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November 29, 1962

Arkansas Baptist State Convention

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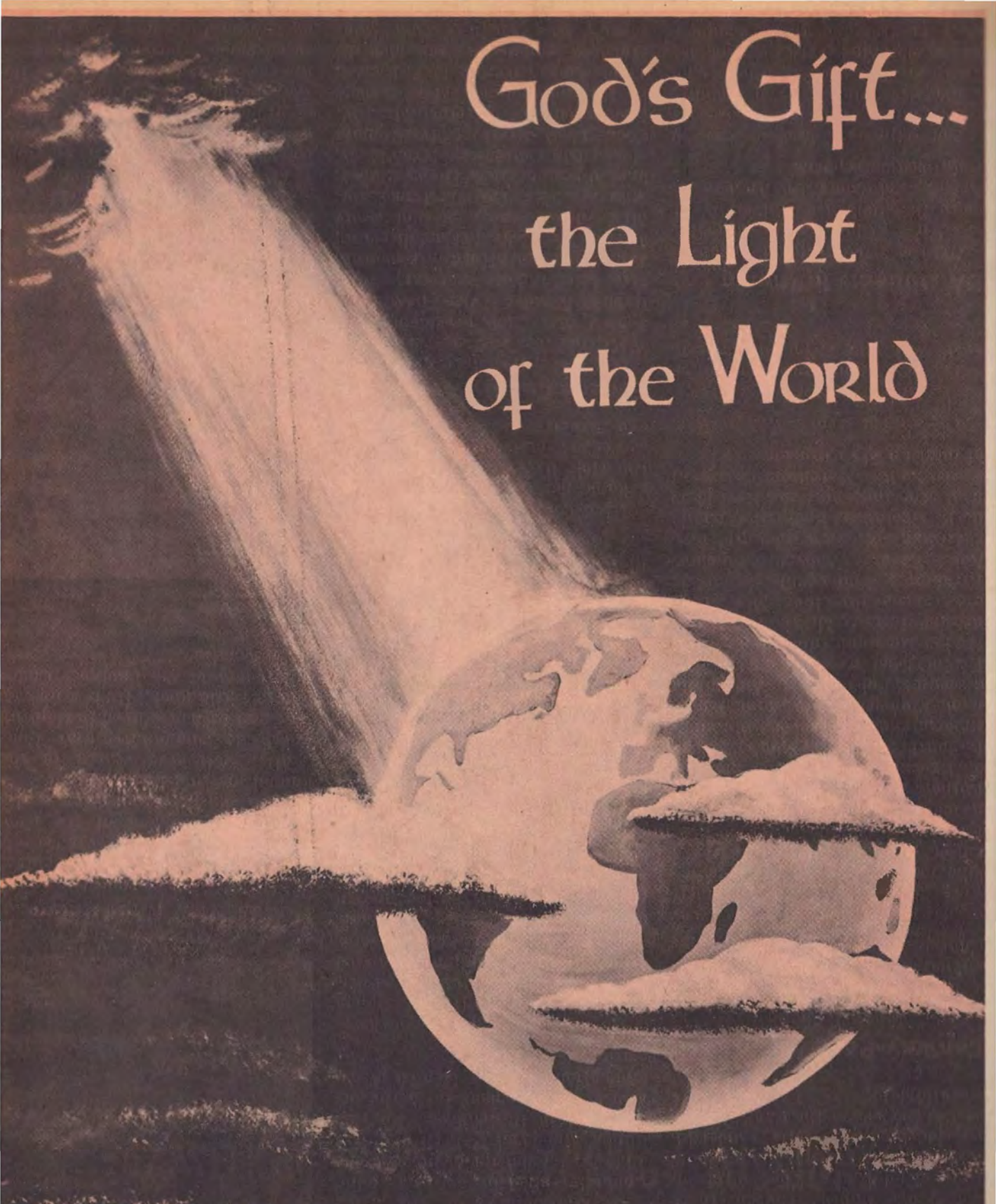
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NOVEMBER 29, 1962

Arkansas Baptist
newsmagazine

Missing the boat, page 5



God's Gift...
the Light
of the World

1962 WEEK of PRAYER for FOREIGN MISSIONS

Lottie Moon Christmas Offering

Goal: \$10,700,000

BSU holds annual International Retreat

EIGHTY-three students from 23 countries attended the fifth annual Baptist Student Union International Retreat during the Thanksgiving holidays, at Aldersgate Camp, near Little Rock. Sponsored by the Arkansas State Convention's Student Department, the retreat has been financed the last two years by the Woman's Missionary Union of the state.

Mrs. Payton Kolb, Little Rock, served as coordinator of the retreat. Speakers included Dr. Kathleen Jones, medical missionary to Indonesia, and Dr. and Mrs. John A. Barry, Jr., of Nashville, Tenn.

The retreat began with a typical American Thanksgiving dinner on Thursday night. Also included in the program was a tour of the Arkansas Art Center and the Territorial Restoration, in Little Rock, with a stop between for coffee at an ante-bellum home.

Typical of the students' words of appreciation were those of Enayet Mallik, of Pakistan, a student at the University of Arkansas: "Thanks very, very much to the organization who has arranged this gathering . . . This camp has become a globe. We have forgotten all our differences and pray for world peace . . . I will go back home with a very, very good impression about the hospitality, friendliness, and helpfulness of the people of the United States of America."—Tom J. Logue, Director, Student Union Department



TYPICAL scenes at annual BSU International Retreat.

ARKANSAS

Baptist
NEWSMAGAZINE

ARKANSAS'
LARGEST
RELIGIOUS
WEEKLY

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D.	Editor
MRS. E. F. STOKES	Associate Editor
J. I. COSSEY	Field Representative
MRS. HARRY GIBERSON	Secretary to Editor
MRS. WELDON TAYLOR	Mail Clerk

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Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press;
EP Evangelical Press.

November 29, 1962

Vol. 61, Number 47

A pastor quits

THE *Saturday Evening Post* (issue of Nov. 17) carries an interesting article entitled "Why I Quit the Ministry." The title is misleading in that it follows the popular notion that "ministry" and "pastorate" are synonymous and that an ordained minister cannot quit the pastorate without leaving the ministry. For the writer makes it clear from his closing paragraph that he feels no different about his call to the ministry than when he first became a minister. He merely turns to another field in the hopes of being able to accomplish there what he failed to accomplish from the pulpit.

For a long time Southern Baptists were having no great problem—as other denominations have had for years—of a shortage of young men entering the ministry. Now, as we are trying through the 30,000 Movement to double the number of preaching Southern Baptist stations, we are having growing numbers of ministers to leave the pastorate and fewer young men hearing the call to preach.

Significantly, the author of "Why I Quit the Ministry" retains anonymity, revealing only that he is a Presbyterian. But what he has to say about the hopeless situation he found in the church should be of concern to ministers and people of all faiths.

The quitter is obviously not a failure in the ordinary sense of the word. He has what would generally be accepted by Christians as a call from God to the Christian ministry; he is well educated, being a college and seminary graduate; he has a consecrated Christian wife who works faithfully with him; he has been recognized as having exceptional preaching ability and a good personality.

Following his graduation from the seminary, he was called to the pastorate of a First Church in a well-to-do community of 8,000. Everything went well for awhile. He and his wife received the usual gushing welcome pastors receive when they are just moving in. The church was filled to capacity for his first Sunday. But when he began to preach his conviction that Christianity is not just a formality, but a way of life, and that it has to do with such controversial things as race relations, personal purity, quality of home life, the way one conducts his business, how he serves and supports the church, his popularity took a big plunge downward. Many who had walked with him and patted him on the back as they complimented him for not being a stuffed-shirt, no longer walked with him.

It soon became evident that the big business men on the official board felt they were called to

run the church and to run it their way. Most of the suggestions from the pastor about such things as clearing the church roll of names of people who had been gone for years and trying to do something to make church membership more meaningful received not much more than a passing grunt from them. They were strictly for the status quo.

While there were a few in the church who seemed to be longing for a deepening of the spiritual life, most of the people, as the members of their official board, were really bent on "playing church." Many key places of service went unfilled because church members were not interested or were too wrapped up in other things to take their church and its program seriously. Country Club socials and weekly Bridge parties took precedence over prayer meeting and church visitation.

More and more members became annoyed by the pastor's emphasis on such things as stewardship of time, talent, and tithes. While the most of them were just coldly indifferent, a number of them, including members of the official board, found ingenious and deadly ways to oppose their preacher. Soon it was obvious that he did not fit in. What the majority of the church wanted was a glorified recreation director, instead of a preacher. They wanted to enjoy their church membership without being reminded all the time of their lack of positive Christian living and witnessing.

Most pastors in such a situation would have gone on to "greener pastures," hoping to find a better situation in the next pastorate. But this pastor concluded that church people and churches are pretty much the same wherever you go. He decided he must choose between conforming to the pattern for the pastorate as he had found it, and quitting the pastorate. So he quit. Perhaps as a sociology professor he could achieve more in leading young people to apply the teachings of Christ to society and its ills than he had been able to otherwise, he concluded.

As has been said in these columns before, most Baptists would agree that one should not enter the ministry unless he feels a compelling call from God to this field of service. And, feeling such a call, one should not quit the ministry. But church members and pastors need to be reminded, perhaps, that the church and the ministry are of the Lord and we are all accountable to the Lord for our attitudes and actions in this all-important field. There is too much evidence of non-Christian spirits and attitudes in the pastor-people relationship today in our churches. Pastors and people alike need to reflect the spirit of Christ "every day and all the way." The Scriptures are clear on this point: "If any man have not the spirit of Christ, he is none of his" (Rom. 8:9b).

Bedside manner

DOWN on Bunker, we didn't go to see the doctor—he came to see us, with the most interesting assortment of pills and papers of powders imaginable. It made you feel a lot better just to see the doctor come into your room with his weather-beaten pill bag. That was a long time before "miracle" drugs, but you could not help feeling that, with pills of so many different sizes and colors — and such



ERWIN L.

bitterness! — the Doc would be able to cure you of whatever was ailing you.

I have oversimplified this to some extent. There were some occasions when we went to the doctor's office, which was also a drug store owned by the doctor—he got you going and coming. But most of the time, we didn't feel a fellow really needed a doctor if he was able to be out of bed and his fever was less than 104.

As I look back now, I can see that the doctor's reassuring, bedside manner was often worth more than his pills. He might admit right off that the patient was "awful bad off" and that it was a good thing you got the doctor in when you did, but he would then promise to have the sick one up in no time. That made the whole family most grateful to the good man, for, even in those days, the patient usually recovered, unless he had pneumonia, diphtheria, typhoid fever, blood-poisoning, or a ruptured appendix.

Well, the drugs have sure improved in recent years. But in some specific instances, I have noted, the famous bedside manner of a few decades ago has greatly deteriorated.

For example, I called at a doctor's office recently for treatment (and sympathy) for a cold and fever. The doctor soon shuttled me into a patient room and told a nurse to give me a shot of penicillin. And here she came at me with one of them big, vicious needles. "Where do you want it?" she asked, suggesting the soreness might be less troublesome if I took it in a hip. (That shows how much she knows about an editor's customary position!)

Having no desire to bare a hip in polite society, I asked that she shoot me in an arm. This she did, and while I was trying to get by without fainting, she said: "I hope you get well!" indicating to my hypochondriac mentality that my recovery actually might be in doubt!

Thoughts while recovering: When somebody else is sick, you sorta feel that he hasn't been living right and is really getting what he deserves. But when it's you that's ailing, you suddenly realize that illness is something that happens to the very best of Christians!

—ELM

THE PEOPLE SPEAK

We have already missed the boats

DRS. Holland, Hobbs, Cauthan, [sic] Pastors and Messengers of All Southern Baptists, We have already missed the boats:

We missed the Cantonese and the Hong Kong boats and nearly one billion Chinese are still awaiting Christ and liberty.

We missed the Liberian boats and our brothers of Liberia waited, under one hundred years of boats coming and going, American boats, and we sent only one doctor during this century of American (United States) control of that nation.

We missed Japanese boats and our scrap iron came back home to us in the bodies of our dead patriots.

The writer of this has waited eight years, watching the sail boats come in over the River Sea, the fresh-water ocean of the Mouth of the Amazon River, for another Missionary to come help in the Territory of Amapa, Brazil, the size of the State of Arkansas; but none have come. They've missed the boats. We've missed the sailboats, the steam ships and the atomic powered ships. Now the cobalt ship is in the offing. Shall we miss it too?

Paraphrasing Ezekiel 7:14: They have blown the whistle, even to make all ready; but none getteth his baggage ready.

This is negative thinking, but as far as missions is concerned Baptists are a negative people. It takes 6,250 Southern Baptists to pray out and send out one foreign missionary. (It takes 18,750 Southern Baptists to pray out one male foreign missionary). It takes 18.7 Southern Baptist churches to pray out one missionary. We have missed our boats and our calling, and our history is one of shame and disgrace.

Yet we can catch the cobalt boat.

We can catch the boat if we will consecrate our lives. We've not only missed the boat but we've lost our last generation in materialism that makes Communistic materialistic goals look shameful. We must return to God or the small boats that put out to catch the passing vessel will have no spiritual power. We have the money but no Spirit and we have few volunteers to go to the man who stands on the foreign docks waiting for us. This return must start in the heart of the local pastor and in the home of the average church member.

When the revival comes in the pastors heart and in the deacons home then we must change our methods.

To catch the cobalt boat we must have cobalt methods. We must take a lesson from Phillip and Paul. Our Dr. Cauthan [sic] and his wonderful group, the most consecrated and finest

in all the world, have the work of a thousand to do. When our Foreign Mission board was started we were few and money was scarce and methods were slow. Now Arkansas Baptists could have an "Assistant" James Baker in Little Rock, and within days after a volunteer came he could be on his way to the field, spiritually, mentally, socially, physically and financially analyzed and on his boat to Brazil or Pakistan. Yes, like Phillip went out to the desert.

During the late World War our soldiers found themselves without chaplains, so our Army reduced the educational requirements for chaplains. This fact gave this writer a chance to go out and win souls and comfort our sons and daughters of our armed forces. There are one thousand missionaries that could catch this boat, whose mast I see over the horizon, if our educational requirements were lowered a bit. Then our emergency could be met, in part. I believe that all of the second group of chaplains that went out would say that God did bless us even if our education at that time was not complete. Would this not work in our Mission emergency?

Should Baptists decide to catch the boat I know that our people would rise up as a unit and sacrifice from our boundless riches to meet the cost. I believe we would see a great consuming Spiritual fire sweeping out over the world, to Macapa Brazil where we work. And to the multiplied thousands of cities and villages where the people are still scanning the horizon, looking, longing for the message of love. These positive ideas are brief but there are hundreds of workable plans that would get missionaries out if wise men led by the Holy Spirit would put them into action. Let's catch the boat.—Kyle R. Lawrence, 111 West Oak Street, Deer Park, Tex.

Enters new field

I WOULD like to announce to my friends in Arkansas that I have entered the Evangelistic field. I am 26 years old, have 2 years pastorate experience and 3 years supply and revival experience. From now until the last week in May I will be available for weekend revivals, youth meetings, banquets, and supply work. Beginning the last week in May up to the middle of September I am scheduling one and two week revival meetings.

I have preached and held revivals in Arkansas, Oklahoma, Missouri, Louisi-

(Continued on page 20)

Marriage is a two-way street

Respect: "Attaching to another personality the same importance we give our own; making allowance for shortcomings; granting the validity of the other person's thoughts, feelings, wishes."—Kraines-Thetford (Managing Your Mind)

LETTERS, questions, and confidences reveal that many good marriages are troubled with frequent strained relationships that grow into tensions — good marriages because the persons involved really care about each other; tensions because each engages in monologues of critical thought about the other's lack of understanding and feeling.

There are indications of lack of solid respect for each other between mates, more absence of this fundamental marriage quality, perhaps, than shortage of love each for the other.

Typical of her thoughts: "What a day! Cooking, dishwashing, changing diapers, running a taxi to school, dusting, gathering up the wash, running the machine, hanging the clothes to dry—diapers again, front door bell, back door bell—wonder if I can stand those curtains one more week! Must get groceries. Hope I can stretch the allowance till pay day. Feeding the baby. Changing again. Telephone. Tommy has a fever. Bring him from school—Back for Sally —

"Big Tom really has it easy. Lovely office, interesting people, nice secretary. . . .

"But he is a good husband. I wouldn't trade him off. And our children are adorable. I am lucky.

"Maybe we can get a baby sitter tonight and have an evening out. That will give me a real lift. . . ."

His thoughts: "What a day! Secretary late . . . mistake in this most important letter . . . News that my competitor landed that big deal. . . .

"O, well, my accounts are good,

steady ones. Maybe my break will come tomorrow.

"Telephone again — and again! Complaints from customers . . . acquaintance wants to borrow money, old-buddy-buddy attitude. . . .

"Boy, does Mary have it easy! Just stay home and do as she pleases all day. Money handed to her. . . .

"But she is a good manager, and the prettiest wife in our set. I really scooped the world when I married her! And our kids are tops.

"I'll have a romp with the kids after dinner; relax a little while with TV; and then get off to bed for a good night's sleep. Tomorrow will be a better day. . . ."

Comes a mild clash over the "evening out" and the "good night's sleep" ideas. Silence. The kind you "can cut with a knife." More monologues of thought.

These mental soliloquies need to be resolved in unemotional dialogue between the two, tempered with more understanding, more feeling for each other.

Here are quotes and adaptations of ideas presented by Dr. S. H. Kraines and his co-writer, E. S. Thetford in *Managing Your Mind*:

"This matter of mutual appreciation, adjustment, respect is not a book-keeping affair of equating: I did this for him, therefore he should do this for me. I changed my desire to suit hers last Tuesday, therefore she ought to be willing to do so and so to please me.

"It's not a matter of 'ought' and 'should,' but rather the kind of creative imagination that enables one

to identify his or her feelings with those of the other; this, plus the kind of affection that finds happiness in the happiness of the other."

Here are a few gleaned "don'ts":

(1) Don't marry a person presumably because you like him or her *as is*, and then immediately start work to make your mate over.

(2) Don't be merely a reflector for your mate's glory; do a little shining of your own.

(3) Don't place a wife or husband on a pedestal and then feel resentful when you discover, as you most surely will, that he or she has "feet of clay."

(4) Don't get illusions of grandeur about yourself and expect your mate to be your faithful echo.

(5) Don't get the notion because you spend your days doing the world's work that your wife may not have a worthy idea or so.

(6) Don't, because your husband can't tell a symphony from a concerto, fancy that you are a delicate and spiritual soul married to a clod incapable of any sensitivity.

The same likes and dislikes, the same ideas and ideals make for harmony in marriage; but differing abilities, variety in your gifts make for stimulating experiences and prevent monotony.

(7) *Companionship* is really the key word. "Not fear, not force, but intelligent self-direction is essential if we are to have a society in which there is a chance for creative self-expression and if we are to have a mankind capable of creative social endeavor."

Try these on for helpfulness!

Rosalind Street

Mrs. J. H. Street

[Mail should be addressed to Mrs. Street at No. 3 Fairmont, Little Rock, Ark.]

UNITY OF THE CHURCH

By HERSCHEL H. HOBBS

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

"THAT they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . ."



DR. HOBBS

(John 17:21). Here Jesus prayed for spiritual unity, not organic union. He and the Father were one in essence, but two in outward manifestation. The oneness must be "in us." It must be "the unity of the Spirit in the bond of peace" (Eph 4:3). Paul enlarges on this thought in Ephesians 4:11-16. The key verse is 4:13. "Till we all come in [into] the unity of the faith, and of the [full] knowledge of the Son of God, unto a perfect [mature, adult] man, unto the measure of the stature of the fulness of Christ . . ." It is a unity of "faith," based on a full "knowledge of the Son of God," and measured by the "stature of the fulness of Christ." This is not organic union achieved by a compromise of faith. It is inward spiritual unity grounded on a faith that speaks "the truth in love" (v. 15).

This is the pattern of New Testament churches. Each was a separate unity, ordering its affairs through democratic processes under the Lordship of Christ. Without compromise they contended for basic truth (Jude 3; cf. Gal. 1:6-10; 2:11-21). But in Christian love they allowed for differences in presenting this truth (Phil. 1:15-18).

While each church maintained its individuality, the churches cooperated in matters of common interest without compromise of beliefs. The churches in Antioch and Jerusalem worked together in confronting a theological problem (Acts 15; Gal. 2). The churches of

Greece, Macedonia, and Asia Minor cooperated in receiving an offering for the relief of fellow-believers in Palestine (Rom. 15:25-26; I Cor. 16:1-4; II Cor. 8-9; cf. Acts 20:4 and I Cor. 16:3-4). The churches of Asia Minor, and perhaps others, worked together in circulating the scriptures (Col. 4:16). But in so doing each local church was free and responsible as to its own procedure.

Such is the pattern of Southern Baptists. Each church remains separate organically. Through voluntary cooperation the churches cooperate through associations, state conventions, the Southern Baptist Convention, and the Baptist World Alliance in rendering a Christian ministry and witness to the world. Each church is free to cooperate with other Christian groups in matters of mutual interest. But

they do, "speaking the truth in love," as they are led of the Holy Spirit to understand the truth.

Apart from doctrinal differences, Southern Baptist church polity makes it impossible for Southern Baptists to enter into organic union with other bodies as presently constituted. These bodies accept into their "councils" only denominational groups. The Southern Baptist Convention cannot bind the churches in this or any other matter. So the churches continue to speak the truth in love, to cooperate where such does not involve a compromise of New Testament teachings, but to maintain the New Testament principle of free and independent churches.

Southern Baptists are an independent people who express their independence through voluntary cooperation.

Life on wings

*The trusting heart forever sings;
A well of peace within it springs.
It soars on Faith as if on wings
And fears no ill,
Nor anything the future brings—
But trusts God still.*

—Mrs. Otto Whittington

Gleanings from the Greek New Testament

' . . . the Lord is full of pity'

By V. WAYNE BARTON

WHAT is God like? Infinite? Yes, and therefore inscrutable, fathomless.

What is He like? Majestic? Yes, and merciful, benevolent, wise.

Pitiful? Now, you would hardly think that God is pitiful, would you? Whatever else he may be like, God would not seem to be at all pitiful.

But that is precisely what James says (5:11): "The Lord is very pitiful" (KJV). The problem here is that *pitiful* no longer means what it used to. Originally, when the King James Version was translated, it meant "full of pity." Today it is used quite commonly to

mean the same as *pitiable*, that is, to be pitied.

No wonder, then, that we today react against the idea that God is pitiful. We would prefer to say rather that God is full of pity.

Because God is infinite, we can never comprehend fully what he is like, much less describe him with measured terms. But this we know; he is full of pity, because it has been revealed through Jesus Christ. As James put it in the same verse: "Ye have . . . seen the end (death) of the Lord; that the Lord is full of pity, and of tender mercy."

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New Orleans Seminary



REV. JACK POLLARD

New pastor for First, Trumann

REV. Jack Pollard, a native of Memphis, Tenn., has been called as pastor of First Church, Trumann.

He comes to the Trumann church from Ashland, Ky., where he has served the past three and one-half years as associate pastor of First Church. He also served with the Boyd County ministerial association and the ministerial committee of the Ashland Mental Health Association.

Mr. Pollard, 30, is a graduate of Union University, Jackson, Tenn., with a B.A. degree, psychology major, and also has a B.D. degree from Southern Seminary, Louisville, Ky. with a major in New Testament.

He has held pastorates at Hickory Valley Church, Bolivar, Tenn.; Glendale Church, Bowling Green, Ky.; and Cove Hill Church, Carrollton, Ky.

Mr. Pollard and his wife, the former Joann Scott of Millington, Tenn., have three children, Timothy, David and Philips.

FIVE deacons were ordained recently by Central Church, North Little Rock, Dr. C. Gordon Bayless, pastor.

The new deacons are Sam Wright, Loyd Laster, Dr. Frank Morgan, James Albright and Bob Crafton.

The 'dry' elections

PETITIONS were filed and local option elections were held in Carroll, Conway, Ouachita and Woodruff Counties. Also in Baxter and Brickwell Townships in Garland County, Glaise Township in Jackson County, Redstripe, Franklin, Belmont and Wallace Townships in Stone County.

Favorable votes were obtained in Ouachita County, Baxter and Brickwell Townships in Garland County, Redstripe, Franklin, Belmont and Wallace Townships in Stone County.

The Dry forces succeeded in removing some 60 percent of the liquor and beer licenses involved in all of the elections. The defeats were by rather a narrow margin and would indicate that another election two years from now would be successful.

Intelligent and consecrated leadership was provided in Carroll County by Rev. Carl Overton and Rev. John Workman who were in charge of the campaign. In Conway County credit is due to Judge J. G. Moore; in Ouachita County to the Rev. Robert Parker; and in Woodruff County to Mr. Ed McGill.

We now have 45 counties that prohibit the sale of hard liquor; 42 counties that prohibit the sale of all alcoholic beverages; two counties that allow the sale of native wine and one county that allows the sale of beer.—Wm. E. Brown, Executive Director, Christian Civic Foundation of Arkansas, Little Rock.

Pastor ordained

REV. Ray J. Cowart was ordained Nov. 4 at the Cocklebur Church, Caroline Association. H. L. Lipford moderated the service, J. M. James interrogated the candidate, W. B. O'Neal presented the Bible, and Rev. Jack Livingston, Jacksonville, brought the ordination message. There were about 90 people in attendance.



REV. W. HARRY HUNT

Hunt to Missouri

REV. W. Harry Hunt has resigned as pastor of Levy Church, North Little Rock, after 12 years of service there, to become pastor of First Church, Jackson, Mo. He will begin his new work Jan. 1. During Mr. Hunt's pastorate at Levy, the church received 1,480 into its membership, 864 by letter and 616 by baptism.

Sunday School enrollment has increased from 300 to 1,051, and the budget of the church has increased from less than \$10,000 to more than \$80,000 per year.

The frame buildings of the church were altogether replaced by modern brick buildings during this time. An auditorium, two educational buildings, and a parlor were erected. The church now has property valued beyond \$300,000.

Pastor Hunt has been serving as a member of the Executive Board of the Arkansas Baptist State Convention and as treasurer of the North Pulaski Association.

SGT. 1C John F. Miller has been assigned as an instructor in the ROTC unit at Ouachita College. A veteran of 14 years in the service, he served in the 78th Infantry Division in Europe during World War II and with the 2nd Infantry Division in the Korean Campaign. He has served in the 3rd Infantry Division in Europe since 1959.

Victory Day at Stuttgart First

SUNDAY, Nov. 18, was observed by First Church, Stuttgart, as Victory Day. This marked the close of their budget campaign, the slogan for which was "All the way in one day."

The budget goal was \$1,554 per week. On Victory Day \$1,405.40 was subscribed, a little more than 90 percent of the set goal.

A total of 756 cards were sent out and 438 were returned on Victory Day. A total of 296 promised to tithe during the coming year, with 142 saying they would give systematically. Another 172 returned their cards saying either they would not sign or would put no amount on the cards.

First Church is undergoing a period when their present facilities are being taxed to the limit for Sunday School, Pastor D. B. Bledsoe reports. A revival spirit prevails that is most encouraging; souls are being saved, and many new people in Stuttgart are coming on the promise of their letters, he states.

Faith to pastorate

DR. ALBERT H. Faith, of Kansas City, Kan., has resigned as associate director of the Seminary Extension Department of the Southern Baptist Convention to become pastor of King Hill Church, St. Joseph, Mo., effective immediately.

Dr. Faith is well known in Arkansas, this state having been a part of his territory as he traveled for the Seminary Extension Department.

Dr. Faith is a graduate of Southern Seminary, Louisville, where he earned the B.D. degree. He received his doctor-of-theology degree from Central Seminary, Kansas City.



MRS. REBECCA MCKINNEY

Former editor's widow dies at 94

MRS. Rebecca Hinton McKinney, aged 94, a veteran Baptist worker and the widow of a Baptist minister, died Nov. 20 at Pine Bluff.

She had served on the boards of the Arkansas Baptist Hospital Women's Auxiliary and the State Baptist Woman's Missionary Union. She had been a member of Immanuel Church, Little Rock, for many years.

She was married in 1895 at Hope to E. J. A. McKinney, then a school teacher and part-time preacher, and they spent their honeymoon at Monticello at the 42d Baptist State Convention. Mrs. McKinney missed the conventions only a few times after that.

Five years later McKinney became the editor of the *Baptist Advance* (now *Arkansas Baptist Newsmagazine*). During his 16 years as editor, he received pay only during the last two years when the Convention voted him \$2,000 a year. Mrs. McKinney kept boarders in order to pay their bills. After that McKinney went to work with the Home Mission Board and served in pastorates all over Arkansas. He was one of the drafters of the first state temperance bill and Mrs. McKinney was sitting in the gallery of the legislature when the bill was passed.

Mrs. McKinney was born near Patmos (Hempstead), the daughter of Jacob and Amarion Drake Hinton. Her father was an officer in the Confederate Army. Her brother, Carl Hinton, still lives on the family place.

She attended Hope Female Academy, and Ouachita Baptist College, at Arkadelphia. She taught school at Star City, Emmett (Nevada County) and Ozan (Hempstead County), and later taught at other places with her husband.

She is survived by a son, Cdr. J. H. McKinney (Navy, ret.) of Seguin, Tex.; two daughters, Mrs. J. H. Stroud of McGehee and Mrs. D. P. Bodie of Pine Bluff; her brother, eight grandchildren and 12 great-grandchildren.

Funeral was held Nov. 21 at Drummond Funeral Home, Little Rock, by Dr. W. O. Vaught and Dr. Ben L. Bridges. Burial was in Roselawn Memorial Park.

Moore to New Orleans

REV. Don Moore, who has served Elliott Church, Camden, for the past four and a half years, has resigned to accept the pastorate of Franklin Avenue Church, New Orleans, La., effective Nov. 25.



MR. MOORE

While serving at the Elliott Church, a new auditorium and two new educational wings were added, at a cost of \$73,000.

There were 206 additions to the church, 90 by baptism and 106 by letter or statement. There has been a total of \$22,086.30 given to missions with an annual budget increase from \$16,000 in 1958 to \$26,400 in 1962.

In Liberty Association, Mr. Moore has served two years as Sunday School superintendent, two years as Royal Ambassador Leader and one year as moderator.

Missionary to assume pastorate

REV. and Mrs. Charles L. Martin, Jr., are retiring from service as missionaries to Japan because of a family health problem and are now to be located in Anniston, Ala., where Mr. Martin is to be pastor of Parker Memorial Church, effective Dec. 1.

The death of Mrs. Martin's father recently and her responsibility for an invalid mother made it necessary for the Martins to remain in the states.

The Parker Memorial Church has paid half of the salary support of the Martins as missionaries. Mr. Martin will be succeeding Dr. B. Locke Davis, who is retiring after 17 years as pastor of the church. Dr. Davis will now be pastor emeritus.

The Martins write in a letter mailed recently to their friends, "The decision not to return to Japan was a difficult one but one which now seems to fit God's pattern for us."



MISS DONNA KAY SOWELL

DONNA Kay Sowell, daughter of Mr. and Mrs. Pat A. Sowell, has a perfect Sunday School attendance record of 14 years. Her parents carried her to Sunday School as a baby and she has not missed in her lifetime. She has been a member of two churches, Second, Conway, and now Levy Church, North Little Rock.



CHAVALIT Manjikul of Thailand shows Tom Smith of Oklahoma some of his fancier Thai-made shirts.

Thai student at Ouachita College

"DO people wear clothes in Thailand? Do they cook their food? Do they live in houses?"

Chavalit Manjikul, junior premed student at Ouachita College, says he has been surprised to have these questions asked of him by people who "feel so sorry for poor unfortunate foreigners coming to great big America."

Manjikul's father, who is a professor of entomology at the University of Kaseartsart in Bangkok, was so amused by his son's letter about the curious Americans that he had a picture taken of himself wearing a leopard skin with a club in one hand and leaning against an open cave.

When Manjikul showed the picture to some of his new American friends, he vividly recalls, "One little old lady literally bawled. She begged me to let her help in any way she could."

The Thai student, who later explained that the picture was a gag, doesn't want to be pitied or felt sorry for. He admits that there are adjustments to make, but he doesn't want any tears shed.

Because he has spent more time abroad than in Thailand since he was 10 years old, this international student can see his country from

two different angles—inside and out. He notes that students in all of Asia and Europe are more politically conscious than their American counterparts.

"People are struggling for places in society here," he says, "but it is not the same in Thailand. The army couldn't overthrow the government there, but the college students could. They have a voice, and the students are the real nucleus. They are more respected in the Far East, too."

Charles Kelly, Sr., dies

CHARLES Spurgeon Kelly, Sr., 70, died Nov. 11, in his home at Piggott.

Mr. Kelly was a deacon in First Church, Piggott, and past moderator of Gainesville Association. He had also been mayor of Piggott, and of Greenway.

Mr. Kelly was a native of Tennessee. He had lived in Arkansas most of his life. He was a member of Piggott Masonic Lodge.

He is survived by his wife, four sons, and two daughters.

Funeral was held Nov. 14 in First Church, Piggott, by Rev. Kenneth Threet and Rev. Ledell Bailey. Burial was in Piggott Cemetery.

Cowardin to DeWitt

REV. Fred Cowardin, pastor of the Pleasant Grove Church, Conway, has resigned to become pastor of Eastside Church, DeWitt.

During his ministry at the Pleasant Grove Baptist church, there were 47 additions. The church installed central heating, and paid off its indebtedness. Mr. Cowardin served as clerk of the Faulkner Association.

Conway-Perry Ass'n

By H. D. Palmer

THE Conway-Perry Association annual meeting was held with First Church, Morrilton, Oct. 18.

Officers elected for the year were: Rev. Andy O'Kelley, Plumerville, moderator; C. W. Bettis, Morrilton, vice moderator; Mrs. H. D. Palmer, Perryville, clerk; C. A. Ramer, Plumerville, treasurer; J. Luther Whitfield, Casa, secretary of Executive Board; Rev. Morris L. Smith, Morrilton, Sunday School superintendent; Lowell Winningham, Plumerville, Training Union director; Bob Leland, Morrilton, Brotherhood president; Mrs. Madge Heglund, Morrilton, WMU president; V. L. Matthews, Morrilton, music director; Mrs. Dale Kirkland, Plumerville, pianist; Rev. Refus Caldwell, Bigelow, chairman of stewardship; Rev. L. B. Gustavus, Perryville, chairman of evangelism; and Rev. Morris L. Smith, Morrilton, chairman of ministerial retirement.

The annual sermon was by Rev. Andy O'Kelley.

The next annual meeting will be held with the Nimrod Church, Oct. 17.

UA students in church

OF the 1,700 resident members of First Church, Fayetteville, more than 600 are University of Arkansas students, Dr. Andrew M. Hall, pastor, reports.

Approximately half of the 80 voice chancel choir is composed of University students and faculty. There are hundreds of others who attend worship services who do not elect to transfer their membership, Dr. Hall reports.

NOVEMBER 29, 1962

Hope Association

By M. T. McGregor

T. H. (UNCLE Hamp) Roberts, 88, lifelong resident of Miller County, died recently.

Uncle Hamp, as he was affectionately called by old and young alike, was a charter member of the Shiloh Memorial Church and was a deacon in the church. He was also a charter member in the organization of Hope Baptist Association, in 1908.

He served his church and association long and faithfully, and in the 54-year history of the association since its founding he missed only two or three annual sessions, and then only because of illness. He was present at the meeting in October, 1961, but was unable to attend this year.

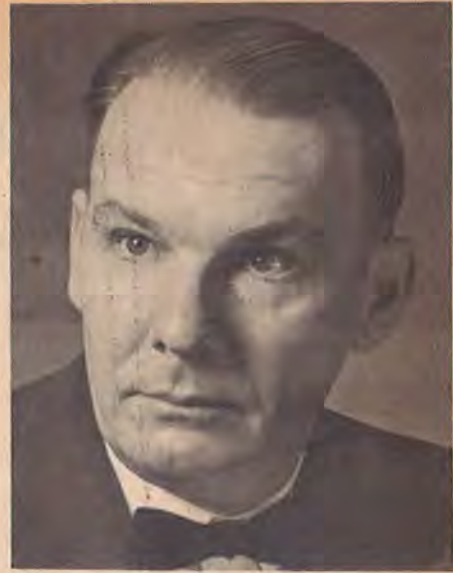
MANDEVILLE Church has called L. L. Collins as pastor and he is already on the field. Brother Collins came to Mandeville from the First Church, Duke, Okla. A few years ago he pastored at Springhill, below Fouke.

EASTVIEW Church, Texarkana, has called Delbert Garrett as pastor. He comes to them from First Church, Yellville.

HICKORY Street Church, Texarkana, has called Dr. L. E. Holt. Dr. Holt lives in Texarkana and served as interim pastor at Hickory Street on a former occasion.

Greene County Ass'n

GREENE County Association WMU officers for the year: Mrs. John J. McCollum, president; Mrs. Baxter Walden, vice president; Mrs. L. C. Rogers, secretary; Mrs. James E. Swafford, treasurer; Mrs. J. W. Hicks, prayer director; Mrs. Lloyd Jones, mission study director; Mrs. Theo T. James, Jubilee director; Mrs. Henry Bleier, stewardship director; Mrs. E. A. Cook, YWA director; Mrs. Donald Blackwood, GA director; Mrs. W. E. Hudson, pianist; Mrs. George Thiel, song director; Mrs. Russell Murdock, community missions director; Mrs. Virgil Tarvin, Sunbeam director.



REV. CARL SCOTT

Heads New Mexicans

FORMER Arkansan Rev. Carl Scott, now pastor of Central Church, Clovis, N. M., was recently elected president of the New Mexico Baptist Convention at its annual meeting in Roswell.

Mr. Scott was reared in the Southside community near Conway and formerly lived in Conway and in Little Rock. He is a former missionary of the Faulkner County Association.

The Cover



Foreign Mission Board Photo

TWO major cities of Hong Kong where Southern Baptist missionaries work are separated by a mile of Hong Kong Harbor. Victoria (commonly called Hong Kong), the capital of the colony, is in the foreground. Kowloon is across the harbor on the shore of mainland China.

Page Eleven

I walked into yesterday

By BURTON A. MILEY
Pastor, First Church, Springdale

YES, I truly walked into yesterday. How far? It is not possible to measure the journey by miles. The year is a better unit. The walk into yesterday was as far as four thousand years.

There is uncertainty back there. The future is not the only veiled area. Yesterday can be dark, at times gray, and again entirely light with historical truth.

Before I walked into yesterday I looked for something around me which would give anchorage. Our nation is an infant nation, growing into adolescence. There is constant change in growth, and some instability, particularly in the intermediate age. Our government is less than 200 years old. None of our buildings go back hundreds of years. I am conscious of the Aztec civilization and the Cliff Dwellers, but I do not speak of them. Even the Statue of Liberty is young, less than 100 years old.

London Tower goes back to 1078 A.D. when William the Conqueror needed a house, a garrison and a prison. The Tower houses the Crown Jewels today and nobles like Sir Walter Rawleigh along with a nice string of bishops have

been imprisoned there. Unfavored wives of Henry VIII found death lurking in the area and the ravens are still kept on the grounds. The legend is that should the ravens depart, the kingdom would fall. It was simple to clip their wings and thereby assure the future of the kingdom.

When I walked farther into yesterday I saw the monument of Romulus and Remus sucking the standing she-wolf who by legend was their foster mother. No child delinquency there—however, Romulus did get a bit out of hand in maturity and slew Remus. Seems like his brother disdained the wall King Romulus had built around Rome.

Ruins which went back, back, spoke their message. The Colosseum called forth horrors and pleasure before great gatherings. Forums, temples, gates, city walls, arches and burial grounds spoke muted messages.

Vatican Hall with its statuary told of ecclesiastical leaders. Death never silenced Michelangelo through his Last Judgment in Sistine Chapel and his sculptured Moses. Some of the messages

spoken were not musty, but were mighty.

Byblos revealed the sight of a human sacrifice altar — probably used by the Phoenicians. The best went on that altar — never the worst. Maybe the inferior were left to propagate the race!

The Via Dolorosa, marked by little letters on a big wall, spoke of the sacrifice of Another. This sacrifice was to atone man's sins and establish him in blessed permanent relationship with God.

Museums showed burials out of yesterday. Some ancient ones were bound as the unborn babe in the womb. Jars were their coffins. Others were in normal reclining position — some on side and some on back. Some had gold to enclose their bodies — others had pottery.

When I walked into yesterday voices seem to have built this message.

"Nothing of yesterday is good enough for today. The content, application, or propagandizing need reviewing and rewriting to a different day.

"People are searching for that which is better. The ruins of Temple of Apollo at Delphi, the Acropolis, the Roman Forum, the Museums with artifacts and statues, Napoleon's Tomb and St. Peter's Cathedral all speak the same message. People are searching for something better.

"Men are selfish and egotistic, but serviceable. Some good came from men who were selfish, tyrants, etc. How else do you explain the revolutions of France? How can you explain men today?

"There is no permanent utopia. Change is inevitable. It must be expected, met and mastered. Governments wax and wane. People rise and fall.

"Truth prevails. If one wishes to go on and on he must annex himself to that which goes on and on. Permanency is with God who is the same yesterday, today and forever. National security and personal salvation are thoroughly dependent on a vital relationship with God whose truth marches on."

I walked into yesterday and learned of today.



PASTOR Miley (wearing a hat) with a portion of the group on our in front of St. Peter's in Rome. A large group filled St. Peter's square to see Pope John at his apartment window on this day.

NOW! Hear them in your own home or study!

Immortal Sermons Preached By

The Great Ministers Of Our Time

Their Words and Voices
Live Again in this Priceless
Collection of Christian Wisdom

■ **Louis H. Evans** . . . Twelve years pastor of Hollywood's First Presbyterian Church, largest Presbyterian Church in the world . . . now Minister-at-large of the National Board of the United Presbyterian Church, USA. Awarded "America's Speaker of the Year in the Field of Religion." You'll hear Dr. Evans preach on, "God has no Grandsons," and "Can You Talk to God?"



■ **Billy Graham** . . . One of the most famous and dynamic speakers of all time . . . has travelled on every continent, attracting huge crowds everywhere he has taken his crusade. We are privileged to offer two outstanding sermons by Mr. Graham—"Frontiers of Tomorrow," and "The Cross of Christ."



■ **D. Elton Trueblood** . . . Receiver of the "Churchman of the Year Award" and "Outstanding Christian Service Award" . . . has been an advisor to Voice of America and Speaker to American Forces in Europe, this past year. Great Sermons Series brings you two of Dr. Trueblood's most widely praised messages: "Fellowship of the Fire" and "The Bigness of Christ."



■ **George Truett** . . . Minister of the First Baptist Church of Dallas, for 47 years . . . served as President of the Southern Baptist Convention and of the Baptist World Alliance. Two of Dr. Truett's powerful sermons will be presented for our subscribers.



■ **S. M. Shoemaker** . . . Recently named Honorary Canon to the Ordinary of the Diocese of Pittsburgh, an ardent worker in the Protestant Episcopal Church and with such organizations as Alcoholics Anonymous and World Neighbors, Inc. You will hear "What Shall We do with Trouble?" and "What'll I do about My Life?"



Future selections in the Great Sermons Series will include such renowned Christian leaders as: Donald Grey Barnhouse, Clovis G. Chappell, Daniel A. Poling, C. S. Lewis, Leslie Weatherhead, Ralph W. Sockman, R. G. Lee and Alan Redpath.

Great Sermons Series

Word Record Distributing Co.
 Waco, Texas

Never before have the powerful and moving messages of Christianity's great leaders been brought to you—on records—exactly as delivered from the pulpit! Albums of immortal sermons, carrying the glory and majesty of God's word in the unforgettable voices of such pulpit giants as Louis H. Evans, C. S. Lewis, Peter Marshall, J. B. Phillips, Billy Graham, George W. Truett, D. Elton Trueblood, and many others. Vital, living words selected from the greatest preachings of these magnetic personalities.

Ministers who seldom have the opportunity to hear their contemporaries, will welcome these sermons as constant sources of spiritual renewal in both personal and professional life. For church workers and conscientious laymen, they will be a continuous, never-ending stream of ideas, inspiration and challenge.

Word Records, through its new Great Sermons Series, is proud to present this unique collection of memorable albums, many recorded exclusively for our Great Sermons Series and unavailable elsewhere. With each album, you also receive the full printed text of both sermons so you can follow their words even more closely. Take this opportunity to add these priceless albums to your personal resource library. Mail the coupon, today.

SPECIAL INTRODUCTORY OFFER

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Your introduction to the Great Sermons Series is through two of Peter Marshall's greatest messages: "Were You There" and "Compromise in Egypt." You will receive an album including both sermons and the complete texts free of charge when you accept this invitation to subscribe. More important, you will find genuine inspiration and challenge in these sermons by the former Chaplain of the United States Senate.



Your First Regular Selection—Two Sermons by J. B. Phillips

With the Peter Marshall album, you will receive as your first regular selection in the series two widely-praised sermons by J. B. Phillips: "The True Greatness of God" and "A Message to Youth." Both were recorded exclusively for the Great Sermons Series by this famous English scholar, lecturer, preacher and author of the renowned *Letters to Young Churches*.

PLEASE SEND NO MONEY

Simply fill in and mail the coupon below. You will receive the Special Introductory *Peter Marshall Album* absolutely free along with your first regular selection, the *J. B. Phillips Album*. We will bill you for only \$4.98, plus a small handling and postage charge. If you are not pleased with your records, just return the first selection for full refund, but keep the Special Introductory Album as our gift to you.

DETACH AND MAIL THIS COUPON TODAY

Great Sermons Series

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Please enter my subscription to the Great Sermons Series and send the Special Introductory Album of Peter Marshall sermons with my first regular selection (J. B. Phillips, "The True Greatness of God" and "A Message to Youth"). I understand that I will be billed just \$4.98, plus a small handling and postage charge. I also understand that I will receive advance notice of each month's selection and may elect to receive or reject the album. I reserve the privilege to cancel my subscription at any time.

Name _____ (Please print)

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(These are regular long playing (33 $\frac{1}{2}$ RPM) Hi-Fidelity records.)
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 (Canadian prices are slightly higher.)

039112

The Bookshelf

The American Political Dictionary, by Jack C. Plano and Milton Greenberg, Holt, Rinehart and Winston, 1962, \$5.95

As stated in its preface, this book is intended to help those seeking a better understanding of the historical, social, economic and institutional forces making up "the lifeblood of the most exciting political system in the world."

The book consists of more than 1,100 terms, agencies, court cases, and statutes which are the most relevant for a basic comprehension of American government institutions, practices, and problems. Each item is defined or described, followed by a statement of its significance to American government and to the citizen.

All the Promises of the Bible, by Herbert Lockyer, Zondervan, 1962, \$6.95.

In this 610-page book, Dr. Lockyer follows the pattern of his other books, All the Men of the Bible, All the Prayers of the Bible, All the Kings and Queens of the Bible, and All the Miracles of the Bible.

Again, he concentrates on one common theme, and digs into the mines of the Scripture for new treasure calculated to enrich Christian lives.

This book constitutes a wealth of material for sermons and for devotional reading. It will be of particular value for family and private devotions. It will be ideal as a gift book, particularly for shut-ins and all in need of consolation and encouragement.

Horizon, November 1962, American Heritage Publishing Co., \$4.50

One of the most interesting articles in this issue of this bi-monthly magazine-book is "Can Man Keep up with History?" by bacteriologist Rene Dubos, of the Rockefeller Institute for Medical Research.

Dubos deals with the recognized fact that the world is changing faster than man is. Our present way of life may soon be antiquated, and the future may demand a kind of endurance undreamed of at the present, he states. Civilization has modified the environment in an effort to increase comfort and eliminate struggle and suffering, but man's resulting inadaptability may now be the greatest danger to his future, he concludes.

Other features of this issue include an article, "Why Do Great Wars Begin?" by H. R. Trevor-Roper, Oxford's Regius Professor of Modern History, and a full color gravure portfolio of eight Roualt drawings never before published.

Theology and the Cure of Souls, by Frederic Greeves, Channel, 1962. \$3.75

Dr. Greeves, principal of Didsbury College, the oldest Methodist school for the training of ministers, gave the Cato Lectures in 1960, in Australia. This book is made up of these lectures.

Dr. Greeves shows theology as "lighting the way for pastoring, while pastoral work stimulates and clarifies theology." He keeps in mind that whenever persons are lonely, perplexed or bereft, there is a need for the pastoral ministry. Increasingly, he states, the work and concept of the pastor have become major concerns of theological education.

Anthem competition

BROADMAN Press announce its third anthem competition, purpose of which is to encourage our temporary composers to direct their abilities toward the choral music needs of the average church.

The competition is for anthems of no more than medium difficulty suited for evangelical church services.

Awards will total \$1,000 in cash and Broadman Press will publish winning competitions. The winning entries will also appear in "The Church Musician," monthly periodical of the church music department of the Baptist Sunday School Board.

Daily Bible schedule

FOR persons who like to follow a planned program in their reading of the Scriptures, the American Bible Society publishes every year a schedule of suggested daily Bible readings.

The schedule for 1963 is now ready. It is in convenient bookmark form, and lists a reading for every day throughout the calendar year. It can be ordered from the American Bible Society, 450 Park Avenue, New York 22, N.Y. Just ask for the "1963 Daily Bible Reading Schedule" and a single copy will be sent to you free. Quantities are available for only 2 cents each or 60 cents per hundred.

Many churches and church groups order supplies of the Schedule every year and distribute them to their members and in places where people congregate or live, such as homes, schools, public buildings, hospitals, jails, nursing homes, hotels and motels, the Bible Society reports. Church schools and other groups include copies in their presentation Bibles. Individuals, too, order supplies of the schedule and enclose them in letters to their friends or share them with their neighbors.

Over the years, countless thousands — perhaps millions — of people have begun to read and study their Bibles regularly, because they received one of these schedules from a church or friend or neighbor, it is reported.



THE BIBLE SOCIETY'S 1963 Daily Bible Reading schedule folds to convenient bookmark size. Single copies are free. In quantity the schedules are available for 2 cents each, 60 cents per hundred. They can be ordered from the American Bible Society, 450 Park Avenue, New York 22, N. Y.

There is a recording for everyone on your Christmas List...

Reading from the Bible . . . Solos
 . . . Choral . . . Instrumental



The Life of Christ
 Charlton Heston reads from the Gospels.
 (90m) Mono, VRS 9080, \$4.98
 Stereo, VSD 2080, 5.95

The Talking Bible
 The entire New Testament, or nine Old Testament books on twenty-six 16 rpm recordings. (90m)

New Testament, \$29.95
 Old Testament books, 29.95

In Times Like These
 George Beverly Shea sings hymns of faith.
 (90m) Mono, LPM-2503, \$3.98
 Stereo, LSP-2503, 4.98

I Love to Tell the Story
 Tennessee Ernie Ford's newest recording.
 (90m) Mono, T-1751, \$3.98
 Stereo, ST-1751, 4.98

Sing a Hymn with Me
 Tennessee Ernie Ford sings hymns. (90m)
 Mono, T-1679, \$3.98
 Stereo, ST-1679, 4.98

Christmas Hymns
 Favorites sung by George Beverly Shea.
 (90m) Mono, LPM-2064, \$3.98
 Stereo, LSP-2064, 4.98

Majestic Themes
 Solos by Claude Rhea, tenor: (65w)
 Mono, W-3087, \$3.98
 Stereo, WST-8029, 4.98

Blessed Assurance
 Claude Rhea, with the Dick Anthony Choristers. (65w)
 Mono, W-3073, \$3.98
 Stereo, WST-8022, 4.98

Songs of Hope
 Frank Boggs with the Don Hustad choir.
 (65w) Mono, W-3143, \$3.98
 Stereo, WST-8081, 4.98

Christmas Carols
 Sung by the Mormon Tabernacle Choir.
 (90m) Mono only, ML-5222, \$4.98

Christmas Chorale
 Broadman Chorale, directed by R. Paul Green. (26b)
 Mono only, \$3.98

The Old Sweet Songs of Christmas
 Frank DeVol and the Rainbow Strings.
 (90m) Mono, CL-1543, \$3.98
 Stereo, CS-8343, 4.98

The Gospel in Song
 The Broadman Chorale sings of salvation.
 (26b) Mono only, \$3.98

The Hymns of Fanny Crosby
 Organ arrangements by Les Barnett. (65w)
 Mono, W-3070, \$3.98
 Stereo, WST-8016, 4.98

For Teenagers . . . For Children

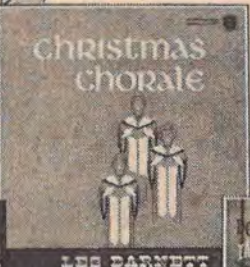
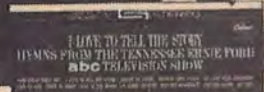
Don Lonie Talks with Teenagers
 Heart-to-heart, with humor. (65w)
 Mono only, W-3168, \$3.98

Activity Songs for Tiny Tots
 Nineteen activity songs for children under 4. 33 1/3 rpm. (26b) \$1.98

Select Songs for Children
 From the songbook *Songs for 4's and 5's*.
 33 1/3 rpm. (26b) \$1.98

Let's Sing About
 Songs of Easter, Christmas, seasons, crea-
 tion. Two 45 rpm recordings. (26b) \$1.98

Lo! A Star
 Recording of the Junior Christmas cantata
 by the same name. 33 1/3 rpm. (26b) \$1.49



Departments

Executive Board

Our 1963 theme

THE theme throughout the Southern Baptist Convention for 1963 will be "Sharing Christ With the Whole World." In short, this is "World Missions." World missions means the presentation of the Gospel of Jesus Christ to all the peoples of the world, both at home and abroad.



DR. DOUGLAS

In order to do this in such a way as to lead people to a personal faith in Christ and obedience to His will, Baptists must become better stewards. Better stewards mean increased giving. Increased giving means more people reached with the Gospel.

If Baptists are to share Christ with the whole world in 1963, there must be

one unified effort by all of us in the churches, associations, conventions, and institutions. By unified effort we mean each Baptist being challenged to accept his place in helping to carry out the Great Commission.

Baptists need to be challenged to channel more money through the local church. The churches need to make an all-out effort to share more of their income with world missions through the Cooperative Program. Every church should make a serious effort to increase its Cooperative Program gifts by at least two percent.

The Arkansas Baptist State Convention purposes to increase its Cooperative Program gifts to the Southern Baptist Convention 5.4 percent for next year.

Brother pastor, missionary, deacon, Sunday School superintendent, Training Union director, Brotherhood president, and W.M.U. president, let's do more than have a theme—let us highly resolve to do our best to "Share Christ With the Whole World in 1963."—Ralph Douglas, Associate Executive Secretary

Student Union

Student night

"STUDENT Night at Christmas" is being observed on Dec. 30 this year. In the state office we have several extra mailings. In case your church did not receive its materials, please let us know as soon as possible. Below are listed some suggestions:



DR. LOGUE

1. Study the materials and choose one of suggested programs or compose a program which you feel will fit your situation better. (If you have enough local college students living at home, they could create a program and assign parts for themselves and for those who are away at college.)

2. List in the bulletin all your students and colleges, schools of nursing, business schools, etc., they attend.

3. If you use the special Student Night bulletin, order now the number you need from Baptist Bulletin Service, 127 Ninth Ave., N., Nashville, Tenn. (You may order this special bulletin even though you are not a regular subscriber.)

4. Display your Student Night at Christmas poster two weeks before program.

5. Have a rehearsal before Dec. 30 to insure a smooth program.

6. In addition to speaking parts, use students for ushering, special music, decorating, providing publicity, etc.

7. Strive to let the students make it their program. Stay in the background if at all possible.

8. Suggest several meetings for prayer for the program. At least use the rehearsal time and a period before the final presentation as a period of prayer. —Tom J. Logue, Secretary

Church Music

Church music workshop

THIS article will be of concern only to the ministers of music or the music director who is able to get away from his place of responsibility for a special week of training and instruction in 1963. We did want to take the space in the magazine, though, to announce the Church Music Workshop in 1963 at Southwestern Seminary, Jan. 28 through Feb. 1.

You will be interested in the faculty members. In addition to the Seminary faculty there will be the following: Lloyd Pfautsch, professor of Sacred Music, director of Choral Activities at



MR. McCLARD

ARKANSAS TOUR TO BAPTIST YOUTH WORLD CONFERENCE, BEIRUT JULY 8, TO AUGUST 15, 1963

Including

The Holy Land and Europe

Sponsored by: ARKANSAS BAPTIST STATE CONVENTION

Escorted by Dr. Erwin L. McDonald and Dr. Tom Logue

Visiting Italy—Egypt—Lebanon—Syria—Jordan—Israel—Greece
Switzerland—Germany—Denmark—Holland—France and England

In recognition of the import of the 6th Baptist Youth World Conference in Beirut, Lebanon, July 15-21, 1963 the Arkansas Baptist State Convention has voted for two members of the Convention's staff—Dr. Erwin L. McDonald and Dr. Tom J. Logue—to conduct a party to Beirut for the Conference, and from there for a tour of the HOLY LAND and EUROPE.

Dr. McDonald, editor of the ARKANSAS BAPTIST NEWSMAGAZINE, who was a member of the Scotland Evangelistic Crusade group last spring as it toured the Bible Lands, is serving as director, with Dr. Logue, Director of the Baptist Student Union for Arkansas, as associate director.

The total cost of this tour, from New York back to New York, using Jet Economy is \$1,480 based on the group fare which is now approved until March 31, 1963, by the Civil Aeronautics Board. It is anticipated that this fare will be extended beyond that date; if not the price of this tour will have to be adjusted depending upon their ruling.

This price includes 28 days of travel at the better hotels, with Continental Breakfast and one other meal provided each day, plus all transfers, and sightseeing as well as tips for the services provided in the tour.

The group will be visiting 13 different countries. We must have a minimum of 25 persons traveling together as a group in order to qualify for the group rate. There cannot be any changes in the departure and return dates, as the entire group must travel together.

For Additional Information and Reservations Contact:

DR. ERWIN L. McDONALD or DR. TOM LOGUE
DIRECTOR ASSOCIATE DIRECTOR

BAPTIST BUILDING

401 W. Capitol Avenue

Phone FR 6-2391

Little Rock, Arkansas

Southern Methodist University; Marilyn Mason, chairman of the Organ Department of the University of Michigan; Madi Bacon, music director of the San Francisco Boys Chorus of San Francisco, Calif.; and Mabel Boyter, director of Children's School of Music, Atlanta, Ga.

For complete information, write the School of Church Music, Southwestern Seminary, P. O. Box 22000, Fort Worth 5, Tex.

All of the seminaries will sponsor workshops of this kind. As we receive information from the other seminaries, we will pass it on to you.—LeRoy McClard, Secretary.

Sunday School

Personal ministries

ONE of the seven "tasks" recognized by the churches as being a definite task of the Sunday School is the ability of the Sunday School to provide for the personal ministries of the church.



MR. HATFIELD

Personal ministries for an adult Bible class would not include adopting a class project which would be included in the general church or denominational program. This ministry would be something

more personal. Indeed, it should be a personal ministry to a personal need.

The Sunday School organization is equipped to serve the purposes of the church by leading the workers and members to practice personal Christian ministries.

A vital visitation program that seeks to minister to both members and prospects assures that these needed ministries will be performed.

The age group books in category 17 of the church study course offer many guidelines and suggestions about the opportunities for personal ministries of the workers. A new Broadman Press book, *Counseling for Church Leaders*, by John Drakeford, and other books should be used to train members in the area of personal ministries.

The greatest thing about personal ministries is a warm spiritual heart which is sensitive to the spiritual and physical needs of others, and a will that is determined to do what is possible and helpful in each instance.

Extension Bible classes conducted by Sunday School leaders in rest homes and fire stations is one practical means of personal ministries.

Today, if you will read God's word awhile, pray and meditate awhile, then keep a sensitive heart open to the needs about you, you can practice a personal ministry. It will probably never be recorded in anyone's record book, but God, you and your neighbor will know and be blessed.—Lawson Hatfield

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—Ralph W. Davis, Secretary

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W. P. MARSHALL, President

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NEWS RELEASE

SUBJECT A "M" NIGHT CHALLENGE TO THE BAPTIST PEOPLE OF ARKANSAS.

THE TRINITY BAPTIST ASSOCIATION CHALLENGES ANY ASSOCIATION IN OUR STATE BAPTIST CONVENTION TO BEAT THEIR "M" NIGHT ATTENDANCE ON DECEMBER 3, 1962. LAST YEAR TRINITY BAPTIST ASSOCIATION WAS SECOND IN THE STATE IN "M" NIGHT ATTENDANCE. THIS YEAR WE PROPOSE TO BE FIRST.

DR JOE DAVIS HEACOCK FROM SOUTHWESTERN SEMINARY IS TO BE TRINITY ASSOCIATIONS SPEAKER WHEN WE MEET IN THE TRUMANN HIGH SCHOOL AUDITORIUM. TRINITY ASSOCIATIONS GOAL IS AN ATTENDANCE

OF AT LEAST 1234.

ARKANSAS BAPTISTS WE CHALLENGE YOU TO BEAT OUR "M" NIGHT GOAL. MAY GOD HELP YOU TO DO IT.

YOURS FOR A SUCCESSFUL "M" NIGHT

HORACE O DUKE JR ASSOCIATIONAL TRAINING UNION DIRECTOR TRINITY BAPTIST ASSOCIATION.

Foundation

Personal witnessing

"THAT message was for me today; you see, I have never made an effort to win a person to Christ."

So spoke a lady to me after a morning message on the individual's responsibility in soul winning. She had been a nominal church member, but had never gone to see a person with the objective of leading that person to Jesus. She went on to say that she was going immediately to her lost neighbor, and asked our prayers.

As soon as the pastor and I reached his home, the telephone was ringing. The lady had gone to her neighbor and immediately told her why she had come. The neighbor said, "I'm so glad you have come; I have wanted to be a Christian for a long time." That night she came on profession of faith and the nominal church member was happier than she had ever been since she was saved.

The joy of leading others to Jesus can be yours. The responsibility is yours as much as it is your pastor's. Jesus



MR. McDONALD

gave the responsibility to the Church, not the preachers only. If we dodge our responsibility we may miss the joy, but we shall not miss the Master's displeasure. Do not wait until "Commitment Day" to say that you will win souls to Christ. Start now. — Ed. F. McDonald, Jr., Executive Secretary.

Missions-Evangelism

Commitment Day

OUR CO-LABORER, Jesse Reed, is deeply concerned about the soul-winning effort which Arkansas Baptists should undertake in 1963. Let me join him in urging all pastors to stress "Soul Winning Commitment Day" in January.

It seems to me that the members of all of our churches should be aroused to the importance of each bearing witness of the saving grace of our Lord. If pastors will call this to the attention of all members it seems to me that the soul winning effort will be strengthened and we will see an increase in the number of baptisms. Of course, we should not become overly anxious for the sake of numbers but for the sake of those who are



DR. CALDWELL

and for the sake of the Lord who died for them.

So, brother pastors, please get this matter on your hearts and then lay it on the hearts of your members and let us now begin to make our plans to win more people to the Lord next year.

In 1963 Southern Baptists will be emphasizing "World Missions." It seems foolish for us to be pretending that we are deeply concerned about World Missions when we have no compassion for the lost around our own church doors. This does not mean that World Missions should have any less emphasis but let us realize that it includes local missions and personal witnessing right where we live. Let's make 1963 not only a year of World Missions but a year of personal soul winning.—C. W. Caldwell, Superintendent of Missions

On getting called

MUCH has been said and written the last few months about the fact that we have preachers without churches. Also

many pastors want to move and can't. What is the answer? There is not a simple answer. Many things enter into a church's calling a pastor. Here are a few observations. Please understand that the things I give here don't apply in all cases.



MR. REED

A pastor may be a good preacher, a superb organizer, pay his debts, be humble, sincere, well liked in his community and still a pulpit committee will turn him down. Why? The pulpit committee may hear him preach and like his appearance, etc., and then visit in the parsonage. If they find the sink full of dirty dishes, the beds unmade, the floors not swept, dirty clothes on the floor, soiled baby clothes piled up in the bathroom and a filthy house in general they will probably not be interested in inviting him to preach "in view of a call."

But some will say, "They don't call my wife." Oh, yes, they do, brother

preacher. Your wife can make you or ruin you as a pastor.

If she is wasteful and throws more out the back door than you can bring in the front door you will never succeed as a pastor.

If her appearance is not as it should be, not only in public but around the parsonage, people talk.

Many a pastor's wife wants to keep a good house but simply is worked to death and her preacher husband will not help her and, therefore, many things go undone that should be done.

If the committee notices that the lawn needs to be mowed and things are unkept around the place they will probably not be interested in that man as a pastor.

If a committee takes a prospective pastor out to eat and he is careless in his eating habits he may not even receive an invitation to go preach "in view of a call."

The pastor's children may seem unruly around the church, parsonage and public eating places. This also has a

bearing upon "his call."

If a pastor is careless in the way he dresses, he may be refused. Not all of us preachers are able to wear "expensive clothes" but we should keep them clean and well pressed. There is no excuse for a preacher wearing dirty shoes, ties with grease on them, dirty fingernails, etc.

If a pastor wants to wear a sport shirt in the hot summer time that should be his business, but he ought to put the shirt tail inside his trousers.

Brother pastor, if some of these things have a tendency to "sting your conscience" just a little perhaps it is time for you and your wife to sit down and take a personal inventory of your lives and do a little praying about some of these things and God will do his part. When God closes the door in one place, he always opens it in another.

The next article will be: "Why Some Pastors Can't Stay."

Remember Soul Winning Commitment Day, Jan. 6. — Jesse S. Reed, Director of Evangelism

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THE Associational Brotherhood program is set up by the Brotherhood Commission of the Southern Baptist Convention on the following bases:



MR. TULL

1. Four quarterly rallies of the Baptist men of the association, emphasizing during the year the four major areas of Brotherhood work: Christian Witnessing, Personal Stewardship, World Missions, and Royal Ambassadors.

2. Four programs of work involving

continuing activity within the above four areas.

3. Four quarterly planning committee meetings during the year at which the officers and leaders plan adequately for the quarterly rallies and for the continuing work program of the Brotherhood.

The four quarterly brotherhood rallies must be scheduled by the associational calendar committee in order that these meetings shall have "clear channel" dates, free from conflict with any other associational meetings. The planning committee meeting should also be scheduled, but by the associational officers and leaders themselves, at times when they are free to attend.

The associational Brotherhood planning committee should also set a date for the annual Associational workshop

for church Brotherhood officers. This is a must! The associational missionary and the associational calendar committee should suggest a date for the workshop. And, while the workshop will draw only from the groups of church Brotherhood officers in the association, it should be scheduled at a time when there are no other association-wide events which involve these men.

The Bible says, "Let all things be done decently and in order" (1 Cor. 14:40). Good planning for the various phases of church and denominational work includes planning definite times and places when and where adequate planning can be done. To ignore one phase of the work in order to set forward some other phase is "using only one eye" — and God gave us two!—Nelson Tull, Secretary.

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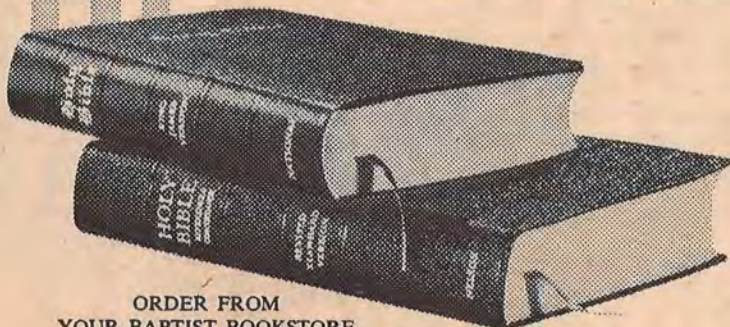
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Letters

(Continued from page 5)

ana, Texas, New Mexico, and Florida. For personal references please contact either Al Butler, Pastor of First Baptist Church, Bentonville, Arkansas, Jack Jones Pastor of First Baptist Church, Gentry, Arkansas, or Dr. Alexander Best, Associational Superintendent, Washington-Madison Association, First Baptist Church, Fayetteville, Arkansas.

My home address is Bill Massey, 308 So. Wright, Siloam Springs, Arkansas. Telephone 524-5272—Bill Massey, Siloam Springs

THE NICE MAN

(Primer for Literalists)

See the nice man.
The man is a Baptist.
The man is a Baptist teacher.
The man is a Southern Baptist teacher.
Good. Good. Good.

See the nice Baptist teacher
The man is a seminary teacher.
The man is a thinker.
The man is a scholar.
The man is a writer.
Good. Good. Good.

See the man write.
The man is writing a book.
Write. Write. Write.
Good. Good. Good.

See the man's book.
Read the nice book.
Oh. Oh. Oh.
My! My! My!

See the nice man.
The man is a Baptist.
The man is a thinker.
The man is a scholar.
The man is a writer.
The man was a teacher.
The man was a Southern Baptist teacher.

Was. Was. Was.—T.L.T., Cleveland, Miss.

HOBBY WASTEBASKET

By ALMA C. DENNY

THIS hobby wastebasket will be fun for you to make either for yourself or for a friend or member of your family. To make it you will need an old wastebasket no longer needed by your family or an ice-cream carton, gallon size or larger.

When you have your basket, begin to look through old magazines for pictures representing the hobby of the person for whom you are making the basket. Cut out as many as you can find.

Paste the pictures on the outside of the basket. Overlap the pictures so that no space will be left uncovered. After the paste is completely dry, shellac the outside of the basket to make the finish more permanent and better looking.

These baskets make nice presents. Everyone needs a wastebasket in his room. One decorated with pictures representing a person's hobby will be all the more acceptable. For men and boys you might cover the basket with pictures of fish, fishing, fishing lures, book jackets, travel folders, and pictures of far-away places. For the ladies and girls, you may want to use pictures of fashion models, dolls, beautiful scenery, knitting, or crocheting.

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EVERY DAY

By LILLIE D. CHAFFIN

Thanksgiving Day is every day
We bow our heads in prayer
And thank God for our work and play
And for His loving care.

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If there were no clocks

By JANE HAEBIG

WHAT if there were no clocks? What would tell us to get up? What would tell us to go to bed. Could we get along without clocks?

Yes, we could manage easily. There are many ways of telling time besides looking at clocks. The sun tells us it is time to get up. When the sun is high overhead, it is noon. When it disappears at sunset, we know the time has come to go to bed.

If you want to watch the passing of the hours of the day, thrust a pointed stick into the ground some sunny day. Draw a circle around the stick. Place a few stones at equal distances around the circle. The shadow of the stick will move around those stones as the day passes. This is a sundial, one of the very first man-made clocks known.

Our bodies tell us it is time for breakfast or lunch. We don't need a clock to tell us we are hungry, tired, or thirsty. Our brain takes care of that.

Watching our feathered friends, the birds, helps us to tell time. Birds come out regularly to feed. They come out early in the morning, again about ten o'clock, and on through the day.

One can tell when it is nearing four o'clock in the winter. Then birds will start flocking to a feeder. They know it

will soon be dark and then there will be no time to get food. During the long days of summer, birds start their evening meal much later in the day.

Even flowers help us to tell time. Some flowers like the morning-glory close during the day and open again as evening approaches. One flower is so accurate about opening that it is called the four-o'clock. It usually opens about four in the afternoon.

Others like the sunflower seem to follow the sun as it moves across the sky. In the morning the sunflower faces east. During the day it moves with the sun, and at night it is facing west.

Time doesn't stop just because a clock stops. It goes on and on. The next time the power goes off and the electric clock stops, look around and try to discover a new way to tell the time of day. Maybe you will be the one to discover a way to tell time that is as interesting as the one used by ancient Chinese runners.

These runners had no clocks at all. They would run awhile with their messages. Then they would rest awhile. Before their rest periods the Chinese runners put a piece of slow-burning wood between their toes. Then they would lie down, confident they wouldn't oversleep, for when the wood burned down to the toe the runners would feel it, wake up, and continue running.

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God's Wondrous World

Hidden treasure

By THELMA C. CARTER

HAVE you ever heard of amber? Perhaps you know of the golden-yellow and golden-brown color of amber.

Amber is called the gem of the ages, for it is very old. In fact, it is the hardened fossil sap of trees that grew hundreds of years ago.

Ancient people first discovered the "gold of the seas" when chunks of it were washed upon the shores after a heavy storm at sea. Today amber is found in large deposits near the seashore, buried in some fifty feet of sand. Pounding ocean waves loosen the amber from its ocean bed. It is also mined and the sand-covered amber chunks cut, carved, ground, and polished into sparkling gems.

Large deposits of amber are found in China and along the Baltic Sea from Russia to Denmark.

Along with other precious stones, amber was used in ancient times in decorating robes for worship services. It is still made into beads and ornaments as it was used in the Bible times.

The strangest thing about this beautiful jewel is that many chunks of amber have objects sealed within their interior. These include perfectly preserved fossil ants and flies with their tiny feelers and silken wings. Caught in a prison of evergreen sap are flowers, leaves, pieces of bark, and drops of water.

Skilled craftsmen carve with particular care the amber chunks containing flowers, insects, and other objects. Many people have valuable collections of amber necklaces, bracelets, and various ornaments. Museums display beautiful amber collections of ancient rings, seals, and necklaces.

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SHOP AND MAIL EARLY



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What is the church?

By JOHN H. MCCLANAHAN
Pastor, First Church, Blytheville

December 2, 1962

Matt. 11:13-19; 18:15-20; Luke 24:44-48; Acts 2:41-47;
I. Cor. 12:12-13, 27-31; Eph. 2:11-12

MOST people think of the church today primarily as a building. The word "church" evokes a mental image of Georgian Colonial steeples, Gothic arches, and stained glass windows. Baptists reflect this brick-and-mortar bias when we refer to the church as the "church plant."



DR. MCCLANAHAN

To be sure, Jesus mentioned building in his most prominent reference to the church. He said to Peter, "Upon this, I will build my church" (Matt. 16:18). Jesus spoke these words as a man who was a carpenter by trade. He was not then discussing, however, a matter of masonry and carpentering.

The church was first a people before it was a pulpit. It was a congregation before it was a cloister. The emphasis of Jesus and, indeed, the New Testament as a whole, was not architectural styling. The first concern was for a distinctive quality of faith and life which would characterize a people who would make up the church.

Jesus did define the foundation, the "rock," upon which his church should be formed. The Roman Church believes that his statement in Matthew 16:18 made Peter the head of the church. Baptists and other evangelical Christians, however, believe that the "rock" foundation for the church is Jesus Christ.

The church is founded on Peter's affirmation of faith in Jesus Christ as the son of the living God (Matt. 16:16). Those who compose the church accept the fact of God's self-revelation in his son, Jesus, and order their lives by faith in light of this fact.

Although the church is not defined primarily by architectural images, certain New Testament words vividly picture the nature and purpose of the church and its ministry.

A fellowship of believers

JOY is a dominant motif in the life of the early church as described in Acts 2:41-47. The church was made up of people who had gladly received God's word (41a). The church was experiencing almost miraculous growth (41b). The fellowship of the simple, but genuine,

worship was enheartening (42). The apostles were performing great wonders (43). Both spiritual and physical needs were met within the group as church members voluntarily shared of their possessions (44-45). Their daily worship was characterized by a tremendous spirit of joy and unity (46).

The Greek word which most described this total experience is *koinonia*. Whether in the first or the twentieth century, it is a marvelous experience to participate in such a fellowship of believers.

The body of Christ

PAUL'S favorite descriptive metaphor for the church was to say that the church is the body of Christ (I Cor. 12:27; Rom. 12:5; Col. 1:18, 2:19). He did not mean that the church was just similar to the body of Christ. The full implication of his thought seems to be that the church is in a real sense the mystical body of Christ.

A body is the tangible medium through which personhood is communicated. A speaker addresses you by use of bodily movement—voice mechanism, eye contact, gestures. By use of his body, the speaker convinces you of his own presence and reality.

Jesus Christ once gave witness to himself in this way. God's word became flesh and dwelt among men. Contemporaries described Christ's reality in this way: "that . . . which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands . . . we proclaim also to you" (I John 1:1-3).

Jesus is no longer in the world with such physical presence. He is here, however, in the fellowship of Christian believers, who continue his witness to God's truth.

Paul called the individual Christian believer "a man in Christ." Collectively, such men form a continuing incarnation. As members of his church, we are his body! We are the means whereby his work must be done, and his truth communicated.

The family of God

IN a beautiful phrase in Ephesians 2:19, the church is called the "household" or "family" of God. In his ministry of reconciliation, Jesus has taken the dis-

inherited outcasts of the earth and given them an imperishable status.

The result of man's sin was estrangement and isolation. Cain was not alone in his exile east of Eden in the wilderness of Nod. All men walk the earth as vagabonds and orphans, "having no hope, and without God in the world" (2:12).

But in the coming of Christ, God has broken down the middle wall of partition which separated both man from God and man from his fellowman. Christ spoke peace to the alienated. To the disinherited, he offered citizenship—even sonship in the family of God!

The family is a school for character. It is in the family that man learns his deepest lessons in sin and guilt, love and forgiveness. The family nurtures man and brings him to maturity.

Baptists have been cautious in their use of the term "mother church." Rightly understood, however, it plumbs a depth in the divine mercy which offers family status to all men who are spiritual orphans.

The bride of Christ

ALTHOUGH not included in the material for this week's lesson, another New Testament picture for the church is the bride of Christ. This is mentioned in the Gospels (Matt. 9:15) and Ephesians 5:23. It is most completely expressed, however, in Revelation (18:23, 21:2, 9).

The image of the bride depicts something of the beauty, holiness, and purity which should characterize the people who are in the church. It further indicates the devotion which Christ has for his church, and points toward an ultimate union of the bride and bridegroom.

A colony of heaven

IN Paul's letter to the church at Philippi, he uses another figure which is most illustrative. As members of Christ's church, he wrote, "We are a colony of heaven" (Philippians 3:20, Moffatt). Philippi was a Roman colony. Every possible detail of Philippian life was a copy in miniature of life in Rome. Paul's inference is clear. Life in the Christian fellowship of the church should be an overture of what life in heaven shall be.

How well does your local church fulfill these New Testament word pictures? What can you do to make the ideal more of a reality? Will you do these things?

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Clergymen to Congress

WASHINGTON, D. C. (EP)—Two clergymen will serve as members of the 88th Congress when it convenes in January, as a result of the Nov. 6 elections.

Several other clergymen who are Congressmen will pass from the Washington scene at the close of the year, some through retirement and others through defeat at the polls.

Re-elected to seats in the House of Representatives were:

Rep. Henry C. Schadeberg (Rep.-Wis.), who was minister of the Plymouth Congregational church, Burlington, Wis., at the time of his election 1960. He was re-elected to a second term by defeating former Rep. Gerald Flynn, Democrat, by 9,000 votes, somewhat less than his 1960 margin.

Rep. Adam Clayton Powell (Dem. N. Y.), who in private life is minister of the Abyssinian Baptist Church in New York City. He won his 11th consecutive term as representative from a Harlem District. Mr. Powell is chairman of the House Committee on Education and Labor.

Rep. Walter H. Moeller (Dem. Ohio), a clergyman of the Lutheran Church - Missouri Synod who won election to Congress in 1958 in

a political upset and had served two terms, was defeated in his bid for re-election.

Rep. Walter H. Judd (Rep.-Minn.), a former medical missionary in China for the Congregational Christian Churches, was also defeated in a newly-created Minneapolis district where he sought re-election to an 11th term in Congress.

Rep. Merwin Coad (Dem.-Iowa), a clergyman of the Disciples of Christ, who had served three terms in the House after his upset election in 1956 at the age of only 32, did not seek re-election.

The Rev. R. G. Christensen, a Lutheran minister, ran an astonishing race against veteran Sen. Warren G. Magnuson (Dem.-Wash.) but was defeated. The 31-year-old minister, accorded virtually no chance against the senator who has served more than 25 years in Congress, received 418,000 votes against 464,000 for his opponent.

'Reverend' is ousted

GHOST RANCH, N. M. (EP)—The title "Reverend" should be reserved only for God and not used by ministers.

So voted the Rio Grande Presbytery of the United Presbyterian Church.

According to the resolution, presbytery ministers in the future should be addressed as "Mr.," instead of "the Rev.," and referred to as "teaching elder," a Scottish custom.

Pastor Harry G. Willson of Alameda, the presbytery's clerk, said he is having new church stationery printed with "Mr." preceding his name.

Broadcasting Permits

WASHINGTON, D. C. (EP)—Low-power FM broadcasting units used by churches to serve shut-ins must have the permission of the Federal Communications Commission to operate.

The FCC said an engineering firm in a Southern state believed it had developed a transmitter which would serve this purpose without violating the FCC's radiation curbs on low-power devices. "However," FCC engineers said, "we found that several of his love affairs transmitters in operation do not conform. As a result, the discontinued this broadcast activity and the disappointed manufacturer reclaimed his products."

In general, an FCC spokesman said, any broadcasting device capable of sending a signal over wires more than 300 feet probably requires a formal broadcasting license.

Romney leaves office

DETROIT (EP)—George Romney, president of American Motors who was elected governor of Michigan on the Republican ticket, said he will yield his 10-year post as president of the Detroit Stake (Diocese) of the Church of Jesus Christ of Latter-day Saints.

Seeing no conflict in the posts, Romney explained: "I will be spending most of my time in Lansing and there is no question in my mind that this new responsibility will result in my being released."

ARKANSAS BAPTIST
401 West Capitol
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IN THE WORLD OF RELIGION

A special Braille edition of its popular Christmas Scripture portion is being made available by the American Bible Society this year for the first time. Sightless people can obtain the portion in the Grade Two Braille in either the King James or the Revised Standard Version for 45 cents a copy.

Assemblies of God churches throughout the nation emphasized ministry to prisoners Sunday, Nov. 11. Observance of National Prison Sunday included sermons, skits, talks, and prison service. The Assemblies of God Home Missions Department makes literature available to prisoners free of charge.

New church construction during September was \$91 million, which equaled the record for the month established a year ago. This figure exceeded the August figure by \$1 million. Total construction for the first nine months of this year is \$728 million.—THE SURVEY BULLETIN