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Arkansas Baptist State Convention

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Arkansas Baptist
newsmagazine



NOVEMBER 5, 1964

A call for RELEVANT religion, page 5

personally speaking

If you lost Tuesday

DUE to our printing deadline, we had to put this issue of our paper "to bed" ahead of Tuesday's election.

There is something stimulating and, frequently, frustrating in the atmosphere of an election in which there are as many "hot" issues and hard-fought races as we have had this year. Sometimes tempers flare and friendships are strained because of differing viewpoints and loyalties.

One great temptation is to give a very low intellectual rating to one who took the other side of the question from you or even to question or impugn the other fellow's motives. This is especially the case with an issue such as we faced in the proposal to legalize casino gambling in Garland County. But, if we are going to be democratic and Christian, we need to give as much thought to having an open mind as to having open mouths.

Much of the differences on political matters, as on other things, comes from having "more heat than light" on the subjects or persons involved. So we must be concerned not only with getting out the vote, but with doing whatever we can to be intelligent and conscientious and to encourage others to be likewise.

Before we turn aside for a while from so much in our paper about politics—there will have to be some words about the election results—we might look once again at the place of our religion in politics.

Most Baptists, we believe, would agree that the Christian religion is a religion that permeates—or ought to permeate—every aspect and area of our lives. This would certainly include political affairs. And, this being true, we Christians should take our citizenship responsibilities seriously.

To be good citizens means not only to try to keep abreast of what is taking place, but actually to become personally and positively involved in civic, community and state affairs, as well as in church affairs. Life would be a lot simpler if we could just be "good church members" without becoming otherwise involved. But we are in no better position to build spiritual tabernacles on the mountaintops and dwell there permanently than were Peter, James and John at the transfiguration of our Lord.

Well, if you lost your vote on several things this week, just remember that the same thing probably happened to a lot of the rest of us. Regardless of what happened Tuesday, let's try to be better Christians and better citizens from now on than we have ever been before. Help us, God.

Edmund L. McDonald

IN THIS ISSUE

ONE of the most powerful speeches of our time was prepared for delivery at the Arkansas State Convention by Dr. Foy Valentine, executive secretary of the Christian Life Commission of the Southern Baptist Convention. In it Dr. Valentine stresses the need for relevant religion to meet the problems of the day—materialism, family disorganization, racism. A report is on page 5. The Editor takes up his pen to comment. See the opposite page.

* * *

ANOTHER speech, this one by Dr. Wayne Dehoney, president of the Southern Baptist Convention, is reviewed on page 10. Dr. Dehoney sees the handwriting on the wall. The missionary movement is his topic.

* * *

PETER Marshall's untimely death left a bewildered widow, plagued by problems of finance as well as grief. By special permission of the publisher Ed F. McDonald Jr. brings you an excerpt from her book, *To Live Again* page 16.

* * *

SOUTHERN Baptist missionaries serve in three basic types of work in Mexico. This and the labors of the National Baptist Convention of Mexico are reported by a Memphis pastor, Dr. R. Paul Caudill, on page 6.

* * *

OUR Sunday School writer for November is an English friend of the Editor, J. Clifford Askew. Mr. Askew is pastor of Camden Road Baptist Church in London, England. This week's lesson (pages 22-23) takes up the witnessing of Timothy.

* * *

FARM boy or city boy, J. I. Cossey speaks your language in his "Middle of the Road" column this week on page 8. Comparing the stubborn church member with a mule whose leg is outside the trace chains, Mr. Cossey puts across a very good point, indeed.

* * *

COVER story, page 4.

Arkansas Baptist newsmagazine

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

Christianity applied

THE church member who said frankly but disappointedly: "I know what I ought to do; what I need is somebody to show me how to do it," was speaking for many of us.

Here is the great burden of all who take Christ, His church, and their own lives seriously. How can a person more nearly live up to the teachings of Christ? Why does church membership and even regular and faithful church attendance makes so little difference in the way we live?

Foy Valentine's sermon on "Relevant Religion," a feature of the Tuesday afternoon session of this week's Arkansas Baptist State Convention in El Dorado, comes to grips with these soul-searching probings. (Thanks to Dr. Valentine's compliance with our request for an advance copy of his manuscript, you will find a full-page digest of his sermon on page 5 of this issue.)

Dr. Valentine's warning that it is possible for one to "preach the sermon of Christ with the tongues of men and of angels" and still fail to practice it, is worthy of the attention of us all, preachers and laymen alike.

Facing realistically the breakdown of morality in our homes, Dr. Valentine points up some underlying and underlying practices. Not only do a big percent of mothers pursue gainful employment outside the home, but many a father holds down two full-time jobs and is home only to sleep, he reminds us. When children are left to grow up in the streets with little or no parental care, as so many of them are these days, the really amazing thing about juvenile delinquency is that it is not mounting by even greater leaps and bounds.

"Parents," says Dr. Valentine, "are demonstrably more concerned with success and pleasure for themselves than with developing Christian character in the lives of their children."

What shall it profit parents if they acquire all of the status symbols of a materialistic society—power boats, swimming pools, air conditioning, club memberships, fur coats, sleek automobiles, etc.—and see their own flesh and blood grow up without character?

The secret of the good life, as Dr. Valentine enunciates so clearly, is no secret at all, but complete allegiance to Christ as Savior and Lord. Perhaps we need to meditate anew on the fact that such allegiance may be a thousand miles from mere membership in a church. The

power to live the abundant life of the Christian can no more be generated by ourselves than the power of our eternal salvation can come from our good deeds and good intentions. We need more than mere knowledge of what it takes in attitudes and deeds to be Christians. We must have the power of life that can come only from a vital relationship with the one and only Source and Sustainer of life—God and the Holy Spirit in us through Christ.—ELM

What would Jesus do?

ACCORDING to a Baptist Press release, a Mississippi Baptist pastor, Chester A. Molpus, has resigned after 21 years as pastor of First Church, Belzoni, because of friction with members of the church over race attitudes.

Pastor Molpus resigned, it is reported, rather than see the church vote on a recommendation by its deacons to oust him. He said that he resigned "to prevent any hurt which might come to the church by the taking of a vote on the recommendation."

S. N. Brown, the local county superintendent of education, who is chairman of the church's deacons, reported to Baptist Press that the differences of opinion with Molpus had been building up for several years. Mr. Brown declined to go into detail over the difference of opinion but praised Molpus as "a wonderful man and a wonderful pastor." He said there was "no animosity," and, what is difficult to imagine, against the bare, cold facts of what has happened, "no explosive issue."

Belzoni is a community of 4,500 residents in the delta country and has a large Negro population. A large part of its economy comes from agriculture. Last August the deacons of the church presented to the church (membership 460) a proposal that the church endorse "the practice of racial segregation in its worship services" and that "no teaching or preaching advocating integration of the races" be permitted in any of its services. In his church bulletin the pastor is reported to have stated following this action: "I have arrived at the place where I, for my part, will not deny to a Negro who desires it the privilege of worshipping in the same church building with me. I cannot, for the life of me, imagine Jesus standing on the Church steps and turning a man away because of the color of his skin."

Has the preacher taken a foolish, starry-eyed stand? Does the fact he has lost his job prove the point? Or are there some things more important than blending in with the landscape and becoming socially and financially secure till one finally lives out a long, namby-pamby life and is gathered to his fathers?—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.

Begs to differ

I DIDN'T like the letter Mrs. Elsa Krusse from New York City wrote today on "None Dare Call It Treason." I read the book and any true American who is spiritually aware of the dangers that face our beloved America today would love the truth presented within its pages. I am so keenly disappointed as I talk to many people. Many are cynical & troubled over the trend of the times but refuse to face the facts as they are & to inform themselves as to the reality & true conditions of the trend of our times....

The Fourteenth Amendment doesn't give the Federal government the power to intervene in the field of education, agriculture, civil rights, and numerous other concerns of a similar nature. What do we mean by civil rights anyway? It's the rights of the people not just an isolated race. These problems are best handled by the people directly concerned & are proper to be provided for by local legislation. Our natural rights to our property & our earnings provided for us & for our protection in our Constitution are no longer our own. This is an attack upon our freedom. The average American is working one third of his time for the government for one third of what you produce is not available for your own use but is confiscated & used by others who have not earned it. We are already one third socialized. The Constitution is the proper standard of legitimacy. Let's defend it. The reason for a lot of confusion among people is caused from drifting far from God in search of material things first & foremost. The Bible says in the latter days there shall be a great falling away from the faith. The closer we stay to God the more spiritually aware we are & therefore wiser.—Mrs. James Fitzgerald Newport

REPLY: The courts are open to us under our democratic government. If any can prove that a law or governmental practice such as collection of taxes, for example, is unconstitutional, the law or practice will be corrected. I agree that Americans should stand by the Constitution.—ELM

Race relationships

ON page 4 of the October 15 issue of Arkansas Baptist Newsmagazine is a letter from Mr. Ross Coggins, which was captioned "Lonesome Road".

I would like to paraphrase this let-

ter by stating:

Let me commend to your readers the splendid book by Carleton Putnam, "Race and Reason A Yankee View". In a time when there is so much confusion and misinformation regarding the race problem, it is gratifying to see such a helpful book from a New England author. No other writer, in my opinion, has combined so forceful an analysis of the viewpoints of both North and South with so clear grasp of the reasons behind each. This book is published by the Public Affairs Press, Washington, D. C., and I am sure it can be secured from any book store.—Cullen King, Mena

Pastor available

I HAVE resigned Three Creeks Church and would like supply work, or a pastorate. Bro. Reed knows of my life and work. So does Dr. Caldwell.—Gib Williams, 302 B. South Street, Camden, Phone, Tennyson 4-4457.



DEEPENING OUR MINISTRY THROUGH WORSHIP —
'O come let us worship and bow down: let us kneel before the Lord our maker. For he is our God...'
Psalm 95:6-7a



DR. Andrew Hall (left), pastor of First Church, Fayetteville, visits with Dr. H. Guy Moore, president of William Jewell College, Liberty, Mo., at the construction site of the new communications center for Southern Baptists' Radio-Television Commission in Fort Worth, Tex. Dr. Hall, vice chairman of the Commission, and Dr. Moore, chairman, were in Fort Worth Oct. 19-21 for the Radio-TV Commission's semi-annual meeting.

A call for **RELEVANT** religion

EL DORADO—Nothing short of relevant religion can speak with authority in today's world, Dr. Foy Valentine, executive secretary of the Christian Life Commission of the Southern Baptist Convention, declared here Tuesday in an address before the 111th annual meeting of the Arkansas Baptist State Convention.



DR. VALENTINE

Dealing with the social and moral issues of today, Dr. Valentine called for the application of the teachings of Jesus Christ by Christians in their every-day lives:

"Where there has been family disorganization even in the household of God, let us build Christian homes.

"Where there has been racial pride and prejudice, let us find new ways of proclaiming the dignity of man and of demonstrating the worth of the individual.

"Where there has been love of materialism's mammon, let us replace it with love for the Master and for man made in His image.

"Where there has been compromise, worldliness, and immorality, let us, as we follow righteousness, become 'Christ's men from head to foot and give no chances to the flesh to have its fling' (Rom. 13:14, Phillips).

"Where there has been a weak and timid stance regarding citizenship, let us take a stand boldly, with courage and conviction, for God and for country.

Preaching that's in vain

In the style of First Corinthians, chapter 13, Dr. Valentine said:

"Though you preach the sermon of Christ with the tongues of men and of angels and do not practice it, your preaching is in vain. And though you teach the lesson of Christ with brilliance and success and do not learn the lesson yourself, then your teaching is sounding brass. And though you sing the song of Christ with a silver tongue from a golden throat and do not stay morally in tune with the Master musician in your daily life, then your singing is tinkling cymbal."

On the problem of broken homes, Dr. Valentine said that it would be hard to conceive of an area of human life where a relevant religion is more desperately needed than in modern family life.

'Success and pleasure'

He deplored the fact that "parents are demonstrably more concerned with success and pleasure for themselves than with developing Christian character in the lives of their children." He said the juvenile delinquency rate has risen during the past decade four times as fast as the population growth.

A part of the home problem, Dr. Valentine said,

is reflected in working mothers and fathers who hold two full-time jobs and are home just to sleep. He referred to "the psychologically serious, if not actually devastating, development of feminine fathers and masculine mothers" and to "the appalling multiplication in the past decade of early marriages by financially dependent, emotionally immature young people manifestly unprepared for the responsibilities of home and family life and by the emergence of a significant segment of society known as 'the aging.'"

Bible on race

The race problem was described by Valentine as "almost beyond question the number one social-political-moral problem in the world today." He cited Bible answers to questions on race relations:

"All nations of men are a single family and have a common origin (Acts 17:24, 26); man was created in the image of God and therefore every human is of infinite worth (Gen. 1:27); Jesus Christ died for the redemption of every man regardless of race or nationality (John 3:16); believers of all races are in the family of God, brothers and sisters together (Matt. 6:9; Luke 13:29); the Christian religion either abolishes or transcends human barriers which tend to set group against group (Gal. 3:26-28; Eph. 2:13-16); the power of the gospel is such as to enable Christians to overcome race prejudice (Acts 10:28, 34-35); and God is no respecter of persons (Rom. 2:11; Eph. 6:9; I Peter 1:17)."

Noting a spirit of materialism in the economic realm that involves even churches, Dr. Valentine said, "Even in America an economic determinism strangely akin to the doctrine espoused by Karl Marx keeps rearing its ugly head."

Success, in the churches as well as out of them, is customarily gauged by material standards, he said. Status in our society, he said, "is measured by power boats, swimming pools, air conditioning, club memberships, fur coats, the length of an automobile's wheel base, Sunday School enrollment, the number of baptisms, and the church budget."

Among moral issues which Dr. Valentine said "clamor for our attention" he listed beverage alcohol, cigarettes, gambling, salacious literature, dishonesty, sexual immorality, television's violence, radio's drivel, Hollywood's Sodom-and-Gomorrah morality, crime's hideous highs, communism's evil energy, Madison Avenue's conscienceless schemes, the threat of a nuclear holocaust, the population explosion, and a hundred more that beset our buzzing Babel."

Calling for special attention to communism, which he described as "that haunting spectre which has now gained control of one fourth of the earth's

(Continued on page 7)

BAPTIST WORK

D O W N M E X I C O W A Y



and have made wide distribution of the literature from the Baptist Spanish Publishing House in El Paso. The Baptist Book Store Corporation has been formed with headquarters in Mexico City, and with branches throughout the Republic in strategic cities.

Southern Baptist missionaries serve in three basic types of work in Mexico. First, there is the field missionary who enters a given area and seeks to help develop a strong indigenous church. There he witnesses, preaches, and serves on an advisory council with the mission and shares in all of the responsibilities incident to the promotion of the work.

The second field of missionary labor is in the field of education. Southern Baptists sponsor "Student homes," a sort of "boarding house" for the student away from home, with a view to providing an environment of worthy discipline and guidance. These institutions are located in Chihuahua, Guadalajara, Mexico City, and Iguala.

Southern Baptist missionaries also engage in the basic missionary ministry of healing. On Feb. 16, 1958, our first Southern Baptist hospital—a modern, well equipped institution—was opened in Guadalajara. On the staff were an accountant, two nurses, a pharmacist, and a doctor who were products of our Baptist student homes. To this hospital, the Foreign Mission Board appointed in 1959 the first professionally trained hospital administrator. In the hospital, the chaplain ministers to the patient just as chaplains do in the home land.

The government guarantees religious liberty to all the peoples of Mexico, and Baptists feel secure, therefore, as they project their exciting plans for the future. They have set a goal of 200 new churches in the next ten years! And we, for one, believe they will reach it.

**By Dr. R. Paul Caudill
Pastor, First Church, Memphis**

BAPTIST labors in Mexico are full of exciting romance. As early as 1862, Baptists were at work in Monterrey, and during the first century of Baptist labors, both Southern Baptists and American (Northern) Baptists gave support to the missionary endeavor. Southern Baptists labored principally in the Western part of the country, while American Baptists have, by and large, labored in the Eastern part of the land. However, significantly, the churches of both groups have been led to cooperate in the formation of a single Baptist Convention, the Mexican National Baptist Convention.

There are today, in all of Mexico, around 250 Baptist churches, with some 500 additional missions or preaching stations. The combined Baptist membership num-

bers around 16,000. The present ratio of baptisms is around one to ten for the total membership.

Presently, there are three Baptist seminaries in Mexico: one operated by the American Baptist Convention; one by Southern Baptists; and one by the National Baptist Convention of Mexico. There are in these seminaries approximately 60 students in training for fulltime Christian work—some 45 of them being men, and the balance women. About 40 of the men are candidates for the ministry.

Since 1956, Mexican Baptists have placed great emphasis upon evangelism. Simultaneous revivals have been held, and numerous clinics have been conducted in Evangelism. Specialists from the United States have contributed no little to this vital ministry.

Baptists have also begun to utilize radio and television in the ministry of preaching the gospel,

WOMEN SILENT IN CHURCHES

BY HERSCHEL H. HOBBS

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

(I CORINTHIANS 14:34-35)

Living Can Be Exciting, by Aaron N. Meckel, Zondervan, 1956, current printing 1964, \$2.95

Dr. Meckel, who is currently serving as senior minister of First Congregational Church, St. Petersburg, Fla., feels that life is an invigorating experience. He believes that spiritual truth is relevant to the emotional needs and drives of people today and writes accordingly. Some of the chapter headings for this book include: "The Real Meaning of Happiness," "The Way Out of Our Worries," "Is Peace of Mind Enough?"

Men Made New, edited by David R. Enlow, Zondervan, 1964, \$2.95

This book was written to answer the question, "Why are Christians different?" Here you meet men in all walks of life in the middle of their everyday routine. They demonstrate for the reader how they make the eternal truths work in their work-a-day world—how they have made their faith practical. Among them are salesmen, professional football and baseball players, insurance executives, and executives in many other fields.

Higley Commentary, 1965, verse by verse Sunday School lesson commentary, Lambert Huffman Publishers, Winona Lake, Ind., 1964, \$2.95

The Higley series has long been a favorite with Bible teachers. Along with the verse by verse commentary of the Sunday School lesson text there are memory selections, real life illustrations, and a teaching outline, among the many features. A popular feature is "Pump Primer," ten questions and suggested discussion starters for each lesson.

Minister's Annual, 1965, by David A. MacLennan, Fleming H. Revell Co., 1964, \$3.95

Dr. MacLennan offers here the stimulant of first-class preaching and carefully selected aids which he, as a practicing clergyman-professor, believes will challenge his fellow ministers of the gospel, experienced or inexperienced, to continued, thoughtful ministry

The book is largely the result of replies to numerous questionnaires mailed to ministers of varied-sized churches throughout the country.

Dr. Valentine

A call for relevant religion

(Continued from page 5)

land area and one third of the world's people," Dr. Valentine cautioned that in fighting communism "we be reasonably sure of our facts before we hit the lecture trail." He said that some observations, conversations, sermons and speeches he had heard on communism recently reminded him of the old saying, "It's better not to know so much than to know

DID Paul mean this as a permanent ban on a woman speaking in the public gatherings within the church? Some so understand it. But in I Corinthians 11:5-6 he assumes the practice of women praying and prophesying in church. His only instruction is that they do so with their heads covered. (In Corinth the sign of a prostitute's trade was an uncovered head. Hence this instruction dealing with a local situation.) It is suggested by some that this was in private or home meetings. But there is no basis to substantiate this. In I Timothy 2:11-12 the point seems to be that a woman should not usurp church-teaching and authority over a man. We do know that both Aquila and Priscilla (a woman) taught Apollos (Acts 18:26), but this apparently was done in private. Acts 21:9 speaks of Philip's virgin daughters prophesying, which implies public speaking.

But Paul did say in I Corinthians 14:34 that "your women [Corinthians] keep silence in the churches." How may we harmonize this with I Corinthians 11:5? In the latter Paul is speaking of praying and prophesying or speaking forth for God. But in Chapter 14 he is dealing with the matter of speaking in "tongues" or in foreign languages, perhaps not understood by their hearers. They were doing this so as a mat-

ter of pride in possessing this spiritual gift. Since the language was not understood by their hearers their speech would seem as unintelligible gibberish.

At Corinth in the pagan temple of Aphrodite, priestesses, or prostitutes used in the sexual worship of the goddess, in certain rituals gave forth ecstatic and meaningless utterances. Paul says that if the Christian women of Corinth speak in "tongues" the "unlearned or unbelievers" (14:23) will regard them as being no different from the pagan priestesses. Such action, therefore, would bring shame upon both the church and their husbands (I Cor. 14:35; cf. 11:6). It is commanded, therefore, that they keep silence with regard to speaking in tongues. If they would learn of this action (v.35, aorist tense) let them ask their husbands, the head of the home (11:3), in the privacy of their own homes.

While some will not agree, this does not appear to be of universal application. It dealt with a local condition in Corinth. It certainly does not forbid the teaching ministry, prayer, and witnessing of godly women.

AN enrollment increase in the School of Church Music at New Orleans Seminary gives the theological institution a total of 702 students for the current term.

so much that's not so."

In the long run, Valentine said, it is not the most vocal anti-communist who contributes the most to the defeat of communism but the Christian who proves by his own deep commitment to Jesus Christ that life under His lordship is a way of life superior to the dialectical materialism of Karl Marx.

Between the trace chains

BY J. I. COSSEY

WHEN I was a boy, I plowed with a Georgia stock pulled by one mule. The old timer will know what I am talking about, but the space-age youngster will have some difficulty going along with my thinking.

The gear used to enable the mule to pull the plow was very simple. Two trace chains extended from the hames back to the singletree which was attached to the plow stock. When turning at the end of the row, it was easy for the mule to get one leg outside of the traces. At other times when the plow would hit a stump or root, the mule would bounce back and start up with one leg outside the trace chain. This old stubborn mule could have lifted his foot up just a little and let it down between the traces, but he did not seem to have that much education. I could have lifted his foot up and placed it between the chains, or undone the trace chain from the singletree and re-connected it, leaving the mule's feet between the traces, but that process was dangerous. I knew that our old stubborn mule was educated enough to know how to kick.

When I became a preacher I knew that I would encounter many problems, but I did not think I would carry over into the ministry the likeness of the old mule who did not know that he could lift his own foot back between the traces. That old mule would rather walk against that rough trace chain until all the skin on the inside of that leg was bleeding when by a simple little lift he could have adjusted himself into a comfortable position.

When a church member gets his leg over the trace chain and does not know how to get it back between the traces, what to do

Beacon Lights of Baptist History

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

Purpose of the WMU

MANY jibes have been thrown at Women's Missionary Unions, and they have been the butt of many crude jokes. But their first preamble of the constitution and purpose of organization are noble expressions of concern.

The preamble to the constitution adopted in 1888 reads: "We, the women of the churches connected with the Arkansas Baptist Convention desirous of stimulating the missionary spirit and the grace of giving among the women and children of the churches, and aiding in collecting funds for missionary purposes to be distributed by the Boards of the State and Southern Baptist Convention, adopt the following" (Massey, *At the King's Command*, p. 28.)

The constitution then names the organization. In its articles and by-laws it explains the time of meetings, offices and duties. Article II lists the two-fold object of the Missionary Union:

1. "To distribute missionary information and stimulate effort,

with him is a pastor's biggest problem. A stubborn church member with his leg outside the traces is the shortest way to ulcers, heart attacks, and nervous breakdowns for the pastor. Any church member may at times get out of line, but to stay out is a sign of his weakness. The shortest way to better relations is to keep both feet between the trace chains and get a day's work done every day for God and his church. No conditions should ever be bad enough to rob one of his fellowship in his church. God's work should never have to suffer because of bad human relationship. It is the privilege of everyone to be "bigger than anything that can happen to him."

through the Central Committee, and to encourage the organization of Woman's Missionary Societies and Children's Bands.

2. "To secure the earnest, sympathetic cooperation of women and children in collecting and raising money for missions." (Ibid, p. 28)

It may be well to remember that their aim was an auxiliary one. They were to work in the churches and in the aid of raising mission funds. Too, they were tapping hitherto undeveloped resources — women and children. Though they were not the breadwinners of their family, their mites would become mighty.

In Arkansas this movement of the women came at a very strategic time. Already there were the rumblings of anti-missionism that would disrupt Baptist work at the turn of the century. No doubt the warmth of missionary endeavor for a dozen years helped leaven some of the disturbed conditions.

Uncle Deak writes

Dear ed:

Bro. Bost did rele good last Sunday. Hes the Sunday school hed ye no. Last Sunday he give a testamony on tithin in front of the church in mornin prechin. He was scared ye could tell thet but he jest tole what tithin ment to him and it shore wuz good. Bro. Bost has nine youngins an one of 'em is off to college so ye no if he could tithe most anybody could. He sed he didn't no how he wuz gonna tithe but he hed made up his mind he wuz gonna do it back last summer. He sed thet he new the Lord wood help him do it. Well he went on to say thet he didn't no jest how it happened but he wuz gettin along a mite site better than he ever had. He said he gessed the Lord jest helped him stretch his money further. He helped a lot of folks i think.

Uncle Deak



"THE Church and Political affairs" was the general theme at a meeting of the Greater Little Rock Ministerial Association at noon on Monday of last week at the Marion Hotel. Shown here at the microphone as he began a 20-minute talk to the group is Governor Faubus. Others, left to right: Editor Erwin L. McDonald of Arkansas Baptist

Newsmagazine, president of the Association; Rev. William Fogleman, minister of Little Rock's Second Presbyterian Church, chairman of the Program Committee; and Winthrop Rockefeller, candidate for governor, who spoke first on the program.—Photo by Gunter, Courtesy of Arkansas Democrat

Miss Mildred Matthews

MISS Mildred Matthews, 74, of Jonesboro, a retired missionary with 33 years of service in Cuba, died Oct. 25. She was a native of Morrilton.

Miss Matthews attended Arkansas State Teachers College at Conway and Southern Seminary, Louisville. She went to Cuba as a missionary in 1922 and retired in 1955.

She was a teacher at Havana. She also was head of the Cuba Women's Missionary Union. Her mission was isolated during a Cuban revolution in 1933, when Fulgencio Batista came to power, but she was not harmed.

Miss Matthews had lived at Jonesboro since her retirement. She was a member of First Church.

Survivors include four sisters, Miss Mary Mitchell Matthews, Miss Fay Matthews and Miss Aileen Matthews of Jonesboro and Mrs. W. R. Brisco of Texas; and a brother, Ralph Matthews, executive assistant to Sen. John L. McClellan—(DP)

Anderson calls pastor

ANDERSON Church, Hope Association, seven miles south of Hope, has called Rev. Preston Baumgardner as pastor. Mr. Baumgardner is a senior in Ouachita College. He has been serving as pastor in Red River Association.

NEW Hope Church, Hardy, had its first GA coronation recently and crowned Vicki Bratton queen. Mrs. Clayburn Bratton is counselor.

Phelps in magazine

NASHVILLE—Dr. Ralph A. Phelps Jr., president of Ouachita College, poses a pertinent question in his article "Why Are You Going to College?" published in October *Baptist Student*.

Dr. Phelps gives seven faculty motives for attending college. He also discusses five proper motives: (1) to become a better person, (2) to prepare for a vocation, (3) to broaden horizons and deepen compassions, (4) to think critically and creatively, and (5) to nail down some certainties in a world of uncertainty.

WEST HELENA Church ordained four deacons Oct. 4: George H. Chorley, Mickey D. Cox, Leon H. Treat and Warren A. Witt.

Baptist leader sees 'handwriting on the wall'

DR. Wayne Dehoney, president of the Southern Baptist Convention, sees the handwriting on the wall—"in letters 10 feet tall."

That handwriting, which, he said, "proclaims that now is the time for the greatest missionary thrust this world has ever seen," was the subject of an address prepared for delivery to messengers of the Arkansas Baptist State Convention this week in El Dorado.

Dr. Dehoney, pastor of First Church, Jackson, Tenn., told his listeners that four factors — the advance of world communism, the population explosion, moral and social decay in our own society and an apparent slow down and stagnation in the Southern Baptist growth pattern—make it imperative for the foreign mission board "to launch the most creative, imaginative and dynamic program of world missions ever conceived in the mind of man.

Staggering problem

"Atheistic communism," he said, "which now dominates one-third of the world's people, has gone further in 40 years than Christianity has in 2,000 years, in terms of world conquest.

"A million babies are being born every four days—20 for every beat of the human pulse," he said. "The economic and geographical problems are staggering, but the religious problems are even greater. This population explosion is mainly in the pagan world. For every one net gain in the Christian world population, 25 pagans are born."

The moral situation, Dr. Dehoney said, "has been described by noted sociologists as a 'total sex anarchy.' Crime rates are increasing five times faster than the population.

Slow down

"Once," Dr. Dehoney continued, "Southern Baptists were

called the miracle denomination of Christendom. We came from four million to 10 million members (in a quarter of a century) to become the greatest evangelical denomination in the world and the largest free church group in the world.

"Yet during the past five years, there has been a noticeable slow down in converts, mission giving and the establishment of new churches.

"My clarion call, in the face of these factors, is that Southern Baptists must get back to the main business of reaching people for Christ—at home and abroad."

Lloyd Oliver Baldwin

LLOYD Oliver Baldwin, 50, pastor of Joiner Church died at his home Oct. 16. He was a native of Paris, Tenn.

Mr. Baldwin had been pastor of Joiner Church for three and one-half years. He had formerly served as pastor of Big Sandy Church, Big Sandy, Tenn., Bever and Oakville Churches, Memphis.

He is survived by his wife, a brother, J. H. Baldwin, and a sister, Mrs. Carl Conkling.



IMMANUEL BUYS SECOND HOME — Immanuel Church, El Dorado, is the owner of a home for both the pastor and the minister of music and education. The house above was purchased when W. Haskell Lindsey came to the church in August. He previously served in music and education departments of South Highland Church, Little Rock, and First Church, Forrest City. A graduate of Campbellsville College, Campbellsville, Ky., he did advance study at Louisville School of Music and at Southwestern Seminary. The Lindseys have four children.

Radio-t.v. scholarship

A SCHOLARSHIP to be awarded outstanding students planning a career in radio or television has been approved by state representatives of Southern Baptist Radio and Television Commission.

Dr. Andrew Hall, pastor of First Church, Fayetteville, and Arkansas member of the Commission, took part in the agency's semi-annual meeting in Ft. Worth, Oct. 19-24.

"The scholarship," Hall explained, "will be given in the name of each individual chosen by the Baptist Radio-TV Commission to receive its Distinguished Communications Medal."

Hall, vice-chairman of the Radio-TV Commission, will represent that organization at the Arkansas Baptist State Convention during its meeting Nov. 2-5 in El Dorado.

In addition to approving the scholarship plans, the elected members of the Commission heard reports from each department; okayed a record budget of \$1,135,000; and viewed progress on the Commission's new Communications Center being erected in Fort Worth.

CONCORD Association, Ft. Smith, registered its new church library with the Sunday School Board's Church Library department in September. Mrs. Werdna McWilliams is librarian.

On BWA magazine

WASHINGTON, D. C. — The Baptist World Alliance has announced the recent addition of Carolyn Clayton to its publications division staff.

Miss Clayton, daughter of Mr. and Mrs. Clarence Clayton of Caldwell, Ark., has been a member of the Baylor University public relations staff since her graduation from the university.

Dr. Josef Nordenhaug, general secretary of the world Baptist organization, said that Miss Clayton will serve as assistant to C. E. Bryant, director of publications and editor of the alliance's monthly magazine, *The Baptist World*. The magazine circulates in 94 countries. Miss Clayton will be attached to the Washington office.

Miss Clayton is one of the first students to complete Baylor's recently instituted studies in religious journalism. She was awarded the Wilson Fielder Scholarship for excellence in journalism. She was a member of the staff of *The Lariat*, campus newspaper. She is a member of Theta Sigma Phi, national honorary journalism sorority.

She was a 1960 graduate of Forrest City, High School.

Peterson to Canfield

CANFIELD Church, Hope Association, has called Dr. Wayne Peterson as pastor.

Dr. Peterson is professor of Religion and German at Ouachita College. He will continue his teaching assignment at Ouachita and will be in Canfield on weekends for Sunday worship services.

Dr. and Mrs. Peterson and their two teen-age sons live at 1030 North Phelps Circle, Arkadelphia.

SPEAKERS at Southern College, Walnut Ridge, so far this year have included: Former Prime Minister of Hungary, Ferenc Nagy; Marlin Jennings, associate pastor of First Church, Jonesboro; Dr. Alan Neely, missionary to Columbia; and Dr. Peter Lee, a representative of Hong Kong Baptist College.



SECOND CHURCH, MONTICELLO, recently broke ground for a new 500-seat auditorium. When completed the total value of church property will be approximately \$160,000.

In the fore-front (left to right) Leonard Polk, chairman of the building committee, GERAL BATES, JACK CLEMENTS, W. R. O'NEILL and pastor Bill H. Lewis turning the first shovel of dirt. Absent was Harris Hales.

Memorial fund

THE Baptist Church of Lawson (Liberty Association) has announced creation of a memorial fund in memory of Jay Dee Jameson who died Oct. 6 from injuries suffered in an accident. The child was injured fatally when struck by a car.

He was the son of Rev. and Mrs. Doyle Jameson. Mr. Jameson is pastor of the Lawson Church.

The church voted to create the Jay Dee Jameson Memorial Fund at the request of those who wanted to make contributions to the fund. The fund will be handled by a committee of church members with John L. Stegall serving as chairman. The committee has been instructed to use the donations to install a baptistry in the church.

Jay made public his profession of faith last June 14, and would have been baptized before his death had the baptistry been available.—Reporter

ROLAND E. Crowder, consultant for building construction, Sunday School Board, SBC, met with Pastor Jack Livingston, Gravel Ridge Church and a committee of Runyan Mission Oct. 25. Plans for a new auditorium for Gravel Ridge Church and an initial structure at Runyan Mission were discussed. Immediate action is expected for construction at both places.

Coleman ordained

KENNETH Orville Coleman was ordained to the ministry by Ridgecrest Church, Ft. Worth, Tex., Oct. 18.

The ordination sermon was preached by the candidate's father, O. E. Coleman, pastor of the Ridgecrest Church.

Young Mr. Coleman has been called as pastor of Fairview Church, Delight. He graduated from Decatur Baptist College in May, 1964, and is now enrolled in Ouachita College, Arkadelphia. He was married last month to Miss Leita Crawford, of Fort Worth, who was a student at Mary Hardin Baylor College, Belton, Tex.

Mrs. Jesse L. McAninch

MRS. Jessie Ladd McAninch, 97, of Little Rock, widow of Samuel Judson McAninch, died Oct. 21.

Mrs. McAninch was born at Little Rock in 1867 at Third and Main Streets. She was the oldest member of First Church and had been active in the Sunday School and Women's Missionary Society.

Survivors include four sons, C. J. McAninch of Chicago, Jesse M., Arthur N. and Paul E. McAninch of Little Rock; two daughters, Mrs. B. W. Nininger of Santa Barbara, Cal., and Mrs. Pat Hamm of Huntsville, Ala., 11 grandchildren, 18 great-grandchildren and a great-great-grandchild.

Ouachita 'Who's Who'

TWENTY-FOUR senior students have been selected to represent Ouachita College in the 1964-65 edition of "Who's Who Among Students in American Universities and Colleges":

Jean Balfour, theory-composition music major from Little Rock; Rita Bradley, French major from Morrilton; Gordon Cagle, chemistry major from Arkadelphia; Ken Carpenter, chemistry major from Malvern; Diane Cato, home economics major from Little Rock; Leon Clements, physical education major from Kingsland; Ed Coulter, secondary education-social studies major from Hot Springs;

Joe Franz, accounting major from Thayer, Mo.; Peggy Gullage, music major from Jackson, Miss.; Renella Hardin, elementary education major from Arkadelphia; Judy Jackson, business administration major from Waldo; David Kossover, physical education major from England; Gerald Wayne McGraw, chemistry major from Jacksonville, Fla.; Michael Makosholo, English major from Rhodesia;

Ellis Melton, music education major from North Little Rock; Bill Neal, physical education major from Du Quoin, Ill.; Celia Diane Nourse, English-music major from Texarkana, Tex.; Jo Anne Pearman, English major from Almyra; Cherry Lynn Pemberton, French major from Little Rock;

Hershel South, music major from Memphis, Tenn.; Jane Ellen Pouzar Terrell, history major from Murfreesboro; Jerry Wayne Thompson, music major from Smackover; Carol Wenzel, journalism major from North Little Rock; and Doris Westerman, home economics major from Weiner.

REHOBETH Church, Moorefield, marked promotion day Sept. 27 by presenting certificates and pins for perfect attendance. Mrs. Ray Morgan had a record of eight years, John David Morgan, seven, and Paul Goodwin, six. L. E. Brown is pastor.

Rodgers at Life Line

JOHN Rodgers, Miami, Fla., is the new minister of music and education at Life Line Church, Little Rock.



MR. RODGERS

Mr. Rodgers has served in a similar capacity at First Church, Tuscaloosa, Ala., and First Church, Tyler, Tex. He is also the former minister of music at Central Church, Miami.

Mr. and Mrs. Rodgers have four children.

Larry Foster is pastor of Life Line.

Postpone homecoming

HOMEcomings activities scheduled for Nov. 7 will be postponed until Thanksgiving Day by Ouachita College, because of the death of the wives of two football players, Mrs. Theresa Mills and Mrs. Judy Puckett, and a student, Miss Kay Newson.

Two other students were also injured, Miss Linda Beene, whose injuries are listed as critical, and Miss Zelda Standifield, who is suffering from shock.

The Nov. 7 game with Arkansas Tech will be played as scheduled.

The deaths and injuries occurred in an automobile accident when the ladies were en route to the Lions Club Sight Bowl at Camden Oct 31.

The Thanksgiving Day game opponent is Henderson State College.

Gratitude to church

FIRST Church, Monticello, received the thanks of the Executive Board, Arkansas State Convention, in a resolution adopted at the Sept. 14 session.

The resolution expressed the gratitude of the Convention for the ministrations of the church "to the religious and spiritual needs of the staff and children of the Arkansas Baptist Home for Children for the past 70 years with great care and concern."

Gibson is chairman

DR. Oscar Gibson, chaplain of Stillwater Municipal Hospital, will be chairman of the Pre-1919 class reunion at Oklahoma Baptist University 1964 Homecoming, Nov. 6 and 7.

Dr. Gibson, 1911 graduate of the university, has his Th. M. and Th. D. degrees from Southern Seminary. He has been on the OBU Board of Trustees. Having served as a member and director of the State Mission Board of Arkansas, he has represented Arkansas Baptists on the Southern Baptist Convention Sunday School Board.

Dean Smith ordained

DEAN Smith, Star Route, Berryville, has been licensed to preach by First Church, Green Forest, Sardis Bever, pastor.

Mr. Smith is presently Sunday School superintendent of Rudd Mission, which Green Forest is sponsoring. Mr. and Mrs. Smith have two daughters, Phyliss and Debby.

FRESHMAN class of Southern College, Walnut Ridge, has elected the following officers: Paul Seal, Piggott, president; Charles Archer, Walnut Ridge, vice president; Joanne Hall, Piggott, secretary-treasurer; Linda Coley, Forrest City, reporter; John Stell, Decatur, student government representative. Dr. Roy Madden is class sponsor.

REV. and Mrs. Avery T. Willis, Jr., Southern Baptist missionary appointees, have begun their first term of service in Indonesia. They may be addressed at Djl. Hegarmanah 41, Bandung, Java, Indonesia. He is a native of Lepanto, she is the former Shirley Morris, of Nowata, Okla.

GRAVEL Ridge Church had two baptismal services Oct. 25. At 2:30 the Stanfill Church baptized three. At 5:30 Pastor Jack Livingston baptized seven. Two of these were uniting with the church and five were uniting with Runyan mission.

SBC News and Notes

By the BAPTIST PRESS

SOUTHERN Baptist advance in Illinois passed another milestone when the 900th Baptist church to affiliate with the Illinois Baptist State Association was constituted at Ashton, a village in Sterling-Como area in northern Illinois. Illinois Baptist officials pointed out their state is one of the top five in the Southern Baptist movement to organize 30,000 new churches and missions. The Illinois association has a goal of 1,000 affiliated churches by 1966.

THE state mission board of Maryland Baptists has approved and recommended to the Baptist Convention of Maryland a 1965 Cooperative Program budget of \$657,000, which is \$82,000 above the 1964 budget.

TWO Baptist conventions are making a special study for finding the most effective way of ministering to an area which they both serve. The District of Columbia and Maryland Baptist Conventions have been studying the matter of Baptist witness in the rapidly growing Prince Georges and Montgomery Counties. The two counties are in Maryland but are a part of metropolitan Washington. Both conventions have been working in the area.—Nona Saturday

THE library of Roland Van Hooser, a doctor of theology student at New Orleans Seminary who died from a brain tumor while completing residency requirements, has been given to the Seminary. The widow, who now lives in Chattanooga, Tenn., gave the 266-volume library as a memorial to her husband.

FURMAN University will inaugurate its eighth president, Dr. Gordon Williams Blackwell, Apr. 20, 1965, Dr. Francis W. Bonner, vice president and dean, has announced. Dr. Douglas M. Knight, president of Duke University, will deliver the inauguration address.



BROTHERHOOD STUDIES—New officers of the Southern Baptist Convention Brotherhood Commission have opened a study of the building program underway at the commission's office location in Memphis. Third floor of the building is being turned into offices and a conference room at a construction cost of almost \$60,000. At left in picture is agency's new chairman, Lowell Holder, Evansville, Ind. With him is Hugh Cantrell, Stephens, vice chairman.

"ENCOUNTER with God," a new 30-minute color motion picture on the 1964-65 denominational theme of worship, has been released by Broadman Films department of the Sunday School Board. The film centers around a young college student who faces the important decision of what to do with his life.

DR. A. Y. Napier, emeritus Southern Baptist missionary to China, died Oct. 17 in Bedford, Va., at the age of 92. He was living with a son, Rev. N. C. Napier, pastor of Thaxton Baptist Church, near Bedford. Dr. Napier did evangelistic and educational work in central China for 28 years before his retirement from missionary service in 1932.

DR. James L. McNett, director of Grand Canyon College's department of public relations, Phoenix, has resigned after eight and a half years of service to become pastor of College View Baptist Church, Phoenix.

SIX associations in the Southern Baptist Convention have reported that 100 per cent of their churches earned church study course awards in category 17, Sunday School Principles and Methods, in 1963-64.

MRS. Georgia Forrester, former associate editor of *Baptist Beacon*, Arizona Southern Baptists' weekly newspaper, was recently appointed director of Grand Canyon College (Phoenix) News Bureau.

Executive Board

Cooperative missions

JESUS gave a commission to the church. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matthew 28:19-20.

In an age of national prejudice, narrow loyalties, and limited vision, Jesus poured out his love on the whole world. This gave the early Christians a sense of world missions. Theirs was an example of compassion, sacrifice, and death that the world might have this gospel.

The method of doing missions is making disciples or learners of Jesus Christ. The end is to bring people into the possession of saving grace, the power of God the Creator, and the Holy Spirit as guide and advocate.

Jesus laid down the method and the aim, but he left the doing of it wrapped up in one little word "go." We can go personally or we can send someone in our place. The Cooperative Program is the Baptist way of sending someone in our place.

Jesus also said, "Where you go I'll go with you," which is to say, "If you do not go, I can't stay with you." This gospel is still true. The giver is the obedient, happy, joyous, progressive, power-possessed church member. The church that is giving in order to send someone out into the world to make disciples is the obedient, progressing, spiritually prosperous church.

Our experience shows us that the church members who have prospered financially and then did not give, became the spiritual losers. Their lives have been dwarfed spiritually and they have drifted into worldly undertakings. Also, the churches which have failed to give according to their



"Down on Bunker"

THE CREAM OF ERWIN L. McDONALD'S "PERSONALLY SPEAKING" COLUMN FROM THE **ARKANSAS BAPTIST NEWSMAGAZINE** CAN NOW BE HAD IN BOOK FORM. THIS INCLUDES MANY OF DR. McDONALD'S CHOICE STORIES ABOUT LIFE "DOWN ON BUNKER," WHERE HE GREW UP.

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Brotherhood

Greetings!

THE Brotherhood Department greets heartily the Baptists of Arkansas in their 1964 Convention, convening in El Dorado at First Church. Nelson Tull, Brotherhood secretary, C. H. Seaton,

ability in order to send heralders of the gospel have suffered. They have fallen apart at the fellowship seams; they have produced selfish individuals who are now selfish with each other, they are always making excuses for failure and the church leaders are wondering why.

If you do not remember another word of this article, remember this! God never intends to bless a selfish church. The church may not be able to give much, dollar-wise, to send someone into the world, but it can share on a percentage basis and this is scriptural.

Has your church increased its Cooperative Missions gifts? If it is able to do so and then fails to do it, God is not pleased, therefore cannot bless.—Ralph Douglas, Associate Executive Secretary.

associate secretary, and Donnalee Crossland, office secretary, join in wishing Arkansas Baptists a great Convention, and one that shall be used of the Lord to set forward His work in the hearts and lives of His people all over our wonderful state.

We are looking ahead to a year of work and of achievement in all phases of the work. Arkansas Baptists, as well as Baptists everywhere, must move forward, all along the line. There is no other way to go and keep ourselves within the will of God. The call of Jesus to follow Him (Matthew 4:19) is a call from One who moves continuously ahead of His people and beckons us on. The foot-steps of Jesus will end only at His throne!

So, from your Brotherhood Department, which is charged with missionary education and missions promotion involving men and boys, comes, from those who lead in its affairs, a hearty greeting and a prayer for the help and guidance of the Holy Spirit in all the work of Arkansas Baptists for the year, and the years ahead.—Nelson Tull, C. H. Seaton, Donnalee Crossland

**Tentative agenda
Arkansas Church
Administration Clinic
Nov. 13**

Location: Second Church,
Little Rock

- 10:15-11:00 *Ten Steps to Effective Church Programming*, Howard B. Foshee
- 11:00-11:30 Discussion of Preceding Presentation
- 11:30-12:00 *How to Get the Most from Your Church Council*, Charles A. Tidwell
- 12:00-12:15 Discussion of Preceding Presentation
- 12:15 - 2:00 Luncheon
- 2:00 - 2:45 *Exploring the Myth of the Administrative Burden*, Mr. Foshee
- 2:45 - 3:00 Discussion of Preceding Presentation
- 3:00 - 3:45 *The Secrets of Effective Time Management*, J. Elvin Reeves
- 3:45 - 4:00 Break
- 4:00 - 4:45 Simultaneous Conferences:
How to Work With Volunteers in the Church, Mr. Tidwell;
How to Write Relevant Church Objectives, Mr. Reeves;
Learning to Stretch Your Budget Dollar, Mr. Foshee
- 4:45 Adjourn
J. T. Elliff, Director

Spiritual growth

LAST week we introduced the subject of "Spiritual Growth" for the new convert. After one is saved the most important thing is "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

I. "SPONSORSHIP." 1. Have a friend who has influenced the new member stand by him and introduce him to the people as they give him the hand of fellowship. This helps members to know each other better. 2. Have the following church members come and meet him before others do, Sunday School superintendent, his department Superintendent, Sunday School teacher, Training Union director, Brotherhood president and/or WMU President. 3. The sponsorer should take a letter to the new member from the pastor. 4. Visit the home and read scriptures and pray with him. Give him a warm welcome into the church. 5. Have a recognition service twice a year for all new members. Spend some time and money on a good church-wide social and let the new members be the center of attention.

II. BAPTIZE DURING THE REVIVAL. 1. Some pastors baptize every night during the revival. This gives the new convert a chance to witness to the world, the death, burial and resurrection of our Lord and Saviour Jesus Christ. Many loved ones and friends will be present for this service and the evangelist has a chance to present the word to them. We should magnify the baptismal service. 2. Give the newly baptized member the hand of fellowship. This gives him encouragement and also gets the people in the habit of walking the aisles of the church.

Brother Pastor, if you have not tried these two things why not attempt them for the glory of the Lord.—Jesse S. Reed, Director of Evangelism

REV. and Mrs. Marion G. (Bud) Fray Jr., Southern Baptist missionaries to Southern Rhodesia, are now serving on the Sanyati Reserve. They may be addressed, Private Mail Bag 35, Gatooma, Southern Rhodesia. He is a native of Kennett, Mo.; she, the former Jane Dawley, was born in San Antonio, Tex., but grew up in Nashville.

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Preachers need wills too

PETER—to the surprise of all who had known him well—had left no will. Apparently he had thought that since he possessed little other than insurance, making me the sole beneficiary of that took care of the situation. If only he had known how much it left to be taken care of! Yet in thinking a will unimportant for those with a small or moderate estate, my husband was not unusual. I learned later that an estimated 70 per cent of American property owners die intestate.

The first business complication developed when Peter's checking account (we did not have a joint one) was frozen. Consequently, no money could be drawn out even for funeral expenses or immediate needs. All of the insurance policies were in a strong box at the bank. That box was immediately sealed by the bank under the Internal Revenue Department's regulations. It took three weeks of cutting red tape before even the insurance agent could get into the strong box "to initiate the collection of death proceeds," as the insurance term has it.

Then I learned that, under District of Columbia law, when a man dies without a will, after all the debts are paid, his widow receives one-third of his estate, his child or children, two-thirds. It was necessary for me to appear in probate court to post an expensive bond and to be made administratrix of Peter's affairs. Everything thereafter came under the jurisdiction of this court. Not even funeral expenses, doctor or hospital bills, nor ordinary household expenses could be paid until the court passed on them.

Following this, some of my husband's possessions had to be appraised—his car, his stamp collection, a few power tools. The appraisal of something like a stamp collection is a highly technical matter. It has to be handled by men who know the value of stamps. But all appraisers had either to be appointed by the probate court or specifically approved

by them. Such appraisal can be time consuming, a great deal of trouble, and costly.

I found it hard to keep my mind on these business affairs, because my heart kept intruding. The businessmen who were trying to help me would have found many of my thoughts highly irrelevant. . . . How much are a few British colonial stamps worth? So many dollars and cents? A hundred hours of pure pleasure?

I could see Peter bending over the stamp books spread out on a card table in our living room. To him the stamps were not just stamps. They were cargo ships on their way to romantic, far-flung places — Antigua . . . Barbados . . . the Cayman Islands . . . Grenada . . . Montserrat . . . Trinidad. The very names were music. . . ! The commemorative issues were some of history's most dramatic moments. . . The stamps were beautiful. . . "Catherine, take a look at this new St. Kitt's ultramarine on blue violet—and this magneta, this carmine rose. . ."

And sermons? How could sermons be appraised? So much lift and lilt to the human spirit? So much bowing down of the heart in adoration to its Maker? Yet the sermon manuscripts were an integral part of the estate and the next thing that had to be appraised. Obviously how much they were worth commercially was anyone's guess. But even after some arbitrary value had been placed on them, then what disposition was to be made of them? It took several lawyers a little over four months to figure out that one.

It seemed that almost daily, everywhere I turned, legal proof of my husband's death was required. Finally I had a whole sheaf of photostats of his death certificate made. To the uninitiated in grief, this may seem like a small matter. Still it scarcely has a soothing effect on the bereaved.

Then came the day when I had to reappear in probate court to be made Peter John's guardian. Since then, I have been required to give a detailed financial accounting of my guardianship to the court each year. This will go on until my son becomes of age. Each year the account figures must be sworn to

before a notary public. Each year a fee must be paid to the office of register of wills for the accounting.

The amount of cash in Peter's checking account at the time of his death was not large. Most of this had been given to us as a gift on the occasion of our tenth anniversary at the New York Avenue Presbyterian Church, and had been meant to pay part of our expenses for a trip abroad. Yet by the time the final accounting is made to the probate court, almost every cent of that original sum will have been drained away in legal and court costs.

When I discovered the amazing amount of red tape involved even with such a small estate, I almost ran to a lawyer to get help in making a will of my own. Not only that, but I began urging my parents and close friends to consider the same move. Though in my case there was little to leave anyone, I reasoned that the tiny sum involved in making a will might some day save many times that amount in fees for dealing with quite unnecessary legal technicalities.

Of course, Peter had no idea of all of this. Yet some of his close friends were lawyers. And often he himself had been called on to help the recently bereaved in practical matters as well as spiritual ones. I marveled that he had never even once encountered some other widow entangled in the same difficulties with which I was wrestling.—Catherine Marshall in "To Live Again" (Reprinted by permission of McGraw-Hill Book Company) Contact Ed F. McDonald Jr., executive secretary, Foundation Department.

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The logo for Leird Manufacturing Co. features the word "Leird" in a stylized, cursive script font. The letter 'L' is particularly large and decorative, with a small figure of a person standing on top of it. The 'e' and 'i' are also stylized, and the 'r' has a long, sweeping tail.

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Spiritual growth

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Continuous experiences of worship and prospect cultivation visitation will result in personal ministries extended and personal enlistment expanded.

Use of Prospect Cultivation Leaflets, available from the Baptist Sunday School Board, assists workers in the action of prospect visitation.—Lawson Hatfield

Training Union

Last call for workshop

1. CHURCH Administration Clinic for pastors and educational directors will be held in connection with the Training Union workshops at Second Church, Little Rock, Nov. 13, 10 a.m. - 4:45 p.m.

2. Everbody will meet in main auditorium at 10 a.m. - 10:15 a.m.

3. Nursery will be open for pre-school children.

4. Workshops are for all Training Union leaders, Nursery through general officers and for all Adult Union members.

5. Noon meal will not be served at the church. Cafes and cafeterias are located near by.

6. Pastors and Training Union directors should plan to bring car loads of their Training Union leaders. Pastors will attend the Church Administration Clinic.

7. With nine from the Sunday School Board and five from Texas to conduct the workshops and clinic, our Training Union workers cannot afford to miss this opportunity for training.—Ralph W. Davis, Secretary

MURRAY LANE Church, Sikeston, Mo., Oct. 2-4; Ouachita College evangelistic team, Ken Martin, Larry Bone, Carolyn Sue Hart, Sandi Sylvest; 3 rededications; C. D. Butler, pastor.

IMMANUEL Church, Warren; Ben C. Smith, pastor, North Church, Greenville, Tex., evangelist; Terrell Wallace, Warren, singer; 6 by baptism; 5 by letter; Harold Brewer, pastor.

FIRST Church, Black Rock, Douglas McGlaughlin, pastor, Starling Road Chapel, Arnold, Mo., evangelist; Herbert "Red" Johnson, Mountain Home, singer; Mrs. Percy Townsend, pianist; 7 for baptism; 10 rededications; Dorsey L. Crow, pastor.

In this autumn wonderland
God's beauty is portrayed
Across the hills and mountain
sides
The trees in bright array.

All decked with leaves in color
bright
Glistening in the sun's bright ray
The matchless beauty of this sight
Holds you in its sway.

A lovely hue of orange and brown
A beautiful touch of gold
Here and there a brilliant red
A picture to behold.

Of all the scenes that I like best
Each season of the year
It's autumn time in Arkansas
To me that is most dear.

—Mrs. E. J. Cato, Little Rock

Your Personal Invitation To Become a Member of Broadman Readers Plan

DATE: Before January 1, 1965

TIME: Now

PLACE: Here

EVENT: A program of Christian reading developed by the Baptist Sunday School Board to keep you informed on current Southern Baptist life and thought, special emphases, and to help you in Bible study.

SPECIAL FEATURE: 3 books in January, 3 books in April, 3 books in July, and 3 books in October, 1965. For each shipment you will be billed \$3.00, with return privileges on the books, and cancellation of Plan permitted.

ADDED ATTRACTION: Send \$10.50 (check or money order) with your subscription. You will receive all 12 books as published during 1965 at a savings of \$1.50. *No returns or cancellations.*

HOSTS: J. Winston Pearce, author of *Come, Let Us Worship*; Fred M. Wood, author of *Bible Truth in Person*; Pope A. Duncan, author of *The Pilgrimage of Christianity*. (January, 1965, Selections)

RSVP

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bpp

The law of the harvest

"HE that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together." John 4:36.



MR. ROGERS

Our civilization is rapidly developing into a complex of industrialized metropolitan centers. Much of our thinking is influenced by the possibility of obtaining more and more industry for our state. As of this date in history, however, there are very few of us who are far enough removed from the farm and the influence of the rural community that the fall of the year does not have a special meaning to us.

We know that no matter how thorough the preparation of the soil, the care of the crops, or how favorable the seasons, in the final analysis the crop must be harvested. This is the law of the harvest.

Jesus had a great deal to say about sowing and reaping, even the beautiful story (a story with a happy ending) of the woman of Samaria at the well ends with a discourse on fields white unto harvest. Or does not the true interpretation of John 4:1-42 require a deeper study than is normally given to it.

The key to the understanding of this important passage seems to be John 4:38. Jesus speaking to his disciples in the same context as the story of the woman at the well and the fields white unto harvest said, "I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labors."

With this verse in mind as we study the overall passage, we find that Jesus is rebuking the disciples for their failure to see an opportunity that was especially made for them.

We find in verse 4, "he must needs pass through Samaria." We do not know why he had to take this route unless it was for the purpose of providing the disciples with a unique opportunity.

In a review of this passage of scripture, we find that on reaching the well, the disciples left Jesus and went, or were sent, into the town of Sychar to obtain food. Why all twelve disciples? Before their return to the well, a woman from Sychar appears at the well alone. We may assume, without undue liberty with the context, that the disciples met her as they were on the pathway into the city, quite possibly even forcing her out of their way.

These disciples were evidently very positive of their knowledge of Jesus and his Messianic mission, but spoke not a word of this to the Samaritan woman. Nor were they able to recognize the opportunity for witness in the city. It took a new convert to Christ to do what the chosen twelve would not do.

Jesus said, verse 38, "I sent you to reap that whereon ye have not labored. . . ." but it is difficult to find where the disciples had much part in the

revival in Sychar. Every opportunity was there. They had eyes to see, but did not see the spiritual significance of the ordinary task at hand. Surely the twelve men knew more about Jesus than the new convert. They had experienced a personal call. They had witnessed many mighty deeds and miracles. What an impact their testimony could have had!

It is very easy to see what some one else failed to do. To see our own failures is another thing.

We are in the midst of the harvest in Arkansas. Some fields have been completed, and others are almost completed.

This is only agriculturally speaking. What is happening in the realm of the spiritual harvest?

In the area of child care, Arkansas Baptists have been at the task, formally, for 70 years. During this 70 years, we have maintained a home for children, and today this home rates with some of the best in the nation. We are proud of it and the children are thankful for it. Everything possible will be done to see that the Arkansas Baptist Home for Children keeps pace with all others in meeting the needs of the children who live here.

The comforts of the Home may be one of the reasons we have been unable to see the whole field, the field white unto harvest.

Jesus said, "Lift up your eyes, and look on the fields. . . ." John 4:35. A look on the field of child care will reveal that most needy children will never be cared for in an institution such as the Arkansas Baptist Home for Children. Of all the children in the United States who will receive care and assistance only one out of ten will receive this care in an institution. So after 70 years, we are still violating the Law of the Harvest. We are reaping only one tenth of that which should be brought in.

Would we be satisfied with gathering one row of corn out of ten, or picking one row of cotton out of ten, or maybe just picking up every tenth bale of hay. Never! And you and I know it.

Neither should we ever be willing to rescue only one out of ten needy and neglected children. The bodies of the children cry out for food and clothing. This we can see, but their minds and very souls are in danger of being lost forever if we do not reap this harvest at once.

We should either lift up our eyes, see the need, and get to work, or else get out of the field and out of the way of others who will do the job. Then we should fall on our knees and pray for the forgiveness of our sins of disobedience, because we have promised the Lord that we would do this job.

It is now up to all of us. You can help by making a contribution, instead of giving a token, to the Thanksgiving Offering of the Arkansas Baptist Home for Children on Nov. 15, 22, or 29.—D. Dean Rogers, assistant superintendent

Your Church, Too, Can Make

A Wise Decision for Progress

"Mr. Chairman,
I think every family in our church should receive the ARKANSAS BAPTIST NEWSMAGAZINE. It only costs 14 cents a month per family, or \$1.68 each for a year. This is the best money we can invest to keep our church members informed and abreast of denominational and world trends. We cannot afford to pinch our budget at this point. I make a motion we include the NEWSMAGAZINE in our budget for the coming year."



LESS THAN 4c A WEEK ON THE BUDGET PLAN

For information on the Church Budget Plan, write:

Arkansas Baptist
newsmagazine

401 WEST CAPITOL

LITTLE ROCK, ARKANSAS

THE WHITE HOUSE MENAGERIE

BY MARION F. ASH

THROUGH the years, our Presidents have made the White House more homelike by having their pets share the mansion with them. Most of our Presidents have had pets. They have been of various types. When Theodore Roosevelt was in the White House, he was host to a merry menagerie.



To start with, the President's family was large. There were six children: Alice, Ethel, Ted, Kermit, Archie, and Quentin. Each of the children had a pet or pets.

No place was forbidden to these animals. Cabinet members and visiting dignitaries often were startled as they encountered playful kittens, dogs, rabbits, and guinea pigs. They had to look carefully before sitting down lest a chair be occupied by some animal.

The Roosevelt family loved horses. Their favorite was a small calico pony named Algonquin. Although Algonquin really belonged to Archie, all the children rode him. He was a spirited little animal that loved to play. One of his favorite pranks was to sneak up behind a child and push him across the lawn with his head. This was great fun for the pony, the child, and all others who watched.

At one time Archie had measles. While he was recovering, he longed to see his pony. He knew his brothers and sisters were riding Algonquin and taking care of him, but he felt sure the pony missed him, too. His younger brother Quentin also felt that Archie might recover quicker if he could pat his pony.

Quentin waited until no one

was watching. Then he led Algonquin into the basement of the White House, opened the door to the elevator, and urged the pony in. Together they went up to Archie's bedroom. As Quentin had expected, Archie was delighted to be able to put his arms around his little pony.



Another pet was Skip, a little black mongrel that the President had found on a hunting trip. One of the favorite games the children played with Skip was racing. A boy would spread his legs, throw Skip backward between them, and then run as fast as he could to the end of the hall. The children loved to see the dog slip and slide over the slick floors. In spite of this most of the time the dog won the race.

Skip was not the only dog permitted in the White House, Sailor Boy was a Chesapeake retriever. He was usually in the boat with the children when they went sailing. He was happiest when they were shooting firecrackers.



Young Teddy owned a brilliantly colored macaw named Eli. The macaw's loud, shrieking calls

broke up many a conference, sometimes much to the relief of the President.

Quentin was the proud owner of Jonathan, a piebald rat. It climbed up chairs and tables and people.

Archie claimed Joshua, a badger. It had been given to the President when he was making a tour through the West. Joshua was an affectionate animal. His favorite foods were milk and potatoes.

Kermit boasted of his guinea pigs, which were all over the place. His favorites were Dewey Senior, Dewey Junior, and Bob Evans.

Alice loved snakes. Her favorite was one which she named Emily Spinach. Emily was the name of an aunt and spinach was the snake's color. Once Alice took the snake visiting with her. The snake became lost in the living room curtains and later shed its skin in another room. Another time Emily curled up in a large chair and was almost crushed by a weighty senator, who had come to see the President.

The children's father kept Jonathan Edwards, a young black bear with a very bad temper. When President Roosevelt saw the bear could not be tamed, he gave it to a zoo.

Probably Pete, the President's bulldog, came nearer than any of the other pets to having international fame. It bit a piece from the trousers of a French official. Fortunately, the Frenchman took this in good spirit.

No animal was too small or large for the Roosevelt family to love. Wild or domestic, all had their turn in the White House. People came from far and near to see the President with so many children and so many animals.

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Occupation _____ Month _____ Height _____ Day _____ Year _____

Beneficiary _____ Relationship _____

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

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

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

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

Date: _____ Signed: **X** _____

AT-IAT _____

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SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

An unashamed witness

BY J. CLIFFORD ASKEW

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

TEXT: II TIMOTHY 1:6-14

NOVEMBER 8, 1964

MODEST and sensitive, Timothy thrived in a friendly atmosphere, and wilted in bitter debate. In adverse company, he was shrinking, apologetic, and negative. He would keep quiet when he ought to speak, making prudence his excuse. All too often, like ourselves,



MR. ASKEW

he was an ashamed witness.

Paul saw what was wrong. People overwhelmed Timothy, who gave too much weight to the superficial and transitory. He must get a firmer grip on basic reality, so Paul led him back to the facts.

The most recent memorable fact was his ordination. Timothy had knelt in consecration, whilst the elders (I Tim. 4:14) and Paul laid their hands on him. It was not magic. The elders believed with Paul that the Lord would grant his Spirit to Timothy for his calling; and Timothy opened his yearning heart, thirsting for the Spirit. So, in sincere faith he received the grace-gift. This was the fact to be confronted.

What kind of Spirit did he receive? Three elements were noteworthy: power, love, and self-control. Together they gave him spiritual authority. He was full of forceful energy, and could win men, not by force, but by practical, persuasive love. He had tremendous resources completely under control. A man under authority, he was best fitted to exert authority.

No shadow of cowardice in this! Timothy ought to control situations, mastering and winning men. It was grossly unnat-

ural for him to be anything else, since he had received the Spirit.

Paul, therefore, called on him to "kindle up" this gift. The embers had simply to be stirred into a flame. Then he would be an unashamed witness.

This ought to have been enough for Timothy, but Paul was always thorough. He probed deeper still into the facts about Timothy. What followed might be a quotation from an early hymn, perhaps used at baptism.

We are saved and called with a holy calling unconnected with our works. It originated in God's own purpose before time began. Thus, Timothy never stood as an isolated individual on a fleeting scrap of time. He always stood enmeshed in God's eternal purpose. Dealing with him, men dealt with God's mighty purpose! If uncommitted to Christ, they were like fragments, brittle and evanescent. Timothy was significant and lasting, because fastened in God's gracious purpose.

This is the secret of God's strong men. Like Jeremiah (Jer. 1:18) they were fashioned before birth to be "a fortified city, an iron pillar, and bronze walls."

This purpose, said Paul, worked in eternity, but came into the open in Jesus Christ. The phrase "the appearing of the Saviour" was used of the Roman emperor's birthday in his cult. The Christians protested that Jesus Christ alone appeared out of eternity as Saviour. By His redemption He made death ineffective and exposed to light life and immortality. So, those called by His grace could afford to suffer loss, persecution, and death. They were secure in immortality.

This was the ultimate fact

about Timothy and all true Christians. We are not so much men of our time working at a human plan as men of eternity serving God's purpose. We are indestructible!

To bring all this down to earth, Paul turned to himself and his experience. He was suffering as a preacher, apostle, and teacher, yet was unashamed. Indeed he was proud of being the Lord's prisoner.

Knowing Whom he had believed saved him from anxiety. Just as a man entrusted with a precious treasure finds relief by putting it into a strong room, so Paul committed his great responsibility to God in Christ. All his treasure was in Him! The veteran had a right to complete his counsel to Timothy with this personal testimony.

What had the unashamed witness to do? Obviously he must witness for Christ, making Him known, representing Him in every situation. He must declare the whole word of God.

This involved sharing the suffering which went with the Gospel. For Timothy, this meant standing beside Paul, the maligned prisoner. Had he been shy about this? Do we draw away from the Lord's unpopular champions? Do we claim to be discreet and ineffective? Paul pointed to Onesiphorus as an excellent example for Timothy. From Hebrews 13:23 we learn that years later Timothy was just out of prison. So he conquered his hesitations!

Finally, the unashamed witness must guard the "deposit" of truth committed to him. Nothing of the magnificent Gospel may be lost. It must be transmitted to the rising generation undiminished. This was the witness's heaviest burden, bearable only by the indwelling Spirit, and passed on in faith and love.

To be an unashamed witness, we have to stir up the Spirit already given to us, and to remember our gracious standing in God's eternal purpose. Paul's example can be our inspiration. Our task is to witness to Christ, take our share of suffering, and guard the faith once delivered to the saints.

October 25, 1964

Church	Sunday School	Training Union	Additions
Berryville			
Freeman Heights	171	76	
Biscoe	65	33	
Blytheville			
First	594	211	1
Chapel	44		
Gosnell	260	101	1
Trinity	237	97	
Camden			
Cullendale First	469	202	4
First	518	155	
Clinton First	155	45	2
Conway Pickles Gap	66	53	
Crossett			
First	534	159	
Mt. Olive	232	102	
El Dorado			
East Main	328	125	
First	836	670	
Parkview	241	77	
Eudora First	238	120	
North Side	67	17	
Forrest City First	606	155	2
Midway	62	62	
Ft. Smith			
Grand Ave.	757	316	1
Mission	18		
Spradling	235	95	2
Greenwood First	269	112	1
Gurdon Beech St.	177	82	
Huntsville Calvary	40	21	
Jacksonville			
Berea	123	56	
First	567	163	21
Marshall Road	178	83	
Jonesboro			
Central	499	203	1
Nettleton	247	105	
Lavaca	243	125	
Little Rock			
Forest Highlands	238	128	
Immanuel	1,209	487	4
Forest Tower	36	29	
Rosedale	294	110	1
McGehee First	429	172	
Chapel	101	41	
Marked Tree Neiswander	129	79	
Monticello Second	174	146	
North Little Rock			
Baring Cross	675	212	
South Side	46	36	
Camp Robinson	26	23	
47th St.	201	73	
Gravel Ridge First	230	123	
Runyan Chapel	42	22	
Park Hill	859	172	7
Pine Bluff			
Centennial	201	103	6
South Side	768	271	2
Tucker	31	25	
Siloam Springs First	291	197	1
Springdale First	496	231	
Van Buren			
First	511	200	3
Second	67	54	
Vandervoort	57	35	
Ward Cocklebur	81	57	13
Warren			
First	425	138	
Southside	67	62	
Immanuel	299	118	11
Westside	74	32	

A Smile or Two

Green green thumb

A NEW bride was showing a friend her garden—the first she had ever planted. Pointing to seven small green clusters in the middle of the plot, the friend asked what they were and was told they were radishes.

"That's strange," said the friend, "most gardeners plant them in rows."

"They do?" said the bride in a puzzled tone. "They always come in bunches at the store."

Unbloody but bowed

"IT was a good thing I remembered my first-aid lesson," the dowager told a group of friends. "I was crossing a street yesterday when I heard a crash. I turned around and saw a poor man lying there, struck down by a car. He was in a bad way. Then all my first aid came back to me and I stooped right down and put my head between my knees to keep from fainting."

Frustration

A VERY little boy came home very dejected from his first day at school.

"Ain't goin' tomorrow," he said.

"Why not, dear?"

"Well I can't read 'n I can't write 'n they won't let me talk, so what's the use?"

All-around loser

"DID you see the pleased expression on Mrs. Blanks' face when I told her she looked no older than her daughter?" asked Mrs. Brown after the reception.

"No," said Mrs. Jones, "I was looking at the expression on her daughter's face."

Two's company

A WOMAN in an isolated rural spot wrote to the Lonely Hearts Editor:

"My sister and I aren't exactly lonely. We have each other to talk to, but we need another woman to talk about."

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

Overseas mailing

NOV. 10 has been designated as the deadline for the mailing of Christmas cards and parcels by surface transportation to members of the Armed Forces and their families overseas. When sent Air Mail the period is Dec. 1-10. These periods should be observed if this mail is to have a reasonable expectation of delivery prior to Christmas.

Roy L. Sharpe, Postmaster, said that because this mail is subjected to longer distances of travel, more handling, and rougher transportation, extra care should be exercised when preparing parcels for mailing.

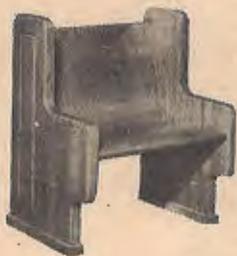
Mr. Sharpe urges that mailers show their return address, including the ZIP Code, on all mail. The use of ZIP Code in the address serves a three-fold purpose. It speeds handling of the mail, it reduces the amount of undelivered mail, and results in fewer damaged parcels.

Tact, too

INDISCREET hostess, on seeing her nephew's fiancee for the first time: "I never should have known you from your photograph. Algy told me you were so pretty!"

Algy's fiancee: "No, I'm not pretty, so I try to be nice, and it's a bore! Have you tried it?"

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BOONEVILLE, ARKANSAS

Religious News Digest

By Evangelical Press

EVANGELIST Billy Graham drew enthusiastic applause as he spoke in Boston before 5,000 students of Boston College, a Roman Catholic university directed by Jesuits. In his address, the famed Baptist clergyman called on students "to be live, burning, dynamic Christians in an age where it is so badly needed. This generation," he warned, "needs converting more than any other generation in history."

THE 4th District Federal Court, Alexandria, Va., has ruled that Black Muslim inmates at the nearby Lorton Youth Center should be permitted to resume spiritual worship there. The penal institution, operated by the District of Columbia, was the scene of two violent riots in 1962, said by prison officials to be caused by Black Muslim inmates.

THE annual observance of Worldwide Bible Reading will mark its 21st anniversary during the holiday season. The theme is "God's Word for a New Age." In addition to 14 million free bookmarks, pocket booklets containing the Christmas Story are available. Single copies of the bookmark and the Christmas Story are available without charge by writing to the American Bible Society, 450 Park Avenue, New York, N. Y. 10022.

THE Second Vatican Council, in an historic gesture, approved common prayer with non-Catholic Christians in the interest of Christian unity. Bishop Charles H. Helmsing of Kansas City, Mo. had explained that "since many Fathers have asked for the formulation of a positive principle guiding participation in non-Catholic religious services, the text proposes that it would be within episcopal authority—that is, the local Ordinary or national episcopal conference — to determine when Catholics may partake in religious services with non-Catholics." "Only a general principle can be laid down here," he said, "because of the great diversity encountered in different nations. But it would be such as to allow bishops to pass judgment on individual cases and to instruct the faithful accordingly."

OREGON'S Governor Mark Hatfield urged 4,500 delegates attending the National Sunday School Association convention at Portland, Ore., to help youth make right choices and to delineate between isolation and separation. "While Christians must not be conformists," the governor said, "they must not isolate themselves or their students from the world. Rather Christians must choose the Bible's guidance for life, representing Jesus Christ in the world."

INTERIOR Minister Muhammad Nazzal al-Armouti of Jordan has banned all open-air missionary activities in his predominantly Moslem country. His decree stressed that full freedom of worship existed for non-Moslems inside churches and other houses of prayer, but that no outside preaching would be permitted.

ALTERNATIVE proposals—to ban conversions to Judaism or to set up an agency that would pass on the sincerity of would-be converts—was proposed by an Orthodox rabbi concerned about expediency conversions of non-Jewish partners in mixed marriages. Rabbi David L. Silver of Harrisburg, Pa., suggested to the 21st annual convention of the Yeshiva University Rabbinic Alumni that "all rabbinic organizations in the United States declare a general ban on all conversions in order to stem the tide."

THE Pentecostal Assemblies of Canada voted at its 24th biennial General Conference in Montreal, Que., to establish a "beachhead of French evangelism" among French-speaking Canadians outside Quebec Province. In a resolution, the Assemblies noted that very little has ever been done by any Pentecostal body, "including ourselves," to reach French-speaking people outside Quebec.

THE first two volumes of a new translation of the Bible—the work of distinguished Protestant, Roman Catholic and Jewish scholars and reflecting archeological and linguistic discoveries of the last 50 years—have gone into publication at New York. Called the Anchor Bible and published by Doubleday & Co., the initial volumes were issued in conjunction with the start of National Bible Week Oct. 19-25).

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.



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