

11-19-1964

November 19, 1964

Arkansas Baptist State Convention

Follow this and additional works at: <https://scholarlycommons.obu.edu/arbaptnews>



Part of the [Christianity Commons](#), and the [Mass Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "November 19, 1964" (1964). *Arkansas Baptist Newsmagazine*. 154.
<https://scholarlycommons.obu.edu/arbaptnews/154>

This Book is brought to you for free and open access by the Arkansas Baptist History at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

Arkansas Baptist

newsmagazine

OV
SV7
ibrc
rll



NOVEMBER 19, 1964

Complete allegiance, page 3

YOU will want to read the Editor's reply, on page 3, to a letter from a young South Arkansas mother who asks what complete allegiance to Christ as Savior and Lord entails.

* * *

WHY can't we get together as associations, state conventions and Southern Baptist Convention and find Christian solutions to our difficult problems? The question is put by Professor Gaines S. Dobbins of Golden Gate Seminary in his article on page 5, which he wrote following Dr. Martin Luther King's address at the European Baptist Federation Congress in Amsterdam.

* * *

ELECTIONS are over—at least for a while—but before we turn completely to other subjects of interest, we bring you a piercing analysis of the national vote by C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs. His answers to questions put by the Baptist Press are on pages 12 and 13.

* * *

OUR mail is rather heavy these days and deals with many subjects from church procedure to bad-talking neighbors. We invite you to read those on page 4 and the continuation on page 18. We are always happy to hear from our readers.

* * *

ARKANSAS news pages 9 through 11 bring a wrap-up on the Arkansas State Convention in El Dorado. The new members of committees and boards are listed on page 9. A poignant reminder from Executive Secretary S. A. Whitlow is on page 10.

* * *

COVER Story, page 4.

Arkansas Baptist newsmagazine

MEMBER:
Southern Baptist Press Ass'n
Associated Church Press
Evangelical Press Ass'n

November 19, 1964 Volume 63, Number 4

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol

Little Rock, Arkansas 72201

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church budget, 14 cents per month

or \$1.68 per year per church family. Club plan (10 or more paid

annually in advance) \$1.75 per year. Subscriptions to foreign

address, \$3.75 per year. Advertising rates on request.

Articles carrying the author's by-line do not necessarily reflect

the editorial policy of the paper.

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

Bulletin; DP Daily Press; EP Evangelical Press.

Erwin L. McDonald

The nose knows!

AN old German friend who used to break one of his wife's hot, tasty biscuits open and hold it close to his nose for a few good whiffs before beginning to devour it knew how to get the most "taste" out of his biscuits. For it's your nose, and not the taste bulbs in your mouth, that have the most to do with all your discriminating tastes.

According to an interesting feature in the Fall 1964 issue of *Aetna Life Lines*, entitled "Your Nose Knows," you would not be able to tell apples from onions without your nose. (Of course, your eyes might help, for apples don't make eyes water.)

For doubting Thomases and Thomasines, the article suggests a simple test. Simply mix some minced onion (why minced?) and apple in a dish. Then hold your nose, close your eyes and taste the mixture. You'll get a sweetish flavor, it says here, but that's all.

The truth of the matter is—and I am still quoting —your tongue can discern only four flavors, sweet, sour, salty and bitter. It's your nose that knows the difference between thousands of flavors.

The article continues:

"The odors reaching this sensitive organ [nose] can have a subtle but definite effect on mood and emotion and have been called the shortest route to the subconscious. Certain scents may bring on nostalgia, for example, by evoking memories of a happy experience. Others may stimulate you to impulsive actions without your knowing why. Using this knowledge, sales psychologists can literally lead you to their wares by the nose. One couple speeded the sale of their home by keeping cakes baking in the oven when prospects came looking. Chemists are marketing an enticing 'new car aroma' to spray on used cars. And researchers are ever busy developing new 'sell smells' to seduce your psyche through your sniffer."

The Lord certainly had a wonderful purpose in designing the human nose. But the purpose of the high pressure salesman does not necessarily coincide with the purpose of the Lord. Better look twice before you "follow your nose."

'Complete allegiance'

IN a recent editorial, we wrote rather glibly if not smugly: "The secret of the good life. . . is no secret at all, but complete allegiance to Christ as Savior and Lord." A young mother of South Arkansas tore this part of our editorial out of her paper and mailed it back to the editor with this note:

"Would you give me a definition or clarification of the statement, 'complete allegiance to Christ as Savior and Lord?' What would this mean to you for a Christian church member, mother (4-5 yrs.), homemaker on a farm?"

The mother has put her finger on a pious platitude. Let us take a new start at trying to say what it means to live a Christian life:

Perhaps many of us are inclined to think of Christianity in terms of what professing Christians do and don't do in the name of their religion. We may be too ready to regard ourselves as Christians merely because we are regular in our church attendance and we do not do such unchristian things as drinking, cursing, gambling, and "chasing around." But we better not forget that the scribes and the Pharisees, who made A-plus on such things as these, flunked out before Christ because of the spiritual rottenness that was in their very hearts.

Jesus said of certain scribes and Pharisees, who were saturated with religion and dripping with piety, ". . . except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven" (Mt. 5:20).

Surely "complete allegiance" to Christ would involve first of all a full committal of our lives to Christ and a seeking above everything else for "the kingdom of God and his righteousness" not just in religious exercises but all the time and everywhere.

How can one be a Christian without such a full committal to start with? And how could one approach the life of "complete allegiance" without having experienced what Paul writes about in II Cor. 5:17: ". . . if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new?"

The distinctive of the Christian is neither pious words nor goodly deeds but the spirit of Christ within: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

One thing we must not overlook in considering what it is like to live the Christian life: we become Christians the instant we repent of sin and trust in Christ as Savior, but we have to go to school to Christ as our great Schoolmaster to learn how to live Christ-like lives. We will never attain to perfection in this life, but as we work and pray and seek to do God's will for us through Christ and the Holy Spirit, we grow spiritually. And the one who loves God will love his fellow men. Such a one cannot but bear the fruit of the abundant life, that is the Christian's sure and eternal possession.

So, "complete allegiance" will be a life-long goal rather than the achievement of a day, a year, or even a decade. The Christian walks by faith, in love, and with hope.

Some words from I John 3:2 offer great assurance to Christians:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—ELM

Brooks and the Pope

THE executive committee of Tri-County Association (page 10) has passed a resolution censoring Brooks Hays for comments he is reported by the press to have made following a recent visit with Pope Paul VI, at the Vatican.

To judge a man by his quotations in the press is often to misjudge him. And this is no blanket indictment of the press. For the ladies and gentlemen of the press are, on the whole, both responsible and competent. But it is not often that one sees all one said on a given subject or occasion, in the papers. Unless he is himself Pope or President. Most of the time, the person being quoted in the papers is necessarily "quoted out of context." There are just too many stories and features to carry and too little space for it to be otherwise.

Brooks is certainly capable of speaking for himself. And those of us who know him know that he never tries to speak for anyone else, in Baptist affairs. So, we know, his "plying Baptists in" statement to the contrary notwithstanding, that he would never try to "ply" us into anything against our convictions or in violation of the clear teachings of an open Bible. As to what he is quoted as saying about us Baptists better take care, that there are 500,000,000 Catholics in the world and just 25,000,000 Baptists, we know only too well the Hays twinkle of the eye that would have accompanied a crack like that. How else could Brooks remind the Pope that there are 25,000,000 Baptists? He was just bragging.

If the Catholics are not afraid to risk the Pope with Brooks, we ought to be the last people in the world to protest such a visit. The way we see it, them 500,000,000 Catholics better watch Brooks.—ELM

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.

On keeping choirs at home

THE epidemic of touring youth choirs has swept over the Southern Baptist Convention in such proportion that I feel compelled to raise a voice of protest. While some momentary benefits may result from a youth choir tour, it is only fair to consider the undesirable effects of touring:

1. A tour fails to build loyalty to the local church. If getting away from the sponsoring church is the climax of the choir year, the wrong lesson is being taught by the music ministry.

2. Youth choirs are not of concert quality. I have yet to hear a church youth choir sing as well as a good high school chorus. Promoting a youth choir concert inevitably causes one to rely on wrong motivation for attending musical events. Musical quality and worth must be the sole reason for concert attendance; such is not possible, at present, with church youth choirs.

3. Touring youth choirs bring superfluous programs to most churches. Since most choirs sing at churches where the ministry of music is already organized (a sort of "you take my choir and I'll take yours" system), the guest concert is an unneeded meeting added to an already crowded schedule. Girls' Auxiliary, Royal Ambassadors, Sunday School workers' dedication, cantatas, revivals, V B S, and so forth, already make serious inroads on the pastor's 104 Sunday opportunities to preach each year.

4. Touring choirs use up dates and financial assistance which college choirs need and deserve. College choirs have every reason to tour. They are superb musical organizations; their students represent many local churches; their support comes directly from the churches through the state convention; every church deserves the opportunity to see and hear the results of its investment and a college choir offers such an opportunity. Student interest and recruitment is often best accomplished through the annual choir tour. A church youth choir has no such impressive reason for touring.

My observation, admittedly subjective and possibly in error, is that most youth choirs tour either to hold the interest of the member or to satisfy the

personal ambition of the director. Either motive is suspect and beneath highest ethical standards. Choirs built on such a foundation do not lead young members to a lifetime of service in their local church.—Louis O. Ball Jr., Chairman, Music Department, Carson-Newman College, Jefferson City, Tenn.

'Lonesome Road'

I HAVE just finished reading *A Look Down The Lonesome Road* by Ralph Creger, with you, and must tell both of you how much I appreciate what you did in the book. From your Foreword I think I can imagine your role in it, and it was a worthy project.

As I have told him, this book lives up to its jacket blurb: "entertaining, honest, convincing." He is evidently a man of real Christian commitment and very strong feelings about the race problem. On the other hand, he shows a resiliency of spirit and a sense of humor that go far in helping him carry his point. I would like to think that there are many deacons just like him in other Southern Baptist churches, but I am not sure how many there are of his stripe among us "of the cloth." Many will be needed to bring both cleansing and healing to our region. I am sure I have not been doing my part.

I hope the book will win many readers as Doubleday maintains its promotion and support.—William J. Fallis, Book Editor, Broadman Press, Nashville, Tenn.

McCalman resigns

AFTER many months of careful and sincere evaluation of our ministerial calling in relation to the type of work we have actually been doing since coming to Brazil five years ago, we are convicted that this calling can be more faithfully fulfilled in the United States. Therefore, we have offered our resignation from foreign mission service and expect to return to the states on or around December 10. Humbly acknowledging your interest in our ministry we felt that our reasons for reaching this decision should be shared with you. Before listing some of these reasons, however, I would like to emphasize that:

1. We have had no conflict either with the Foreign Mission Board, our missionary colleagues, nor with our Brazilian Baptist brethren. As a matter of fact, all of these groups have manifested regret that we are making this change.



*The sacrifice
of Thanksgiving*

WHAT shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints.

O Lord, truly I am thy servant; I am thy servant, and the son of thy handmaid: thou hast loosed my bonds. I will offer thee the sacrifice of thanksgiving, and will call upon the name of the Lord. (Psalms 116: 12-17)

2. Although some minor physical difficulties have caused us some discomfort recently, neither health or living conditions have prompted the decision.

3. We are convicted as ever that foreign missions is a New Testament imperative and that Southern Baptist missionary spirit has and will continue to bless the people of many nations.

4. We do not regret having served these years in Brazil. I believe that God called us here, has used us well here and will bless our ministry in the states through the experience of these five years in Brazil.

Here, then, are our reasons for coming to the states:

1. Above all, we humbly believe that our talents for the preaching ministry can contribute most to the Kingdom there. We wish to participate in and contribute to the spiritual revolution which we consider inevitable in the states in the next few years. We desire

(Continued on page 18)

What difference

does it make?

BY GAINES S. DOBBINS
PROFESSOR OF RELIGIOUS EDUCATION
GOLDEN GATE SEMINARY

A NOTED Baptist preacher was the featured speaker at the two closing Sunday sessions of the European Baptist Federation Congress, Amsterdam, Holland, August 22. He was given a tremendous ovation by the huge crowd that greeted him. Somehow he seemed to symbolize the vast struggle throughout the world for freedom and a better life on the part of the millions of so-called "little peoples" of Europe, Africa, and Asia represented in the audience that greeted the Baptist leader from America.

When I learned who was to speak, I wrote urging him to represent fairly the Christians of the United States and especially the South and to give credit for the progress being made. A courteous reply assured me that this was his intention.

In fairness it must be recorded that he spoke calmly and temperately, preaching his well-known sermon, "A Knock At the Door," based on Jesus' parable of the man who at midnight came to his neighbor seeking bread for his famished guest.

"Why did the man persist in knocking at the door of his inhospitable neighbor? he inquired. "Because," he answered, "his need was great, and he knew there was bread in the house, and that persistence would win."

Thus, Dr. Martin Luther King concluded, the less privileged American Negro, representative of the underprivileged and restless around the world, is determined to keep on knocking at the door of the comfortable, sleeping dominant white man until he arises and gives his neighbor what he so sorely needs.

One must visit Europe to realize how appealing is the communist slogan of a "classless society." Accustomed for centuries to social stratification, Europeans and their neighbors to the east and south are in the turmoil of radical social change. They look on the Negro in America as companions in the struggle for civil and economic rights.

They have seen pictures and read accounts, highly distorted, of unoffending, non-resisting Negroes brutally handled by police and mobs.

They have been told that white churches refuse to permit Negroes to worship with them and that Baptists are among the worst offenders.

This image of Americans—even Christians—as callous and heartless toward their Negro neighbors, purely on prejudicial grounds of color, is widespread and deep-seated.

A thoughtful British Baptist pastor said to me, "Isn't it a pity that the leader of this movement for racial freedom and justice should be a Negro minister while the voices of your white ministers are silent?"

Another said, "No matter how you try to justify it, what is happening in your churches simply is not Christian!"

Still another said, "You have all these millions attending your Sunday schools and church services, why hasn't it made a greater difference?"

As a native Mississippian it burns me up to read the columns of abuse and misrepresentation poured on the state as if it were a land of hypocrites and savages. I may say, "What difference does it make what they say?" But at this distance, as I write from Zurich, Switzerland, after having been in meetings and conferences in England, Scotland, Holland, and Germany, I am convinced that it does make a difference. As I return to California and Golden Gate Seminary, I know that public opinion does make a difference. Our Baptist work is hindered and the cause of Christ is damaged by the unfavorable image created.

Increasingly ours is the world. It is steadily drifting away from God and looking on the church as irrelevant. The answer to prejudice is not more prejudice; to wrong, not more wrong. Why can't we get together as associations, state conventions, and Southern Baptist Convention, and plan a concerted strategy based on the New Testament and find Christian solutions to our desperately difficult problems?

Self-seeking politicians will never find the answer. The press, radio and television are inadequate media to disclose and communicate the solution. We have said—and we believe it—"Christ is the answer." Our hard-pressed missionaries, our disturbed and confused fellow Baptists of other lands, look to us for leadership in bringing peace and order out of the present strife and confusion.

My fellow Baptists, it does make a difference what we say and do concerning this crucial issue! Let us find Christ's way and give it voice at home and around the world!

Married 33 years . . . I'm thinking of divorce



QUESTION: "After more than 33 years of married life, I am almost ready to give up.

"My five children are all fine Christian men and women. I am considered a good Christian woman by the community and in employment.

"My husband and I have lost our love for each other and in the course of earning my LPN, I have come to believe that he is a sex pervert. I feel only pity for him.

"How can I find happiness? I have a loving nature and I would like to have a husband with whom I could know mutual love and affection.

"Is divorce the answer?

"I will watch the *Arkansas Baptist Newsmagazine* for my answer."

ANSWER: Your letter (much longer than the portion printed) convinces me that your problem calls for professional help. The matters you discuss are much too complicated to be solved by long-range handling.

It seems to me that the wise course for you is to seek prayerful counsel from your pastor. Then, with the help and encour-



agement of your pastor, you and your husband will doubtless seek help from a Christian psychiatrist and/or a professional marriage counselor.

Meanwhile, here are matters for your consideration.

Evidently you are confident that your husband is altogether in the wrong. I see no indication that you recognize the possibility of your being in part to blame for the situation.

Could it be that you have been so dutiful and righteous that at home your husband feels unappreciated, inferior, criticized?

Sometimes a man's love for his home is dulled by the feeling that in this realm where he should be king, he is dethroned; that the healthy ego, so essential to a man's welfare, is neglected and undernourished.

You mention divorce as a possible way out, a channel to reciprocal affection from another mate.

Let me urge you to weigh all angles of divorce with extreme care before you entertain that thought.

Is divorce really what you want?

How would your children react to this procedure? After all, your husband is their father. Do you think their sympathies would all be with you?

Let me urge you, as I have enjoined others through this column, to read *With This Ring* by Judge L. H. Burke before you initiate any legal action.

If your analysis is correct, then you do have scriptural grounds for divorce—but would that bring you contentment?

What assurance do you have that, freed from your inadequate and disappointing husband, you could make a rewarding marriage with someone else, at this stage in life? You see, any other compan-

ion you might find will have faults, too. There are no perfect people—men or women.

How can you find happiness? Become absorbed in the business of making others happy!

You will have excellent opportunities to nurse people back to health and peace of mind and heart as you practice your work as a LPN. The more you do for them, the more satisfaction of heart you will experience.

If your husband is a sick man, be careful to try every honorable way to get him under the right professional care.

How deep and consistent has been your practice of prayer through all your marital troubles?

I dare not offer you advice.

But I do feel that you should seek counsel from the most competent sources available to you.

Here are selected sentences from a discussion of marital difficulties taken from *The Well-Adjusted Personality* by Dr. Phillip and Ellen C. Polatin.

"Very often the adjustments seem so impossible to make that divorce is accepted as an easier solution. That is the time to stop and realize that divorce, far from solving all problems of unhappiness, will merely create emotional problems of a different kind.

"It has been estimated by one lawyer who specializes in divorces that at least three out of every five of his clients later regret their divorces. . . ."

Whatever it is, I pray that you will find the right course to follow.

Rosalind Street

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

THE GOSPEL OF CHRIST

BY HERSCHEL H. HOBBS

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

(ROMANS 1:16-18)

ROMANS is Paul's most complete exposition of the gospel. And the verses under consideration are the theme of the epistle. The word "gospel" means *good news*. Every word in these verses is important: i.e. "power" or God's power in operation; "salvation," including regeneration, sanctification, and glorification; "righteousness" or a God-kind-of-righteousness; "revealed" or unveiled; "faith;" "believe;" and "wrath" or a God kind-of-wrath. This gospel is "from faith to faith." It is out of (*ek*) faith and its goal (*eis*) is faith. For "the just [justified or righteous one] shall live by faith" (cf. Heb. 2:4, only O. T. verse quoted three times in N. T., see also Gal. 3:11; Heb. 10:38). But the two words which stand out in these verses are "righteousness" and "wrath." So the gospel has a twofold nature.

The "righteousness" of God is that which He has, bestows on man, and expects from man. But in Romans the emphasis is upon that which God bestows. It means that God through the redemptive work of Christ and by His judicial act declares the believer to be righteous. It is not an attribute of God but His activity whereby He picks up a man out of his sinful state and puts him down in a state of righteousness or justification as though he had never sinned. This is done by God's grace, not by man's works of righteousness (Rom. 3:23-26; 4:10:2-13). And it is received by man's faith in Jesus Christ (10:10). The word "righteousness" is even stronger than the term "remission of sins" (Acts 2:38). The latter speaks of sins committed and then remitted. "Righteousness" in Romans regards the believer as not having sinned. This is possible only as *in Christ*.

The "wrath" of God refers not

to an emotion of God but to the law of God in operation. It is not a boiling anger (*thumos*) but (*orge*), God's abiding opposition to sin. When man sins he violates God's physical, moral and/or spiritual law. He does not destroy the law but is destroyed by it. The law continues to work and to take its toll.

Therefore, the significance of this twofold nature of the gospel is that it both warns the sinner of this abiding opposition of God to his sin, and it points him to that which God has done and will do in Christ to deliver him from that condition — by grace through "faith unto faith." No man can claim to preach the "gospel" unless he proclaims both of its facets. To understand fully the gospel of Christ one at one sitting should read prayerfully and carefully the the entire Epistle to the Romans.

The preacher poet

Hog life

The most favored thing on earth
here born
Is the lowly little pig.
He has but one lone earthly task,
The job of getting big.

To make a hog, to play the hog,
His daily regimen;
Out in the field, down in the
woods,
Or in his lonely pen.

There is no call from church or
state
For his consideration.
There is no call on him at all
To stand true to a nation.

To make a hog to be consumed,
To grace a laden table,
Is all he is required to do
And all for which he's able.

—W. B. O'Neal

The Church Looks at Family Life, by Evelyn Millis Duvall, David R. Mace, Paul Popenoe; Broadman Press, 1964, \$3.75

The authors, three eminent authorities on marriage and family problems, present here a panoramic view of contemporary American family life. They draw on rich backgrounds of counseling and research for a frank appraisal of family life in the United States today, defining the challenges confronting those who would let Christianity permeate their most personal relationships.

The materials comprising the book were first used as addresses in the 1963 Family Life Conference in Nashville, Tenn. Discussed are such problems as working mothers, mixed marriages, teen-age marriages, broken homes, subsidized marriages, family crises, etc.

Broadman Comments 1965, by Hester and J. Winston Pearce, Broadman, 1964, \$2.95

College teacher Hester and writer-preacher Pearce have proved themselves a good team, each bringing forth "things old and new" from their treasuries of the years. Dr. Hester has written the exposition of each lesson, based on the scriptures for the International Bible Lessons for Christian Teaching, Uniform Series, for the coming year, and Dr. Pearce points up the meaning of the Bible for present-day needs.

Points for Emphasis, 1965, by Clifton J. Allen, Broadman, 1964

This pocket-size treatment of the Sunday School lessons has been in wide demand across the years. Many Sunday School teachers like to carry this to their classes because it is so handy and so to the point of the lesson.

TWO vital but inexpensive books to come from Broadman Press recently are: **To Change The World**, by Ross Foggins, director of communications, Christian Life Commission, Southern Baptist Convention; and **Conquering Inner Space**, by John Warren Steen, pastor of First Baptist Church, Clayton, N. C.

From the Beginning, by Ralph L. Murray, Broadman, 1964, \$2.75

This is an interpretation of the beginnings of the Bible—the first twelve chapters of the book of Genesis. Dealt with are the fundamental mysteries of existence: life, self-consciousness, freedom, evil, sin, birth, death, murder, judgment, the society of man—all of them discussed from a position of Christian faith.

The author is pastor of Smithwood Baptist Church, Knoxville, Tenn.

Beacon Lights
of Baptist History

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

Creative thinking

BY J. I. COSSEY

WHAT kind of beat are you, a dead beat or a live beat? If we do not think, we are dead mentally, but if we think creatively we are alive mentally. Did you ever have an original thought? A college education is not required for originality but creative thinking is required.

Back in 1920, a young couple completed their training for their life work. They were potentially worth \$150,000, but they didn't have a penny. In their busy and happy life together for more than 40 years they enjoyed an average success. They tried to count up their earnings, to find that they had actually earned more than \$150,000 and enjoyed each day as they earned it.

You may say, "But that is not having \$150,000 in cash." No, it is not, but it is better. It probably would have made fools of the young people to have had \$150,000 in the bank at one time. The more than 40 years of happy living while earning \$150,000 was an ideal journey to a happy destination

A story is told of an Arkansas girl who went to California to become a "star." After some weeks she wired her daddy that she was to marry a man who was worth a million dollars. Her daddy was thrilled and urged them to come to Arkansas as soon as possible. They did. When they arrived, her daddy had to pay for the release of their baggage at the depot. When it was convenient, the father said, "Daughter, I thought you said you were marrying a man worth a million dollars." The daughter with some gusto said, "He is worth a million but he doesn't have a cent." There is a true saying, "It is better to be worth a million and not have a cent than it is to have a million and not be worth a cent."

Having a potential value is

Arkansas for Baptists

A NIGHT mass meeting was called during the 1869 Convention held in Helena to consider "What is the mission of Baptists in Arkansas?"

Harmonious sentiment was expressed in the discussion, and Dr. J. B. Searcy offered the following resolution, "That we believe it is the mission of Baptists in Arkansas to let every community in Arkansas know what Baptists believe (Rogers, History of Arkansas, p. 515).

The remainder of the convention action spelled out how this might be done. The Sunday School Committee stated that it was their opinion that the first duty of every Baptist church was to secure a pastor and pay him as the Lord prospered. The second duty was to organize and sustain a Sunday School.

The Committee on Publications pointed out that it was an age of reading and good literature was essential. They recommended that literature be true to scripture and good morals. Publications of the Southern Baptist Convention, both books and periodicals, were highly recommended. Since there was no state paper *The Baptist*, edited by J. R. Graves, Memphis, Tenn., was adopted as "our state paper."

A resolution concerning minis-

what counts because there is probably more pleasure in pursuit than in possession. There is more pleasure and real profit in earning \$150,000 in a life time than to inherit it and not know how to use it. It is more important to make a life than it is to make money, but one can make a life and a living at the same time.

Creative thinking will help us draw the pattern for our own lives. We must know that we are sculptors and designers of our lives and homes as well as the business we pursue for a livelihood. We create our lives into whatever we want to be in life.

terial education was adopted. Five members were to constitute a Board of Ministerial Education. It was to raise \$10,000 to assist any minister who might offer himself to the board.

In addition, the board was instructed to open a ministerial institute each year for a term of six or more days in connection with the Convention. Six or more courses of lectures were to be held upon important and relevant subjects. The institute was to be open and free to all, expenses to be borne by the treasury of the board.

This was the first Convention held north of the Arkansas river. Only a few of the associations were in cooperation with the Convention, though not in opposition. Lack of knowledge of what the Convention stood for and poor means of communication were the handicaps. No railroad operated within the state then. Some messengers travelled 200 miles on horseback. Dr. J. B. Searcy rode a mule to this Convention.

Uncle Deak writes

Dear ed:

Sunday shore wuz a big day. It wuz Dedication Day. We ust to call it pledge day but some people didn't like to pledge to nothin so we jest called it Dedication Day this year. It rely did help cause we got more cards in than we ever got before. We hed bout twelve more tithers to. Bro. Hundst got rite up in the middle of the announcements an sed he an his fmaily wuz gonna start tithin. He sed he talked himself into it durin the Sunday school lesson. He's the mens Bible teacher ye no. We all hoped that would happen and we shore wuz happy thet it did. Thet wuz five more tithers rite there. I don't no who the others were rite off but i'll bet i can tell by looking at their faces next Sunday.

Uncle Deak

P.S.: Victory Sunday is next week.

New members of committees and boards

EXECUTIVE BOARD

Terms to expire 1965:
 Benton County, Dean Newberry, Rogers;
 Central, Harold Presley, Malvern;
 Delta, Merle A. Johnson, Lake Village;
 Liberty, John T. Daniel, Smackover;
 Mississippi County, James B. Johnson, Blytheville;
 North Pulaski, M. Alvin Pitt, North Little Rock.

Terms to expire 1966:
 Carroll County, Sardis Bever, Green Forrest;
 Mississippi County, William (Bill) Kreis, Blytheville;
 Trinity, Jimmy Garner, Fisher.

Terms to expire 1967:
 Arkansas Valley, D. Hoyle Haire, Marianna;
 Big Creek, S. M. Cooper, Salem;
 Calvary, I. M. Prince, Cotton Plant;

Carey, Cline Ellis, Fordyce;
 Central, Hugh Owen, Malvern;
 Concord, Norman Lerch, Booneville;
 Conway-Perry, Morris L. Smith, Morrilton;

Gainesville, Edgar Griffin, Poland;
 Harmony, Robert L. Smith, Pine Bluff;
 Hope, Leo Hughes, J. N. Shop-taw, Texarkana;

Liberty, John Maddox, Camden;
 Little Red River, Harold Anderson, Heber Springs;
 Mississippi County, Mrs. R. H. Jones, Osceola;

Mt. Zion, Carl Bunch, Jonesboro;
 North Pulaski, R. L. South, North Little Rock,
 Pulaski, Harold Hicks, Larry Foster, Little Rock;

Red River, Carl Kluck, Arkadelphia;
 Rocky Bayou, E. O. Flowers, Calico Rock;

Tri County, R. B. Crofts, Wynne;
 Trinity, L. D. Eppinette, Lapanto;
 Washington-Madison, Dr. J. C. Atherton, Fayetteville;
 White River, J. D. Dryer, Jr., Mountain Home.

ARKANSAS BAPTIST FOUNDATION

Term to expire 1965:
 Melvin C. Thrash, Hope.
Term to expire 1967:
 C. R. Cole, Magnolia; Gerald Burton, Little Rock; Dick Gregory, Augusta.

ARKANSAS BAPTIST HISTORICAL COMMISSION

Term to expire 1967:
 District 2, Harold Elmore, Mountain Home; District 3, J. T. Midkiff, Walnut Ridge; District 8, Eddy McCord, El Dorado.

ARKANSAS BAPTIST HOME FOR CHILDREN

Term to expire 1967:
 Horace Thompson, W. O. Vaught Jr., Little Rock; Bill Nichols, Fountain Hill; Raymond Farris, Biscoe; L. C. Sanderson, Mena; J. K. Southerland, Batesville.

ARKANSAS BAPTIST HOSPITAL

Term to expire 1966:
 Homer Bradley, DeWitt.
Term to expire 1967:
 Kenneth Price, North Little Rock; James Linder, Little Rock; Dr. Art Martin, Fort Smith; W. C. Blewster, Dr. Joe Rushton, Magnolia; Sam Reeves, Arkadelphia.

BAPTIST MEMORIAL HOSPITAL, MEMPHIS

Term to expire 1967:
 Curtis McClain, Harrisburg, Lawson E. Glover Sr., Malvern, Ray Langley, Parkin.

QUACHITA BAPTIST COLLEGE

Term to expire 1965:
 Dan Cameron, Fort Smith.

Terms to expire 1967:

Aley Holland, Fayetteville; Miss Emma Riley, Mrs. J. C. Fuller, Little Rock; Roy Hilton, Harrison; Wade W. Willis, Magnolia; Jeral Hampton, Booneville; Roy Bunch, North Little Rock; Lloyd Lindsey, Camden.

SOUTHERN BAPTIST COLLEGE ADVISORY BOARD

Terms to expire 1967:
 Tommie Hinson, West Memphis, Charles Bernard, Earle, Richard Vestal, Corning.

CHRISTIAN CIVIC FOUNDATION OF ARKANSAS

Terms to expire 1967:
 Hugh Owen, Malvern; L. J. Ready, Tillar; Terrell Gordon, Fayetteville; Harold Clower, Little Rock; Amos Greer, Pine Bluff.

CONVENTION PROGRAM COMMITTEE

Terms to expire 1967:
 Dillard Miller, Mena.



LEXA Church dedicated its new auditorium in special services recently. The new building has a seating capacity of 250 and is centrally heated and air conditioned. Glen Hicks is pastor.

Centennial elects

HAROLD William Taylor, North Maple Church, Stuttgart, was elected moderator of Centennial Association recently. Other new officers are:

James Kimbell, St. Charles Church, vice moderator; Coy Sample, Almyra Church, church clerk; Fremond Ferguson, First Church, DeWitt, treasurer.

Departmental officers are: Harold Green, Stuttgart, Sunday School superintendent; James Blackwood, Stuttgart, Training Union director; Frank Arnall, Stuttgart, Music director; Travis Simmons, Stuttgart, Brotherhood president; Mrs. Ralph Haller, Gillette, WMU president.

The basic problem . . . too many parents

THERE are qualities and characteristics in the life of a child which represent the highest and best. Jesus often used these qualities to illustrate kingdom values. The person who dislikes children would have little in his character to which one might appeal. On the other hand, to witness a child suffer stirs our deepest compassion. Our homes for children used to be occupied mainly by orphans. The picture has changed altogether in our day. The basic problem in the lives of most of the children who come to our Arkansas Baptist Home for Children today is that they have too many parents. It is sad for a child to have to be brought up without one or both of his parents, but it is tragic when a child has a multiplicity of parents. This often results in a child being brought up without genuine love. It is frustrating for a child to be reared amid his constant wondering why he is not loved.

Our Home is no adequate substitute for a parent's love, but the Home provides a marvelous ministry for those children who have met with a loveless experience in the home. Not only through the care for those at the Home, but also through the ministry of providing foster homes, a basic need is met in the lives of numerous children.

We have not been able up to this point to provide adequately through the state budget for this care. Almost 1,000 of our churches gave over and above at Thanksgiving last year to make this care more effective. It occurs to me that every church which really cares will want to have a part in this ministry this year. You will want to call this matter to the attention of your church and have a worthy part in this ministry of care.—S. A. Whitlow, Executive Secretary

Tri-County Association censors Brooks Hays

THE TRI-County Association has passed a resolution censoring Brooks Hays, a past president of the Southern Baptist Convention, for remarks he was quoted by the press as making following his recent audience with Pope Paul VI, at the Vatican.

The resolution took note of press releases heralding Mr. Hays as "one of few 'Protestants' if not the only one who has had an audience with both the late Pope John and the present Pope Paul."

The resolution stated that according to press reports, following Mr. Hays' acceptance of an invitation from the Pope to observe a session of Vatican II Council, he said: "I felt like I was in the minority" and that he subsequently praised the council "in some of its purposes."

Reacting to a news dispatch which quoted Mr. Hays as saying he was trying to "ply my Baptist people" into accepting the ecumenical movement to unite all Christians in the world and adding at the time, "Southern Baptists better be humble, there are 500 million Catholics in the world but only 25 million Baptists."

The resolution concluded that "the time has come for groups of Baptists to repudiate such illogical reasoning and state emphatically that no one former Baptist leader or any group of leaders can 'ply Southern Baptists' into the religious compromises involved in the ecumenical movement."

The resolution was signed by a committee comprised of Tommie Hinson, pastor of West Memphis Church; Wesley Clark, pastor of Fair Oaks Church; and O. Eugene Pitts.

Naramore at Ft. Smith

BLUFF Avenue Church, Smith, announces the call of D. Naramore to the ministry of church.



Mr. Naramore comes to Smith from Sawisaw, Okla. where he served as minister of First Church. He attended North-eastern Oklahoma A&M College at Miami, Okla.

Mrs. Naramore is the former Bertie Jean Warren of Little Rock. The Naramores have three sons and a daughter.

C. D. Peoples is pastor of the church.

Music-Education

EARL Bailey, minister of Music-Education, Central Church, Magnolia, was re-elected president of the Arkansas Baptist Religious Education Association at the annual meeting held in Dorado.

Other officers elected for a second term were: Dr. Andrew Setliffe, vice president Education; Max Alexander, vice president Music; and Mrs. Grace Patterson, secretary.

Setliffe is minister of Education, Grand Avenue Church, Ft. Smith; Alexander is minister of Music, Park Hill Church, North Little Rock; and Mrs. Patterson is adult director, Immanuel Church, Little Rock.

Revivals

FIRST Church, St. Clair Shores, Mich., Dr. C. W. Caldwell, Arkansas Missions Department, evangelist; 25 additions for baptism; Hubert Keefer, pastor and Convention president.

SECOND Church, Hot Springs, Bill H. Lewis, pastor, Second Church, Monticello, evangelist; Carbin Sims, singer; 21 additions; 16 by baptism; 5 by inter; Walter Yeldell, pastor.

Vaughan moves

BILLY Vaughan has resigned as minister of music and education, First Church, Paragould, to accept the position of minister of music at First Church, Columbus, Miss. He has been with First Church Paragould, for the past two and one-half years. During this time he organized a complete graded choir program. Prior to his work with Paragould church, he was minister of music and education in east Helena and Arkadelphia.



MR. VAUGHAN

Both Mr. and Mrs. Vaughan are natives of Camden. He is a graduate of Ouachita College.

Attend High Mass

TWENTY-TWO Ouachita College students recently observed a High Mass by attending services at St. Andrews Cathedral in Little Rock. Those attending were from the classes in Music History and Liturgies of the Jewish and Christian Religions.

The group, accompanied by Professor Bill Horton, was seated together in the Cathedral and received recognition from Father Thomas J. Kennedy, assistant minister of St. Andrews Cathedral, during the service. It was the first occasion for most of the students to attend a liturgical service.

The classes had previously made a detailed study of Gregorian Chant and its influence on the entire history of music. Following the observance of the High Mass, Miss Emily Brewer, director of music for the Cathedral, invited the students to remain briefly for further explanation of what they had seen and heard.

Students were given the opportunity to play the Cathedral organ, look into the confessional booths, and observe the various symbolic items used for worship in the liturgical church.



PIGGOTT GROUNDBREAKING—First Church, Piggott, held groundbreaking ceremonies Nov. 1 for a \$345,000 sanctuary and educational space. Construction, now underway, is expected to be completed by January, 1966. (Left to right) Dr. Hillard Duckworth, Mrs. Thelma Romine, Sunday School Superintendent Paul Griffith, Paul Farmer, song leader, Howard Kelso, Bailey Bourland and Rev. Kenneth Threet, pastor.

Williams visits OBC

DR. Loren Williams, director of field services of the Department of Church Music, Southern Baptist Convention, Nashville, Tenn., will be guest lecturer at Ouachita College, Tuesday, Dec. 1.

Dr. Williams will lecture to the Department of Church Music, Bill Horton, chairman.

While on the Ouachita campus, Dr. Williams will lecture to Professor Horton's class in "Introduction to Church Music Education," and will also speak at regular Freshman chapel services and at the BSU-sponsored noon-day services. He will be available for private conferences with students and faculty members.

North Pulaski History

A **HISTORY** of the North Pulaski Baptist Association has come off the press and is now being distributed at \$1 each. W. B. O'Neal, the association's historian, is reported to have worked for two years in the writing of the book. In addition to containing the histories of each church in the association and of the organization and principles for which the association was formed, there are comparative periods of church activity and growth. Officials of the various departments of Arkansas Baptist State Convention are to receive complimentary copies of the history.—W. B. O'Neal, reporter.

New Arkansas Baptist subscribers

Church	Pastor	Association
New Budgets		
Gillett, First	pastorless	Centennial
Tomato	Henry C. Hornbuckle	Mississippi Co.

By the BAPTIST PRESS

Analyst looks at election

WASHINGTON—A Baptist political analyst here has taken a look at the national election in view of the Baptist witness to the nation. In an interview with Baptist Press, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, gives his interpretation of the meaning of the election.

Question: How do you look at the election results? What do you consider important?

Answer: Before I respond to any of the questions about the meaning of the election, let me remind you of the non-partisan role of churches, and their agencies, including our office. Being non-partisan, however, need not mean being blind to values. I carefully refrained from statements during the campaign because I felt that the educational work of the churches must be freely tested in the campaign. Certainly this is the time to analyze where we are and to plan where we are going as a fellowship of believers who profess to follow Christ.

Now, in looking at the tabulation of the election returns I am not too much impressed with the total numbers. We have long known that millions of people simply vote on the basis of a party label and family tradition. In my estimation there are two things of importance in the tabulations. One is the shifts that took place from "normal" patterns, and the other is the unprecedented spread between the candidates.

Q: When you speak of shifts, do you refer to the belt of solid Democratic states that now went Republican?

A: Yes, I refer to that block, but I also refer to the wide open spaces that cover the rest of the map where we would normally have expected a high percentage of Republican successes. The phenomenal thing is the shift in the South, the shift in the Northeast, in the Midwest, and in the Far West. We now come up with a political map that we have never seen before in the history of the country.

Q: How do you account for the emergence of this new map?

A: I think the commentators make a lot of sense when they say that the Republican nominee was himself a big part of the issue. The New York cab driver spoke for many voters when he said, "He has created no vision for the nation, he has only complained and criticized." Perhaps we might be entitled to assume that negative politics are not as successful as some politicians have thought them to be. The campaign gimmicks that back-fired would indicate an abundance of poor counsel as well.

However, the solid block in the South undoubtedly resulted primarily from the civil rights legislation and the fear of a government dedicated to its enforcement. This legislation and this prospect de-

veloped so recently that the church leaders and other constructive civic leaders did not have time to mobilize a constructive response to the new day. Resistance and roadblocks are not answers any longer. So the hundreds of thousands of forward looking Christians and citizens in those states apparently were caught without an affirmative relation to the rest of the nation.

The shifts in the other parts of the country addressed themselves to the question whether government should serve all of the people, whether profits or health are more important, whether government has a role to play regarding economic justice, and many such items on which the candidates differed. On these issues the nation as a whole apparently is much more united than the political leaders have assumed in the past years.

Q: Would you say the people have spoken?

A: I would. The candidates asked that the government be returned to the people. It was. The nation did express itself on foreign policy, on the role of government in modern life, and on the rights of all the people. The voters chose to respect people as people.

Q: Do you think the election has any effect on the issues in the field of religious liberty?

A: Yes, I certainly do. The American public does not choose a President on the basis of a pledge to legislate religion, nor do they take seriously his offer to make people either "prayerful" or "moral." This to my mind means that people are reaffirming their confidence in religious liberty for the people. They are not looking for the help of the government in these matters. And they recognize that an independent court is necessary for placing some constitutional limitations on the activities of political units, local, state, and federal, in this field.

Q: Would you say that democracy is better off in the world today than it was yesterday?

A: Let me put it this way: the state of the American public mind in the past several years has been so confused by fear and suspicion that many people were doubting that democracy can actually work. There has been so much alarmism and so much panic stirred up for political objectives that the people just got fed up and reaffirmed their confidence in the government and in the nation. I believe democracy is proving itself equal even to modern difficult situations. It is "the people," including the public servants, not "the government" as an institution, that must have "faith."

Q: How do you think the election will affect public opinion in other parts of the world?

A: People all over the world were alarmed by the political situation in the United States of

Recover from quake

WITH one exception, churches in the area of Alaska hardest hit by the March earthquake are faring better than they were at that time.

Income seems to be at an all-time high for the churches. Attendance records are being broken and the number of baptisms of converts has increased, according to William H. Hansen, Anchorage, executive secretary, Alaska Baptist Convention.

The lone exception is Valdez, the town that took the brunt of the quake. The 12-year-old Baptist church there was reaching about 75 persons for Sunday school before the earthquake. Over one-third of the residents of Valdez have not returned to their homes and many never will. The church has slightly more than half its previous membership strength.

Mississippi gifts up

MISSISSIPPI Baptist Convention reported Cooperative Program receipts for the 1964 fiscal year ending Oct. 31 topped the year's goal of \$2,786,000, reaching \$2,802,330. This is 9.8 per cent higher than the previous year's gifts and is the largest for any year in convention history.

MILL VALLEY, Calif. (BP) —A new publication called *Gateway* has been started at Golden Gate Seminary, in Mill Valley, Calif. It will appear four times a year.

The Span, an existing seminary publication, now will become the official alumni association publication. It will probably be issued quarterly in another format, it is reported.

Preacher new Congressman

A BAPTIST minister, John H. Buchanan Jr., has won a seat in Congress as a Republican representing metropolitan Birmingham, Alabama's largest city. Although he has regularly preached since that time, Buchanan resigned from the full-time pastorate two years ago when he made his first bid, an unsuccessful one, for a seat in the House of Representatives. He led Republican office-seekers then in votes received.

The victorious candidate is the son of John H. Buchanan Sr., retired, who served as pastor of Southside Baptist Church, for 14 years and was later chaplain of Birmingham Baptist Hospitals.

How each candidate has labored
Chosen office to acquire—
Such devotion to a purpose—
Workers never seemed to tire!
Would that same enthusiasm
Could our Christian work inspire.
If we, too, would pull together,
Work and pray, and love and give
We could cast a vote for Jesus
Everyday, by how we live.
Tho the issues now seem major,
These but passing victory;
But the work we do for Jesus,
This is for eternity.

—Cecile Moore, Malvern

Death claims Breland

JOHN R. Breland, 60, director of the first Texas Baptist chaplain's program, at John Sealy Hospital in Galveston, died of a heart attack Oct. 29 in Liberty, Tex.

FINANCING for a \$500,000 student apartment building, a master plan for campus growth and engineering work for a campus drainage system have been approved by the executive committee of New Orleans Seminary trustees. The new apartment unit will be for students with larger families, requiring three or four small bedrooms.

America. I met it everywhere in Europe. They will take heart when they realize that in the United States a political party does not rule the nation. In this experience the nations of the world can see the importance of the two-party system. They should be able to see that people do have a right to a choice.

Q: How do you interpret the impact of the election on Baptist public affairs programs?

A: Now this gets pretty close to home and we will need to give that a lot of thought. There are several things that are quite clear. The Christian citizens of the future must be prepared to rethink human need. We must be aware that even though an anti-poverty program comes and succeeds so that we no longer have hungry people, we will still have needy people. Even though medicare might be accepted for the aging, we will still have lonesome people anxious for fellowship, for understanding, and for inspiration. Dependence on God must come from deeper levels than ignorance or deprivation. The churches will be in need of some creative thinking to find institutional expressions that convey the heart concern of the gospel. There will never be a

shortage of such opportunity.

Many people may be tempted to look to government for services that government is not able to render. After all, when it comes to relating a person's life to God and when it comes to finding spiritual unity with people, and making life meaningful by an indwelling presence of God, the powers of government do not work.

"Religious liberty" and "separation of church and state" will be not less important but more important. In declaring the meaning of these we will probably need to go back to a fresh understanding of the nature of man and of God's way of dealing with man. Political developments may change the climate and the situation, but not the message or the compassion of Christians and the churches.

Where a particular religious movement holds a strong or dominant role it cannot avoid being charged with responsibilities for the values expressed by the people in the political processes. Baptists like all others have a lot of thinking to do in discerning how to be Christian in the emerging situations.

Woman's Missionary Union

Worship Christ the King

DEC. 6-13 IS THE WEEK OF PRAYER FOR FOREIGN MISSIONS! Observance may include a variety of emphases—five-day observance by WMU organizations. . .in Sunday school and Training Union assemblies. . . individuals praying daily. . . families using the prayer reminder, "Our Family Praying Together" . . .the church family as a whole engaging in concerted prayer for missions that will be felt around the world.

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, voiced the importance and need when he said:

"God has brought us to the time when a new thrust in world missions must be experienced. Doors are open in many lands. . . We must place 5,000 missionaries across the world at the earliest moment.

"With God all things are possible. He is ready to do more than we can think or ask. If we humble our hearts in prayer and ask God for spiritual power, we will discover that resources can be provided in life and money to enable this great thrust to be realized. . .

"May God grant that this year the Week of Prayer for Foreign Missions may permeate all Baptist life and lift us to new heights of commitment to the glory of the Lord we love."

Linked with the prayer emphasis is the *Lottie Moon Offering For Foreign Missions*—the largest offering made by any denomination for a specific purpose. The suggested goal is 15 percent above last year's gifts.

Suggestions for observances by WMU organizations are in the December issues of organizational magazines. Supplementary materials have been mailed to WMU leadership as reported for 1964-65. Additional quantities, including offering envelopes, should be ordered *now* from State WMU Office, 310 Baptist Bldg., Little

Rock, Ark. 72201.

Pray! Give! That *He* may be known around the world!—Nancy Cooper, Executive Secretary and Treasurer

Evangelism

Spiritual growth

THIS article concludes our suggestions on spiritual growth.

VI. PASTOR AND WIFE VISIT NEW MEMBERS

1. Learn names of all in the family. 2. Show an interest in them. Paul went back occasionally where he had won people and encouraged them. 3. Be informal, just pay a social or neighborly call. 4. Let their problems be your problems. 5. Love them. Love, patience and prayer will heal a lot of hurts.

VII. WHEN MEMBERS MOVE

1. Write letter to pastor in city where he has moved. 2. Write letter to the member and urge him to transfer his membership to a church where he lives. 3. Use the new enlistment card for non-resident church members, Code 436-573, Broadman Supply. Order this from your bookstore. 4. If after a few months he doesn't transfer his membership send him copy of the new budget and a pledge or tither's card and let him know you expect him to support his church. You will be surprised how quickly some respond. Usually they call for their letter. This is the desired result.

VIII. REVISE CHURCH ROLL EACH YEAR.

1. Keep roll up to date. 2. Withdraw fellowship for the ones joining other denominations. 3. Do not add names to the roll until the member has been baptized, or the letter secured.

With love, patience, persistence and determination we can get results and see spiritual growth. If these suggestions would be followed we could cut down tremendously on the 2,700,000 non-resident Baptists.—Jesse S. Reed, Director of Evangelism

Church Membership

Study Week

A STUDY in Worshiping is the 1965 emphasis of Church Membership Study Week suggested for Apr. 19-23. This week of study for all church members relates to the Southern Baptist Convention emphasis on worship in 1965.

New Convention Press books, to be released in February, which may be used are: Adult, *The Christian Worshiping* by V. L. Stanfield; Young People, *Reality in Worship* by J. P. Allen; Intermediate, *What Is Worship?* by Woodson and Sybil Arms; Junior, *When We Worship* by Marietta Howington.

Special units for children are Primary, *The World We Live In* by Mrs. John M. Tubbs; Beginner, *God's Care in Spring and Summer* by Maurice and Jane Ireland Williams; Nursery, *When I'm at Church* by Ann Huguley Burnette.

Versil S. Crenshaw, director of training in the Sunday School Board's Training Union department, suggests that churches highlight denominational periodicals and curriculum materials emphasizing worship.

A Study in Worshiping is promoted by the Training Union department, one of whose tasks it is to train church members to perform the functions of their church.—Ralph W. Davis, Training Union Department

6%

INTEREST

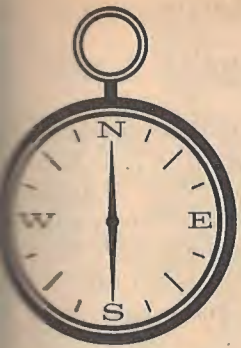
Church Bonds in denominations of \$100, \$250, \$500 and \$1,000 interest semi-annually. Maturities from one to 13½ years.

For Information, Write or Call

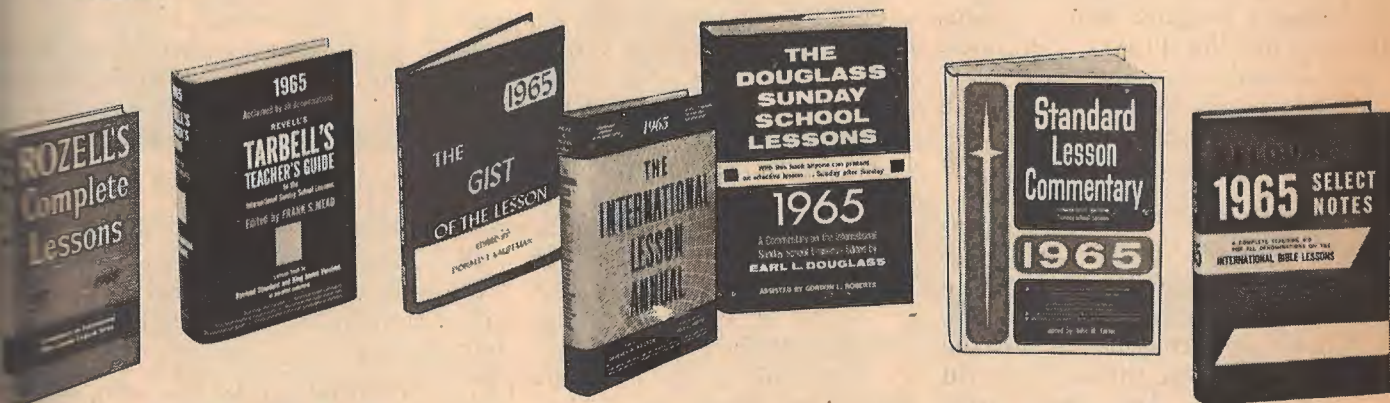
PROVIDENCE CHURCH PLAN, INC.

2158 Union Ave. Bldg., Room 215 Memphis, Tenn.
Phone 275 6406

ARKANSAS BAPTIST



"Chart Your Course" with the Aid of These 1965 SUNDAY SCHOOL LESSON COMMENTARIES



Baptist Book Store offers you this convenient summary of seven Sunday school lesson commentaries for 1965. Compare, and select the commentary best suited to your individual needs as pastor, teacher, or layman. Order some for gifts, too!

ROZELL'S COMPLETE LESSONS

edited by Lydia Rozell and Bill Austin

This commentary is unique because: each lesson is complete, King James and Revised Standard Version texts are used, outlines in bold type, latest teaching methods are built into the material. Also includes applications, introductions, conclusions, and illustrations. (1z) **\$2.95**

TARBELL'S TEACHER'S GUIDE

edited by Frank S. Mead

Teachers of all denominations acclaim this book as their most valuable resource in teaching preparation. With each lesson: Revised Standard Version and King James texts, historical and geographical backgrounds, suggestions for teachers, outlines, and illustrations. (6r) **\$2.95**

THE GIST OF THE LESSON

edited by Donald T. Kauffman

Concise summaries, lesson backgrounds, outlines, applications, in compact pocket commentary. (6r) **\$1.25**

THE INTERNATIONAL LESSON ANNUAL

edited by Horace R. Weaver and Roy L. Smith

Representing the best in scholarship and interpretation, this 1965 Annual includes complete texts in both King James and Revised Standard Versions, explanations of special meanings in biblical

passages, application of Bible texts in terms of life today, and teaching suggestions. (1a) **\$2.95**

THE DOUGLASS SUNDAY SCHOOL LESSONS

edited by Earl L. Douglass and Gordon L. Roberts

Dr. Douglass' book offers you: King James Version text, practical, detailed exposition of biblical text, helpful hints for classroom procedure, choice of excellent audio-visual aids to supplement each lesson. "... For the teacher who desires to do a better-than-average job."—*Christianity Today*. (9m) **\$3.25**

STANDARD LESSON COMMENTARY

edited by John M. Carter

Eight big pages of help for every week in 1965. Features King James Version text, verse-by-verse explanation, lesson background, lesson aim, discussion, application, teaching plan, maps, and illustrations. (17s) **\$2.95**

PELOUBET'S SELECT NOTES

edited by Wilbur M. Smith

Peloubet's gives a comprehensive insight into the Scriptures and stimulates effective use of this knowledge. The explanation of each lesson includes introductory suggestions for the teacher, lesson plan, exposition with quotations from many authors, and editor's comments. This volume also has a bibliography of related materials, index, and audio-visual guide. (14w) **\$2.95**

Use this convenient

coupon to order

today from your

**BAPTIST
BOOK STORE**

BAPTIST BOOK STORE	Please send:	Enclosed is \$ _____	<input type="checkbox"/> Please charge
_____ <i>Rozell's Complete Lessons</i> (1z) \$2.95		Charge to _____	
_____ <i>Tarbell's Teacher's Guide</i> (6r) \$2.95		Send to _____	
_____ <i>The Gist of the Lesson</i> , (6r) \$1.25		Address _____	
_____ <i>The International Lesson Annual</i> (1a) \$2.95		City _____	
_____ <i>The Douglass Sunday School Lessons</i> (9m) \$3.25		State _____	ZIP Code _____
_____ <i>Standard Lesson Commentary</i> (17s) \$2.95		(State sales tax, if any, extra)	
_____ <i>Peloubet's Select Notes</i> (14w) \$2.95			

Convention music

THE music at the Arkansas State Convention was most inspiring. I say this humbly and gratefully, reflecting the comments of many, many pastors and others who were there. Grateful for the musicians who participated and grateful for the privilege of directing them.

I want to use this medium of the state paper to express my appreciation because in this way, although I include everyone generally, I hope all will read this and regard it as a personal thank you note. Our two accompanists, Mrs. George Baker and Mrs. Bruce Robertson, did a superb job in playing for the various soloists and singing groups and in accompanying the inspiring congregational singing.

The Music Men of Arkansas are always a pleasure to hear. Our only regret was that they could not all be present and that they did not have more opportunity to sing. The Senior High Choir and the Girls Ensemble of First Church, El Dorado, made arrangements to be excused from classes at school on Tuesday afternoon to come and sing for us. Their beautiful music was a real inspiration to us. The Ouachita College Choir also did an excellent job and their singing made a definite contribution to the Wednesday night session.

Each of the soloists, Mrs. Clint Willis of First Church, El Dorado; Verne Carpenter, First Church, Hamburg; Carbon Sims, Second Church, Hot Springs; and Jim Davis, First Church, Fayetteville, all blessed our hearts with their special music at the various ses-

sions.

Perhaps most thrilling of all were the massed choirs on Tuesday and Wednesday nights. Tuesday night 125 adult singers from the church choirs in the El Dorado area sang two thrilling anthems, "I Will Sing the Wondrous Story" by Thiman and "Almighty God of Our Fathers" by Will James. Wednesday night, some 250 intermediates and young people from Hope, Liberty, Carey, Bartholomew, and Ashley Associations formed the choir for the Youth Night service. What a marvelous sight and sound! Participating in these massed choir efforts was a most rewarding experience for us all. I am already looking forward to next year! Thank you, one and all.—Hoyt A. Mulkey, Secretary.

Student Union

The last line

MANY, many people complimented Youth Night. Several couldn't hear some of the theme interpretation. Since the last line was the climax, and many missed it, it is here included:

Lord Jesus,
I go forth today
With only the
One Promise:
"I'll meet you
at
the
tree"

Our special thanks to associational chairmen who helped us overflow the 2,300-seat auditorium, to Chester Swor, George Baker, Hoyt Mulkey, Jack Cowling, and Conway Sawyers for a very successful first Youth Night. —Tom J. Logue, Director

Give them happy melodies
for Christmas . . . give
Broadman Records for Children



A CHILD'S LIFE IN SONG

Here's an album to brighten up any child's face on Christmas morning. It contains all 51 original songs published in the songbook, *A Child's Life in Song*. Relating to his everyday experiences, the records offer a wide variety of songs encompassing family, friends, seasons, play, make-believe, and the boundless imagination of a child. They feature professional vocalists and skilful instrumental accompaniment. Three 7-inch records. 33 1/3 rpm. Monophonic. (26b) \$2.98

SONGS FOR PRIMARIES

Enchanting music in a new album of 30 songs—the first record in a series to be taken from the songbook, *Songs for Primaries*. The songs are classified under seven headings: Songs of Praise, Jesus, God's World, Missions and Friends, Hymns of Praise, The Church and the Bible, and God's Love and Care. Many songs are sung through once and then repeated without the voice in order for children to "sing-along." 12-inch. 33 1/3 rpm. Monophonic. (26b) \$3.98

SELECT SONGS FOR CHILDREN, Nos. 1 and 2

Two albums of worship and fun songs from the songbook, *Songs for 4's and 5's*. Little ones like to sing these selections that they sing at church. Record labels are designed with color and drawings so that the child can read them for himself. Two 7-inch records in each album. 33 1/3 rpm. Monophonic. (26b) Each album, \$1.98

LET'S SING ABOUT

For yuletide listening and all year long . . . happy songs and stories tell children about creation, Christmas, Easter, and the seasons. The arrangements, played by a symphonic ensemble, weave the music into exciting patterns. Each selection will give the child a better understanding of God. Two 45 rpm nonbreakable vinyl records in a hinged album. Monophonic. (26b) \$1.98

The happiest melodies
are found at your



BAPTIST BOOK STORE

PEW CUSHIONS

"Tailored For Comfort . . . Priced To Sell"

- Nylon or Velour Covering
 - All Standard Colors
 - Tufted Buttons If Desired
 - Reversible
 - Cushions are 2" thick, 15" wide
- STA FOAM

Leird MANUFACTURING COMPANY
2816 WEST 16TH LITTLE ROCK, ARK.
Prices and Samples Available on Request



02500x

Mother and Dad

will ever cherish the superb Presentation Bible (KJV) Natural Grain Morocco, silver stamped. *Ultrathin* Oxford India paper, silver edged. 5¾ x 8¾, only 1" thick. Gift boxed. In WHITE or BLACK. \$25.00



08412x

The new Bible reader

will be grateful for the Oxford RSV Text Bible, with 160-page Oxford Concise Concordance. French Morocco. Bold, clear Garnet type. *Ultrathin* Oxford India paper, 5 x 7½, only 1¼" thick. \$14.00

Which
of these fine
Oxford
Bibles
will you give
this
Christmas?



04884x

Favorite aunt (or uncle)

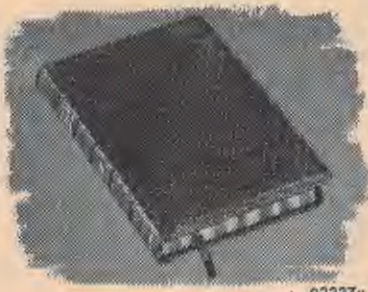
will especially appreciate this self-pronouncing New Long Primer Concordance Bible (KJV). Levant Grain Calf. *Ultrathin* Oxford India paper. With Family Record, 5¾ x 8¾, only 1" thick. \$15.45



133x

The Scofield Bible student

deserves this easily-carried Concordance edition of the Scofield Reference Bible. French Morocco. Minion type. *Ultrathin* Oxford India paper. Handy size, 4¾ x 7¼, only ¾" thick. In BLACK, BLUE or RED. \$14.00



02227x

That special child

will take special pride in use of this de luxe "adult" Bible (KJV) with many helpful features. Marrakesh Persian Morocco. Easy-to-read Jasper type. *Ultrathin* Oxford India paper. 5 x 7½, only 1¼" thick. \$10.75



08800

The teen-ager

needs a durable study Bible he can readily understand — like this popular edition of the Oxford Annotated Bible-RSV. Blue Linen Finish Cloth over sturdy boards. Large Times Roman type. 5¾ x 8¾ x 1½". \$7.95



727x

Your minister

will welcome this de luxe Concordance edition of the Scofield Reference Bible. Marrakesh Persian Morocco. Brevier type. *Ultrathin* Oxford India paper. Large size, 5½ x 8½, only ¾" thick. In BLACK or RED. \$21.00

Oxford — America's Gift Bible since 1675



OXFORD UNIVERSITY PRESS/New York

ORDER FROM YOUR BAPTIST BOOK STORE

Letters

(Continued from page 4)

to influence its direction toward simple Gospel objectives.

2. In Brazil, we have served in administrative, executive, and directing responsibilities in contrast to the simple preaching ministry where we feel more useful and more specifically called. We believe that others could effectively (probably more effectively) carry these responsibilities, preferably national workers.

3. Although we certainly aren't qualified to speak of other areas of the world, nor even of all Brazil, we feel that "overstaying" where we are could diminish initiative both in Brazilian Baptist leadership and material stewardship. We were taught that our job as missionaries was to "work ourselves out of a job.", that is, stimulate indigent and autonomous Christian communities rather than try to subsidize the Gospel and its results. Southern Baptists must be careful to plant all of and only the Gospel in their missionary enterprise rather than transplant our good but imperfect programs, methods, organizations and traditions. We must trust the self-sufficiency of the Gospel rather than the apparent success of human religious devices to promote the Kingdom of God.—C. Glynn McCalman, Lao Luis-Maranhao - Brazil

Bad-talking neighbor

I NEVER thought I'd have to come asking for advice, but I need it.

Please tell us what to do. Most of us are Christians or we do as near right as we can and are trying to raise our children in Christian homes. We take them to church and Sunday School and to say their prayers daily and love God, but most any time now and then this elderly man, who lives near us, gets on a tear and curses and uses the most obscene language you ever heard and our children hear it. What is there to do? People have tried talking to him also preachers have talked and prayed but he curses ever worse, most every day. He cares nothing for God or man. He doesn't care who hears him. I or no one wants any trouble with him. He's mean when crossed. So please what to do. Will our children or do they blame us (I think they do) for letting this old man rave and curse so they can hear it. Or should we do something? It almost makes a grown person's blood run cold much less a child.

Please discuss this right away in your magazine. I want to do right and I want to know what is right. May God bless you.—J. P. M.

REPLY: Yours is certainly a problem for concern, but it is not an uncommon problem anymore in our society. Even the TV frequently barks words at us we would prefer not to have spoken in our homes.

One approach is the way of the law. There are laws to protect us from those who have no restraint in the use of offensive language. But, of course, there must be warrants of arrest sworn out and going to court to bear witness. And, the way the courts operate, that might take a long time and be a lot of trouble.

Then there is the Christian or humanitarian approach. As much as we hate cursing and vulgar talk, we must never fail to love whoever is guilty of this offense. We should find ways to make such a one know that we are primarily concerned with his own happiness and wellbeing, not with our own.

Why is the old man this way? Does he have reason to believe that nobody really loves him, in the Christian sense of this word? When you make a good coconut pie, or, maybe, icebox lemon, do you ever invite him over or send him a serving by a member of the family?

Perhaps he is drunk most of the time. Are there times when he is sober and you can help him to see you are a neighbor who cares for him?

It may be he is so far gone in his alcoholism that the kindest thing his friends, relatives or neighbors could do for him would be to get him into an institution or to the care of a specialist. But be sure that what you do is not done out of anger against him but Christian love for him.

And let me say that I know this is a lot easier to prescribe than to put into effect. But I believe it is in harmony with the teachings of Christ.—ELM

Charles W. Finch

I WOULD like to pay tribute to the memory of Rev. Charles W. Finch, who was called to meet God this week. He will be remembered by many in our state of Arkansas, because he served as the Master, willed all the days of his life in this state.

Not only to me, but to all with whom he was associated in any way, he was of great inspiration. He was an example of how we should meet people and develop friendships, and how to maintain lasting friendship. He revealed Christ. Although his body grew weak and worn, his patience was exemplified in remembering that his duties to God were not a task at any time but a blessed joy. And through this joy he was instrumental in leading many to new heights of Christian living.

YOU'LL WANT THIS



Hi-fi recording for your home
and for friends

Album contains eleven favorite hymns, spirituals and gospel songs.

Order now in time for Christmas

Send \$4.00 check or money order to:
Hoyt Mulkey, 401 West Capitol, Little Rock, Ark.

Correction

IN a recent story about the GA coronation at New Hope Church, Hardy, names of maidens were inadvertently omitted. They are:

Judy Smith, Pearl Wilson, Linda Davenport, Mary Wilson, Nancy Denny, Lorene Wilson, Jeanie Smith and Louise Wilson.

Vicki Bratton was crowned queen.

I knew him both as master and as servant. He was a counselor both wise and strong. Through him the Holy Spirit spoke messages that made us weep—laugh—wonder—worship. He told the Wonderful Story of Love, the story of hate, the story of Heaven, the story of Hell, the story that damns, and the glorious story that saves.

He stood near when we were sick both in body and at heart. He stood close by when life was made real at the birth of new babies, and too, when souls were ushered out to meet God. By open graves, he inspired many to know the Blessed will of God. He called wanderers home. He rescued many souls from the pitfalls of temptation. He helped open the lips of the dumb, who were desperately seeking strength to say "Lord, in Thee I trust." FOR TRULY HE WAS AN INSTRUMENT OF GOD.

I hope that the immediate family of my husband's brother, Mr. Johnny Puckett, of Pine Bluff, will not mind my saying that in the death of this, my friend, our family still received blessing. Johnny is a patient at the State Sanatorium at Booneville, and since Bro. Finch served as chaplain at the Sanatorium for 12 years, it was requested by his widow that all living flowers sent to his funeral, be arranged into attractive bouquets and placed in each room at the Sanatorium this week. I'd like to add, that of the many, many floral contributions to his memory, there were only three that were artificial.—Mrs. Russell Puckett (nee Mary Ellen O'Cain, Rt. 6, Box 91, Pine Bluff

Supply preacher

I AM available for pastorate, supply, or evangelistic work. My address is—H. C. Rhoads, Box 282, Joiner, 72350

DEAR ARKANSAS BAPTIST:

I was so very proud—and very, very grateful when I visited our Children's

Home campus at Monticello

recently. What I saw, and felt, made me resolve

that I will do more to keep

this work going. Here are

numerous opportunities for real

Christian service! Where would they be if they

were not in our Home?

Only God knows! But, now,

they are happy, growing

individuals, as they work, play, study, and worship.

And, with my help, they

will continue to grow — not

letting the past cripple

them, but letting the future challenge them with

unlimited visions of opportunities. I am going to do

my part this Thanksgiving. Will you help me?

ONE WHO IS GRATEFUL

ARKANSAS BAPTIST HOME FOR CHILDREN

Monticello, Arkansas

J. R. PRICE, SUPERINTENDENT





give Thanks...

THE first Thanksgiving in the Plymouth Colony, in 1621, was a brave occasion on the part of the Pilgrim Fathers. In a land where hostile Indians were not far away, the pioneer families needed courage to set about making this first thanksgiving season one to be remembered. They were determined to set apart a special season for giving thanks for their many blessings.

History tells that a friendly Indian chief and his followers visited them during the special days. Ninety Indians took part in that first Thanksgiving. They brought with them deer as their contribution to the feast of wild turkey and other foods.

The Indians remained in the Plymouth Colony for three days. They participated in the church services as well as in the games which were held each day.

The Pilgrim families had a great deal for which to be thankful. After a winter of cold, hunger, and sickness, their first crops of maize, wheat, peas, and barley

were abundant. How many times they must have said, "O give thanks unto the Lord; for he is

good; for his mercy endureth for ever" (1 Chronicles 16:34).

To give thanks for blessings was not a new thing to the families at Plymouth. Many of them had come from England and Holland where autumn and harvest festivals were held each year.

In Bible times, harvest festivals were an important part of the people's lives. Our Bible tells of the instructions Moses received from God. During the year the people were to have three special feasts. One was to come at the end of the year after the harvest was completed. (See Exodus 23:14-16.)

Abraham Lincoln made Thanksgiving a national holiday in the United States. He reminded the people that the year had been filled with the blessings of fruitful fields and healthful skies. He invited everyone to set apart and observe the last Thursday of November as a day of thanksgiving and praise to God.

Bible word square

BY DOT WOMACK

1.	2.	3.
2.		
3.		

1. A Bible character who was known for patience
2. The number of children Abraham and Sarah had
3. The baby Jesus had a manger for a.....

ANSWERS
1. Job, 2. one, 3. bed

(Sunday School Board Syndicate, all rights reserved)

(Sunday School Board Syndicate, all rights reserved)



*Choose these wonderful gift books
for your family and friends*

PLAY BALL!

James C. Hefley

True stories of faith in action. Famous sports personalities reveal the secret of their successes . . . Felipe Alou, Don Demeter, Bill Glass, Bobby Richardson, and others. (1z)

Cloth, \$2.95; Paper, \$1.00

THE BAMBOO CROSS

Homer E. Dowdy

From the terrifying heart of Communist-ridden Viet Nam, comes the story of Sau, a young Christian tribesman who heroically leads his people from the yoke of tyrannical rule into the light of salvation's hope. (9h) \$3.95

MOUNTAIN DOCTOR

LeGette Blythe

The odyssey of Gaine Gannon, M.D., who has put the philosophy of Dr. Albert Schweitzer to work in the remote regions of North Carolina. (25m) \$4.50

PRAYER CHANGES THINGS

Charles L. Allen

After dealing with basic questions concerning prayer, Dr. Allen gives helpful counsel concerning man's relationship with God—through prayer. (6r) \$2.50

GOD SPEAKS TO WOMEN TODAY

Eugenia Price

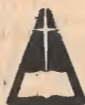
The emotional motivations of women today are artfully fused with the successes and failures of women of Bible times. (1z) \$3.95

HELLBENT FOR ELECTION

Phyllis Speshock

Fast-paced and witty, this sharply provocative look at life and eternal truths jolts the reader into a look at himself. (1z) \$2.95

Shop at your



BAPTIST BOOK STORE

408 Spring Street
Little Rock

You will like the courteous service, practical gift buys, and prompt handling of phone and mail orders. Open daily Monday through Saturday.

The testimony of Paul's life

BY J. CLIFFORD ASKEW

(MR. ASKEW IS PASTOR OF CAMDEN ROAD BAPTIST CHURCH, LONDON, ENGLAND)

II TIMOTHY 3:10-13; 4:1-8, 17, 18

NOVEMBER 22, 1964

RARE moments occur in which a mature Christian can with propriety point the way for a younger man from his own example and experience. Paul had come to such a moment. Towards the end of his letter, he reminded Timothy that he could take his bearings from him in the jungle of confused teaching.



MR. ASKEW

Timothy had followed with understanding everything about Paul. He had drunk in his words, caught the rhythm of his way of life, had felt the mighty purpose that held him to his course, had marvelled at his adventurous faith, his dogged endurance, his broad love for God and men, and his unwavering faithfulness.

He had learned from the start that Christian campaigning held extreme hazards. As a youth he had lived in the district when Paul had been thrown out of Antioch in Pisidia, nearly stoned at Iconium, and left for dead after stoning at Lystra, Timothy's home town. Perhaps the youth had been attracted by Paul's intrepid spirit, always ready for death. His marvelous escapes must have brought an overpowering sense of God's tremendous backing to Paul's mission. All this was now brought back to Timothy for his guidance.

At the moment, Timothy was not hard driven, but storms were approaching. In any case, the opposition between Christ and the world was such that Christians must expect painful collisions. It was one of the Christian's expectations of life. Anybody keen upon

his faith could count upon it.

The likelihood of this was brought nearer by the rapid increase of false teachers. Their appeal was partly in their persuasive magic, partly in their claim to be progressive. Yet, their progress would be from bad to worse, the teachers coming off worst. They would be so thoroughly deluded by their fancies as to lose the power of recognizing the truth.

Paul carefully set the scene for his final appeal to Timothy. He brought him into the presence of God and of Christ the Judge. He adjured him by Christ's expected coming and by His eternal kingdom. Nothing could be further from casual writing, or more worthy of noble seriousness.

Timothy was solemnly charged to preach the word. Standing constantly at attention, swift to react, he must not wait on moods in himself or signs in others. Preaching the word was never out of season.

John Wesley once experimented on these lines for two days. He spoke to none concerning the things of God, "unless my heart was free to it." What happened? He witnessed to virtually no one; he had no cross to bear or take up; and he had much respect shown him as a civil, good-natured gentleman. Experiment abandoned!

To Paul, preaching the word meant much more than thrilling an audience with startling speech and emotional appeals. Aimed at the whole man, it entailed a searching challenge to the reason, rebuke to the conscience, and consequent stimulation of the will. It included working the word into the hearer's, "with all the patience that the work of teaching requires" (New English Bible).

This preaching had to be done immediately, because men would not put up with the Gospel and its plain demands much longer. They would please themselves by heaping up teachers who would titillate their fancies with myths. In all this Timothy was to remain sober and sane, taking whatever suffering came to him as he preached and fulfilled his ministry.

The urgency was increased by Paul's imminent departure. Already he was being poured out as the libation which preceded the sacrifice. At any moment the full sacrifice would be made. To change the figure, he was like a ship about to cast off for its voyage. As people reflect on the receding cliffs, so his mind went back to his experiences.

He saw them in the stadium, as though he were a youth again. He had fought well in the wrestling match, for the only thing worth wrestling about. He had also completed the course prescribed for him; there was not another step to go. He had safely kept the deposit of faith entrusted to him and was ready to pass it on. There was nothing else to be done, except to receive the garland of victory. Like the prize at the games, it was prominently displayed, but in this case it would not be given until the final day. Paul gladly merged in the crowd of those who loved and longed for the Lord's appearing. Then the Lord, the unerring umpire, would give him and others the crown of a good life.

There was little more to write. A few directions, then a parting testimony to the Lord's faithfulness. Paul had no friends at his first appearance in court. Nobody was there to testify to his character, advocate his cause, or act as witness. Even that shameful isolation had been pregnant with blessing; for it more clearly manifested the Lord as his companion, advocate, and strengthener. He was rescued, whether from lions, Nero, or the devil, so that he might fulfill his calling. Paul ended triumphantly: "He will rescue me, He will save me."

November 8, 1964

Church	Sunday School	Training Union	Additions
Berryville			
Freeman Heights	155	49	
Biscoe	69	24	
Camden			
Cullendale First	472	187	3
First	585	162	
Clinton First	135	38	
Conway, Pickles Gap	80	51	
Crosssett			
First	558	136	4
Mt. Olive	235	111	
El Dorado			
East Main	295	119	
First	803	602	4
Parkview	215	81	
Forrest City First	568	179	
Midway	46	29	
Ft. Smith Grand Ave.	770	339	2
Mission	23		
Greenwood First	248	85	
Harrison Eagle Heights	273	97	
Huntsville Calvary	85	22	
Jacksonville			
Chapel Hill	61	31	4
Marshall Rd.	155	89	
Jonesboro			
Central	529	192	1
Nettleton	224	123	
Little Rock			
Forest Highlands	211	89	1
Immanuel	1,201	468	2
Rosedale	306	86	4
McGehee, First	373	182	4
Chapel	65	33	
Marked Tree Neiswander	106	73	
North Little Rock			
Baring Cross	734	183	1
Southside	51	27	2
Camp Robinson	41	20	
Calvary	456	115	
Forty-Seventh St.	202	74	
Park Hill	789	228	7
Sherwood First	196	110	
Sylvan Hills First	301	135	2
Pine Bluff South Side	761	263	1
Tucker	33	22	
Siloam Springs First	288	181	4
Springdale First	489	208	1
Van Buren First	445	165	
Ward Cocklebur	53	45	
Warren Immanuel	303	118	
Westside	85	31	
Blytheville			
First	627	218	
Chapel	48		
Gosnell	270	92	
El Dorado			
Calvary	48	28	
First	197	100	
Eudora First	222	90	
North Side	65	21	
Monticello Second	278	160	
North Little Rock			
Gravel Ridge First	231	113	3
Runyan Chapel	46	30	

Not every Saturday

OLD Jim lived in a shanty by the river. When cold weather came he put on a mangy coonskin coat whenever he went wandering. One evening some duck hunters spied what they took to be a bear advancing on them through the riverside brush. Before Jim could shout, one pulled up and fired. The hunters rushed him to a hospital where a nurse immediately undressed and bathed him.

"You don't take a bath very often, do you?" she sniffed, scrubbing vigorously.

"Nope," Jim countered, "Ya' see, it isn't very often I get shot."

Times just past

TWO opposing political candidates argued on a busy street, while a crowd of spectators listened. "There are hundreds of ways of making money," one of the campaigners declared, "but only one honest one."

"And what's that?" jeered the other.

"Ah, ha!" rejoined the first. "I thought you wouldn't know!"

Unfair

OUR neighbor's children are all fond of Butch, the family dog. When Butch's hair falls, he is not allowed to stay in the house, and this makes Tom, the youngest son, sad.

The other night Tom's father noticed Tom glaring at him across the table.

"Tom," he said, "do you have something to say to me?"

"Yes," Tom replied. "Your hair is falling out. How come you get to stay in the house?"

Wild animal

TEACHER (after explaining about the rhinoceros family): "Now, children, name something that has horns and is dangerous to be near."

"Automobiles," promptly answered six children.

DEFINITION of an executive—
One who decides quickly and then gets somebody else to do the work.



USE
ZIP
CODE

USE

CHRISTMAS SEALS



FIGHT TUBERCULOSIS

and Other Respiratory Diseases

Women's wiles

THE little four-year-old daughter of a clergyman was put to bed early one night because she had a slight cold. As her mother was about to leave her, she said: "Mother, I want to see my daddy." "No, dear," her mother replied, "Daddy is busy and must not be disturbed."

Again she made her request and was again denied. Then she said, solemnly: "Mother, I'm a sick woman and I want to see my minister."—Beech St. Baptist (Texarkana).

Ways with women

THE little man was pushing his cart through the crowded supermarket.

"Coming through," he called merrily. No one moved.

"Gangway!" he shouted. A few men stepped aside.

Ruefully he surveyed the situation and then smiled as a bright idea struck him.

"Watch your nylons!" he warned. The women scattered like chaff in the wind.

Patience

"COUNT to 10," said 5-year-old Janie to her boy friend in their kindergarten class.

"1 2 4 5 6 7," said Johnny slowly, giving the matter much deliberation.

"Wait a minute," exclaimed Janie. "What happened to 3?"

"Keep your shirt on," said Johnny. "I'm coming to it!"

INDEX

A—Arkansas Baptist Convention: Arkansas for Baptists (BL) p8; New members of committees and boards p9; Music-Education officers p10; Arkansas Baptist Home for Children (Ex. Bd.) p10
 B—Baptist beliefs: Gospel of Christ (BB) p7; Bookshelf p7
 C—Centennial Association elects p9; Children's Nook p20; Christian life: Complete allegiance (E) p3; cover story p4; Cregar, Ralph: 'Lonesome Road' (letter) p4
 E—Eternal issues (poem) p13
 F—Finch, Charles W. (letter) p18
 H—Hardy, New Hope coronation p18; Hays, Brooks censored p10; and the Pope (E) p3
 L—Lexa Church new auditorium p9
 M—McCalman, C. G. resigns (letter) pp4, 18; Marriage: Divorce after 33 years (CMH) p6; Music: On keeping choirs at home (letter) p4
 N—Naramore, G. D. to Ft. Smith p10; North Pulaski History p11; Nose knows (PS) p2
 O—OBC students to high mass p11
 P—Paul, Testimony of life (SS) p22; Piggott, First Church groundbreaking p11; Politics: Analyst looks at election pp12-13; Preacher poet: Hog Life p7; Profanity (letter) p18
 R—Racial crisis; What difference p5; Revisals p10; Rhoads, H. C. available (letter) p18
 T—Thinking, creative (MR) p8
 U—Uncle Deak p8
 V—Vaughan, Billy to Mississippi p11
 W—Williams, Loren to speak at OBC p11

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

Religious News Digest

By Evangelical Press

RELIGION IN PUBLIC SCHOOLS

PROTESTANTS generally have continued to assume that public schools are filling the religious educational needs of their children even though this is "no longer a reasonable expectation," Dr. Tyler Thompson of Garrett Theological Seminary, Evanston, Ill., said recently at an Institute on Public Education and Religion, meeting in Atlanta, Ga.

Stressing this "ambivalence" on the part of individual Protestants in regard to education, he commented: "On the one hand they affirm the principle of separation of church and state, while on the other hand they tend to avoid some of its consequences. . . ."

RELIEF COMMISSION MOVES

N. A. E. WORLD Relief Commission has moved its headquarters office and processing center to larger facilities within the New York City area. The new quarters, at 33-10 36th Avenue, Long Island City, New York, provide increased ground-floor space for the processing of clothing and other contributed supplies.

WOULD BAN 'HATE' MAIL

THE Canadian Jewish Congress has called on the Canadian government to ban "hate literature" from the mails and to make it a crime to incite violence or provoke disorder against any class of people. In its annual brief to Prime Minister Lester Pearson, the CJC said "hate literature" dissemination should be punishable by two years in prison.

RELIGIOUS THEMES TEST

PRE-HIGH school examinations throughout Israel directed applicants to prepare compositions of a religious nature. Jewish students were expected to write about Joshua's personality and feats, Christians were told to submit a composition about Paul, and Moslems were directed to prepare a theme on Caliph Omar Ibn-el Khattab, the 7th Century conqueror of the Holy Land. Arab students were permitted to write in their own language.

BANS SALE TO CHRISTIANS

GRAND Mufti Sheikh Abdullah Ghawshah issued a religious ruling banning the sale of Moslem property in Old Jerusalem and other Holy Land areas in Jordan to so-called foreigners. The ruling said that any person selling such land is to be branded a "traitor to his religion and nation."

PROSELYTIZM IN ISRAEL

ISRAELI Ambassador Gershon Avner was frank in an address in Toronto, Canada, to 150 Christian missionaries, cautioning against proselytizing in his country. Invited to speak at the annual convention of the Christian and Missionary Alliance here, Ambassador Avner said: "Leave us alone. There's no earthly chance of us abandoning our faith."

REFUSES DRAFT, JAILED

A SWISS Protestant pastor from the small village of Reconvilier in the Jura Mountains was sentenced to a month's imprisonment for refusing to perform compulsory military service.

313,000 HEAR GRAHAM

EVANGELIST Billy Graham concluded a six-week New England Crusade in Providence, R.I., during which he conducted 21 meetings in four states and drew a total attendance of about 313,000. Crusade officials later reported that the rallies resulted in 16,000 persons making "decisions for Christ."

CATHOLIC ENDORSEMENT 'SHOCKS'

A ROMAN Catholic weekly asserted in Dallas, Tex., that many Catholics were "shocked and disturbed" over Richard Cardinal Cushing's recent recommendation that Boston Catholics attend a Billy Graham crusade. The suggestion was made by the Archbishop of Boston following a meeting with the noted Protestant evangelist who was in the city conducting a series of rallies.

Endorsing the evangelistic effort, the cardinal urged Catholic college students in the Boston area to attend the crusade because "his message is one of Christ's crucifixion and no Catholic can do anything but become a better Catholic from hearing him."

RED CHINA ORDERS

ASSOCIATION Press, publishers of religious books, New York, announced it has received an order for four titles from a bookstore in Communist China. The books requested were: *How to Serve God in a Marxist Land*, by Karl Barth and Johannes Hamel; *Christians and Power Politics*, by Alan Booth; and two volumes by Dr. John C. Bennett: *When Christians Make Political Decisions* and *Christianity and Communism Today*.

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.