

10-25-1962

October 25, 1962

Arkansas Baptist State Convention

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



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

---

### Recommended Citation

Arkansas Baptist State Convention, "October 25, 1962" (1962). *Arkansas Baptist Newsmagazine, 1960-1964*. 183.  
<https://scholarlycommons.obu.edu/arbaptnews/183>

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1960-1964 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

# *Arkansas Baptist*

newsmagazine

OCTOBER 25, 1962



**Theology tilts not new, page 12**

# The Ouachita Endowment Fund campaign

ARKANSAS Baptists are supporting Ouachita Baptist College. But with the mounting costs of Christian education



Arkansas Baptists are going to have to do better if we are to maintain the effective Christian college that we should have in Ouachita Baptist College.

The accompanying chart shows the relative support Arkansas Baptists are giving to our College.

Except in the case of California, the Arkansas Baptist State Convention is devoting a larger percent of its undesignated budget to Ouachita College than any other state convention within the Southern Baptist Convention is devoting to any given college.

This fact is pointed out at this time for two reasons. First, that we might express our appreciation to the Baptists throughout the state for their generous support of Ouachita. In the second place, to point up the fact that if we are to give Ouachita College the support she must have, it is likely that it will have to be done outside of the operating budget of the Convention.

This, then, demonstrates the importance of the campaign now in progress to add a million dollars to the endowment fund of our college. We may take this campaign lightly, but we do it at the peril of undermining the effectiveness of Ouachita College and then in turn undermining the effectiveness of our Christian witness through the Convention. It is the judgment of some that we simply cannot build and main-

tain a strong denominational witness without a strong denominational college.

There is a two-pronged approach to the endowment campaign. The organization is being completed and soon the push will be made to solicit individuals,

corporations, and agencies for individual gifts to the endowment fund. The second approach is through the Cooperative Program. Our churches are being urged to increase their contribution through the Cooperative Program by at least 15 percent over their present giving for the next two years. This should net at least \$300,000 for this cause. Necessity is upon us. We must succeed in this campaign.—S. A. Whitlow, Executive Secretary

## ALLOCATIONS TO COLLEGES BY STATE CONVENTIONS

Convention	College	Allocation	Percentage of State Budget
CALIFORNIA	California	\$150,000.00	17.04
ARKANSAS	Ouachita	296,518.00	16.86
LOUISIANA	Louisiana	437,000.00	16.46
OKLAHOMA	O.B.U.	400,000.00	15.81
MISSISSIPPI	Mississippi	275,214.00	10.59
FLORIDA	Stetson	253,800.00	9.4
ALABAMA	Howard College	310,000.00	9.3
KENTUCKY	Georgetown	160,431.28	7.68
NORTH CAROLINA	Wake Forest	297,843.00	7.
MISSOURI	Wm. Jewell	195,000.00	6.5
SOUTH CAROLINA	Anderson	196,591.00	6.3
VIRGINIA	Univ. of Richmond	191,100.00	5.7
TENNESSEE	Carson-Newman	200,232.00	5.41
TEXAS	Baylor	431,792.44	4.06
GEORGIA	Mercer	109,243.00	3.29

## Church budget time

ABOUT half the churches in the Arkansas Baptist State Convention use the associational year for their fiscal, or budget, year; the other half use the calendar year, beginning Jan. 1. This brings many questions as to the best time for the churches to adopt, promote and subscribe a budget.

For a long time it was thought that this kind of church work must be promoted during the fall months. But, with the Forward Program, Baptists have learned that they can plan and promote a budget at any time during the year that they desire.

For the church that uses the calendar year for its fiscal year, October and November are the choice months for a Stewardship and Budget Emphasis.

When a church uses the associational calendar for its fiscal year, it can still use October and November to promote stewardship and budget. This can be done by continuing to operate on the old budget until the new one has been adopted.

Now, we are not trying to say that a church cannot use January and February or any other two months of the

year to promote stewardship. We are only saying that the fall months have been most successful. Many, many churches have used other months and obtained excellent results.

Some say if a church uses the Forward Program of Church Finance, it cannot emphasize anything else during that time. We agree with that statement. In fact, we will go a step further and say that the church does not need to emphasize anything else during that time.

It is like this — the church does not, and should not, try to emphasize anything else during a revival meeting. If it does, some lost souls will be neglected, which means tragedy. If a church tries to emphasize something else during a Stewardship Emphasis, many people will not be reached and challenged to give.

This can mean failure because it is more blessed to give, and those people who were not reached may never know the joy of giving. In fact, they may be the very ones to become disgruntled and break the fellowship of the church.

Usually this is what happens — some give and are happy, but the non-givers missed the blessings of giving and become jealous, so become critical. This has happened many times over in many churches.

Why not try to help everyone grow and be happy? This can be done when the church goes all out to provide the right atmosphere for giving. — Ralph Douglas, Associate Executive Secretary



DR. DOUGLAS

**ARKANSAS Baptist**  
NEWMAGAZINE

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

---

Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas. Individual subscription, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request. The cost of cuts cannot be borne by the paper except those it has made for its individual use. Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

---

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

---

October 25, 1962 Vol. 61, Number 42



A RELIC of pagan times, Halloween, Oct. 31, is widely celebrated as a frolicsome holiday. Frequently the occasion gets out of hand as celebrants, with warped judgment, indulge in pranks that endanger lives and property. But when kept on a wholesome plane, as suggested by this week's cover picture, it can be a delightful occasion.

Halloween is associated in the popular imagination with the prevalence of supernatural influences. Popular belief once ascribed to children born on Halloween the faculty of perceiving and holding converse with supernatural beings.

**Mansfield pastor dies**

REV. Tom Newton, 56, pastor since Jan. 1 of First Church, Mansfield, died unexpectedly Sunday, apparently from a heart attack.

Pastor Newton, who had chosen as his topic for his sermon for the morning service "Glimpse of the After Life," was stricken while at the church, as the Sunday School hour closed. Some friends took him to a physician, who gave him a shot and directed that he be taken home. He died soon after reaching his home.

Before going to Mansfield, Mr. Newton was pastor for 11 years of Joyce City Church, near Smackover. He was a native of Stigler, Okla., and attended Oklahoma Baptist University.

Survivors include his wife, the

former Miss Mildred Hanna of Stigler; three sons, Thomas, Okmulgee, Okla.; Henry, Alvin, Tex.; and William, a young minister, Muskogee, Okla.; and two daughters, Mrs. Jack Livingston, wife of the pastor of Gravel Ridge Church; and Mrs. Martha Applegarth, in Germany.

As this paper went to press, funeral arrangements were incomplete.

**'Farmer Tyson' dies**

ARDIS Tyson, 78, well known newspaper publisher and Baptist layman of the Hopewell community, near Atkins, died Thursday of last week in a Little Rock hospital.

A former schoolteacher, farmer and livestock dealer, Mr. Tyson was widely known for his column, "Down on the Farm, by Farmer Tyson," carried in *The Atkins Chronicle*, weekly newspaper which he published at Atkins for 43 years.

He was a former mayor of Atkins and once served as county revenue collector.

He was secretary of the County Democratic Committee for many years, and was president of the Atkins School Board for 20 years.

Survivors include three sons, Van Tyson, postmaster of Atkins; LeRoy Tyson, publisher of the *Dermott News*; and John H. Tyson, Atkins; a daughter, Mrs. Walter Cains, Jr., LaPorte, Ind.; a brother, R. W. Tyson, Atkins; and a sister, Mrs. Ora Evans, Atkins. Funeral was held Friday at the Hopewell Church by Rev. Johnny Hagan and Rev. Michael Shaw.

**House approves use of national motto**

THE House of Representatives has voted to inscribe the national motto, "In God We Trust," above the speaker's platform.

This motto will replace fifteen gold stars that have decorated the wall above the speaker's desk.

**FIVE SUNDAY EVENING SERVICES YOU WILL WANT TO ATTEND!!**

IMMANUEL BAPTIST CHURCH - 1000 BISHOP - LITTLE ROCK, ARK.

OCT. 28 - Billy Graham's New Film **JERUSALEM**

NOV. 4 - "THIS IS PROTESTANTISM" A Protestant looks at the Ecumenical Conference in Rome.

NOV. 11 - "THE PRIESTHOOD OF ALL BELIEVERS" Why Baptists believe every Christian is his own Pope.

NOV. 18 - "THE PRIMARY AUTHORITY OF THE BIBLE" Not Church, or Council, or Pope.

NOV. 25 - "THE RIGHT OF PRIVATE JUDGMENT" Private Judgment versus Roman Obedience.

All Sunday Evening Services at 7:30  
**IMMANUEL'S GREAT CHANCEL CHOIR WILL SING FOR ALL THESE SERVICES**

*W. O. Vaught, Jr. Pastor*

### Power of printed page

HOW weighty is the printed word? How important is it for any institution which is to succeed to tell its story through the printed page?

Ask any successful business institution. Ask any flourishing department store and let them show you the reams of advertising which they are constantly channeling through the newspapers into the homes of prospective customers. Turn the pages of any metropolitan newspaper and observe whether the business firms consider it wise to invest in the printed page.

Ask Sears-Roebuck; ask Montgomery Ward or any other successful mail order house what they think of the value of the printed page.

Ask the Roman Catholic Church, and they will tell you that the combined circulation of their periodicals goes well beyond 25 million and is increasing all the while. Southern Baptists, by contrast, through their 25 state Baptist papers, are reaching not more than 1,600,000.

What is the value of the written word? Consider the wisdom of God. True, He revealed Himself through "the Word which was made flesh and dwelt among us." But He also reveals Himself through the printed word. Only a few thousand would see the Saviour in the flesh in the brief years that He was here in the form of man. But countless millions would behold His revelation in the Word of God, the printed page. God has called His written word to be translated into more languages and to be read by more people than any other piece of literature in the world's history.

How important is the printed page to Baptists? To members of churches in which every member has a voice and vote? How advisable is it that every Baptist church use its state paper, whose business it is to tell the unfolding story of the cooperative work of Baptists throughout the world?

Is the state paper so unimportant that it should be considered only if some money is left over after everything else has been provided for? Is it so insignificant that, if a church finds it necessary to retrench financially, the state paper should be the first to be lopped off the budget?

Our Lord said, "The children of this world are wiser in their day and generation than the children of light." Is it possible that many business firms are wiser than many churches? They are constantly sending their story into the homes of the people. Eight hundred Missouri Baptist churches are doing this through their state Baptist paper, the *Word and Way*, but there are almost a thousand that are not.

Some of these churches think they are economizing. But sometimes economy is deceptive because it is not economy at all, but wastefulness. For every dollar saved many dollars are lost.

This is budget making time with Missouri Baptist churches. Budget committees will immediately be confronted with a long list of requirements.

But in the committee's consideration of the whole picture is there any item more important than that the people be informed; that they be given the whole picture?

No wonder three-fourths of the members of the average Baptist church are only nominal members. No wonder they are so unresponsive.

They do not know, and because they do not know they do not care.—Editor H. H. McGinty, in *The Word and Way*, Missouri

## DOWN IN

## ARKANSAS

RENEWING his subscription to the *Arkansas Baptist Newsmagazine* the other day, W. E. Ferguson, of 3715 Potter, Little Rock, a member of South Highland Church, wanted to know if the *Baptist* editor remembered "when fellers weren't ashamed to be seen going down Main Street carrying sacks of flour on their shoulders."

Yes, sir. We've walked down London's Main street many times with a sack of flour on one shoulder and a bag of cornmeal on 'tother, and carrying a gallon jug of coaloil with a corncob for a stopper.

Remember what a hard time you had getting the flour and meal off your blue-serge coat?

We've come a long way since then. But it is not always too apparent which way.—ELM

## ELM bark

THE coming of cold weather sure makes a fellow wonder what happened to his summer's wages. But "taking a new hitch in your belt" is strictly figurative in these days of bulging waistlines and burgeoning credit.

MAKING the kids mind now seems to be tied in with finding out what they want. It's sorta like persuading water to run down hill.

NOW that we have Telstar and prospects for multiplying channels of communication there's almost sure to be a big pickup in "free" and novel ideas on how to save the world. "Send us your dollars and keep this program on the air!"

—ELM

As we are blessed

Letters to the Editor

## THE PEOPLE SPEAK

# The Bookshelf

The Horizon Book of Lost Worlds, by the Editors of Horizon Magazine, published by American Heritage Publishing Co., Inc., Book Trade Distribution by Doubleday & Co., 1962, \$17.95

ALTHOUGH our century is thousands of years removed from ancient civilizations that once flourished in different parts of the world, thanks to the remarkable development of archaeology and scientific research in general we know far more about the ancient world now than at any other time in history.

Here is a most interesting and attractive book dealing with the fascinating stories of nine ancient civilizations—which flourished and then vanished—and the contributions they made. Here is to be found much about the hopes, fears, failures and achievements of the ancient Egyptians, Mesopotamians, Indus Valley people, Minoans of Crete, Mycenaeans, peoples of Anatolia, Etruscans, Khamers, and Maya.

Only in recent years have many of these mysterious civilizations been rescued from oblivion. A host of archaeological discoveries and scholarly detective work, beginning in the late 18th century and continuing to the present, have added whole new chapters to human history.

The Horizon Book of Lost Worlds ranges in time from the Bronze Age to the Middle Ages and in place from the Punjab to Middle America. A few blazed briefly into brilliance; others shone through several milleniums. The people may seem impossibly exotic or savage to our eyes—the bizarre bull-leapers of Knossos, the ritual murderers of Chichen Itza; or unexpectedly familiar—Sumerians with their 24-hour day, Egyptian women with their reddened fingernails.

The book is well illustrated, pictures being an integral and dramatic part of the story. Illustrations highlight the text on nearly every page, and most sections have additional picture portfolios. There are about 480 reproductions and photographs in all, many of them in full color. Featured are paintings and statuary, monuments and palaces, tombs and temples, weapons, bibelots, jewelry, furniture, fetishes.

A special staff of artists, photographers, researchers, and writers devoted more than a year to preparing the illustrations and the book's design.

The pictures were selected from thousands of treasures in museums and in private collections, on four continents, many being especially photographed for this book. But the book focuses on people instead of pottery, on life instead of "occupation layers," re-creating the remote worlds in human terms.

(Continued on page 23)

### 'Mississippi fiasco'

LET me express my appreciation for your putting of the blame on the right person in the Mississippi fiasco. If the Governor had stayed out of it, the incident would have gone by the board.

It is a tragedy that a German or a Japanese student, who just a few years ago slew our loved ones in battle, can come to this country, sit in the front of the bus, eat at our lunch counters, enroll in our universities and be welcomed with open arms. And yet, a colored man, who fought for his country, pays taxes, and has distinguished himself in many areas of our American life, has to suffer agony and embarrassment.

We better unite on the inside in spite of color. The day may not be far off, when the enemies on the outside, in Russia and Cuba, will force us to forget our discrimination.—Angel Martinez, Ft. Smith

AGAIN, in Mississippi, as in our own heartrending, humiliating experience at Little Rock, I see you are on the contrary side.

Untold thousands of Southern Baptist Christians think it neither lawful, right, nor pleasing to God, to mix the races. You, like our Supreme Court must get your ideas and sentiments from some socialistic or communistic book. I've never seen them in the Bible.

I feel that you are a Judas to the Southern Baptist cause. I hope you get the thirty pieces of silver.—R. C. Wills, R 3 Box 98F, Hot Springs

### Wiles to Indiana

IN response to an appeal from the Area Missionary in Indiana for help for some new churches in that area, I recently visited Grace Baptist Church in Covington, Ind. The church extended me a call to be their pastor. Their need for experienced leadership made the call a challenge to me. I have accepted the challenge and will move to Covington, Ind. . . to serve the Church there on an interim basis for several months.

This has been made possible by an arrangement made by the Home Mission Board with the Relief and Annuity Board whereby they might use retired ministers for pioneer mission work in that area.

I thought you might like to mention this in the paper so that our Arkansas friends may know where we are.—S. A. Wiles, Malvern

OUR pastor, Dr. C. Gordon Bayless, was away for a revival on a recent Sunday night and I had the privilege of meeting with his class of new church members, which he meets during the Training Union hour.



ERWIN L.

From one of the newcomers to our church I learned that the class on previous Sunday nights had considered a number of Baptist beliefs, such as the Bible as our authority, the security of the believer, the ordinances of baptism and the Lord's Supper. But they had not yet studied stewardship.

Now we Baptist preachers have long since become noted for "talking money." So I was glad to settle for the topic of "Scriptural giving."

It's easy and painless to be partially Scriptural in your approach to giving. For example, if you don't want to give but a quarter a Sunday, you can really bear down on the Lord loving a cheerful giver.

You can even add to this what the Bible says about giving systematically and regularly, without it costing you much. And you can "ring the changes" on what the Bible says about not letting your left hand know what the right hand does (Mt 6:3). (This is a favorite with the fellow who "doesn't believe in pledging.")

But that's about as Scriptural as you can be without having to start shelling out. For if you are not awfully careful, you'll begin to run into painfully pointed and personal references such as Deuteronomy 16:17, which says everyone should give "as he is able, according to the blessing of the Lord thy God which he hath given thee" (Or Acts 11:29 or 2 Cor. 8:12).

The way we are blessed here in America, where everyone has an average of 16 times as much of the world's goods as the people of the rest of the world, how can we afford to give as the Lord has blessed us! Yeh, how can we give like that and meet all of our "easy payments"?

Then, when you get to asking "How much?" there is Malachi 3:10 that gives you the minimum for giving to your church — "Bring ye all the tithes into the storehouse. . ."

I'm running out of space and you are running out of time. But isn't it wonderful that the Bible tells us how we can make investments that depressions and even nuclear wars can't wipe out? (Mt. 6:19-20, 33).

Erwin L. McDonald

## Worldly practices — right or wrong?

"Without consistency there is no moral strength." — Owen

QUESTION: "I read your article dealing with the question of dancing, in our Missouri Baptist paper, *Word and Way*.

"I do not believe Christians should dance, but what is the difference between dancing and mixed swimming in church groups?

"How can we as Baptists draw a line and put dancing, card playing, and some other worldly activities on one side and allow mixed swimming at our state camp?

"We should be consistent and not 'strain at a gnat and swallow a camel.' According to my way of thinking, one is as bad as the other.

"What do you think about it?"  
— A Missouri Baptist

ANSWER: This is a difficult question for group policy-makers, for individual Christians, and for Christian parents to decide.

Our Arkansas Baptist camps and assemblies do not sponsor mixed swimming. There is a scheduled hour for the girls and one for the boys.

It is my surmise that reasoning in the Baptist groups who do sponsor mixed swimming runs along these lines:

When girls are swimming, it is wise to have men near as a safety measure.

Swimming is such an active sport that sex urges are more readily worked off in physical exercise than in a dimly-lighted dance hall.

Swimming together does not call for constant proximity of bodies.

Swimming in your camp, no doubt, is always in daylight, or under bright lights if at night.

Again, perhaps leaders who approve mixed swimming in your Baptist camp feel that young people of this generation have grown up in mixed swimming activities and take for granted boys and

girls engaging in the sport together. They probably reason that, under today's circumstances, swimming presents no more temptation to sin than that with which young people are surrounded in the normal course of their everyday lives.

Fair consideration, on the other hand, demands recognition of the powerful sexual stimuli that normal young men must feel in mixed swimming experiences. Only well-disciplined masculine minds and attitudes will maintain wholesome, clean thoughts and conduct in association with feminine bodies clad in fashionable swim suits of our day.

Honesty prompts me to share with you something from a rather recent counseling session with a teen-age girl in serious trouble. As she confided to me the facts involved, she revealed that it was following an afternoon swim together that she and her boy friend slipped into the sinful indulgence that neither of them intended to have happen.

You likely noted, in the article you refer to, absence of any mention of sexual stimuli set in motion, or negative influence generated by dancing. These are two of the main scores against dancing as a form of recreation for Christians.

But it is my feeling that young people know all those "arguments" already. I have a conviction that much negative preaching and lecture-type counseling are ineffectual in moving our young people into paths of uncompromised Christian living.

The deep purpose of my efforts, and my motive in any counseling, is to lead young people to confront Christ, learn His teachings, seek His way.

What I think is not important.

What the Bible indicates, what Christ teaches is all-important!

Decisions made just because of some leader's opinion, or for fear of criticism, are often unstable and temporary.

Decisions made out of dedication to Christ's teachings, His will, and His way are right and permanent.

Paul faced this same troublesome decision — the right or wrong of certain social practices. The high premium he placed on his influence for Christ prompted him to forego certain practices in which he saw no harm.

"Now, our acceptance by God is not a matter of meat. If we eat it, that does not make us better men; nor are we the worse if we do not eat it. You must be careful that your freedom to eat meat does not in any way hinder anyone whose faith is not as robust as yours.

"Surely you would not want your superior knowledge to bring spiritual disaster to a weaker brother for whom Christ died. When you sin like this and damage the weak consciences of your brethren, you really sin against Christ.

"This makes me determined that, if there is any possibility of meat injuring my brother, I will have none of it as long as I live, for fear I might do him harm." (from the 8th chapter of I Corinthians—Phillips)

Do we "follow in his train?"

Dare we paraphrase: "If there is any possibility of meat — or dancing, or mixed swimming, or gossip, or gambling, or drinking, or smoking, or petting — injuring my brother, I will have none of it as long as I live, for fear I might do him harm."

You pray for us in Arkansas, kind Missouri reader, and we will pray for you in Missouri, that in each state we may furnish our young people wise guidance, clear examples, and right policies in the Christian way of life.

Rosalind Street

Mrs. J. H. Street

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

## THE MERCY OF GOD

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE mercy of God is related to the love of God. God is love in His nature. He can never cease to be love. But He shows mercy as He wills (Luke 1:50). God loves the sinner whether he repents or not. But His mercy is conditioned on repentance.



DR. HOBBS

This does not mean that God

gives mercy grudgingly. He is abundant in mercy (Eph. 2:4; I Pet. 1:3), but in His righteousness He can show mercy only upon conditions of His own choosing. "Mercy is love expressing itself in forgiveness and remission of penalty from the guilty" (Mullins), who repent of their sins (Luke 18:13).

In the New Testament "mercy" renders a noun 28 times; verb form, 31 times, meaning "kindness or good will towards the miserable and afflicted, joined with a desire to relieve them" (Thayer). It is used of men toward men (Matt. 9:13; 12:7; James 2:13). More often it speak of God's attitude toward men (Luke 1:50; I Tim. 1:2; Titus 1:4). Specifically it speaks of God's desire to give salvation through Christ (Luke 1:54; Rom. 15:9; Eph. 2:4-5). Twice it refers to the mercy of Christ which He will show to believers in the judgment (II Tim. 1:18; Jude 21).

According to Doctor E. Y. Mullins mercy alone does not show the fulness of God's love. This is seen in grace. "Mercy and grace are the negative and positive aspects of love toward the sinful. Mercy takes

the bitter cup of penalty and pain from the hand of the guilty and empties it. Grace fills it to the brim with blessings. Mercy spares

### Gleanings from the Greek New Testament

## Here or hereafter?

By V. WAYNE BARTON

"HEREAFTER" has many meanings. Literally, of course, it means "after here." So, the precise meaning of "hereafter" depends upon the meaning of "here."

That is to say, "hereafter" refers to a point after or beyond another point that is either stipulated or implied by the context. "Hereafter" in modern usage not uncommonly refers to eternity. Dr. Arthur Gillespie, seminary professor of yesteryear, had the policy of never handing back test papers to his students. Whenever pressed for a change of policies, he calmly but obstinately replied: "You'll not get those papers — neither here nor hereafter." The idea is that in modern usage "here" refers to time, and "after" refers to the aeons of eternity which lie beyond time.

However, of the nine occurrences of "hereafter" in the KJV, not a single one clearly refers to eternity or life after death. Some of the references, like John 13:7 and 14:30, clearly refer to a later point in time and not at all to eternity.

This temporal significance of "hereafter" in Johannine thought should help us immeasurably as we try to interpret the term in the book of Revelation (1:19, 4:1, and 9:12). Each time, the literal sense of the expression is "after these

the object; grace claims it for its own. Mercy rescues from peril; grace imparts a new nature and bestows a new standing. Mercy is God's love devising a way of escape. Grace is the same love devising ways of transforming its object into the divine likeness and enabling it to share the divine blessing" (The Christian Religion in its Doctrinal Expression, p. 239).

The divine order in God's love to repentant sinners is "grace, mercy, and peace" (I Tim. 1:2). And it is all through Christ.

things." The point of reference in every case is not to the aeons of eternity beyond the end of time. Rather does the author in this fashion simply refer to the next vision in the series of revelations which come in rapid pace, one following hard after the other and disclosing the eternal truth. These and other allusions to "eternity" in Revelation have to do not with the eternity which will be but with eternal reality which now is.

Take for example, in chapters 4 and 5, the scene of the court of heaven, introduced in 4:1 as "hereafter." Would any reverent soul insist that God is not now on His throne, succoring the saints while receiving their praise and adoration? The point is that the "hereafter" alluded to in these passages already exists. The kingdom of heaven is not a realm of God that some day will be; rather is it the reign, the dominion, of God that presently is.

So, you see, not even in Revelation does the New Testament reflect the modern meaning of "hereafter." Rather do we err when we import into Revelation a meaning not intended by the writer. He was really more interested in the "here" than in the "hereafter."





Mr. J. EARL MEAD



Dr. JAMES W. MORGAN

## Two new pre-Convention programs

TWO NEW conferences are scheduled this year prior to the Arkansas Baptist State Convention. Both will be held Nov. 5 at First Church, Little Rock.

At 2 p.m. a conference for state music and educational leaders will be held in the Silent Building of First Church. Bob McKee, minister of Education at Park Hill Church, North Little Rock, has announced J. Earl Mead as the featured speaker at this meeting.

Mr. Mead will speak on the subject of "Staff Relationships." For 39 years Mr. Mead was minister of education of one of Texas' leading churches, Cliff Temple Baptist of Dallas, and is felt to be eminently qualified to speak on this subject. He will also speak to the pastor's conference later in the afternoon on the subject "The Pastor and His Staff."

Also significant will be the first Religious Education Division meeting, from 7 to 9 p.m. in First Church sanctuary. This night for many years has been successfully used as Brotherhood Night. Now it has been expanded to include the whole Religious Education Division, which includes Brotherhood, Sunday School, Training Union and Church Music.

"It is felt that this meeting will make two significant contributions," says J. T. Elliff, Religious Education Division Director. "One will be the message delivered by Dr. James N. Morgan of Ft. Worth, Tex., the other, a report on recent developments in Southern Baptist Educational programs."

Dr. Morgan has for many years been pastor of North Ft. Worth Baptist Church with 4,000 members. Dr. Morgan has been president of the Baptist State Convention of Texas and active for many years in State and denominational life. He will speak on the subject "God's Design for Man's Trouble." J. T. Elliff, Division director, will preside over the meeting. —J. T. Elliff

## Harrison Johns moves to Colorado

HARRISON Johns, associational missionary for the past five years for Independence Association, Batesville, has moved to Fort Morgan, Colo. to become pastor of Calvary Church.

Among achievements of the Independence Association during his tenure of service are the establishment of the Southern Baptist Mission at Cave City, and the construction of building to serve 120 persons at the mission.

Gifts for world missions annually increased from \$16,242 in 1957 to \$19,984 in 1961.

A total of 503 were baptized into the 18 churches and one mission.

The value of church property increased \$95,200, and pastors' salaries increased \$10,901 (in the aggregate). The salary of the Associational Missionary was increased and fringe benefits added for the missionary.

An associational missions office was established and equipped and a 3-bed-room home purchased for the missionary's use. The camp grounds of the Association have been improved much over the past five years, mostly through volunteer service of laymen and women, as well as pastors.

Rev. Johns reports that he and his family, Mrs. Johns, Rebecca and Haynes, "will carry many cherished thoughts and fond memories to Colorado and wherever we travel, of the associates in Arkansas."

## New Arkansas Baptist Subscribers

Church	Association	Pastor
One month free trial received:		
Dyess	Mississippi County	Daniel Hughes
Guernsey	Hope	Kelly Dickson

## Marks anniversary

"THERE have been many, many changes in practice and procedure, but little, if any, change in principles of religious education during the past 25 years," according to Dr. Tom L. Gambrell, minister of education at South Side Church, Pine Bluff.



Dr. GAMBRELL

The occasion was the silver anniversary of Dr. Gambrell's educational ministry among Southern Baptist churches in five states.

Dr. Gambrell has served as a conference leader for several denominational meetings across the country. He served parts of five summers as an audio-visual consultant with the Baptist Sunday School Board of Nashville, Tenn., in area conferences. He has contributed several articles, both in the field of audio-visuals and in educational administration, to denominational periodicals.



Photo by Collier

*PASTOR'S home, First Church, Clarksville, Carroll Caldwell, pastor. It is red brick and has three bedrooms, two baths, a den, living-dining room, and central heating and air conditioning.*

## Attendance record

RODNEY Ratledge, 13, of Kingsland has completed five and one-half years of perfect attendance in Sunday School. He is a member of the Intermediate Class of First Church, Kingsland, and a freshman in high school. His Intermediate Class teacher, Mrs. Fay Goggans, writes that his favorite subjects in school are math and music and his hobbies are basketball, collecting old coins and Indian relics.

## Seminary president to address alumni

PRESIDENT Robert E. Naylor of Southwestern Seminary will address the Southwestern Alumni Association of the Baptist General Convention of Arkansas in Little Rock, Nov. 7.



Dr. NAYLOR

W. E. Speed, pastor of First Church, Warren, is president of the state alumni association, and will preside at the coming meeting.

Dr. Naylor will present a complete report on the seminary and tell of future plans of the school.

Southwestern Seminary has an enrollment for 1961-62 of 2,067 students making it the world's largest evangelical seminary.

## Big Creek Association

J. W. SHIELD has been called and has accepted as pastor of Flora Church. Stanley Cooper has been called by Salem Church and is on the field.

THE 88th annual session of Big Creek Association was held at Mammoth Spring Church Oct. 4-5 and was well attended. Ozark Church and New Athens Church were accepted into the association. Stanley Cooper was elected moderator, Carl White, vice-moderator and Mack Harbour clerk-treasurer.—Oscar E. Ellis, Reporter.



**LAYMEN'S TOUR** — Three Arkansas men were among 30 Baptist laymen from 16 states who recently toured Baptist missions in Mexico. Lucien Coleman, Sr. (second from left) directed the tour, which was sponsored by the Brotherhood Commission at Memphis, Tenn. They are (from left) James Sawyer, Benton; C. E. Precise, Hot Springs; and B. H. Beene, Harrison.

## Former Little Rock Baptist crusades for 'free information'

CHARLES Mooshian, of Little Rock, where he and his family were members of Calvary Church, was featured on the front page of the *Publishers' Auxiliary*, national weekly publication of the newspaper profession, in the issue of September 29.

As editor of *The Carroll County Times*, of Westminster, Md., Mr. Mooshian is conducting a crusade for freedom of the press. His success in enlisting the support of candidates for office through their pledge to stand for "freedom of information," gave Mooshian and his paper the "idea of the week" spot on the *Auxiliary's* front page.

The pledge which Mr. Mooshian worked out for the approval of the candidates follows:

"As a candidate (or present officer holder) for the office of \_\_\_\_\_ County State Federal (Circle One) I pledge that, if elected to said office, all activities of my office will be fully publicized in all newspapers and other informational media, realizing, that as a public official, what I do, say, or write belongs to the public.

I pledge that I will answer editors' and reporters' questions on any vital issue with honesty and sincerity. I pledge that I will at all times be available to the press and other informational media, and will at all times release to the media anything my office does, good or bad, allowing the media to judge its newsworthiness.

As a public official, I pledge I shall never use the "executive session" as a means of keeping the press and other media out of a meeting. I will use the "executive session" only to discuss personnel and related problems.

And, I further pledge I will never knowingly withhold news of any importance from the press and other informational media.

I will at all times yield to the fact that my business, as a public official, is the public's business as well. While in public office I shall never forget this fact."

Date

(Signature of candidate or present office holder)



LAYING cornerstone for the new auditorium of First Church, Barling: C. J. Inklebarger, chairman of deacons; Eden Quigley, deacon; David Land, pastor; Joe Bullington, chairman of the Building Committee; DeWayne Franks, committee member; Jay W. C. Moore, who directed the service; and Buddy Coleman, committee member.

## Former Arkansan named 'Woman of the Year'

A FORMER Arkansan has been chosen "Woman of the Year" by the Business and Professional Women's Club of Clovis, N. M.



MRS. SCOTT

Mrs. Carl Scott, the former Miss Willie Jo Densford of Harrisburg, whose husband now pastors Central Baptist Church, in Clovis, was honored "for teaching English to 75 foreign women living here (in Clovis) during the past three years . . . and for her many other deeds growing out of her philosophy 'that wherever there is a need then there is also a Christian obligation to help.' "

Mrs. Scott was baptized into the Harrisburg Baptist Church. She studied at old Central College in Conway and lived in that town again when Mr. Scott was Faulkner County associational missionary for two years. She also attended Arkansas State Teachers College and Baylor University, and holds a B.A. degree from National College of Kansas City, Mo., and a M.R.E. degree from Central Baptist Seminary, Kansas City, Kan.

In 1961 and 1962 Mrs. Scott was on the program at Glorieta Assembly during Home Missions Week.

For her classes she uses books prepared by Baylor University with the basic book a translation of the New Testament. Many of her "students" are Buddhist and several have been converted.

## Revivals

SECOND Church Monticello, Jesse Holcomb, pastor; Oct. 1-7, Bill H. Lewis, Paragould, evangelist; Red Johnson, Mountain Home, singer; 32 professions of faith, six by letter, and a large number of rededications.

THE Boone-Newton Association Jubilee revival held Sept. 9-23, with 13 churches participating, resulted in 51 additions, 23 by letter

and 28 for baptism. Chester Roten, of Harrison, was chairman and Dr. Eual Lawson, Dallas, Tex., directed the revival.

HEBRON Church, J. W. Whitley, pastor; Sept. 26-Oct. 3 with E. A. Richmond, chaplain of the Arkansas Boys Training School, evangelist; Mel Mintz, Little Rock, music; five additions by baptism, three by letter, 40 rededications.

### Holcomb to Missouri

REV. Jesse Holcomb, pastor of Second Church, Monticello, has resigned to accept the pastorate of First Church, Hornersville, Mo., effective October 14.

He began his services at Second Church in December, 1958, coming to Monticello from First Church of Dell. During this time, Second has had 243 additions, 118 by baptism. The church has increased its budget 67 percent, having recently adopted the largest budget in its history. The church has grown in every phase. It has purchased additional property, and a Building Committee is now working on plans for a \$50,000 sanctuary.—Reporter



### Full-dress rehearsal

CHEERLEADERS for the Ouachita College Tigers are (left to right) Rose Rogers of El Dorado, Linda Tyson of Dermott, captain; Rita Bradley of Morrilton, Margaret Halley of Little Rock, Rose Mary Elms of Bearden, and Sue McAteer of El Dorado.

### White River annual meeting

EAST Side Church, Mountain Home, was host to the 120th annual session of White River Association, Oct. 8 and 9. Nineteen

churches and ten church-sponsored missions are now represented in the association.

Associational officers elected by the group for the coming year are: Rev. Harold Elmore, pastor of First Church, Mountain Home, moderator Rev. O. I. Ford, pastor of East Side Church, Mountain Home, vice moderator; Everett Wheeler, Mountain Home, clerk; and Mrs. Ramona Pangle, Flippin, treasurer.

The annual sermon was preached by Rev. Glen Hicks, pastor of Bruno Church, and the doctrinal message was delivered by Rev. S. D. Hacker, pastor of First Church, Flippin. The Christian education message was by Dr. H. E. Williams, president of Southern Baptist College, Walnut Ridge, and the missionary message was by Rev. Ed F. McDonald, Jr., secretary, Arkansas Baptist Foundation.

The Lone Rock Church, last represented in the association in 1953, was reactivated on April 1, 1962, and received into the fellowship of the association. Rev. Troy Melton (Continued on Page 20)



THE Junior departments of Gosnell Church occupied their new quarters Oct. 7. The second-floor quarters with room for 160 Juniors contain 2,600 square feet of floor space, including two assembly rooms, 16 class rooms, and two offices. The building is centrally heated and air-conditioned. The woodwork is natural with imported panels for the walls. Rev William L. Kreis is pastor.

# Baptist theological battles

## ARE NOT NEW

By LYNN E. MAY, JR.

**T**HE Baptist insistence on the right, competency and responsibility of every soul to search the Scriptures for himself has opened the door to theological disputes across the years. Yet the cooperation and harmony among Southern Baptists astounds outsiders who are aware of their differences and controversies.

The Southern Baptist Convention has weathered many a storm in its 117 years of history. Periodically, controversies have disrupted its harmony and hampered its work. Fear of dire consequences from the current theological situation may be allayed by a look at how such periods of tension have historically led to a stronger, more effective Convention.

Prior to the organization of the Convention in 1845, Antimissionism and Campbellism invaded Baptist ranks, causing heated theological controversy and division. Baptists gradually shut out the discordant elements, surviving greatly reduced in numbers but more thoroughly committed to distinctive Baptist doctrine which opposition had brought them more clearly to understand.

*LANDMARKISM* emerged in the 1850's when J. R. Graves advocated doctrines which were extreme or distorted versions of normal Baptist beliefs. Often it was difficult to oppose the positions of Landmarkers without being made to appear to attack some fundamental Baptist tenet. By claiming to be the champion of local church autonomy and restorer of vital practices or "landmarks" of the New Testament church, Graves won thousands of adherents. Landmarkism created dissension, threatened division and jeopardized Southern Baptist life and work for half a century.

The withdrawal of a large group of Landmarkers in 1905 augmented the growth of denominational consciousness and strengthened the Convention for its larger tasks of the 20th Century. Through their struggle with Landmarkism, Southern Baptists became more committed to their own distinctive principles and methods than ever before.

*THE WHITSITT CONTROVERSY* arose in the 1890's. W. H. Whitsitt, professor of church history and president of Southern Baptist Theological Seminary, published an article in which he stated that English Baptists revived baptism by immersion in 1641. Whitsitt's documented statement enraged Landmarkers, for it undercut the foundation of the Landmark system, the historical succession of Baptist churches from New Testament times. Relent-

less warfare was waged on the Seminary as well as Whitsitt by some Baptist newspaper editors and correspondents.

The controversy raged in associations, state conventions, the Southern Baptist Convention — whenever and wherever Baptists assembled. The storm subsided only after Whitsitt resigned from the Seminary in 1899.

*NORRISITE FUNDAMENTALISM* disturbed Southern Baptists in the early decades of the 20th Century. Fundamentalism has been described as "a strange mixture of orthodox theology, on the one hand, and frantic efforts to rationalize and reinforce faith, on the other."

J. Frank Norris became the chief proponent of an extreme Fundamentalism among Baptists. Using the popular rallying cry of "Modernism," he made vicious attacks on Southern Baptist leaders and agencies, thus alienating some ministers and churches from the Convention. The Norrisite movement did much damage, engendered bitterness and hindered many Baptist causes.

*EVOLUTION AND DOCTRINAL STATEMENTS* became major issues in the 1920's. Incessant attacks, with unproven charges, against Baptist schools and individuals suspected of teaching evolution created controversy that retarded Southern Baptist missionary, educational and benevolent work.

E. Y. Mullins, president of the Convention, and other leaders declared that the major issue was not evolution, but whether Christianity was a natural or supernatural religion. In 1923 the Convention identified itself as a theologically conservative body by adopting Mullins' statement on "Science and Religion." But antagonists charged the Convention with modernism. Ultrafundamentalists made sweeping attacks on Southern Baptists. This kind of tactic was typical of such ultra-critics.

Continued agitation of the theological question led the Convention in 1924 to appoint a committee "to consider the advisability of issuing another statement of the Baptist faith and message . . ." The Committee, commissioned to report in 1925, consisted of chairman, E. Y. Mullins, L. R. Scarborough, C. P. Stealey, W. J. McGlothlin, S. M. Brown, E. C. Dargan and R. H. Pitt.

Alarmists stimulated concern over a possible split in the Convention. But more stable leaders pointed out that Baptists in the South were "simply

passing through some more or less novel phases of a controversy as old as Christianity itself." One wrote in 1924: "There is no occasion for panic on the part of Christian people, no necessity for screaming type or squealing voices in defense of evangelical truth. The issue at bottom in modern controversy has been fought over and over again in Christian history. . . ."

Some Baptists strongly opposed the adoption of a doctrinal statement that might be identified as a Baptist creed. Before the 1925 Convention, W. O. Carver declared: "The Southern Baptist Convention has never meddled with such matters at all. To do so is a violation of our history and of our practice." One group in the Convention admittedly desired an official statement so that they could "get at certain 'heritics' now beyond their reach."

On May 14, 1925, the special doctrinal committee appointed in 1924 presented to the Convention a revision of the New Hampshire Confession of Faith with some additional articles growing out of current needs. The committee stated that the "prevalence of naturalism in the modern teaching and preaching of religion" had prompted this "reaffirmation of Christian fundamentals." The committee clarified the historic Baptist conception of the nature and function of confessions of faith.

A lengthy debate followed between Mullins and C. P. Stealey who desired adoption of his particular anti-evolution statement. The Christian spirit and clarity with which Dr. Mullins discussed the issue relieved the anxiety of the messengers. The Convention subsequently rejected the Stealey substitute and endorsed the report of the committee by an overwhelming majority.

Continued agitation of the question by those who felt the statement was too liberal provoked a Baptist editor to write that the dispute would end "if we will quit talking about evolution and nursing the bugaboo of infidelity." Controversy raged, however, until 1926 when the Convention adopted President George W. McDaniel's statement:

This convention accepts Genesis as teaching that man was the special creation of God, and rejects every theory, evolution or other, which teaches that man originated in, or came by way of, a lower animal ancestry.

In spite of periodical theological differences and disputes among Southern Baptists, stable leadership in these troubled times helped to resolve the conflicts and keep the Convention true to its heritage and world mission. Periods of doctrinal controversy have proven to be times of tension which strengthened Baptists' convictions and subsequently helped to further the cause of Christ.

## *Last chance for full protection*

REV. James Morrow, 28, minister and father of three children, is facing an important financial decision.

He's been a minister for four years, with a potential of serving his Lord for at least 37 more.

The decision he must make is whether to join the Southern Baptist Protection Plan now or wait.

Hundreds of other ministers are trying to make this same decision. And each of them knows he must decide before Jan. 1, 1963, if he wants to be assured of all widow and disability benefits his due payments in the Plan will provide.

On Jan. 1, 1963, the delayed participation penalty goes back into affect. The penalty was waived by the Annuity Board early this year to give every minister who has delayed joining one more chance to get full protection as defined in the Protection Plan.

To help James Morrow decide, and maybe you too, there are two questions he must answer for himself:

"What would I do for income if I became disabled or had to retire?"

"What would my wife and family do for income to buy food, shelter and other necessities of life if I die?"

It's not easy to set aside money for future needs, especially today when living costs are so high. In fact, setting aside money for that "rainy day" has never been easy. The files of the Annuity Board prove this truth. Letter after letter from persons getting annuities states that it was hard to make payments during their active ministry.

These letters indicate, however, that none of them regrets passing up something he wanted in order to meet those payments.

For example, a Mississippi pastor who retired at 85, wrote:

" . . . I am glad to have this help because I have never had a big salary and have not been able to lay up much for a rainy day except in the Plan."

A disabled Texas preacher stated:

" . . . I shall be eternally grateful to you and all Southern Baptists. I am especially thankful for a church treasurer who was so persistent that the deacons were prevailed upon to insist that their pastor, who thought he would never need it, enter the retirement plan. . . ."

And, finally, a widow wrote:

"My husband was always so grateful for being able to continue in the Plan. Of course, I shall always be appreciative for the widow's annuity and hope I may be able to encourage others to participate. . . ."

All these people once faced a decision such as James Morrow now faces. Their experiences should help Morrow and other pastors see the importance of enrolling in the Protection Plan before Jan. 1.—Annuity Board, Dallas

## Baptist group upholds Court prayer decision

THE Baptist Joint Committee on Public Affairs in semi-annual session voted concurrence with the Supreme Court decision in the New York Regents' Prayer Case and opposed any alteration of the first amendment.

The court's decision to ban "Official" governmental prayers in public schools has met with widespread opposition throughout the nation, and many proposals to change the first amendment to offset the court's action have been offered in Congress.

During the heat of the discussion following the court's decision June 29, the staff of the Baptist Joint Committee on Public Affairs took a strong stand upholding the position of the court. C. Emanuel Carlson is the executive director and W. Barry Garrett is the associate.

In its first meeting since the prayer ruling the Baptist Joint Committee on Public Affairs commended the staff for the positions they took.

The statement approved by the committee agreed with the court that prayer "composed by governmental officials as a part of a governmental program to further religious beliefs" is and should be unconstitutional.

The court and the committee said that it is not the business of government to compose prayers for the people and that this "purely religious function" should be left to the people themselves and to those the people choose to look to for religious guidance.

"The committee's action said, 'We find that in the decision in the New York Regents' Prayer Case the court made no attempt to limit or restrict the prayer life of the people, but that the decision was a restraint on government from regulating such prayer life.'

## Church's divorce stand discussed

ARE churches stressing pre-marital counseling too much and giving too little attention to counseling on marriage problems leading to divorce?

In refusing to marry someone because of an earlier divorce, can a minister create the attitude that the church has rejected this couple? Will it make them so hostile to the church that future spiritual contact is impossible?

Does the pastor have sole freedom to decide whether he should perform a ceremony when someone has previously divorced? Or is this a matter the church should set a policy on for the pastor to follow?

These were among the sensitive questions on divorce and re-marriage raised during a section meeting at Nashville of the Southern Baptist Counseling and Guidance Conference.

The section included ministers, professors at seminaries, editors of denominational magazines and persons engaged in full-time church counseling positions.

There was no complete agreement on the answers to these controversial issues. The conference group had no intent to recommend a policy. Its purpose was to bring the touchy question into the open to see the many angles involved in it.

The participants, to a great extent, were thinking aloud and voicing past personal experiences. Their comments were often phrased as questions rather than as firm statements.

Other sample quotes included: "What about remarrying parties whose previous marriages were not Christian marriages? Parties who now have accepted Christ and who want their new marriage to be a Christian marriage?"

"Is there ever a case in which a minister should advise or give as-

sent to a divorce? If so, would this be interpreted as the church sanctioning divorce?"

"Why will some pastors refuse to remarry persons who've been divorced, yet let them be members of the church and even teach boys and girls in Sunday School?"

"When does a divorce start?"

Some participants indicated their practice by the following statements:

"I don't counsel to save the marriage. I counsel to save the individuals involved."

"I refused to re-marry a couple in the community because of a previous divorce. Now there are three children in the home who do not come to church. I have the feeling my spiritual contact with these children may be hurt by my refusal to remarry the couple."

"My church voted to permit me under circumstances to remarry previously divorced persons. But I always insist on at least three conferences with the couple before I perform the ceremony."

"Before I marry a couple I do not know, I always ask: 'Why do you want your marriage performed by a minister of the gospel? Is it just because I'm more convenient than the justice of the peace who lives on the other side of the mountain?'"

Another added: "I ask, 'Do you want to marry and have a Christian home or do you just want to get married?'"

"I have limited my re-marrying of divorced parties to members of the church. I do not want to become a marrying parson."

The Counseling and Guidance Conference meets annually. The section on marriage and family counseling discussed divorce, juvenile delinquency, and the effect of alcoholism on marriage during the 1962 session.

Other sections took up vocational guidance, pastoral care and Christian social work.

## 1964 Laymen's Crusade

A GIANT effort by Baptist laymen to share the Gospel with the unsaved population of California, Oregon, and Washington in a special evangelistic campaign during 1964 has been disclosed by the Southern Baptist Brotherhood Commission and the Home Mission Board.

Known as the West Coast Laymen's Crusade, the event is planned for July 22-26 in 1,200 churches and missions in the three states.

Plans call for the enlistment of 1,500 laymen from throughout the Southern Baptist Convention to help West Coast Baptists witness to the lost.

Sponsors of the crusade are the Southern Baptist Home Mission Board, Brotherhood Commission, Southern Baptist General Convention of California, and the Baptist General Convention of Oregon-Washington.

The Brotherhood Commission will supervise the enlistment of Baptist laymen from each state.

The laymen will travel to and from their West Coast assignments at their own expense, sponsors said. Their primary duties will be to give their testimonies, speak and take part in soul-winning visitation.

Idea for a laymen's crusade on such a massive scale was first projected by Owen Cooper of Yazoo City, Miss., an industrialist and member of the Executive Committee of the Southern Baptist Convention.

The suggestion found favor with Grady C. Cothen, executive secretary of California's Southern Baptists; Fred Moseley, executive secretary of Southern Baptists in Oregon and Washington; Courts Redford, executive secretary of the Home Mission Board, and George W. Schroeder, executive secretary of the Brotherhood Commission.

Redford said the Home Mission Board will supervise the planning and operation of the project through its division of evangelism.



### *Professor's daughter riddles book on Reds*

NASHVILLE — CENSORED! Dr. Henlee Barnette's new book, "Communism: Who? What? Why?" has been censored by his four-year-old daughter, Martha Ann!

Just as Dr. Barnette was to send the completed manuscript of his book to Nashville, for publishing by Broadman Press, Martha Ann cut it to pieces! She's shown here at her mischievous task at her home in Louisville, where Dr. Barnette is professor of Christian Ethics at Southern Seminary.

"Needless to say I had a time getting it put back together," Dr. Barnette said. "She had scattered pieces of it all around the dining room! But with scotch tape and paste I put it together again; then part of it had to be re-typed."

The book was released recently by Broadman.—*Photo by Ed Briggs*

## Unified subscriptions

SOUTHERN Baptists' two mission magazines have offered joint subscriptions to both publications as a part of the denomination's observance of world missions year in the Baptist Jubilee Advance.

A subscriber can secure both *The Commission*, journal of the Southern Baptist Foreign Mission

Board, and *Home Missions*, published by the Home Mission Board for two years for \$3. The offer extends through December, 1963.

## Cuban sources reveal hunger and suffering

REPORTS from undisclosed sources in Cuba reveal acute hunger and suffering among the island's inhabitants, which one source calls "just a horrible dream that is all too real."

Another writes, "It is pathetic for our children the way they cry for rice and now comes the announcement over the radio that rice has been cut another half pound."

The reports were received by the department of language groups ministries of the Home Mission Board of the Southern Baptist Convention, which supervises the denomination's work in Cuba.

With the hunger has come disease compounded by regimentation, militarism and the influx of the Communists.

As another says, "You would never recognize Cuba — such heartache, such sadness, so many imprisoned, so much sickness, so much hunger, and I mean real hunger."

Soap, toothpaste and deodorant have become luxury items. "Soap and toothpaste come about once every four months — one tube to a family, one bar of soap to a person. We have been washing our dishes with ashes."

But the disease seems hardest of all to bear, since it strikes first among the young. "Two epidemics of flu and gastritis have taken 15 children," one writes. "I spent most of my last salary buying coffins and blood to help. Medicine is so hard to get, and when you do it is of such inferior quality."

Another says, "The Russians that have come in have the people panicky and all night long we hear their rumble, and such arms. This country is armed to the teeth. The hate and indoctrination is satanic, to say the least."

One child prayed, "Lord, please just let me have enough rice once to feel full."



## Pilot telephone survey finds 50,000 churchless

A PILOT telephone survey has discovered the religious affiliation of 205,000 residents of the suburban areas which surround Chicago, revealing that 50,000 of them are unchurched.

"This survey method was amazingly successful," according to Leonard G. Irwin of Atlanta, director of the survey. "We used only 550 people to contact between 85 and 90 per cent of the people in the areas we surveyed."

Irwin is secretary of the department of survey and special studies for the Home Mission Board of the Southern Baptist Convention. Although the survey used methods developed by his department, other denominations participated.

"The telephone survey proved to be an effective tool for large metropolitan areas, especially where there is limited personnel available," he said.

More than 50,000 people, or 26 per cent were unchurched, according to the survey, with only 3 per cent of those called refusing to give information and only 7 per cent not at home.

Of the 74 per cent who were members of churches, 45.8 per cent were Catholics; 11.5 per cent Methodists, 13.4 per cent Lutherans, and only 3.5 per cent Baptists of any type.

Southern Baptists in the Chicago area will use the information to find possible mission points for church sites, according to Bill Powell, superintendent of missions in Chicago.

## Seminary furnishes 700 for field work

APPROXIMATELY 700 students from Southern Seminary are engaged in some type of field work in Louisville and the six-state surrounding area.

Field work, designed to coordinate study in the classroom with practical experience as pastor, music director or Christian counselor, is required of every regular student studying for a professional degree at Southern Seminary.

## Protestant Press feature

### CEYLON

"I met the widow of the author of *Revolt in the Temple*, a violently anti-Christian book that strongly influenced the religious policies of the Ceylonese government. She is a brilliant woman, a former member of the ruling cabinet, who was implicated in the assassination plot of the prime minister and jailed. In prison she read a Christian book, *Lift Up Your Eyes*, and a Bible, and she was saved! She is now a bright, fervent Christian." — Dennis Clark (ELO)

### IRAN

In making a survey of reading habits, both in the libraries and on the streets, I saw numerous magazines and books authored by modern writers. Yet there is virtually nothing for children. Christian leaders point up the need for Christian writers. Many expressed interest in a writing workshop or a training program in leadership to meet an obvious need. — Dennis Clark (ELO)

### TURKEY

Paul Nilson, veteran missionary, reports that young Turks are reading widely and show an interest in all subjects. Eighty thousand people use the university library in the course of a year. There are 85,000 university level students in the country, but all youth display an unusual interest in literature, including everything from comic books to the practical aspects of living. They are reading not only in Turkish but in French, German and English. The need is for Christian writers who can produce material well slanted to minds that are obviously open to almost anything. — Dennis Clark (ELO)

## Enrollment improves

LOUISVILLE, Ky. — Total number of new students entering Southern Seminary here is up 17 percent over the number matriculating at this time last year, according to records just released by director of admissions Dr. Hugh R. Peterson.

Matriculation for the seminary's 104th sessions was completed Sept. 13, with 50 more new students registered than at this time last year.

Including special students, the seminary now has 852 students registered for the 1962-1963 session.

Total enrollment in the School of Theology is 540; School of Church Music, 95; while the School of Religious Education has 131 students enrolled.

Represented in the student body this year are 30 states stretching from Connecticut to California. Also studying on the Southern campus are international students from Brazil, China, Australia, Denmark, Guam, Canada, Japan, and Nigeria.

## 'Thanks, Southern Baptists'

THE following letter to Southern Baptists, dated September 23, is a spontaneous reaction from Robin Hintze, nine-year-old M K (missionary kid), daughter of Rev. and Mrs. William R. Hintze, missionaries in Guayaquil, Ecuador:

"My mommy and daddy just told me that you send the money that sends me to school. What a good time I have there! It would be terrible not to be able to go! Thank you for sending (or giving) the money that sends me to school! Thank you again."

Robin is in the fourth grade at the American school in Guayaquil. The letter was forwarded to the Foreign Mission Board by her mother.

# Life

Life to some may be suspense,  
To some, alas! but sorrow;  
But then to those who live in  
hope  
'Tis promise of tomorrow.

It is not life to live to eat,  
Nor life to wear adorn-  
ment;

Who lives in fear for eats and  
wear  
Are living hours of torment

There is a hunger and a thirst  
Which God considers holy,  
The water and the bread of  
life,  
They're satisfying solely.

Then let us feed our souls and  
feast

On that where life is  
founded,  
And have it said of fruits we  
bear,

"In these they have  
abounded."

—W. B. O'Neal

# Middle of the Road

By J. I. COSSEY  
Walnut Ridge, Arkansas  
Field Representative  
*Arkansas Baptist Newsmagazine*



MR. COSSEY

## DUTIES OF THE GENERAL SECRETARY OF THE SUNDAY SCHOOL.

1. Be at the church enough in advance of the opening to have all records ready for officers and teachers when called for.
2. Be master of the Six Point Record System. Miss Emma Noland has written a book on the Six Point Record System which may be obtained at the Baptist Book Store.
3. Have all teaching materials ready for the classes before opening time.
4. Oversee the proper care and distribution of Sunday School literature.
5. Have one or more assistants, if needed, to assure accuracy and efficiency in all records.
6. Keep a working supply of the right kind of record materials. Have plenty of good filing cabinets. Keep an up-to-date enrollment of the Sunday School.
7. Help teachers in making out monthly reports of the Six Point Records for pupils.
8. Help the General Superintendent to prepare his monthly report to the church.
9. Keep individual classification cards properly filed.
10. Attend the weekly teacher's meetings. Study the lesson each week with the teachers.
11. Be pleasant and inspire all teachers and officers to make out records correctly and efficiently.
12. Be chairman of the efficiency committee of the Sunday School and see that all records are made out properly.
13. Be sure to work in perfect harmony with the General Superintendent and pastor or you will fail and they will fail.
14. Always resign when you quit. Some one else might succeed with the work. When the secretary fails, the entire school is crippled.
15. He should make a 100 percent grade each Sunday.

population which flowed into Louisiana after its acquisition in 1803. One of these, Cornelius Paulding, had settled in New Orleans. He was a man of means and had the ability to make money. In his new home he amassed a fortune.

Though eccentric, Mr. Paulding promoted the Baptist cause and liberally supported the work. He furnished the buildings for worship but never charged rent. One of these was the "Long Room" on Dorsieve Street near the Canal. Here the first church was organized in 1817.

The leader in this organizational movement of the Baptists was

Rev. James A. Ranaldson, sent out as a missionary by the Board of the Triennial Baptist Convention. The church was received into the Mississippi Association the next year.

About this time the Rev. Benjamin Davis succeeded the Rev. Ranaldson as pastor. He preached in a brick house belonging to Mr. Paulding. At one time the church had 16 white members and 32 colored members. Mr. Davis stayed with the church until 1820. Just before he left the city he performed the first immersion in New Orleans.

## Beacon Lights of Baptist History

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

### Baptist beginnings in New Orleans

A BAPTIST minister, W. B. Johnson, preached a sermon, in the Roman Catholic Cathedral in



DR. SELPH

New Orleans by special permission in 1817. This minister was elected as the first president of the Southern Baptist Convention which was organized in 1845.

Mr. Johnson was visiting in the city for his health and had preached to large congregations. The occasion for preaching in the cathedral was in honor and for the benefit of the recently formed Poydras Orphan Asylum.

The first Baptist church to be organized in New Orleans had been established not long before Mr. Johnson's visit to the city. A few Baptists had come with the

### Resource units on personal witnessing

(Continued from last week)

#### 8. Will resource units have an appeal in all Southern Baptist churches?

Experimentation in pilot churches revealed that resource units appeal strongest to persons who are interested in depth study and who are willing to devote time to planning and "follow-through activities." Resource units require work!

#### 9. Where are resource units already in use?



MR. DAVIS

They have been used in public schools for many years. More recently, they have become popular in adult education circles. Several denominations also use them in the educational programs of their churches.

#### 10. Have resource units been tested in Training Union?

Yes. Four resource units in family life education were tested in 26 pilot churches in May, 1961. Results were highly satisfactory. Actually, for several years the resource unit pattern has been used in the periodicals for leaders in some of the children's departments in Training Union.

#### 11. How many copies of a resource unit will be needed in each union? Will copies of the quarterlies be needed, also?

Four copies of the resource unit will be needed by each union following this plan of study. Recommended distribution is as follows:

In an Intermediate union — the leader, the sponsor, and two group captains.

In a Young People's union — the counselor and two or three group captains.

In an Adult union — the president and the group study leader. (Two additional copies are needed for other members who have special responsibilities from Sunday to Sunday.)

All union members will continue to need copies of the quarterlies for two reasons. First, the resource unit will last only around a month and quarterly material will be needed for the other two months. Moreover, some of the printed programs are recommended content materials for study of certain problems in the resource units. (Continued next week) — Ralph W. Davis, Secretary

**THIS MONTH**  
October 1-31



We join with other member periodicals of the Evangelical Press Association in recognition of...

**PROTESTANT PRESS MONTH**

### Churches should help each other

ONE OF the purposes of an association is for the churches to be of mutual help and encouragement to one another. Let's not forget this in our program of work. A program should never be an end in itself.



DR. CALDWELL

Suppose a church becomes pastorless and eventually ceases to have regular services. Will the associational missionary, the associational missions committee or the associational board consider it none of their business to help re-establish regular services? Will a missionary or a missions committee wait for an invitation for assistance? The church may be too weak to call for help. It will be a poor associational program that does not show an interest and offer help.

Suppose several churches do not send messengers to the annual associational meeting and thus no report of their year's work is given. Will the messengers, the associational officers, or associational missionary show no concern about the "absentee" churches? Will their only interest be in getting the "Letters" from the churches to record the statistics? The churches not represented in the annual meeting should become the object of prayer and interest of all the other churches. They need help or they would have been represented.

Suppose some churches reported no baptisms, showed no gifts to missions, should not the associational officers and committees plan to go to the aid of these churches? Yes, in an association churches are to be of help to each other. What will your association do to help the inactive church, the pastorless church, the budgetless church, the non-cooperating church?—G. W. Caldwell, Superintendent of Missions

### Jubilee Revival

A BAPTIST Jubilee Revival can be initiated in the association, with the associational chairman of evangelism taking the lead.



MR. REED

A Baptist Jubilee Revival is an associational evangelistic emphasis for Southern Baptists for 1963 and 1964. It differs from other revivals in that it is a distinctive, clearly defined evangelistic program for an association and the churches in the association.

The genius of a Baptist Jubilee Revival will be "togetherness." This means

the churches and missions in an association will together locate prospects, proceed according to the plan of work in preparation, and conduct evangelistic services for two consecutive weeks, beginning on the same date and closing on the same date. Together, participating churches in a Baptist Jubilee Revival will inaugurate a spiritual growth program for new members. We are planning a State-wide Census in Sept. 1963, preferably Sept. 15, 1963.

1. Each association is to set its own date one year in advance, ideally, setting a date for 1963 and approving the 1964 dates: (1) March 8-22, 1964, east half of state; (2) March 29-April 12, 1964, west half of state.

2. The elected associational officers will make up the Baptist Jubilee Revival Committee. This committee will have specific job assignments.

3. The Baptist Jubilee Revival Committee will have monthly meetings for preparation plans and progress reports, beginning six months before the revival.

4. The association should conduct an Evangelism Clinic.

5. An earnest effort will be made to enlist 100 percent of the churches and missions to participate in the Baptist Jubilee Revival.

6. The association should have one evangelistic rally before the Baptist Jubilee Revival.

7. The association will conduct Fellowship Clinics while the Baptist Jubilee Revival is in progress.

Has your association voted on this matter? — Jesse S. Reed, Director of Evangelism

## Brotherhood

### Last Call-RA supper

TIME IS growing short to make reservations for the Royal Ambassador Fellowship Supper. The supper is to be held at 5:15 p.m. on Nov. 5, at First Church in Little Rock. All reservations must be in the Brotherhood office by noon, Nov. 2. Reservations are accepted on a first come, first served basis. Reservation forms were mailed to all counselors and pastors several weeks ago.



MR. SEATON

An interesting, informative, and inspirational program is being planned. In addition to the good food and fellowship, there will be good singing, special music, and a special film will be shown. The missionary inspirational speaker will be Rev. Alan Tyson, student at Ouachita College and pastor of the Colt Baptist Church. Bro. Tyson, during the past summer, served as a special missionary to Paraguay. In addition to his message, he will show colored slides of mission work in Paraguay.

Every boy and man attending the supper will be blessed by the program. Make plans to have your chapter and church represented at the supper. Remember, reservations must be in the office of the Brotherhood Department by noon Friday, Nov. 2.

### Ambassador Material Available

The material necessary for beginning an Ambassador Chapter, boys 15-17 years of age, is now available. This includes Counselor's Guide, Counselor's Planbook, and the booklets "The Ambassador Chapter at work" and "The Service Aid Guide." The booklets are for use by the boys.

The Ambassador program is the best, Christian growth and development, church leadership development, and missionary education program available for boys in Baptist churches. Provide for boys in the Ambassador age group in your church the opportunity for this teaching and training now. — C. H. Seaton, Associate Secretary

## Attendance Report

October 14, 1962

Church	Sunday School	Training Union	Additions
Alma, Kibler	188	92	
Beirne, First	93	47	
Berryville, Freeman Heights	171	93	1
Camden			
Cullendale	464	238	2
First	561	226	3
Crossett, First	585	228	2
Dumas, Anderson Chapel	96	35	
El Dorado			
East Main	282	136	
First	900	297	2
Northside Chapel	55		
Second	501	205	3
Forrest City, First	606	200	
Midway Mission	67	60	
Fort Smith			
Calvary	331	137	1
East Side	68	50	
First	1,136	346	
Missions	444	206	
Grand Avenue	738	315	5
Mission	29		
Temple	286	141	
Towson Avenue	214	118	8
Trinity	330	161	2
Gentry, First	217	91	2
Gravel Ridge, First	156	90	
Harrisburg, Calvary	182	130	
Harrison, Eagle Heights	280	115	1
Hot Springs, Park Place	451	180	
Eastville, First	96	43	
Combs Mission	21	17	
Kington Mission	17	18	
Jacksonville			
First	680	296	42
Marshall Road	96	60	4
Second	194	69	3
Jonesboro			
Central	562	252	5
Philadelphia	150	81	1
Little Rock			
First	1,091	422	4
Berea Chapel	126	73	
White Rock	40	27	
Immanuel	1,203	438	4
Forest Tower	36	36	
Kerr	37	37	
Rosedale	255	116	6
Magnolia, Central	700	312	3
Marked Tree, First	169	60	
McGehee, First	423	135	
Chapel	54	21	
North Little Rock			
Baring Cross	757	218	1
Camp Robinson Mission	72		
Southside Mission	47		1
Levy	646	234	2
Park Hill	512	279	6
Osceola, Calvary	192	95	
Prairie Grove, First	72	41	
Springdale			
Caudle Avenue	168	75	1
First	483	190	1
Trumann, Corner's Chapel	168	107	
Tyronza, First	183	53	
Van Buren, First	426	195	1

## Church Music

### Christmas music

THIS time of year we receive many requests about suggested music for Christmas. Here are a few suggestions that can be followed in almost any church:



MR. McCLARD

Why not a cantata with your Junior Choir? I happen to know that most of the larger churches are planning to present the beautiful and charming cantata, "Lo! A Star" by Robert and Jeana Graham, published by the Broadman Press. This cantata, with a performance time of 14 minutes, has all the dignity and musicianship previously associated with works for older voices, yet through its use of "rounds" and repeated melodic themes it will be easily learned and performed by even younger junior choirs.

"Lo! A Star" consists of 10 numbers written for unison and two part harmony. The Cantata sells for \$1 per copy and is available from your Baptist bookstore. A seven-inch 33 1-3 rpm recording of the work under the direction of the composer is also available at the Baptist Book Store for \$1.49.

Six easy Christmas anthems that your adult and youth choir might enjoy

are: "Let Our Gladness Know No End," Reske, Carl Fischer, No. 5020; "Rise Up Early," Kountz, Galaxy, SATB; "As Lately We Watched," Austrian Carol—Dash, Summy-Birchard, J65; "Sing Ye Noel," French Carol—Dash, Summy-Birchard, J25; "The Three Kings," French Folk Song—McKay, Summy-Birchard, No. 5331; "What Is This Lovely Fragrance?" Old French Carol, Oxford University Press, SATB.

If your choir is a little more advanced, why not consider the seven Christmas anthems that Broadman Press has just released in the Christmas Choral Series entitled: "A Carol of Christmas," by T. W. Dean; "Christ Was Born in Bethlehem," by William L. Hooper; "Christmas Morning," by David P. Appleby; "Christmas Pastoral," by David P. Appleby; "Let All Mortal Flesh Keep Silence," by Robert Graham; "Sing Carols Gay," by John Timothy Laverty; and "The Song of Christmas," by Johann Y. Yang. All seven have been recorded in an album entitled "Christmas Chorale." These selections are all new and have the traditional Christmas sound. They will lend beauty and dignity to your Christmas music program.

While we are speaking of Christmas music, don't overlook the excellent Christmas carol book, "Songs for Christmas," edited by William J. Reynolds. You will want this book to use in your Christmas carol service. In fact, your entire Christmas program for all age choirs could be planned by using this collection.—LeRoy McClard, Secretary

# FREE

## Literature upon request

## FOR MORE DETAILS WRITE

Ed. F. McDonald, Jr.  
Ark. Baptist Foundation  
401 West Capitol Ave.  
Little Rock, Arkansas

Send more information about the Foundation.

I would like for the Foundation Executive Secretary to call on me.

I am interested in knowing more about:

..... Making a Will

..... A Living Trust

..... Annuity Contract

One person, age .....

Two persons, ages ..... and .....

..... A Memorial Trust

..... Giving with Insurance Policies

Name .....

Address .....

City ..... State .....

Church .....

## Arkansas all over

(Continued from Page 11)

is pastor of Lone Rock, which also sponsors Table Rock Mission, Culp Route, Calico Rock. The Lone Rock church and its mission report a total of 67 baptisms during the past year.

Tomahawk Church, St. Joe, presented a petitionary letter and was received into the association. Formerly a mission of First Church, Yellville, the Tomahawk Church was constituted on Oct. 7, with 67 charter members. Rev. Herbert T. Blanton is pastor at Tomahawk.

East Cotter Church notified the Association that as of Sept. 18, it had disbanded.

A new record of 320 baptisms was reported by the churches during the past year. This is the second straight year the record of baptisms has been broken. The previous high was 253 baptisms, reported in 1961.

The association voted to dedicate the annual minutes to Mrs. Nat T. Dyer, El Dorado. Mrs. Dyer, while a member of the First Church, Mountain Home, was among the first to lead toward financing a successful Association missions program in the White River Association area. She has given many years of faithful service in music and Woman's Missionary Union work, and has given financial assistance to several of our young people, volunteers for special Christian service, thus enabling them to attend a Christian college and prepare themselves for their called service.

The Association passed the following resolution: "That White River Baptist Association go on record as unalterably opposed to (1) the production, distribution, advertisement, and consumption of alcoholic beverages in any form, (2) the printing, distribution, and reading of salacious literature, and (3) the establishment of any law which violates the principle of separation of church and state."

The next annual meeting will be held Oct. 21 and 22, 1963, at First Church, Flippin.—Everett Wheeler, Clerk



NEW parsonage built recently by First Church, Alma.

### Clear Creek Association

Paul E. Wilhelm, Missionary

THE new parsonage recently constructed by First Church, Alma, was formally dedicated at the close of the morning services Sept. 30. The responsive reading and brief dedicatory message was led by the pastor, Rev. O. Lynn Langston. A solo, "Bless This House," was sung by R. C. Meadows, minister of music.

In the afternoon the home was open to the public for viewing and fellowship. The \$15,000 brick-veneer residence consists of three bedrooms, living room, family room, an all-electric kitchen, two baths and large storage areas, plus a two-car carport.

The 19th annual meeting of Clear Creek Association was held in an all day and evening meeting at First Church, Alma, Oct. 16. The meeting was within three miles of Concord Church, where it met in 1872, the year of its organization.

Over 28 reports were presented, covering every phase of church, association, state convention and Southern Baptist Convention work. Interspersed throughout the program was Scripture, hymns and specials in song. A sermon was brought at each of the morning, afternoon and evening sessions.

Dr. Erwin L. McDonald, Editor of *Arkansas Baptist Newsmagazine*, brought the doctrinal message.

Rev. S. A. Haley, one of the oldest preachers in the Association, brought the afternoon message, and the annual sermon was

brought by Rev. Vernon Cavender, pastor of the Webb City Church.

Rev. Charles Chesser, Jr., moderator and pastor at Kibler, presided. Music was led by Rev. J. W. Burrows, pastor of Oak Grove Church, by Dwayne Fischer, music and educational director of First Church, Van Buren, and by R. C. Meadows, minister of music of the host church. Rev. O. Lynn Langston is pastor of the host church.

### Ouachita musicians on Convention program

OUACHITA College's 145-voice choir and 60-member concert band will open the annual Arkansas Baptist State Convention at Robinson Memorial Auditorium in Little Rock Nov. 7.

The choir will be conducted by Dr. James T. Luck, while the band will be under the direction of Marvin Lawson.

At the convention last year the choir was accompanied by a brass band. The appraisal of this type of performance was so overwhelming, according to Dr. Luck, that the brass ensemble will be augmented to an entire concert band.

Both groups will perform the following numbers: "Holy Lord God of Hosts" by Jolley; "Battle Hymn of the Republic" arranged by Ringwald; "O Brother Man!" by Ringwald; "Onward Christian Soldiers" arranged by Simeone; and "World Hymn" by Zanielli. Apart from the band, the choir will also perform "Alleluia" by Zaumeyer.

# Who pays?

By GRACE W. MCGAVRAN

BOB had refused to go out with his church group on Halloween to get money to help children all over the world. He had refused to take little Billy and Trix around the neighborhood for trick or treat. Instead he had gone with a gang of older boys who wanted an excuse for doing what they called pranks.

The pranks became rougher and rougher. Ordinarily, Bob would never have joined in throwing apples at windows. Now he was carried away with sneaking up and tossing old apples at the windows of unsuspecting people.

One apple he tossed harder than he meant to and, smash! A windowpane fell in a thousand bits. Bob ran as hard as any of the other boys.

When he returned home later, his father was gone.

"Miss Sue, down on the next street was sitting near the window when an apple was thrown at it," said his mother. "The glass was broken and she was cut on the face and arm. Your father has taken her to the hospital."

Bob felt sick. His mother noticed the queer look on his face. "You didn't have anything to do with it, did you, Bob?"

The boy swallowed twice. "I threw the apple that broke the glass, Mother."

After a long uncomfortable silence, his mother said quietly, "I wonder who is going to pay, Bob?"

"I'll buy a new glass," said Bob quickly.



"There will be a bill at the hospital. But that's not what I was thinking of. Miss Sue was all shaken up. She said she didn't know any boy hated her and would want to hurt her."

"I like Miss Sue," Bob protested.

"Do you expect her to believe that?"

Some time later Bob figured out what he wanted to do. He repaired the window. He spent many hours earning money to pay the doctor's bill. The hardest thing was to tell Miss Sue that he had thrown the apple and that he was sorry.

"I'm thinking I'll always be afraid of Halloween," said Miss Sue, in a quavering voice. "Oh, dear! And I've always enjoyed it."

"I'll guard your house every Halloween," said Bob, "for as long as you feel afraid."

"That payment will take a long time to make, Bob," said his mother soberly when he told her about it.

"I know," said Bob, "but I have to make it up to her somehow. I couldn't think of any other way."

"I think it's a good way," said his mother. "You know, Bob, I am happy with your decision. You didn't stop at money payment. You are doing your best to repair feelings that were hurt. If we all did that, I imagine it would make a big difference in the world."

"It'll make a big difference in my world," said Bob. "I don't intend to do things any more that cost me so much to repay. I'm going to think about hurting feelings as well as breaking windows."

(Sunday School Board Syndicate, all rights reserved)

## God's Wondrous World

### Puzzling ocean waves

By THELMA CARTER

STANDING on the seashore, watching ocean waves come in with the winds, a person can see one of the most majestic sights in the world. Foamy-crested ocean waves topple over before one. In the sunlight, one can imagine that unseen hands are raining diamonds from above into the foamy waters.

If the wind is blowing away from one, offshore one sees another wonder of God's world, the birth of tiny waves. The distance an ocean wave travels from the place it first starts may be thousands of miles. This miracle happens every hour. Perhaps the baby wave may, in the course of hours, travel halfway across the world.

People often speak of the ocean having the ways of people. They talk of gentle waves, restless waves, angry waves, stormy, strong, and patient waves.

Yes, waves may be gentle. At other times strong waves seem to be giant hands. Do you know that storm waves sometimes hurl rocks weighing many tons onto cliffs one hundred feet high. Waves have been known to hurl rocks into lighthouse windows three hundred feet above the sea.

Storm waves destroy coastlines. They smash islands and towns. Ocean waves twist iron bars to look like tangled yarn. They tear away steel structures as if they were matchsticks.

Always after a storm comes the calm.

God's great seas give to all living things their gifts of rainfall and food. They become highways of travel for the thousands of human beings who sail the seas.

(Sunday School Board Syndicate, all rights reserved)

## SAFE

By MURIEL LUMSDEN SONNE

The winking stars  
Are peeping out,  
And night is creeping  
All about;

But in my bed  
I snuggle warm  
And know I'm safe  
And free from harm.

I know God watches  
Through the night  
To keep me safe  
Till morning light;

I know he hears me  
When I pray,  
"Keep me, God,  
Till break of day."

(Sunday School Board Syndicate, all rights reserved)

# The Holy Spirit

BY REV. J. F. BREWER  
Pastor, First Church, Helena

October 28, 1962

John 14:16-17, 25-26; John 16:4b-15; Romans 8:1-27

ANY discussion of the Holy Spirit opens up the question of the Trinity. Nowhere in the New Testament is this doctrine declared or discussed as such. It is taken for granted; it underlies any accurate understanding of God's nature and his dealings with men. This doctrine explains all we can conceive of God, yet of itself is difficult to explain.



MR. BREWER

A useful idea came to this writer several years ago in a small booklet titled, "The Life of God in the Life of the World." This title has helped in appreciation of the person, and place of the Holy Spirit as no other single idea.

One other attempt at definition may be worthwhile: God the Father was FOR us; God, the Son was WITH us; while God the Spirit is IN us. The Spirit is called "Holy" because of his dedication to his ministry. The third person, singular pronoun is used, because "he" is a person, and not a "banshee" kind of ghost floating aimlessly upon the earth. The Spirit of God has personality, place, power and purpose—all centered in interpreting Jesus to men.

There are three definite areas of life where the spirit is most active: (1) as advocate — one who speaks for another. (2) as teacher — one who instructs others. (3) as regenerator — one who brings to life what is dead.

Space limitation for this discussion compels us to treat only those suggested scriptures in the Gospel of John and Romans.

## I. The spirit is advocate

THE announced departure of Jesus, though not completely understood by his disciples, would naturally create some anxieties and fears, on their part. In order to offset this normal human reaction, Jesus tries to prepare them ahead of the time by saying, "I will not leave you as orphans" in the world.

There will come to them another comforter, an advocate, whose mission and ministry will be so intimate and personal that he will supply all their needs. In time of persecution and pos-

sible arrest for their preaching, they were not to be worried about what to say to their tormentors and judges. The Spirit will supply the correct answers. Such an "inside" power would really be more effective for their missionary and evangelistic endeavors than the bodily presence of Jesus. Only because of this real person living and working from within does one statement of the Lord make any sense to them or to us, apart from power beyond their own it is inconceivable that they should "do greater works" than Jesus did. What has been accomplished by Spirit-led believers since Jesus spoke establishes the truth of what he said.

## II. The spirit is teacher

THE teaching ministry of the Holy Spirit is directly related to that of Jesus and grows out of it — "he shall teach you all things and bring to your remembrance all that I said unto you." [It is the rankest presumption for anyone to claim a new and different doctrine as coming "from the Spirit," which does not issue from the teaching of Jesus. To "try the spirits whether they are of God" (I John 4:1) can be done by a simple reference to the person and teaching of the Christ]. Jesus is quite positive in saying that the Spirit "shall not speak from himself; but what things soever he shall hear, shall he speak." The other side of this marvelous truth is that there can be no full understanding of Jesus and his work without the interpretation of his Spirit.

Closely allied with the Spirit's teaching ministry is his convincing ministry. The best part of teaching is the conviction it brings — the change of mind which it generates. It was therefore fitting and proper that Jesus should depart this world to make possible three results of this convincing Spirit's work.

1. He convinces of sin. (John 16:9) By this action there is brought about a realization of guilt in respect to sin. One is made aware of the fact of sin through the Spirit's impression. Not only does He make accusation, He proves the fact.

This action upon man's conscience is one of the most blessed experiences he can have. For by reason of it, he can be well on the way to having forgiveness of his sin. Without it he would not "hunger and thirst after righteousness."

The particular sin which is the foundation and source of all sin is the refusal to believe on Jesus. Of this sin all men need to be made aware since this is the sin which finally condemns any person. Said Jesus, "you are condemned already because you have not believed on the name of the only begotten Son of God." The Spirit convinces a sinner of his need of Jesus and His power to save. It is the Spirit who brings to the human conscience how exceedingly sinful is the sinfulness of sin. The horror of revealed sin may come through this inner conviction. He accomplishes this fundamental attitude, for any who would be saved, by use of the scriptures. Paul, in Ephesians, makes it clear that, "the sword of the Spirit . . . is the word of God." Happy is that man whose heart has been pierced by the Spirit's sword! How tragic to refuse trusting Jesus!

2. He convinces of Righteousness. (John 16:10). Jesus explains what he means by saying, "because I go to the Father and you see me no more." The only living, real demonstration of righteousness men ever had was by Jesus in person, and now that his bodily presence will no longer be on the earth, there must be some other means of proving the fact of righteousness. When Jesus walked among men they could truthfully say, "There is the embodiment of righteousness, justice, mercy, love and truth."

Now, in Jesus' absence the Spirit takes the word of God and demonstrates by infallible proof the essence of righteousness. When the Lord said, "Except your righteousness exceed that of the scribes and Pharisees, you shall in no case enter the kingdom of heaven," (Matt. 5:20) his disciples did not comprehend. They thought only of negative morality or the avoidance of overt acts. The Spirit would reveal that true righteousness is of the inner man where attitudes, desires and motives are born. Righteousness of the Spirit is positive, aggressive and dynamic — the only kind which can prove the truth of our faith.

3. He convinces of Judgment to come. (John 16:11). "He will convince them of divine judgement, by showing that the Prince of this world stands condemned" (New English Bible). Not only has Satan been condemned, he has been defeated and is even now making a last gasp effort to change the issue which has already been settled.

The children of God need to have this assurance. And were it not for such indwelling confidence, the conflicts with evil could very well overcome them.

This same Spirit was speaking through James (4:7) by saying, "Resist the devil and he will flee from you." The devil is by nature a coward and cannot withstand a Christian fortified by this Spirit.

### III. The spirit is regenerator

PERHAPS the greatest single dissemination on the life-giving Spirit is in chapter Eight of Romans. Verse 2 sets out the truth of regeneration — "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death." This occurs when the Spirit brings to the believer "life from above." This is a mortal, fleshly man being remade in the spiritual image of God. This is life being imparted from the Higher to the lower. This is spiritual birth and because of it there follows the fruits of the Spirit for a child of God.

1. Life and peace are real. (vs 9)
2. Christ's ownership is declared. (vs 9)
3. Immortality is now guaranteed. (vs 11)
4. Victory over the flesh is possible. (vs 12)
5. Spiritual sonship is positive. (vs 14)
6. Evidence of sonship is made clear. (vs 16)

To have an elder brother (joint heir) like Jesus is the sublimest thought of all. (vs 17)

In the light of these facts and others related to them it is no wonder the apostle could conclude this chapter by saying that nothing known to men, "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (vs 39).

### Bookshelf

(Continued from page 5)

#### RECORDS:

I Love to Tell the Story, Hymns from the Tennessee Ernie Ford ABC Television Show, Capital Records

Many of Ernie's favorite hymns are included on this recording, such as "Blessed Assurance," "Saved by Grace," "Asleep in Jesus," "Farther Along," "How Great Thou Art," etc.

Inspiration, Great Music for Chorus and Orchestra, featuring Leopold Stokowski, the New Symphony Orchestra of London, and the Norman Luboff Choir, RCA Victor, Stereo

If, as Mr. Stokowski states in his book, Music for All of Us, "Music can be all things to all men," here is an album of great potential for those who have ears to hear. A good record to deepen your music appreciation.

#### DOES THE WATER SUPPLY IN YOUR HOME RUN RUSTY RED?

Calgon Micromet keeps water sparkling clear at low cost. For free pamphlet, write Southern Heater Co., Inc., Dept. A, 844 Baronne St., New Orleans 12, La.

## A Smile or Two

### Designing flock

A RECENTLY ordained minister and bachelor was explaining to the bishop why he resigned from his first charge.

"There were 34 girls, old maids and widows there all eager to marry the pastor," he said.

"You know, said the bishop, "there is safety in numbers."

"Not for me," replied the minister, "I found it in Exodus."

### Dose of own medicine

"SOMETHING'S wrong with the kitchen sink!" the doctor told the plumber excitedly over the phone. "Hurry over!"

"Tell you what, Doc," the plumber answered complacently, "it's probably just your imagination. Try dropping a couple of aspirin down the drain and call me again in the morning."

### Outsider

HE, leading to proposal: "Do you think you could live on what I make?"

She: "Of course I could. But I don't know what you'd live on."

### Mink-trimmed?

THE surgeon was discussing a forthcoming operation with a wealthy patient.

"Would you prefer a local anesthetic?" he inquired.

"I can afford the best," replied the wealthy patient. "Get something imported."

### Point of view

WIFE: "Darling, aren't those chimes beautiful? Such harmony! Such a lovely tone! They're wonderful!"

Husband: "You'll have to talk louder, honey. Those blamed bells are making such a racket I can't hear a word you say."

### Not guilty

THE officer stopped his car and shouted to a little boy playing in the field, "Sonny, did you see an airplane come down anywhere near here?"

Hiding his slingshot, the boy replied, "No, sir, I've only been shooting at that bottle on the fence."

### Cautious

TWO small boys were waiting to cross a street in heavy traffic. One said, "Come on, let's go." "No," said the other. "Let's wait for an empty space to come along."

### Twice over

Gabby Tourist: "Whose skull is that?" Tired Museum Guide: "That is the skull of the Emperor Montezuma."

Gabby Tourist: "Then whose skull is that small one beside it?"

Tired Museum Guide: "That, madam, is the skull of Montezuma when he was a small boy."

## INDEX

As we are blessed (PS)—10-25 p5  
Attendance report—10-25 p19

Baptist beginnings (BL)—10-25 p17  
Baptist theological battles—10-25 p 12-13  
Barnette, Dr. Henlee, censored—10-25 p15  
Big Creek Assn. news—10-25 p9  
Bookshelf—10-25 p5  
Boone-Newtown Jubilee revival—10-25 p10  
Brotherhood Dept.—10-25 p18

Children's Nook—10-25 p21  
Christmas music—10-25 p19  
Church Budget time—10-25 p2  
Churches help each other—10-25 p18  
Clear Creek Association news—10-25 20  
Cossey, J. I., paragraphs—10-25 p17

Delayed participation, Annuity—10-25 p13  
Divorce, church's stand—10-25 p14  
Down in Arkansas (E)—10-25 p4

ELM Bark (E)—10-25 p4

First Church, Alma, new parsonage—10-25 p20  
First Church, Clarksville, pastor's home—10-25 p9

Gambrell, Tom L., anniversary—10-25 p9  
Gosnell Church, new quarters—10-25 p11

Here or hereafter (GL)—10-25 p7  
Holcomb, Jesse, to Missouri—10-25 p7  
Holy Spirit (SS)—10-25 p22

Johns, Harrison, to Colorado—10-25 p8  
Jubilee revival (Evangelism Dept.)—10-25 p18

Laymen's Crusade—10-25 p15  
Laymen's tour—10-25 p9

Mercy of God (Bapt. beliefs)—10-25 p7  
Mississippi fiasco (letters)—10-25 p5  
Mooshian, Charles, crusader—10-25 p10

Naylor, Robert E., address—10-25 p9  
Newton Tom, dies—10-25 p3

OBC, cheerleaders—10-25 p11; Endowment Fund (Exec. Bd.)—p2; Musicians on Convention program—p20

Power of printed page (E)—10-25 p4  
Prayer, uphold court decision—10-25 p14  
Preacher Poet—10-25 p18  
Pre-convention programs—10-25 p8

Ratledge, Rodney, attendance record—10-25 p9  
Resource Units (TU)—10-25 p18  
Revivals—10-25 p10

Scott, Mrs. Carl, "Woman of Year"—10-25 p10  
Smile or two—10-25 p23  
Southern Seminary, furnishes 700 for field work—10-25 p16; enrollment—p16  
Survey finds 50,000 churchless—10-25 p16

Tyson, Ardis, dies—10-25 p3

White River Assn., annual meeting—10-25 p11  
Wiles, S. A., to Indiana—10-25 p5  
Worldly practices—right or wrong (CMH)—10-25 p6  
World news—10-25 p24

Key to listings: (BL) Beacons Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (GL) Gleanings from Greek New Testament; (PS) Personally Speaking; (SS) Sunday School lesson.

### CHURCH PEWS



At

A

Price

Any Church Can Afford

WAGONER BROTHERS  
MANUFACTURING CO.

Write or Call

Phone OR 5-2468

BOONEVILLE, ARKANSAS





## Methodists gain In membership

EVANSTON, Ill. (EP) — Denominational statistics released here indicate that membership in The Methodist Church in the U. S. totals 10,153,003—a gain of 106,710, or slightly more than one percent, over last year's figure.

Officially still the nation's largest Protestant body, the Methodists are followed closely by the Southern Baptists whose last statistical report in February, 1962, put membership at 9,978,488. However, in recent months, several Southern Baptist officials have said that membership now tops 10,000,000 and that their Church has passed the Methodists in total numbers.

The over-all Methodist membership figure includes the denomination's 28,611 ministers but does not include the 1,740,568 preparatory members (baptized children) on the rolls. A new column in this year's report lists the number of women members at 4,708,830.

The number of organized churches declined by 300 to 38,763.

Total church school membership is now 6,926,780—an increase of 52,031 over the 1961 figure. The average Sunday school attendance for all ages increased from 3,701,415 to 3,741,778.

Contributions for all Church causes reached \$581,504,618—a gain of \$27,553,516.

The statistics, compiled by the Church's Department of Research and Statistics will appear in the 1962 General Minutes of the Annual Conferences which will be published early in October.

## 'Spiritually bankrupt'

ST. PAUL, Minn. (EP) — In a special lecture presented here at Bethel College and Seminary (Baptist General Conference), Dr. Carl F. Henry, of Washington D. C., charged that while the American laborer is better off materially than most of the world's workers, he is spiritually bankrupt.

Editor of *Christianity Today*, Dr. Henry declared that the "big secular labor unions" have contributed to the meaninglessness of work and to the spirit of materialism.

Citing a growing tendency of unions to schedule meetings on Sunday mornings during church time, Dr. Henry observed that "the worker wants his Saturday nights for fun, but his Sunday mornings are spiritually for sale. Some professional and business conferences follow this same pattern."

Today's laborer, Dr. Henry asserted, "tends to evaluate his career in terms of money-making rather than of service. . . ."

"Cutback in work hours has not brought fullness to his labor. In fact, the more he shortens his work week, the greater becomes his inner dissatisfactions, because the greater and more futile his demands upon the life of play to compensate for the drudgery of work."

## Credit for TV course

SANTA BARBARA, Calif (EP)—Westmont College has announced that it will be one of several hundred colleges and universities offering college credit for the 160-lesson course, "The American Economy," which will be broadcast five days a week for 32 weeks beginning Monday, Oct. 1.

"The American Economy" is described as part of a national effort to wipe out economic illiteracy in the United States.

The record-breaking number of television stations—236 in all—carrying this course will make "The American Economy" the largest single class of all time. Almost 350 colleges and universities and 80 high school systems are co-operating in the program

## Japan legislators

TOKYO (EP) — Six Christians, including a veteran legislator who was a leading layman in the former Japan Methodist Church, were elected to seats in the House of Councillors, the upper house of the Japanese Diet (Parliament) in recent elections.

The six were among 10 Christians who ran for office.

A surprise of the election was the victory of the entire slate of candidates of the Soka Gakkai, one of the so-called "new religions" which have flourished in Japan since World War II. The Soka Gakkai, which is a militantly evangelistic group of Buddhist background, now has 15 representatives in the House of Councillors.

## Bans sale of Bibles

BELGRADE, Yugoslavia (EP) —The government of Yugoslavia has ordered the nation's only Bible store to cease selling Bibles. Operated by the British and Foreign Bible Society, the store is run by a Greek Orthodox man who has in the past suffered imprisonment for his work as a distributor of the Scriptures. He received the order June 25.

Yugoslavia has 18,500,000 people. The largest religious group is the Eastern Orthodox Church with a constituency of 8,000,000. Protestants number approximately 180,000.

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark.