offerings for three mission causes and supplements for joint missions and promotion work from Southern Baptist Convention boards.

The Cooperative Program section of the 1965 budget going to the SBC is \$126,050. This com-

pares with \$120,132 this year. On a percentage basis, 30 percent of Cooperative Program receipts from the churches will go to the SBC next year, compared with 27 percent during 1964.

The new department of work will promote Annuity Board protection plans for church and denominational workers and will handle Brotherhood men's work and Royal Ambassador boys' work on a state conventionwide basis. It will come into existence Jan. 1.

W. Leonard Stigler, who has been handling both evangelism and Brotherhood-Royal Ambassador promotion, will then handle evangelism only. A new department secretary will be elected for the new position.

## Church ordains woman

**DURHAM, N. C.**—Miss Addie Davis, a 1963 graduate of Southeastern Seminary, in nearby Wake Forest community, has been ordained to the gospel ministry.

Watts Street Church of Durham was scene of the ordination service. Warren Carr is pastor of the church. Two Southeastern Seminary professors took part in the ordination service.

Miss Davis has been called as pastor of First Church of Readsboro, Vt., affiliated with the American Baptist Convention.

She formerly was an assistant to the pastor of First Church, Elkin, N. C.; dean of women at Alderson-Broaddus College (American Baptist), Philippi, W. Va., and supply pastor for Lone Star Church, Covington, Va.

Women graduates of Southern Baptist seminaries usually enter church vocations in education or music, become teachers or are appointed as unordained missionaries.

There are apparently no women serving as pastors of Southern Baptist Convention churches, although there are a number filling pulpits in the American Baptist Convention. Miss Davis will, in fact, possibly be the first graduate of a Southern Baptist seminary to be ordained for pastoral ministry.

## Missions revival

**NINETY-TWO** young people walked to the front of the auditorium at Glorieta (N. M.) Baptist Assembly following the morning worship service, Aug. 16, to make public their decisions for the Lord. Fifty-two followed them at later services.

It was the Foreign Missions Conference, and preacher for the Sunday morning service was Dr. Homer G. Lindsay, of Jacksonville, Fla., president of the Foreign Mission Board.

Among the 144 decisions were two professions of faith and 70 for mission service. All who came forward were counseled individually, most of them by furloughing missionaries.

# Cooperative Program gifts from the big churches

FIRST Church, Dallas, Tex., with 13,142 members, received the most total offerings in the Southern Baptist Convention in 1963, but a sister church in west Texas—with half the total collections of the Dallas church—led the SBC in amount for the Cooperative Program.

First, Dallas, the only church in the SBC with more than 10,000 members, reported receiving \$1,459,921 and supplying \$180,000 for statewide and worldwide missions through the Cooperative Program.

First Church, Amarillo, Tex., led the SBC in 1963 with its \$209,605 via the Cooperative Program. The year's receipts for this church were \$765,778. It has 7,515 members.

These statistics are based on reports obtained from the Research and Statistics Department of the SBC Sunday School Board, Nashville, keeper of vital statistics for the denomination. There are over 33,000 churches cooperating with the Southern Baptist Convention.

The Amarillo church gave about 27 per cent of its total gifts through the Cooperative Program; First, Dallas, about 13 per cent.

With 4,202 members, Park Cities Church, Dallas, approached Amarillo, First in total offerings, reporting \$760,587. It was fourth largest in Cooperative

Program amount with \$135,500 (about 18 per cent).

Also above the \$700,000 mark were Second-Ponce de Leon Church, Atlanta, Ga., leader east of the Mississippi River, and First Church, Midland, Tex.

Second-Ponce de Leon Church reported \$142,000 for the Cooperative Program, about one-fifth of its total collected of \$712,610. Membership is 4,167.

First Church, Midland, Tex., with 5,197 members, had a total income of \$706,573, of which at least \$100,365 went to the Cooperative Program. The Cooperative Program amount is the 1962 figure for this church.

Of churches with 1963 receipts of more than \$500,000, there was one other with over \$100,000 to the Cooperative Program: South Main Church, Houston. This 5,691-member church had total receipts of \$610,200 with \$102,838 for the Cooperative Program.

There were 16 churches with income for the year above a half-million dollars. Not already listed churches, with their membership, 1963 total income and Cooperative Program sum, in that order, are:

Southside, Birmingham, 4,141, \$680,292, \$75,290; First, Shreveport, 3,620, \$659,972, \$66,081; Mid City, New Orleans, 3,657, \$616,998, \$2,500; First, Lubbock, Tex., 8,086, \$613,902, \$98,407.

First, Tulsa, Okla., 6,075, \$579,362, \$85,609 (1962 Cooperative Program figure); First, Atlanta, 6,193, \$572,802, \$71,000; Broadway, Fort Worth, 4,848, \$567,323, \$86,594; First, Oklahoma City, 5,837, \$535,424, \$68,172; Bellevue, Memphis, 8,249, \$505,524, \$63,007; and First, San Antonio, 7,793, \$500,697, not available. (BP)

## Largest SBC churches

NO new names appear on the current year's roster of Southern Baptist Convention churches with more than 5000 members. The list of 18 still is headed by First Church, Dallas.

According to records received by the research and statistics department of the Baptist Sunday School Board, Nashville, First Church, Dallas, now has 13,142 members. This compares with 12,879 a year ago.

The research and statistics department is the major clearing house for vital statistics in the denomination.

In the first five churches in size of membership, the same churches appear as before. Those in third and fourth spots, respectively, have traded positions.

Second place still is occupied by Bellevue Church, Memphis, largest church east of the Mississippi

River. Its latest membership figure is 8249 compared with 8539 in the previous report.

New holder of third place is First Church, Lubbock, Tex., with 8086 members. Dropping from third to fourth place in the trade of positions was San Antonio, Tex., First Church, with present membership of 7793.

Amarillo, Tex., First Church continues to maintain fifth place, showing that four of the five largest churches are in Texas. The Amarillo congregation has 7515 members presently.

The second five consists of the same churches in the same relative positions. First Church, Beaumont, Tex., is sixth in size with 6889 members. Next is Dallas' Cliff Temple Church, with 6704.

Wichita Falls First Church, the seventh of the top eight to be from Texas, has 6635 members. Ninth place is held by an Alabama church, Dauphin Way of

Mobile, with 6232 members. The 10th slot is filled again by First Church, Atlanta, with 6193—the third in the top 10 located east of the Mississippi River.

The previous year's report showed 19 churches with over 5000 members. It narrowed to 18 this year with the dropout from the roster of First Church, Jackson, Miss., which held 19th position.

The 15th and 16th position churches traded places, as did the 17th and 18th churches in the listing.

The remaining eight churches, three from Texas, with their current memberships, are:

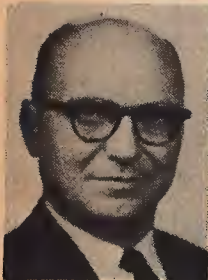
Tulsa, Okla., First, 6075; Fort Worth, Travis Avenue, 5880; Oklahoma City, First, 5887; Houston, South Main, 5691; Baton Rouge, La., First, 5381; Louisville, Walnut Street, 5264; Midland, Tex., First, 5197; and Fort Smith, Ark., First, 5101.

# Departments

## Brotherhood

### Crusade in Hawaii

DURING the week of July 26-Aug. 2 it was the privilege of the Associate Brotherhood secretary



MR. SEATON

to be a member of a six-man team working in a crusade with the men in the churches and associations in the State of Hawaii.

The crusade was under the direction of George

Euting, from the Brotherhood Commission in Memphis, in cooperation with Sam Choy, Brotherhood director for Hawaii, and Henry Holley, state Brotherhood president. In addition to Mr. Euting other team members were Joe Breeding, businessman, Virginia; H. S. Cummins, pastor, Virginia; Sam Holt, electronic engineer, Washington D. C.; and Harold Anderson, insurance executive, Arkansas.

The crusade included churches and associations on the islands of Oahu, Kauai, and Maui and a retreat at Camp Puu Kahea on Friday night and Saturday. Each day was spent in visits with church and mission pastors and workers. Meetings were held at night in a central location for the men of the churches in the association.

The program consisted of a presentation of Brotherhood work, showing what men can do when they are enlisted and trained and issuing a very definite challenge to the men to meet their responsibilities as Christians. It was my privilege to present the program of work and challenge of Royal Ambassadors.

The response of the men to the presentation of the program of Brotherhood work was tremendous. Again and again from pastors and laymen we heard the statement, "This is what we have been needing; this is the answer to our problem of enlisting men; this program of work will enlist our

men and train them for service. The Royal Ambassador work will train our boys for service and leadership for tomorrow."

A very interesting experience for me was spending part of a day and night in Royal Ambassador Camp. It was my happy experience to speak to the boys and share with them some of our experiences of Royal Ambassador work in Arkansas.

There are many other things we would like to share with you about the crusade but space will not permit. Only eternity will reveal the true results of the crusade and its value to the work of the Lord. The team members will long remember the experiences in Hawaii and the mission opportunities. The need will be in our hearts and minds for many years. I will be ever thankful for the opportunity to serve for the week.—C. H. Seaton, Associate Secretary

### Woman's Missionary Union

#### State Mission Observance

SEPT. 21 is the suggested date for the annual observance of the *Season of Prayer for State Missions*.



MISS COOPER

Informative materials featuring spiritual needs and opportunities in Arkansas which can be met through prayer, gifts and dedication of lives are being mailed to

leaders of all WMU organizations.

The Dixie Jackson Offering for State Missions is used to undergird activities of the State Missions and Race Relations Departments under the leadership of Dr. C. W. Caldwell and Dr. Clyde Hart. The offering goal is 15 per-

cent above that of last year, or a total of \$48,676. Remittance should be made to Dr. S. A. Whitlow, Treasurer, Arkansas Baptist State Convention, 401 West Capitol, Little Rock.

#### WMU DISTRICT MEETINGS

Featured on the programs of the 1964 WMU District Meetings will be Miss Juliette Mather and Miss Joan Frisby.

Miss Mather served as Young People's Secretary of WMU, SBC, from 1921 to 1948, when she became editorial secretary and thus editor of *Royal Service*. Upon retirement in 1954, she went to the Orient to teach in Southern Baptist colleges in Japan and Taiwan. Her message is uniquely stirring and should be heard by every Southern Baptist.

Home missions will be represented by Miss Frisby, native of Ft. Smith, who is director of the Ervay Baptist Center in Dallas, Tex.

The schedule of meetings is: Oct. 19, Northwest District, First Church, Rogers; Oct. 20, West Central, First Church, Booneville; Oct. 21, Southwest, First Church, Hope; Oct. 22, Southeast, First Church, Monticello; Oct. 23, Central, Park Hill Church, North Little Rock; Oct. 26, North Central, First Church, Mountain Home; Oct. 27, Northeast, First Church, Jonesboro; Oct. 28, East Central, First Church, Forrest City.—Nancy Cooper, Executive Secretary and Treasurer.

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R. A. Hill, Director

## Shelly leaves paper

BALTIMORE—James C. Shelly, associate editor of *The Maryland Baptist*, state convention weekly newspaper here, has resigned to accept a Baptist Student Union position in Alabama.

He had been in his Maryland post since last Jan. 1, and will become student director for Florence State College, Florence, Ala., effective Sept. 15.

## From the pastor's study

FIRST BAPTIST CHURCH  
EL DORADO

# Gambling is no risk

GAMBLING is a part of life. Living itself is a constant gamble. Risks must be taken every day. No device known to man, from religion to insurance, frees life from the element of risk. Stop to think a minute and you will know that practically every routine decision of the day involves a gamble. Since gambling cannot be eliminated from life, there can be no harm in converting this principle into games or devices that afford people a pleasurable pastime. . . and so goes the argument.



DR. HARBUCK

But don't believe it! No, not for a minute! The risk element in life is inevitable. Gambling as a game, however, is neither inevitable nor a risk. The consequences of gambling are a certainty. For the individual, it is certain that gaming cultivates the human tendency to covetousness. It corrupts the serve-and-earn principle so fundamental to productive society and so clearly enunciated in the Christian Scriptures. Gambling for these reasons runs counter to the first demand of Christian stewardship, namely, being accountable to God for the wise, just, and productive use of all one's resources.

Socially considered, gambling is also no risk. Wherever it has occurred, the documented results are the same. No risk is involved in predicting the consequences of an experiment repeated so often. The most shocking exposures of gambling have not been produced by moralists. Attorneys, reporters, economists, and public officials have been compelled by the facts to label gambling for what it is: not a risk, but an evil certainly. The Senate Investigating Committee under John McClellan gathered reams of testimony connecting gambling with crime. *U. S. News and World Report* of September 11, 1961 summed up these investigations as follows: "Witnesses told how criminal syndicates used the proceeds of gambling as their capital funds for almost every conceivable organized criminal activity, including white slavery, narcotics, extortion, union racketeering, and public corruption." Nevada, the nation's gambling capitol, boasts the highest crime rate in the country, leading all states last year in larceny, auto theft, and forceful rape and was second highest in murder and non-negligent homicide. The argument that economic prosperity outweighs these evils has been proved invalid time without number. True, a scattered group of people grow infinitely richer off gambling but the radical depression suffered by the general economy more than offsets the free flow of money incited by open casinos (money, incidentally, that rarely turns up in legitimate investments and usually makes its way out of state to finance the far-flung empire of syndicated crime).

When churches and Christians oppose gambling, few people take notice. For them to do so is the expected thing. Otherwise solid citizens treat the churches' pronouncements on such subjects with condescension and even contempt. I resent the implication that resistance to gambling cannot be justified except on the grounds of private moral values discernible only to members of a religious sect. The principles that oppose legalized gambling exist for anyone to see who is committed to the preservation of human values. Public legislation cannot be based on the sanctions of a purely private morality. Many citizens

(Continued on page 14)

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## Authenticated by the Holy Spirit

BY HERSCHEL H. HOBBS

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

Acts 8:13-17

A PASTOR wrote requesting an interpretation of this passage. The reader should examine it within the context of Acts 8:1-25.



DR. HOBBS

Philip, a deacon from Jerusalem, preached the gospel in Samaria with great results. But the account poses two problems among others: Simon the sorcerer and the people receiving the Holy Spirit.

Note that verses 12-13 say that the people "believed" and that Simon "believed." The same Greek word is used in each case. This word may mean to believe either intellectually or with the heart. In the latter sense it also entails trust and commitment. From the context, it is evident that the people had the latter experience, while Simon had only the former. He only believed intellectually or was convinced as to the reality of the miracles performed by Philip. But he had no conversion experience. Even his response to the coming of the Holy Spirit was an offer to buy the power whereby he might also perform this work. It would have been quite an addition to his repertoire of *tricks*. Note Peter's reply and Simon's response. He only asked to be spared the penalty for his rash deed, but showed no evidence of real repentance.

But what about the manifestation of the Holy Spirit? Evangelism among the Samaritans, or half-Jews, was a new development in Christianity since Pentecost. As in the case of Cornelius, a God-fearer or Gentile who was studying Judaism but had not be-

come a Jew in his religion, apparently the Jerusalem church sent Peter and John to investigate. Would the Holy Spirit authenticate this work as He had done at Pentecost? Other elements were involved in the Pentecost experience, but they included this truth also. The apostles "prayed for them . . . then laid their hands on them, and they received the Holy Ghost."

What is the significance of this event? Elsewhere the New Testament teaches that the Holy Spirit

takes up His abode in one . . . the moment he becomes a believer in Christ—but without a necessarily outward manifestation as was apparently true here. This was not a "second blessing" as some suppose. As in the case of Cornelius it was the Holy Spirit giving His authentication to the preaching of the gospel to other than Jews along. God is saving half-Jews and Gentiles also. A study of Acts shows that with each such new development of the spread of the gospel in one way or another the Holy Spirit was involved either by commanding it or else by authenticating it.

Dr. G. Campbell Morgan says, "The moment in which any theologian, or school of theology, attempts to systematize the method of the coming of the Spirit into human lives, in that moment they are excluding a score of His operations, and including only one."\*  
\*The Acts of the Apostles, Revell, N. Y. 1924, p. 206.

### Pastor's study

(Continued from page 13)

of Arkansas have been duped by the pseudo sophisticated arguments of professional gamblers and those who will realize direct personal profit from their games into believing that morality can't be legislated and that the smart approach is to derive tax revenues from legalized vice. Arkansans need reminding that twenty-five states who legalized gambling and later repealed it were not motivated by petty moral considerations but by concern for the economic and social welfare of their people. And the notion that morals cannot be legislated could hardly be more misleading. Because morality deals with the preservation of personal and social values, it is the only proper subject of legislation. Legislation that fails to move toward the same objectives is unworthy of support.

Let Christians and all citizens not be shamed into sheathing their swords by the thinly-veiled sophistries of the gambling crowd. Let us be assured that these forces cannot dig up one shred of justification for legalizing the casinos. The time-worn contention that anti-gambling laws cannot be enforced finds refutation even now in the desperate, well-financed campaign to make the games legal. The haunting memory that one long-delayed phone call by our governor closed down the illegal casinos in Hot Springs has convinced the gamblers that the law can be enforced where public officials wish to do so and the will of the people is made known.

Now is the time to get your 1964 poll tax paid so that you can vote AGAINST the Garland County Legal Wagering Amendment on the general election ballot, November 3. Now is the time to act, to speak, to pray! Now is the time to rise up with every legitimate weapon in the arsenal of decency and turn back this enemy of the people! For gambling is no risk, it is a certainty—an evil certainty!

# Beacon Lights of Baptist History

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

## Women awake to missions

THE first Baptist Foreign Missionary Society was formed in the home of widow Wallace in Kettering, England, Oct. 2, 1792. Here William Carey solidified his plans and found support from his friends. Mrs. Wallace's home became a permanent museum and shrine for those



DR. SELPH

who visit that city.

Eight years from this date the first women's missionary society was organized in America. It was known as the "Boston Female Society for Missionary Purposes." To Miss Mary Webb goes credit for this organization.

She was considered a hopeless cripple. But it was said of those who knew her that she pushed her hand operated wheel chair through every section of Boston's poor and underprivileged, doing what she could to better their conditions.

Miss Webb organized a Baptist Women's Missionary Society about 1802 or 1803. Later she organized a Children's Cent Society. From her wheel chair countless letters went forth to societies which had sprung up under her efforts. At one time these organizations numbered 121, all fostered by Miss Webb. Though her body was bound to a chair her spirit roamed far and wide. And from this chair women's activities in missions continued to roll.

Records were not always kept, but the "Praying Societies," "Female Mite Societies," and "Sewing Societies" sprang up laying a foundation for the women of the South. These sewing societies provided ample time for talk and prayer. Their prayers, gifts, and interests materialized into definite missionary societies among women and young people.



1 John 2,29. 1 Or, from above. d Isa. 44,3,4. Matt. 3,11. Mark 16,16. Acts 2,38.	12 If I have to and ye believe lieve, if I tell yo 13 And no ma
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A Ps. 106. 46. c ver. 21, 25.	18 For a m people, even n im, and Mar châr, and Zeb
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14: ch. 6, 4 & 11, 55. Lk. 2, 4. 14 to ver. 17: sp. Mt. 21, 12, 13; Mt. 11, 15.	8 The wind bloweth w thou hearest the so canst not tell whenc whither it goeth: so is born of the Spirit.
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8 Nevertheless my bret went up with me made th the people melt: but I w lowed the LORD my God.
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# The Bookshelf

**Mississippi: The Closed Society**, by James W. Silver, Harcourt, Brace and World, Inc., 1964, \$4.75

This is a report, from the inside, of an insurrection in modern America and deals particularly with the social and historical background of this insurrection. The author, a long-time resident of Mississippi who is noted as a historian, personally witnessed the long night of riot that exploded on the campus of the University of Mississippi at Oxford on Sept. 30, 1962, when students and adults, the latter with no connection with the University, attacked United States Marshalls sent to the campus to protect James H. Meredith, the first Negro to attend Ole Miss. Dr. Silver describes how Mississippi's commitment to the doctrine of white supremacy led inevitably to the situation in which Mississippians find that continued intransigence and possibly violence is the only course offered them.

Although a native of Rochester, N. Y., Dr. Silver has lived in the South since he was 12. He is a graduate of the University of N. C.

Those who want to know what the real situation is in Mississippi will find it here.

**Lincoln and the Negro**, by Benjamin Quarles, New York Oxford University Press, 1962, \$6.50

Starting with Lincoln's childhood attitudes, Author Quarles here traces the development of Lincoln's thought in relation to the Negro, a development which was to culminate in the Emancipation Proclamation. He shows how Mr. Lincoln changed his views toward the Negro during his presidency. Concerned at first with methods by which Negroes could be deported to a "colony" somewhere, Lincoln came later to advocate not only emancipation of the slaves but also equal political rights for them, and, in addition, he became the first president to invite Negroes to the White House.

**Tongue Speaking**, By Morton T. Kelsey, Doubleday, 1964, \$4.50

Mr. Kelsey has been rector of St. Luke's Episcopal Church in Monrovia, Calif., since 1950. He deals here with the "speaking in tongues" phenomenon currently sweeping churches and making headlines all over the United States.

Careful study has convinced him that speaking in tongues is a genuine spiritual experience more often helpful than harmful. He offers a history of this expression of religious ecstasy, from the first tongue-speakers—the apostles, who when they learned of Christ's resurrection suddenly found themselves speaking in languages unknown to them—through the Middle Ages, when such expressions of religious feeling were prohibited, to modern America, where two million Pentacostalists believe that it is the only true sign of conversion.

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# IMPROVE YOURSELF

By J. I. COSSEY

WE hold the key that will shape our future. We are the sculptors of our own destiny. Our future success or failure may be due to the pattern we have made for ourselves. If we want a double chin, heavy ankles, bulging abdomen and swollen eyes that is what we will have by failing to care for our bodies properly. If we want flat feet, knock-knees, bowlegs, crooked elbows, a bulging waistline, all we have to do to succeed is to neglect our daily physical culture.



MR. COSSEY

We may have a mental picture of the plans for our future. Our mind is the best place for the blueprint of our destination. Even if our bodies are weak or lame, our minds can still function in a masterful way. If we think right, our world will be right. We are what we think. The Bible says, "As he thinketh in his heart, so is he." We should be able to think clean and think straight. We can improve ourselves if we believe we can. Our self-improvement is secure if our partnership is with God. No partnership with God has ever failed.

When you choose to improve yourself, your little world will soon grow into a bigger and better world. The greatest power God has given to man is the power to improve himself. Someone has well said, "The greatest room in the world is room for improvement." Self improvement is a game of life and must be played with others. People must learn to play together and live together.

This business of self improvement is a God-given heritage. When Mr. LeTourneau said, "God

runs my business," his success was assured. One cannot leave God out of his life and reach the highest improvement. Use your imagination and see yourself as you are and then see yourself just as you want to be. Don't sell yourself too cheap. Imagine your world a big world and work to make it such. You are the designer of your "improved self" program; so make it big and worthy and challenging.

Self improvement means a deepened spiritual life resulting in a high level of living. I presume many pastors have felt the kind of let-down I had a few days ago when a deacon said, "Our church is doing fine with the finances, and the attendance is holding up very well, but the church is dead spiritually." The pastor does not feel that the deacon blamed him for the coldness, but he knows that some one, other than God, is to blame. When our membership yields to the leadership of the Holy Spirit we will have a deep and abiding spirituality. We continue to pray for that Holy Spirit infilling.

**To vote AGAINST the proposed gambling amendment, Nov, 3, you must pay your 1964 poll tax before Oct. 1. Cut out, fill in and mail to your county tax collector with a dollar for your 1964 poll tax receipt!**



TO THE COLLECTOR

\_\_\_\_\_ COUNTY, ARKANSAS

Under authority of Act 480 of 1949, I hereby request my 1964 poll tax receipt be mailed to me at the address below. I am enclosing one dollar in payment.

Very Truly Yours,

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# Arkansas Baptist

newsmagazine

## Church Budget Plan . . .

### WHAT IT IS

It is a plan by which the church sends the Arkansas Baptist Newsmagazine to all the families in the membership. It is inexpensive (only 14c per month for each name), and it reaches the absent or unenlisted family every week.

### HOW IT WORKS

- The church votes to send the paper to the families in the membership and enters an item to cover the expense in the church budget.
- The mailing list is sent to the Arkansas Baptist Newsmagazine, 401 West Capitol Ave., Little Rock, Ark.
- A statement will be sent each month showing the number of subscribers and the cost for the month at 14 cents each. Or you may elect to be billed by the quarter or year. The price is the same.
- Additions, subtractions, or corrections can be made to the mailing list at any time. Proof lists are sent quarterly for your convenience in keeping current.

### WHAT IT DOES

- INFORMS**—Reports Southern Baptist work, from the local church to the most distant mission point.
- INSPIRES**—One or more inspirational articles every week plus our woman's page which is of real help to both young and old of the fairer sex.
- INDOCTRINATES**—Presents basic Baptist beliefs and their Scriptural source.
- ENLISTS**—Enlists and unifies the individual church member with his church and denomination. "An informed Baptist is an enlisted Baptist."

### FREE TRIAL OFFER

On request, the Arkansas Baptist Newsmagazine will be sent without cost or obligation for one month to all the resident families of any church. The only requirement is that the church prepare and send the names and addresses; the only request is that the church consider adopting the Budget Plan during the free period. IF THE PAPER IS VOTED INTO THE BUDGET, A SECOND MONTH IS ALSO FREE!



# THE WONDER OF HARVEST

*By Thelma C. Carter*

SINCE ancient times, people all over the world have looked forward to the harvest season. Through the centuries they have had many lessons to learn about

the harvest of grains, fruits, and other foodstuffs.

Perhaps one of the first lessons came about when someone noticed the seeds growing in the tops of

certain wild grasses. After the seeds had fallen to the ground, the person watched as sunshine and showers helped new plants to appear.

As time passed, the new plants changed from green to golden yellow. The tops of each stalk grew heavy with many little seeds. Then came the harvest. The people gathered the seeds for food. They learned to save seeds for new crops another year.

History tells that the Pilgrims suffered not only from the bitter cold of winter at Plymouth, but also from lack of food. They knew almost nothing about the harvest season in a new land. In the early spring, they began preparing the ground and planting Indian corn as the Indians taught them.

The harvest season was a festival time in ancient Palestine. It was a time for all to give thanks to God for the harvests of wheat, barley, dates, melons, cucumbers, leeks, onions, beans, and flax. "Thou shalt keep . . . the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field . . . The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God" (Exodus 23:15-19).

Still remaining today are carved pictures on the walls of ancient temples and tombs. They show people planting seeds and gathering the harvest.

We are filled with wonder when we think of the many different kinds of harvests in our wonderful world. On all the great continents, as well as on countless islands of the seas, are found bountiful harvests of rice, cotton, flax, wheat, corn, barley, melons, fruits, and berries. Harvests in warm areas give us figs, apricots, palm nuts, yams, bananas, and other fruits and vegetables. Other harvests provide tons of Brazil nuts, cashew nuts, sugar cane, coffee, spices, and many other products from around the world.

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# NEW AMERICAN PAYS \$100 WEEKLY...

## TO YOU THOUSANDS OF ARKANSAS BAPTIST READERS WHO KNOW THAT DRINKING AND SMOKING ARE EVIL!

You do not drink or smoke...so why pay premiums for those who do?

### Why pay the penalty for those who drink or smoke?

Every day you pick up the paper you read more evidence that drinking and smoking can shorten life. Because they are among America's leading health problems—leading to cancer, heart trouble, sinus trouble, liver trouble and many other diseases—they're a prime cause of the high premium rates most hospitalization plans charge. But why should you pay the price for those who drink or smoke? You no longer have to! Here's why.

### Our rates are based on your superior health

The new American Temperance Hospitalization Plan is not offered to drinkers and smokers, because of the high rates they cause. We can bring you a whole new set of rates that are unbelievably low because they're based on your good health as a non-drinker and non-smoker. Also, your American Temperance premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates! And only you can cancel your policy. We cannot.

### HERE ARE YOUR AMERICAN TEMPERANCE PLAN BENEFITS

#### 1) You receive \$100 weekly— even for life

The very day you enter a hospital you begin to get \$100 a week cash...as long as you are hospitalized, even for life! Good in any lawfully operated

hospital in the world. Choose your own! We pay *in addition* to any other insurance you carry. And we pay direct to you in cash... tax free! We send out our payments to you Air Mail Special so you have cash in hand *fast*. And there is no limit on the number of times you can collect.

#### 2) We cover all sicknesses and accidents.

Your policy covers you for every conceivable kind of accident and sickness except pregnancy; any act of war or military service; pre-existing conditions; or hospitalization caused by use of liquor or narcotics. Everything else that could possibly happen to you is covered. You'll be protected as never before—at amazingly low rates!

#### 3) Other benefits for loss within 90 days of accident (as described in policy)

We pay \$2,000 cash for accidental death. We pay \$2,000 cash for loss of one hand, one foot, or sight of one eye. We pay \$6,000 cash for loss of both eyes, both hands, or both feet.

#### We invite close comparison with any other plan.

There really is no other plan like ours. But compare our rates with others for similar coverage. Discover for yourself what you save. And remember, there is *no limit* on how long you stay in the hospital, no limit on age, no limit on the number of times you can collect!

### Here's all you do.

Fill out the application at the right. Notice the amazingly low rates! Enclose it in an envelope and mail to American Temperance Associates, Box 131, Libertyville, Illinois. Upon approval, you will get your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost 50,000 people enter hospitals. Any day, one of them could be you. Protect yourself before it's too late!

### MONEY-BACK GUARANTEE

*Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars... you risk nothing.*

# TEMPERANCE PLAN EVEN FOR LIFE!

Here at last is a new kind of hospitalization plan for *non-drinkers and non-smokers only!* The rates are fantastically low because "poor risk" drinkers and smokers are excluded. And because your health is superior...there is absolutely no age limit, no physical examination, no waiting period. Only you can cancel your policy... and no salesman will ever call! Starting from the very first day you enter any hospital...

**SEND FOR YOUR POLICY NOW BEFORE IT'S TOO LATE!**

1610 APPLICATION TO  
PIONEER LIFE INSURANCE COMPANY, ROCKFORD, ILLINOIS  
FOR AMERICAN TEMPERANCE HOSPITALIZATION POLICY AT-300

**IMPORTANT:** CHECK TABLE BELOW AND INCLUDE YOUR FIRST PREMIUM WITH APPLICATION

Name (PLEASE PRINT) \_\_\_\_\_  
 Street or RD # \_\_\_\_\_  
 City \_\_\_\_\_ Zone \_\_\_\_\_ County \_\_\_\_\_ State \_\_\_\_\_  
 Age \_\_\_\_\_ Date of Birth \_\_\_\_\_  
 Occupation \_\_\_\_\_ Height \_\_\_\_\_ Day \_\_\_\_\_ Weight \_\_\_\_\_  
 Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_  
 I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				
4. _____				

**LOOK AT THESE  
AMERICAN TEMPERANCE LOW RATES**

	Pay Monthly	Pay Yearly
Each child 18 and under pays	<b>\$2<sup>80</sup></b>	<b>\$28</b>
Each adult 19-64 pays	<b>\$3<sup>80</sup></b>	<b>\$38</b>
Each adult 65-100 pays	<b>\$5<sup>90</sup></b>	<b>\$59</b>

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes  No   
 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.

**SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!**

Mail this application with your first premium to

**AMERICAN  
TEMPERANCE ASSOCIATES**

Box 131, Libertyville, Illinois

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: \_\_\_\_\_ Signed: **X**

AT-1AT

# Leaders for troubled times

BY RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA COLLEGE

TEXT: JUDGES 2:11, 14-23  
BIBLICAL BACKGROUND: JUDGES 1-21  
SEPTEMBER 6, 1964

HISTORIANS have long debated whether ordinary leaders are made to appear great by troubled times or whether their leadership would have been evident even if times had been peaceful and prosperous. It is unquestionably true that seasons of national stress and disaster furnish a backdrop against which leadership stands out.



DR. PHELPS

Such was the situation with Israel in the period from the death of Joshua until the birth of Samuel. "In those days there was no king in Israel" (Judges 17:6, 18:1, 19:1, 21:25). But God's chosen people were not leaderless, thanks to men and women called "judges" who from time to time rose to the challenge of the hour. Because of its modern connotation of one who sits on a bench and hears a lawsuit, the term "judge" is actually a poor translation of the Hebrew word *shophet*, which should more properly be translated "deliver" or "one who sets things right" or even "one who rules." Although not elected, the judges were both civil and military leaders over those who acknowledged their leadership. Their status was not subject to inheritance, and they enjoyed their position because the spirit of Jehovah was upon them.

The Book of Judges covers a period that is variously estimated at from 200 to 410 years. An exact count of these years is impossible because some of the

judges quite evidently overlap each other as they lead their own tribe against a great foe. Twelve judges are mentioned in the book, but only seven—Ehud, Othniel, Deborah and Barak, Gideon, Jephthah, and Samson—are described in any detail.

Following the conquest of Canaan, the Israelites were an extremely loose confederation of tribes bound together by a common cause under the same God against a common foe. Their enemies, the Mesopotamians, Moabites, Philistines, Canaanites, Midianites, and Ammonites, had civilizations and implements of warfare considerably advanced beyond those of the Israelites. But God's people had one thing going for them that kept them from being obliterated—God's sustaining power. This is the one thing that keeps God's people in business even today.

The Book of Judges, interpreting theologically Israel's history during this period, presents recurring cycles that follow much the same pattern. Each cycle consisted of apostasy (falling away from Jehovah), oppression (when Jehovah would let her enemies fall upon Israel), and deliverance (when God would call out a leader and deliver her). Today's lesson describes this general pattern.

## I. Apostasy, 1:11-13

THE people of Israel did what was evil in the sight of the Lord and served the Baals and the Ash-taroath. They worshipped the gods of the people round about them and bowed down to these pagan deities. The major threat to the worship of Jehovah was that of syncretism with the native Canaanite religions.

Many things have been learned about these Canaanite religions in recent years from the Ras Shamra texts discovered in 1929. These discoveries show that these native religions centered in fertility cults and involved sex in several forms, including religious prostitution and homosexuality. Apparently many of these Israelites thought they could worship Jehovah and embrace these religions also—just as many Christians today see no conflict between their faith and many practices of their unsaved neighbors. Before we judge the Israelites too quickly, we should consider the fact that some church people in Arkansas have become so accustomed to wide-open, immoral gambling in Hot Springs that they think the gambling should be legalized. Sin has a way of appearing normal when we see it often enough.

## II. Oppression, 2:14; 20-23

THE conduct of the Israelites angered the Lord and kindled his wrath against them. He gave them to plunderers and sold them into the power of their enemies round about them so that they could not withstand their foes. Whenever they marched, the hand of the Lord was against them, and they were in sore straits. He was so disgusted with them that he left the Canaanite nations to plague Israel.

The wrath of God upon a people who forsake him is terrible to behold. How long will he stay his judgment against us?

## III. Deliverance, 2:16, 19

MOVED to pity by their groaning because of those who afflicted and oppressed them, God from time to time raised up judges and saved the Israelites from the hand of their enemies. As long as the people followed these judges, their lot was good and they experienced respite from their marauding, plundering neighbors.

But alas! Deliverance was short-lived, for when the judge died "they turned back and behaved worse than their fathers, going after other gods, serving

them and bowing down to them; they did not drop any of their practices or their stubborn ways." **Conclusions**

1. Short memories proved to be the cause of Israel's undoing. The people forgot that it was God who had delivered them from bondage, had led them through the wilderness, and had given them the Promised Land. They forgot the source of their strength, and the price of their forgetfulness came high.

2. The true worship of God cannot be mixed with alien elements, no matter how many people may be practicing these alien beliefs. God is a jealous God and will punish people who disobey him (v. 20).

3. God does raise up leaders for his people, but the value of these leaders is lost if people do not remain faithful to God's teachings and directions.

## A Smile or Two

### Taper off!

A SCOTTISH helper on a Western ranch was invited to dinner by his employer. He ate a large piece of apple pie with such relish that his hostess offered him a second helping.

"No more, thank you kindly, ma'am," he replied. "I would na wish to become an addict."

### No buffaloes?

"WHAT kind of saddle do you want?" the cowboy asked the dude. "With or without a horn?"

The dude pondered a moment before answering: "Without, I guess. Doesn't seem to be much traffic on these prairies."

### Timely tale

"I DROPPED my watch from the top of the RCA building, got on the elevator, rode down, walked out on the street just in time to catch it."

"How'd you do that?"

"The watch was ten minutes slow."

### Form filler

A MAN filling out a form for the immigration authorities was asked his nationality.

"You are German, aren't you?" asked the immigration agent.

"No," replied the man, "I'm French. Both my mother and father were French."

"But, you were born in Germany," insisted the agent.

"So," the foreigner questioned, "if your dog had puppies in a stable, would you call them horses?"

### You said?

AN old lady was asked which she thought were happier, people who were married or people who were not. "Well, I don't know," she said. "Sometimes I think there are as many is that ain't as ain't that is."

### He'd rather do it himself

SEVEN-YEAR-OLD to his father: "Before you married Mom, who told you how to drive?"

## Attendance Report

August 23, 1964

Church	Sunday School	Training Union	Additions
Aima, Kibler	140	89	
Berryville, Freeman Hgts.	175	58	
Biscoe	64	31	
Blytheville			
First	562	133	4
Chapel	65		
Gosnell	281	114	
Trinity	187	77	
Camden			
Cullendale First	407	168	
First	528	164	
Conway, Pickles Gap	72	41	
Crossett			
First	520	153	7
Mt. Olive	284	124	2
Dumas, First	317	114	
El Dorado			
East Main	278	101	3
Parkview	216	95	5
Forrest City, First	510	167	4
Midway Mission	70	98	16
Ft. Smith			
Grand Ave.	677	348	9
Mission	18		
Spradling	238	100	2
Greenwood First	240	116	
Gurdon, Beech Street	167	59	3
Harrison, Eagle Hgts.	253	101	1
Huntsville, Calvary	41	22	
Jacksonville			
Berea	109	55	
First	425	131	3
Marshall Road	146	67	
Jonesboro			
Central	436	145	
Nettleton	242	106	1
Lavaca	272	119	
Little Rock			
Immanuel	1,084	369	12
Kerr	27		5
Rosedale	248	91	
McGehee, First	484	179	4
Chapel	100	63	1
Magnolia, Central	559	182	
Monticello, Second	264	167	13
North Little Rock			
Baring Cross	708	186	
Southside	44	16	
Camp Robinson	21		
Calvary	421	108	
47th Street	167	61	2
Gravel Ridge First	262	120	10
Park Hill	749	216	7
Sylvan Hills First	284	107	
Pine Bluff			
Centennial	224	86	4
South Side	693	227	2
Shannon Rd.	36	24	
Tucker Chapel	23	18	
Siloam Springs First	317	163	
Springdale First	411	130	
Van Buren			
First	476	162	2
Second	104	42	
Vandervoort First	67	36	
Ward Cocklebur	56	87	
Warren			
First Southside Mission	94	79	
Immanuel	287	84	1
Westside	72	47	1

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## 6% INTEREST

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# In the world of religion

... EAST German Communist officials have refused travel permits to Soviet Zone church representatives to attend a meeting of the Conference of European churches at Nyborg, Denmark, on Oct. 5-10. Formed at Liselund, Denmark, in 1957, the conference represents Protestant and Orthodox bodies in twenty European nations. It promotes friendly and co-operative relations among its members. ... Thirty of the 120 new congregations begun by the Christian Churches (Disciples of Christ) since 1960 have been outside the United States. The Disciples have opened eight new congregations in Puerto Rico and seven in Jamaica in that period to spearhead its New Church Advance program.

... Some \$20 million raised through the Bread for the World campaign of the Evangelical Church in Germany in the last five years has established or supported about five hundred projects. About \$3 million of the total has come from churches in East Germany.

... Patrick C. Rodger, a Scottish Episcopal churchman active in Christian unity studies, has been recommended by World Council of Churches executives to succeed W. A. Visser 't Hooft, who will retire in September, 1965, as general secretary of the World Council of Churches.

... The Assemblies of God Sunday School Department will sponsor eight conventions throughout the nation during March and April, 1965, according to Charles W. Denton, national secretary of the department. Convention programs are being set up to encourage and strengthen the work of the denomination's Sunday schools.—The Survey Bulletin

## 'Moderation' urged

CHICAGO (EP)—*The Christian Century*, Protestant ecumenical weekly which opposed the nomination of Sen. Barry Goldwater, said here that those campaigning against the Republican nominee for President must act with moderation—"panic could lead to his victory in November."

"The answer to extremism is moderation—which combines reason, courage, calm insistence on discussing issues on their merits," said the journal in the lead editorial of the July 29 issue.

According to the magazine, Sen. Goldwater's "main hope of winning the election is to frighten the nation into a stampede for 'security.' He cannot win if the nation maintains its nerve, insists on doing justice and loving mercy, persists in facing on the merits the real issues of domestic and foreign policy."

*The Christian Century* said "churchmen and other persons of religious faith must ask themselves how religion can help people under stress fight fear with faith, panic with confidence, terror with courage.

"Misapplied and mistaken religion, Catholic as well as Protestant, is one of four roots of extremism, the others being racism, rabid nationalism and resentment at controls on business. But resources can be found in true religion to help a man or woman stand fast against terrors, real or imaginary, and even against death itself."

The magazine accused the Republican nominee of fomenting racial strife by discussing in his acceptance speech "our most crucial domestic issue solely in terms of police power rather than in terms of justice—by stressing the use of force, which would inevitably be against the oppressed, rather than

## Sterilization report

TRIVANDRUM, India (EP)—Statistics released by the State of Kerala show that Christians made up 20.2 per cent of the 45,900 persons voluntarily sterilized in the state during 1957-63.

The proportion is roughly the same as that of the total number of Christians in Kerala's population.

In publishing the statistics, government officials also announced the opening of 361 new birth control clinics, and the appointment of family planning field workers at the ratio of one for every 30,000 persons.

the enforcement of the civil rights law, which would be against the oppressors."

Sen. Goldwater, it claimed, "strengthens interracial tension, encourages the white backlash and infuriates those Negroes whose hope in non-violence is fading."

Observing that "foreign policy in Goldwater's acceptance speech pivoted on anti-communism," *The Christian Century* held that this "is the one war cry which will rally all sorts of extremists to the Goldwater banner."

There are, according to the editorial, "about 2,000 right-wing organizations in the country, about 300 of them being of the radical right or extremist variety." It predicted that Sen. Goldwater's nomination will increase their influence on public opinion.

## Churches in Cuba

CHRISTCHURCH, New Zealand (EP)—New Zealand's National Council of Churches has sent \$1,400 in cash to the Council of Evangelical Churches in Cuba.

The Cuban churches had requested assistance from the World Council of Churches, after donations from United States churches were cut off by a government embargo.

The Rev. David M. Taylor, New Zealand Council secretary, noted that it might seem "terrible" to send money to a Communist nation, "but, ironically, it was the United States government's opposition to communism that made the grant necessary."

ARKANSAS BAPTIST  
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