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November 15, 1962

Arkansas Baptist State Convention

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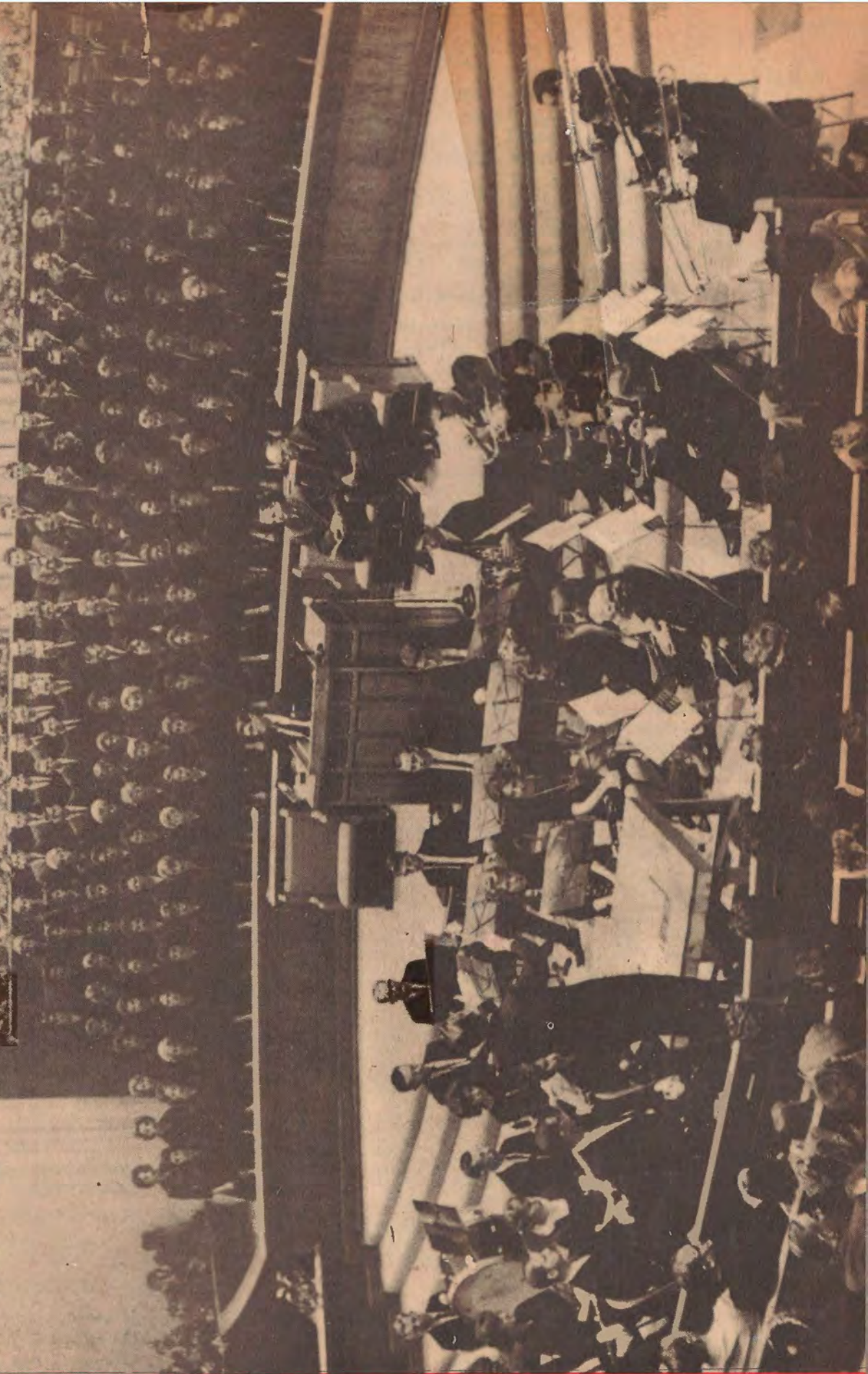
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# Arkansas Baptist

newsmagazine

NOVEMBER 15, 1962



Convention report, page 3

Soul winning

JESUS came "to seek and to save that which was lost." He also came "that they might have life and have it more abundantly."



DR. DOUGLAS

Everything that Baptists do must point to this or we are not Biblical in our approach to carrying the Gospel to the whole world. Our whole stewardship program is geared to preaching, winning, and ministering.

Every day and especially Sunday, should be one of winning the lost to Christ, but we have found that special days to plan, pray, and think about soul-winning are of tremendous value.

If it is good to set aside special days for revival effort, then it is good to set aside a time and give opportunity for Christian people to look at themselves and their personal place and responsibility in soul winning.

This has been done by the leaders in the Southern Baptist Convention. Sunday, Jan. 6, has been designated as "Soul Winning Commitment Day."

With 5,000,000 Baptists committed to the winning of a soul during 1968, it should mean more souls won than ever before in one year. Somehow, people work harder and do more when they make a promise or a vow.

Yes, stewardship means soul winning as well as the giving of money. The giving of money may be the means of others winning souls as it goes to sustain life, but soul winning is personally going with Christ after the lost.—Ralph Douglas, Associate Executive Secretary

Convention Nominating Committee report

(Adopted Nov. 8)

EXECUTIVE BOARD

Terms to Expire in 1963:

Liberty, Lewis E. Clarke, Smackover; Tri-County, Tommie Hinson, West Memphis.

Terms to Expire in 1964:

Gainesville, Edgar Griffin, Pollard; Harmony, Robert L. Smith, Pine Bluff; Liberty, John R. Maddox, Camden; Pulaski, James H. Street, Little Rock; and White River, Spurgeon W. Wilkerson, Harrison.

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ARKANSAS BAPTIST HOME FOR CHILDREN

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Terms to Expire in 1965:

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Terms to Expire in 1965:

Mrs. J. E. Berry, El Dorado; James Colvert, DeWitt; James H. Fairchild, Jr., Hot Springs; Marvin Green, Stephens; W. E. (Bill) Hargis, Warren; John McClanahan, Blytheville; W. I. Walton, Arkadelphia; and Lehman Webb, El Dorado.

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E. D. Claybrook, Paragould; Lawrence Ray, Pochontas; and Eugene Webb Monette.

CONVENTION PROGRAM COMMITTEE

Term to Expire in 1965:

Ben Elrod, Pine Bluff.

1963 CONVENTION

Time: November 5-7, 1968; Place: Immanuel Church, Little Rock; Preacher: Loyd L. Hunnicutt, Magnolia; Alternate: Harry Hunt, North Little Rock.

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# State Convention adopts record budget

A budget of \$2,106,600, largest in the history of the Convention, was voted by the 109th annual session of the Arkansas Baptist State Convention at First Church, Little Rock, last week. This includes \$1,088,478.50 for operation of State causes; \$73,000 for State capital needs; \$177,500 for State Christian Education special causes; and \$100,000 for the Arkansas Baptist Home for Children, to be raised in the annual Thanksgiving offering.

In other actions, the Convention:

Authorized Arkansas Baptist Hospital to borrow \$1,200,000 to build two additional floors to its Surgical Pavilion;

Voted approval to permit Ouachita College to borrow \$650,000 for the erection of two dormitories;

Amended its constitution to provide:

1. That the office of Recording Secretary and Treasurer shall be filled by the Executive Secretary of the Executive Board on a continuing basis, rather than by annual election;

2. Made the executive secretary and the president of the Woman's Missionary Union ex-officio members of the Convention's Executive Board;

3. Provided that any member of the Executive Board missing all meetings of the Board for a full year be "automatically dropped from membership on the Board."

Voted to hold its 1963 sessions at Immanuel Church, Little Rock, Nov. 5-7, with Dr. Loyd L. Hunnicutt, pastor of Central Church, Magnolia, preaching the annual sermon, and with Rev. Harry Hunt, pastor of Levy Church, North Little Rock, as alternate.

Re-elected Dr. C. Z. Holland, Jonesboro, and Dr. Robert Smith, Pine Bluff, as president and first vice president, respectively, and named Rev. Hugh Cantrell, of Stephens, as second vice president.

In a meeting of the Executive Board immediately after adjournment of the final session of the Convention Thursday morning, James F. Brewer was re-elected president of the board.

Highlights of reports included one from the Executive Board to the effect that it has authorized its Missions department to add a full-time worker, effective Jan. 1, to direct the Church Development Ministry.

The Baptist Student Union department, headed by Dr. Tom J. Logue, reported that 84 percent of the 9,747 Baptist students studying in Arkansas last year were enrolled in non-Baptist institutions. The BSU now has eight centers on Arkansas college campuses, with a total value of \$296,000.

Twelve new churches were constituted in Arkansas during the past year and 24 missions established, according to the report of the Missions-Evangelism department. Six churches received aid from the department in the erection of church buildings, and 31 churches were helped with pastors' salaries.

Seventy-five percent of the Negro Baptist churches of Arkansas are part-time and only about 25 percent of the churches have pastors living on the church fields, Dr. Clyde Hart, director of the Race Relations department, reported. The educational level of the Negro Baptist pastor is about the fourth grade, he said.

Total gifts of Convention churches have increased 23 percent since 1957, moving up from \$11,585,421 to \$14,210,331, according to Dr. Ralph Douglas, associate executive secretary. Gifts through the Cooperative Program increased in the same period 17 percent, from \$1,405,464 to \$1,649,394.

Enrollment for the fall term at Ouachita College totals 1,232, according to Dr. Ralph A. Phelps, Jr., president. This is a record high. Although hard pressed financially, the college lived within its income last year, Dr. Phelps said. The property of the college is now valued at \$5,550,337.41. Book value of the endowment fund was \$869,432.86 as of May 31.



*OFFICERS re-elected by the Arkansas Baptist State Convention are (from left) Dr. C. Z. Holland of Jonesboro, president; Dr. Robert L. Smith of Pine Bluff, first vice president, and Dr. S. A. Whitlow of Little Rock, secretary-treasurer. Rev. Hugh Cantrell of Stephens, not shown, was elected second vice president.*

## 'Fuzzy images'

**J**AMES Reston, in a New York Times article Monday, assessed the recent election returns for their reflection of the image of the average American. What he came up with was described as rather 'fuzzy.'

While more Americans voted this time than in any other midterm election—51,000,000—more of them did not vote at all—58,000,000. But Mr. Reston discerned from the election results that the voters showed tendencies to be "moderate, optimistic, to look forward, to give the president the benefit of the doubt, to concentrate on the man rather than the party, to retire old windbags, to be skeptical of all politicians and even of their own judgment, and to be glad it's all over and forget the whole thing."

What would it be like in this democracy if, instead of less than half the qualified voters voted, say as much as 75 percent of them would take a real interest in national, state, and local affairs, and would put selfishness aside and vote for what they honestly felt would be best for the people as a whole? No doubt that would make quite a difference in the over-all complexion of the political situation, both from the standpoint of who would hold office and how they'd conduct the affairs of their offices once they were elected.

**I**F the picture of the average American voter is a bit on the fuzzy side, what would we church people find our image to be if we should dare have a study of our church business sessions?

To begin with, if the average church ever had a fourth of its members attending a mid-week business session, let alone actively participating, this would certainly be something to "write home about." About the only way such a sizeable part of the membership is ever present for church business is for a special business session to be held Sunday morning during the major worship service.

Why this is the situation in church business sessions would be a revealing part of the study itself. No doubt many would blame their cutting of the business sessions on "the way the meetings are conducted." There certainly is much room for improvement there, most of us would concede. But, this being granted, how can improvement come about by a general renegeing of the church members?

"Whether I am there or not makes no difference, everything is already settled by the same little clique or committee," you sometimes hear. But is this not frequently because everything more

or less devolves upon the same few because others will not shoulder responsibility?

As we have said before, the democratic form of government can be one of the most dangerous of forms, if it is merely a *form*. A system that depends upon the people shouldering responsibility can be no better than the average of its people.

These are days when many of us are searching our hearts to find how to improve our lives and the effectiveness of our Christian witness. We might well pray that we church members come to have the proper attitude toward the all-important business of our churches. The Lord is looking to us to be found faithful in this area, too. How can Christians go all out in the conduct of their personal business affairs and be coldly indifferent to the affairs of the Lord's church?

## The State Convention

**D**UE to a cold and fever that slapped me down Monday night of last week, I had to "play by ear" the most of the sessions of this year's State Convention. But, thanks to the cooperation of many of the convention speakers in providing me with copies of their messages, and to the help of the recording secretaries, Mrs. Bernie Bjorkman and Mel Thrash, our paper carries a more or less full report. Digest of the annual sermon, with other convention features, was carried last week. The president's address is reported in this week's issue.

The general impression of the Convention seemed to be that it was a "good one," characterized by inspiration, goodwill, and far-reaching actions involving expansion of facilities at two institutions—Ouachita College and Arkansas Hospital. Although there were some questions asked and discussion as the record budget was considered, there appeared to be no opposition. The long-term loans which the college and hospital have now been authorized to secure, one of them from the Federal Government and the other from a private business firm, will greatly increase the Baptist debt, but will be self-liquidating in the years ahead. Everyone would like to be on a "cash basis," but there appeared to be no better way than these long-term loans to meet emergencies now existing at the institutions.

Pastor Paul Roberts and his people were good hosts to the Convention, and the beautiful auditorium, completely renovated since the Convention last met there, was a perfect setting for the sessions. (The only complaint I heard was about the glass doors opening into the vestibule. "You can't stand out here and politic without being seen from the inside," was the complaint. Did the pastor collaborate with his architects?)

*Wipe that smile off*

IT appears we are going to have to be more careful about the jokes we carry from week to week in our joke column—



ERWIN L.

on the next-to-the last page. For a long time we have been careful not to let anything even suggestively impure get into print, or anything unkind or in any other way in bad taste. But now, it seems, we must watch out for combinations of husband-wife stories that might rustle the feathers of one of the mates if the other laughs too hard and long.

According to Dr. Bernes Selph, pastor of First Church, Benton, the hilarity of a Benton husband over one of our yarns put him in the dog house with his Better Two-Thirds one day recently.

"Did you see this joke in the Arkansas Baptist about the fellow at the doctor's office?" he asked his wife, holding his sides in a spasm of guffaws. "I certainly did," she retorted, "and I don't appreciate your laughing at it!"

"What's wrong with laughing at a funny story?" he wanted to know.

But little wife stuck her nose in the air and stamped out of the room.

"Surely there is nothing wrong with a story that Dr. Mc would put in his paper," reasoned the husband, scratching his head and reading the story again. The story was the one about the fellow who was told by a woman doctor to go into one of those little cubby holes like they have at doctors' offices and take off all his clothes, for a complete physical. After he had completed the disrobing, there was a knock on his door and the doctor came in and made the examination. As she was about to leave, the patient said: "Doc, there's just one question I'd like to ask: Why did you knock?"

It was away up in the day before the husband found out that he and his wife were thinking of two different stories, both of them in the Arkansas Baptist joke column and both of them having the locale of a doctor's office.

The one the wife had thought her husband was cracking his ribs at was about the doctor saying to the husband just after examining the wife: "I don't like the way your wife looks." "I don't either, Doc," replied the husband, "but she's an awful good worker."

Well, we are glad to report that the Benton couple are back on good terms again, but you guys watch it. Be careful what you laugh at. And how much! And we'll watch our joke combinations a little closer!

*Erwin L. McDonald*

# Midwestern faculty members protest

WE believe that Christian conscience dictates that we must protest the action of the board of trustees of Midwestern Baptist Theological Seminary in dismissing Dr. Ralph Elliott.

We note that the published news story fails to specify the grounds on which Dr. Elliott was dismissed, although leaving the impression that he was fired for teaching and publishing views contrary to accepted Southern Baptist views. We have reason to believe that this impression is [sic] false and misleading.

While we cannot speak for the entire faculty of the Seminary, we, the undersigned, desire to make public the following declarations:

1. A special meeting of the full board of trustees, upon hearing the report of its special committee which had thoroughly investigated the charges against Dr. Elliott, and after examining Dr. Elliott's doctrinal beliefs, voted on December 28, 1961, by a two to one margin, its confidence in him "as a consecrated Christian, a promising scholar, a loyal servant of Southern Baptists, and a dedicated and warmly evangelistic preacher of the Gospel." The board's resolution also asserted its confidence that the Seminary was in the mainstream of conservative Baptist thought.

2. In January, 1962, the Sunday School Board of the Southern Baptist Convention affirmed the right of the Board's Broadman Press to publish books representing various segments of Southern Baptist beliefs. It said also that Dr. Elliott's book, *The Message of Genesis*, was considered to be "representative of a segment of Southern Baptist life and thought." This action has never been rescinded.

3. The Southern Baptist Convention, meeting in San Francisco in June, 1962, defeated by a more than two to one vote a motion to ban Dr. Elliott's book.

4. In July, 1962, President Millard Berquist and Vice-President H. I. Hester of Midwestern Seminary, declared: "Dr. Ralph Elliott is by no stretch of the imagination a 'liberal' or a 'heretic.' He is a devout, humble, consecrated and able Old Testament scholar and man of God."

5. As far as we know, no member of Midwestern's administration or board of trustees has ever officially charged Dr. Elliott with heterodoxy or heresy.

6. The meeting of the trustees which fired Dr. Elliott on October 25 was a rushed and secretive affair. When the trustees adjourned on September 28, they had agreed that their next full meeting would be November 29-30.

7. Until his dismissal, Dr. Elliott repeatedly asserted his willingness not to republish his book if the board officially requested him not to do so. Apparently, the trustees were unwilling to accept this responsibility.

8. We hold and teach essentially the same views of Holy Scripture as does Dr. Elliott. Moreover, we are confident that several of the trustees who voted for his dismissal hold similar or broader views.

9. By so teaching, we believe that we are loyal Southern Baptists who are faithful to our denomination's historic position. Each of us has signed the articles of faith adopted by the Southern Baptist Convention in 1925. Moreover, on August 28, 1962, our faculty unanimously adopted a statement affirming strong conviction that the Bible is "the written Word of God given through men divinely inspired." This statement was published widely, and we deplore the fact that our trustees have apparently ignored it.

10. We believe that the dismissal of Dr. Elliott was a tragic mistake. It is inconsistent with the board of trustees' previous endorsement of Dr. Elliott, contrary to the Sunday School Board's assertion that his book truly represents a segment of Southern Baptist life, inimical to the administration's defense of Dr. Elliott, and antagonistic to the historic Baptist position of freedom for the individual to interpret the Scripture as directed by the Spirit of God.

11. We are in full sympathy with those five trustees who opposed to the last the dismissal of a devout Christian man and an able Baptist scholar, a man who; we believe, has suffered severely from mistreatment and misrepresentation.

- Alan W. Gragg, Associate Professor of Theology and Christian Philosophy
- Heber F. Peacock, Professor of New Testament
- Hugh Wamble, Professor of Church History

Midwestern Baptist Theological Seminary

## The new Cuba?

LET us ponder a question connected with the Cuban crisis.

Would the liquidation of the present Communist-Castro government on Cuba resolve itself into the restoration of a haven for hoodlums, gamblers and dope peddlers under a Fulgencio Batista?

Reading news comments in recent days, critics of the Kennedy Administration highly favor such a result.—Samuel E. Miller, Bentonville

## Measurement of a man

*"One does not find happiness in marriage; he takes happiness into marriage."*—Dr. G. Curtis Jones

*"Find a way to make your own contribution to the world. Face the future! Believe and venture!"*—Dr. Ruth Fedder

**QUESTION:** "I am tall. None of the boys I have liked are as tall as I am. What can I do?"

**ANSWER:** One of the steps in growing up is accepting the fact that all of us have inadequacies. All of us must *live within* and *live with* certain limitations.

But life is pretty well balanced, at that. Nobody has everything. While you face the problem of your height, some of us pine for a few more inches in height and less poundage! Many of us must confess to moments of envy of tall, statuesque beauties.

Now to concentration upon your problem—which is indeed a real one.

1. *Stand tall.* Cultivate and maintain good posture. Often those who are sensitive about their height are prone to slump. This effort to disguise their height weakens both health and appearance. Poor posture always detracts from charm. Be grateful for a normal, healthy body. Develop grace and poise in movement, in standing, and in sitting.

2. *Make the most of your height.* Never call attention to or apologize for it. Study principles in dress suited to your type. Choose styles that highlight your good features—expressive eyes, nice teeth, creamy complexion, graceful hands . . .

Friendly colors, becoming hair styles, immaculate grooming, good taste in cosmetics—all are important to your success.

3. *Achieve a warm and interesting personality.*

My thoughts go back to a young woman I met some years ago in another state. My first impression of her was one of homely appearance, a dearth of good physical features. But I was immediately aware that people in her home town liked her. Soon I came to know her fine qualities of character and personality. Hers became a radiant face. Before I left that town she was positively a beautiful young woman to me.

People who love you will give very little thought to the difference between your height and your date's.

4. *Enjoy your dating friendships*—regardless of their physical height. Wear flats. Do what you can to eliminate any jarring contrasts in height. Then try to forget that matter. Help your date overcome any self-consciousness. Build up his ego. Strive to bring out his best. Inspire him to tall stature in character, personality, achievement.

5. *Take your time*—about marriage. It may be that just around the corner is the tall man of your dreams.

The social committee of a certain young people's department had planned a "neat" Sunday School party. As they were leaving, a tall, attractive girl who had helped with the preparation said: "You all have fun. I'm not coming to the party."

When pressed for her reason, she confessed it was because the fellows she knew who would be there were all "too short." She did yield to persuasion, however, and

was there for the fun. And guess what happened! A fine, tall guy, just home from his stint in the army, was there. It was almost love at first sight with the two of them. It has been a delight to know of their happiness in the Christian home they have built together.

6. *Be alert to all opportunities*—to meet new friends. Many cities have exclusive clubs for tall people. Only recently the parents of a happy, young family were telling me how they met at the Tip-Toppers Club in a certain city.

Now this is no "Pollyanna" column. There may never be a tall Romeo at one of your Sunday School socials. You may never have the opportunity to join a Tip-Toppers Club. But don't give up too quickly!

If it does turn out that you are destined to marry one who is shorter in physical height, just be sure—and then be thankful—that he measures right up in the qualities that make a good husband: tenderness, understanding, loyalty, and the ability and willingness to work.

Be especially careful to see that you do not become domineering in your attitudes toward him. Never, never let him be put in the position of being "henpecked."

Remember that the height of a man cannot always be measured in terms of feet and inches. Refuse to let secondary matters rob you of primary happiness.

"Being members of a free society, we are free to choose our conformity, our concepts, and our commitments. To be a creative individual in today's class-induced conformity is the challenge of discriminating maturity."

Accept the challenge to be creative!

*Rosalind Street*

Mrs. J. H. Street

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

## NATURE OF THE CHURCH

By HERSCHEL H. HOBBS

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

**T**HE word "church" is never used in the New Testament to refer to a building or a denomination. It is used only to refer to all of the redeemed of all ages, and to a local body of baptized believers. The majority of its references are to the local church (109 times out of 115 in N. T.).



DR. HOBBS

The church is a divine institution. It is built by Christ and upon Christ (Matt. 16:18; I Cor. 3:11). The New Testament speaks of "churches of God" (I Thess. 2:14), the "church of God" (Acts 20:28; I Cor. 1:2; I Tim. 3:5), and the "churches of Christ" (Rom. 16:16). It was purchased by divine blood (Acts 20:28; I Cor. 6:19-20). The church *general* is composed of believers only (Acts 2:47). The Church *local* is made up of *baptized believers* who are banded together to observe the ordinances, exercise spiritual discipline, and carry out the great commission (Acts 2:41-42; Matt. 28:18-20).

Many figures are used to express the nature of the church. It is "God's husbandry" (plowed field, I Cor. 3:9), God's family (Rom. 8:14-17), the "temple of God" wherein dwells the Holy Spirit (I Cor. 3:16-17), the "pillar [stay] and ground [support] of the truth" (I Tim. 3:15), a "colony of heaven" (Phil. 3:20, Moffatt), a sounding board of the gospel (I Thess. 1:8), and "candlesticks" or lampstands (Rev. 1:20).

The three major figures of the church are building, body, and bride. The church, then, is "God's

building" (I Cor. 3:9; cf. Matt. 16:18; Eph. 2:20-22; I Pet. 2:5). This suggests God's indwelling of the church. It is the "temple of God" (I Cor. 3:16). "Temple" is *naos*, or the holy of holies wherein God dwells (cf. Jewish temple holy of holies. Also Heb. 9:24).

The church is the "body" of Christ (Eph. 1:22-23; Rom. 12:4-5), with Christ as the Head (Col. 1:18). It is an organism, not an

### Gleanings from the Greek New Testament

## The word of God indeed

By V. WAYNE BARTON

**T**HERE is nothing magic about the Bible. As a matter of fact, we do the Bible itself great disservice when we perpetuate the notion that there is. Apart from the Spirit as interpreter, who was also its inspirer, the Bible is just another book. Without the Spirit to illumine it, the Bible is no magic dispenser of the word of God. The truth of this assertion should be self-evident by reference to the existence in our time of hundreds of sects, all disagreeing and disagreeable yet all devoutly claiming the Bible as their authority.

Strangely enough, under such circumstances, the Bible actually may be a deterrent to the word of God. Jesus criticized the people in His day for this very mistake. Quite literally, he said, "You are searching the scriptures, because you *think* to have eternal life in them" (John 5:39). As a matter of emphasis, we probably do well to underscore the word *think*. Note that Jesus did not say that they *really* found eternal life in the

organization. This denotes life and service. I Corinthians 12 pictures Christians as parts of the body of Christ, each with a specific function. The "body" is to grow into the likeness of the "Head" (Eph. 4:11-16).

The church is the Bride of Christ (Rom. 7:4; II Cor. 11:2; cf. John 3:29). This symbolizes love and fruit-bearing. The church is to be subject to Christ as a wife is to her husband (Eph. 5:22-32). This figure pertains especially to the glorified church in heaven (Rev. 19:7-9; 21:2). All of these figures are highly suggestive of spiritual truth.

Men should be careful how they regard the church (I Cor. 3:17, "defile" means "destroy"). For Christ . . . loved the church, and gave himself for it" (Eph. 5:25ff.).

scriptures. The whole point of the matter, according to the context, is that they did *not* find eternal life therein. He conceded their reverence for the scriptures but chided them saying, "You will not come to me in order that you may have life" (John 5:40). Their problem? Self-satisfied with their attachment to the Bible, they did not have the word (Spirit?) of God dwelling in them (John 5:38).

The purpose of the Bible, then, is not merely to be preserved, protected, or possessed. There is no magic in such a treatment of the Bible. The magic, rather the miracle, if any, is performed by the indwelling word—rather than by the words contained in the Bible. The Spirit which inspired the Bible will inspire us *with* the Bible, if we'll read it and let Him. Thus the word contained in the Bible becomes the "engrafted word, which is able to save your souls" (James 1:21). This is the word of God indeed.

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# Arkansas All Over

## Mrs. H. C. Seefeldt dies in Monticello

MONTICELLO — Mrs. Minnie (Mollie) Taylor Seefeldt, 66, of Monticello, died Nov. 6 in her home.

She was the wife of Rev. H. C. Seefeldt, who recently resigned as superintendent of the Arkansas Baptist Children's Home here after 14 years.

She was a native of Crockett County, Tenn., and a member of First Church, Monticello. She was a member of the Monticello Garden Club and the Order of the Eastern Star. She was a past president of the Woman's Missionary Union.

Other survivors include a son, Harold Seefeldt, Jr., of San Angelo, Tex.; a daughter, Mrs. Victor Rose of Shreveport; three brothers, Arthur Taylor, Homer Taylor, and Aubrey Taylor of Memphis; two sisters, Miss Gussie Taylor of Memphis and Mrs. R. B. Parish of Selmer, Tenn., and eight grandchildren.

Funeral was held Nov. 8 in First Church by Rev. Jeff Cheatham, Rev. Herman Lipford, Rev. I. M. Prince, and Dr. S. A. Whitlow.

Burial was in Oakland Cemetery.

## Revivals

STANFILL Church, North Pulaski Association, Oct. 22-28 with Pastor Elmer Madison in charge of music and Jack Livingston, pastor of First Church of Gravel Ridge, evangelist; two for baptism, one by letter, three rededications.

REV. Billy Walker, Walnut Ridge, was the evangelist at a revival at First Church, Rosenberg, Tex., Oct. 29-Nov. 4. There were seven for baptism and five additions by letter. Pastor of First Church is Thomas M. McClain, a former Ft. Smith resident.

## 'Little church' service

A NEW program for the primary-age Sunbeam children is underway in First Church, Tyronza.

Under the leadership of Mrs. W. G. Craig, Mrs. Horace O. Duke, Jr., and Miss Bettie McAdoo, the primary Sunbeams meet during the 11 a.m. worship hour on Sundays. The schedule followed is the normal Sunbeam program, plus a special worship service designed especially for the primary children.

The pastor of the Tyronza church, Rev. Horace O. Duke, Jr., conducts the brief worship service for the children. The schedule of the "Sunbeam - Little Church" program is so coordinated with the worship hour program that the pastor is able to leave the adult worship service, to join the Sunbeams for their worship service in the church's chapel. Plans are under way for a similar program for the beginner-age Sunbeams.

REV. Warren E. Butler, formerly of Northside Church, Charleston, is now pastor of a mission of First Church, Monument, Colo., the mission being located in the Black Forest community. He reports there are 900 families living in the community with no other Baptist work. The mission is currently worshiping in a three-room house but there are plans for a \$15,000 educational unit to be erected soon.

## Ouachita award

A first class honor rating was received by the 1962 *Ouachitonian*, yearbook for Ouachita College, at the fall meeting of the Arkansas College Publications Association in Hot Springs on Oct. 23. *The Ouachitonian* also placed second in yearbook photography among the 14-member association.

## Attendance awards at Second, El Dorado

REV. Lehman F. Webb, pastor of Second Church, El Dorado, reports 18 Sunday School and three Training Union perfect attendance records were recognized with awards Sunday, Oct. 28.

Herbert Trull, Second Church music director, has a record of 15 years perfect attendance in Sunday School.

Others receiving Sunday School attendance awards: eight years, Mrs. Herbert Trull and Wayne Trull; five years, Bobby Beard, La Nette Foster and Mike Trull; three years, Rod Bussell and Mrs. Jerome Norris; two years, Randy Barnes, Cliff Buck, Jr., and Paul Norris; one year, Jimmy Bridges, Jack Cowling, Mrs. W. H. Jameson, Bruce Robertson, Camille Robertson, Cecile Robertson and Mrs. W. E. Purvis.

Bobby Beard achieved two years' perfect attendance in Training Union. One-year awards went to Jack Cowling and Jerome Norris.

## Wright does album of sacred music

CHARLES Wright, minister of music at Immanuel Church, Pine Bluff, has recently signed as a vocal recording artist with Music Master's Recording Company of Denver, Colo.

His first album will be a high-fidelity, LP album of twelve sacred songs. He is a baritone. Among the sacred selections on the album will be "I Need Thee Every Hour," "O, What a Day," "Precious Hiding Place" (which he sings as a tenor-baritone duet with himself), "When I Get to the End of the Way," "There's No Disappointment in Jesus," "How Great Thou Art," "The Old Rugged Cross," and "When They Ring Those Golden Bells."

## Greene Co. Ass'n

By Theo T. James, Missionary

GREENE County Baptist Association, in annual session Oct. 15-16, elected the following officers for the next year: Rev. John J. McCollum, moderator; Rev. Guin Renshaw, first vice moderator; Rev. Lendol Jackson, second vice moderator; Mrs. Charles Northen, clerk; Charles Northen, treasurer; Rev. Guin Renshaw, Training Union director; Rev. James Swafford, Sunday School superintendent; Buck Rogers, music director; J. L. Tyner, Brotherhood president; Rev. William White, chairman of the Youth Committee; Rev. Guy Whitney, chairman of the Missions committee.

The digest of letters showed total membership of 6,448; Sunday School enrollment of 4,536; Training Union enrollment of 2,503; total mission gifts of \$37,678; and total baptisms of 155.

Dr. Paul Caudill of Memphis, Tenn., preached the closing sermon.

The next annual meeting will be on Oct. 21-22, 1963, at First Church, Paragould.

THEME of the Monthly Workers' Conference in October was "Training In Leadership," sponsored by the Training Union. Rev. Guin Renshaw was in charge.

CLARKS CHAPEL CHURCH: On Oct. 14, Clarks Chapel Church had a ground-breaking service for the new educational building, which will have eight rooms. J. Ed Thompson is chairman of the Building committee. Other members are: Ralph Blackford, Alton Pegg, LeRoy Walden and Leland Carter.

Lowell N. Jamison, the pastor, reports that the church is planning extensive improvements at the parsonage and on the present church plant.

REV. Guin Renshaw, Associational Training Union director, announces plans for M-Night, Dec. 3, at First Church, Paragould. Dr. Otto Sutton, pastor, Trinity Baptist Church, Memphis, is the speaker. The goal set for attendance is 602. The 1963 program will be presented by twelve different

church groups. The director will discuss our goals for the year.

FRANK Adams, Little Rock, gospel singer, has just returned from Des Moines, Iowa, where he led the music in the revival services of Cresswood Baptist Church. Dr. Kenneth Chaffin, head of the Department of Evangelism, Southwestern Baptist Theological Seminary, Ft. Worth, Texas, was the evangelist. Mr. Adams is formerly of Paragould.

## Clear Creek Ass'n

By Paul E. Wilhelm, Missionary

THE 90th annual session of the Clear Creek Association was held Oct. 16 at First Church, Alma, with Rev. O. Lynn Langston, host pastor. Speakers this year included Dr. Erwin L. McDonald, Editor of *Arkansas Baptist Newsmagazine*, who brought the doctrinal message on "The Inspiration of the Scriptures."

Rev. S. A. Haley, a senior pastor in the association brought a message honoring the ministry.

The annual message on "The Veil," was brought by Rev. Vernon Cavender, pastor of Webb City Church.

The meeting in 1963 is to be held Oct. 15 with First Church, Van Buren. Rev. J. W. Burrows, pastor at Oak Grove Church is to bring the annual message with Rev. John L. Clement, pastor at Cedarville Church as alternate. The doctrinal message is to be brought by Rev. Charles Graves, pastor of First Church, Van Buren, with Rev. Carroll Caldwell, pastor of First Church, Clarksville, as alternate.

Associational officers re-elected to serve during the coming year are Rev. Charles Chesser, Jr., pastor at Kibler, moderator; Rev. Vernon Cavender, pastor at Webb City, vice moderator; Faber L. Tyler, Ozark, treasurer; Rev. Paul E. Wilhelm, Ozark, clerk.

WMU President for the coming year is Mrs. Faber L. Tyler, Ozark. Sunday School superintendent is Dwayne Fischer, Music and Educational director of First Church, Van Buren.

Training Union director is Rev. Vernon Cavender, pastor of Webb City. Music director is Rev. Jewell

Morris, pastor of First Church, Dyer. Brotherhood president is Virgil Smith, Van Buren.

TWELVE additions to the church came during revival Oct. 7-14 at First Church, Clarksville. The team, all students of Ouachita, consisted of Rev. Larry Taylor, evangelist, Miss Sandra Elliff, at the piano, and Tom Elliff, leading the singing. There were several other conversions. Rev. Carroll Caldwell is Pastor.

SECOND Church, Clarksville, was in revival Sept. 24 through October 3 with Rev. Charles Duncan, pastor of First Church, Mulberry, as the evangelist. Bill Gresham, minister of music of the host church led the singing. There were five professions of faith and four dedications. Rev. George W. Domeresse is pastor.

Robert Jones and Frank Rhodes were ordained as deacons Oct. 7 by First Church, Dyer. Rev. J. W. Burrows, pastor at Oak Grove, led the questioning. Rev. Harold Clegg, Van Buren, was Clerk. Rev. Paul E. Wilhelm, missionary, brought the message. Moderator was the pastor, Rev. Jewell Morris.

## The Cover



THE Ouachita College choir, directed by Dr. James T. Luck, is shown as it performed at the Arkansas Baptist State Convention Nov. 7. A portion of the Ouachita band accompanied the choir. At the rostrum is Dr. C. Z. Holland, president of the Convention, while seated behind him are Dr. Ralph A. Phelps, Jr., Ouachita president, and Dr. H. E. Williams, president of Southern College.

## Says alcoholism taking big toll

ALCOHOLISM is several times more prevalent than are cancer, tuberculosis, polio, muscular dystrophy and multiple-sclerosis combined, Dr. Wm. E. Brown, executive director of the Christian Civic Foundation of Arkansas, said in a report last week to the Arkansas Baptist State Convention.

In Arkansas there are 150,000 problem drinkers and 36,200 incurable alcoholics, out of a population of 1,700,000 people.

Until and only as long as the Church lifts her voice against the threat of alcoholic beverages to the individual and the homes, nothing much will be done, he said.

"The only sane solution to the alcohol problem is its total destruction at the source," Dr. Brown declared. "Beverage alcohol (beer, wine and hard liquor), and the industry which produces these products are the cause of the problem," he continued. "You do not stop an epidemic by making the victim as comfortable as you can, but by destroying the source of the infection."

Under the leadership of Rev. Lee I. Dance, legislative secretary of the Foundation, the organization will seek to prevent the "wet" interests from tampering with present local option law, Dr. Brown reported. It is rumored that a bill will be introduced to permit precincts and townships to vote to legalize the sale of liquor in dry counties. This could place an "oasis" in practically all of the dry counties of the state, which would entirely defeat the purpose of the local option law, he said.

Dr. Brown said the Foundation would seek to secure a law known as the "open bottle" law which would make it illegal to have an open bottle of liquor in a private or public conveyance.

Another law favored by the Foundation is the "implied consent" law. This would provide that when one purchases a driver's license he automatically gives consent to an alcohol-breath or blood



*OFFICERS of Mt. Zion Association: (l. to r.) Curtis Mathis, moderator; Eugene Webb, vice moderator; Marlin Gennings, clerk, and L. D. Walker, treasurer.*

## Mt. Zion Association

By Carl Bunch

THE 110th annual meeting of Mt. Zion Association met with First Church, Jonesboro, Oct. 15-16. Attendance and interest were good throughout the four sessions. All 35 affiliating churches reported. There were no new churches this year.

Officers of the association, all of whom were re-elected, are: Curtis L. Mathis, pastor, Central Church, Jonesboro, moderator; Eugene Webb, pastor, Childress Church, vice moderator; Marlin Gennings, associate pastor, First Church, Jonesboro, clerk, and L. D. Walker, layman, First Church, Lake City, treasurer.

Reports from the churches showed a slight general decline for the first time in enrollment and membership. WMU was the exception, showing an increase. Baptisms were lower than average, with 346. Other areas, including the Cooperative Program, total gifts to missions, total receipts and others showed increased strength.

All of the churches have pastors. New pastors in the association are Lawrence Cox, Bethabara, who comes from Texas; Darrell Ball, Caraway, who has been pastor in Kennett, Mo.; Marion

Berry, Cash, who has been pastor in Missouri and attending Midwestern Seminary, and Bill Gaston, Mt. Zion, who comes from California and is a student at Southern College, Walnut Ridge.

Messengers from the churches adopted an associational calendar of activities which places emphasis on correlation of activities. Executive board meetings were reduced from monthly to quarterly. Associational organizations will conduct quarterly meetings. The pastor's conference will meet each third month, in conjunction with the WMU quarterly meeting.

Special emphases for the year include a pastor's Bible conference at Crowley Ridge State Park, Jan. 1-4; Schools of missions in 28 churches, Feb. 3-8; a pastor-led associational Sunday School witnessing campaign, Feb. 25-27; an associational four-night graded choir workshop and concert, Aug. 19-20, 22-23; and associational Training Union Clinics, Oct. 21-25.

The association adopted a record budget of \$15,020.96. The budget includes \$2,100 for BSU work at Arkansas State College, Jonesboro.

The next annual meeting of the association will be at Walnut Street Church, Jonesboro, Oct. 14-15, 1963.

test when suspicioned, by an officer, of drinking and driving.

The dry organization hopes to see introduced in the Legislature a bill to confine the sale of liquor in all of its forms to places specifically licensed for that purpose and prohibit its sale in places that sell other commodities.

Convention messengers were urged to "make personal contact with your state senators and representatives, and with the Governor of the state, requesting their active support in preventing the tampering with the local option law and their support in passing the Foundation's suggested legislation.

Dr. Brown cited the fact that Arkansas has 884 gambling pin-ball machines which have been branded as evil and the means of furnishing much of organized crime's "activities." This number is those on which a tax was paid but does not include those that escaped the tax, he added.

"The U.S. Attorney General and the McClellan Rackets Committee have said the \$2 bet and other gambling machines provide syndicates with the money with which to finance illegal liquor, narcotics, prostitution and other attendant evils," Dr. Brown said. "This same Senate Committee reported more than forty-four billion dollars a year represents the gambling profits pocketed by the under-world," he added.

Dr. Brown concluded: "The Christian Civic Foundation has been operating now for the past three and one-half years. We are not satisfied with the things that we have been able to accomplish, but we are appreciative of the progress that has been made because of the moral and financial support of many individuals and churches. We feel that we are firmly established and that we have a sane, workable program that should greatly improve the moral life of our people.

"Your Executive Committee expresses great appreciation to the Churches that have sent contributions for our financial support.

(Continued on page 14)

## Christian education

### *Southern College Prexy Plugs OBC drive*

A STRONG call for uniting of purpose of Baptists for Christian education was made Wednesday night by President H. E. Williams, of Southern College, Walnut Ridge, independent Baptist junior college supported by the Arkansas Baptist State Convention, at the Convention's annual meeting.

Referring to the current movement to raise \$1,300,000 for Ouachita College, the Convention's senior liberal arts college, Williams declared:

"... it is pitiful that such a great denomination as Arkansas Baptists has never really made a signal success of any Christian education campaign... We have gone to bat several times and come away without ever making a real hit.

"Often we get a small bunt slightly beyond the pitcher's box and barely make it to first base. Then the college has to steal second and third by every innovation imaginable. They never get home..."

Dr. Williams concluded:

"Let us all lay aside littleness and excuses and so raise the team spirit and the atmosphere of the Baptist fans of Arkansas that when Ouachita steps to the plate for the pitch that she will... knock a home-run..."

Hinting at the need for a better distribution of church funds to include more adequate support for the church colleges, Williams declared:

"I personally have seen enough ostentation in new churches built in Arkansas in the last 10 years to build five Ouachitas and 20 Southern and still provide each church with enough beauty and utility to make these churches the pride of the congregations."

[Incidentally, 89 cents out of each dollar received by churches of the Arkansas Baptist State

Convention is expended on the local churches, only 11 cents going to all other causes, including Christian education.—ELM]

"The United States is the great nation it is today because its founding fathers were educated in church colleges, free of political domination," Dr. Williams said.

Despite the fact that higher education "was born with the church-related college and university," politically-dominated institutions "have much more to do with the pattern of 20th Century education than the church-related colleges," Dr. Williams asserted.

Church colleges "ought to re-study their unique history and purpose and hasten back to those values which first gave man the incentive to explore all of the corridors of truth," he said.

### **Annuity Board report reveals 1962 growth**

MESSENGERS attending the Arkansas State Convention were told the Annuity Board paid out more than \$2 million in benefits to some 5,600 persons through the protection ministry during the first eight months of 1962. This amount represents an increase of more than \$86,000 over the same period in 1961.

Included in this sum are payments totaling \$56,909.45 which were made to 116 ministers, widows or denominational employees in Arkansas.

These statistics were presented to messengers representing Baptist churches in Arkansas by Floyd B. Chaffin, associate secretary of the Annuity Board.

Chaffin told the messengers that all of the Baptist institutions in Arkansas are participating in the institutional retirement program which the Board administers. The institutions are: Arkansas Baptist Hospital, Arkansas Baptist Home for Children, Ouachita Baptist College and Southern Baptist College.

## *"This is our hour"*

By C. Z. HOLLAND

Arkansas State Baptist Convention

First Baptist Church  
Little Rock, Arkansas

November 6-8

WE are assembled here as disciples, seekers of truth. We are here to seek fresh wine and I trust we have not brought our old wineskins. This should be more of a communion than a conference. The great preachers of old held few conferences, but had continuous communion with God through the Holy Spirit. They had few books but they always had The Book.

We are told that John Bunyan's resource material for *Pilgrim's Progress* was comprised of only two books, the *Holy Bible* and *Fox's Book of Martyrs*. Out of that Bedford cave came his autobiography, *Pilgrim's Progress*. John Bunyan saw himself mirrored in every character in the Bible. He was the Psalmist lifted out of the miry pit of clay. He was the mayor of the city up the sycamore tree. He was the blind man who said, "Jesus of Nazareth have mercy upon me." He was the man who sat in the seat of customs.

Like Watson, Bunyan could say, "The Bible is a rock of diamonds, a chain of pearls, the sword of the Spirit, a chart by which the Christian sails to eternity, the map by which he daily walks, the sun dial by which he sets his daily life, the balance by which he weighs his action."

The Bible is its own authority. It is not dependent upon any group for affirmation. "He who reads the Bible, studies it, loves it and obeys it will share its immortality."

We are here to seek truth rather than authority, reality beyond tradition. Above all we are here to have fellowship with Him who is the source of life and the One that said, "The works that I do ye shall do and greater things shall ye do because I go to my Father" (John 14:12).

The hour is our hour and we shall not try to linger at every altar built by Abraham, every proclamation delivered by Moses or defend that which Jesus Himself did not defend.

This is the church's greatest hour. This is the hour of opportunity. One feels that in a day of tensions the urgency of the hour demands an expression. We need to lift our voice like a trumpet. This is no time to sound an uncertain note. The trumpet never screams, nor does it know how to howl. It never screeches or thunders. The prophet was not thinking of music. He was thinking of a note that is characteristic of the trumpet.

The trumpet has a positive tone, it never wavers. The flute seems apologetic, it wavers. The flute comes in velvet slippers and whispers in your ear, "I

hope I am not disturbing you." The trumpet comes saying, "This is Our Hour." It is not only positive but it is penetrating. It stimulates the nerves and moves to action.

When the prophet lifts up his trumpet he must remember that the church is an orchestra and it has to be tuned to the first violin. The prophet, though he be a trumpeter, is not sounding forth his message, but the message of God, and for the message to be fully expressed it has to be orchestrated, symphonized.

God's Holy Spirit never came to the early church until it was symphonized, until it was in one accord. It took ten days for the 120 to symphonize themselves before the Holy Spirit could strike the responsive chord where every man could hear the Gospel in his own language. It was then that the stringed instruments were speaking to the imagination, the harp to the emotions and the drum to the march.

It was under the sway of the Holy Spirit that Arthur Sullivan wrote "Onward Christian Soldiers."

*Onward Christian soldiers, Marching as to war,  
With the cross of Jesus, Going on before!  
Christ, the royal Master, Leads against the foe:  
Forward into battle, See His banners go!  
Like a mighty army, Moves the Church of God;  
Brothers, we are treading On to victory!  
Hell's foundations quiver At the shout of praise;  
One in hope and doctrine, One in charity.*

I. THIS is an hour of crisis. The late Kearnie Keegan often said the word, crisis, means dangerous opportunity. Someone asked with a degree of seriousness, "Can the church survive this hour?" Communism is pressing from the outside. Materialism is causing eruptions from the inside.

When we hear one express such doubts about the church, we are reminded of the Uncle Remus story of "Brer Rabbit." Brer Rabbit begged that the worst should not be done to him because he confessed his naughtiness and repented of his self-conceit. He begged pitifully and tearfully not to be cast in the briar patch. The grim old fox had already anticipated the supper that he was going to serve his wee little dependents. The fox said, "Well, the thief deserves the worst; so I will cast him into the briar patch." And immediately Brer Fox flung Brer Rabbit into the briars and the brambles. Brer Rabbit looked at the cruel old fox from the briars and brambles and said, "Born and bred in the briar patch, Brer Fox!"

When one asks, "Can the church survive this hour?" we say, "Born and bred in the briar patch!" It was in an hour like this that the church took its first root and bore its best fruit. The church is not afraid of blood because it is blood purchased. The church is not afraid of suffering because it is the prayers of the martyrs that cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

God has not spoken His last word yet. The martyrs are impatient, but God continues to hold His hand and suspend His judgment upon a rebellious world. When the world has been at its worst the church has been at its best. Dr. James Steward said, "The day is rapidly approaching when Holy Love must consummate its purpose whether men will have it or not. The great tragedy is that sinful man finds evil so congenial that he chooses it against the purpose of God. The abysmal depth of the tragedy is that those who choose evil find it a burning hell, still to be grasped by the hand of eternal love."

Oh, that we could say with George Matheson:

*Oh love that will not let me go,  
I cast my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be.*

II. THIS is an hour of confusion and disillusionment. At the crucifixion the people came to see a miracle but they witnessed a tragedy. The things that had happened in Jerusalem were not widely known. People came who had been healed. People came to be healed, but the healer needed healing. He was suffering. They passed by a cross, soon He was dead, now the disillusionment, the disappointment, the confusion.

We are confused when we read Micah 4:3: "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war anymore."

We find ourselves like the servant who was told by the prophets to go and look for a cloud, when there was promise of rain, and saw nothing. Seven times he went and looked and six times he saw nothing.

Many times we see nothing when we go out to look for the fulfillment of Jesus' promises. We see little when He says that those who are hungering and thirsting after righteousness shall be filled. We see little when He says the mourners shall be comforted. We see little when He says the meek shall inherit the earth. We see little when He says the merciful shall obtain mercy. We see nothing when he says the peacemakers shall be called the children of God.

Now One appears from an open grave. He says "What is that that you talk about and are sad?" The reply was, "You must be a stranger in Jerusalem." He opened the Scriptures unto them. "Have you not read all that Moses and the prophets said concerning me?" Did you edit your Bible? Did you not read about the serpent's head bruising the woman's heel and the woman's heel bruising the serpent's head? Did you not read of what the prophet Isaiah said, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"?

Just as there was confusion at the cross there is also confusion in the pew today. There is the man who sees the one who most exemplifies Christian virtue and the one to whom he has given his affection being destroyed by cancer. The disciples were no more confused than he. What can you say to him? You can say to him that the cross still stands as a symbol of the world's worst tragedy. You can say to him that out of this tomb, the world's greatest tragedy, was born the world's only hope.

When our hearts are pure we can see God even though He be like the small cloud that the prophet saw in the distance. We can never see anything until we go to Calvary.

III. THIS is an hour of dedication. Psalm 34:15-16: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."

Perry Webb says in his book, *Doves in the Dust*, "God is not like a fluttering butterfly, touching life only at certain places and at irregular intervals; nor is He like a sparrow twittering aimlessly in the eaves of his own creation; nor like a fowl bewildered by the lights of his own universe. But He is a sovereign Being who in the councils of eternity formed a coherent and altogether righteous plan for this world and for all that is in it."

Before the artist touches the canvas with his brush, the picture is painted on the delicate walls of his imagination. Before the poet pens his inspiring lines, the thought is conceived in the sanctuary of his soul. Before music is set in sharps and flats, the musician hears the song in the deepest depths of his spirit. Before the sculptor lifts his mallet and chisels on the shapeless marble, the statue rises sweet and lovely in his illumined mind. Before the earth was formed in beauty and symmetry, it was planned in the councils of eternity. Likewise, before the clay was breathed upon the breath of life, man lay as a golden dream in the heart of God. Yes, "There's a divinity that shapes our ends."

Malachi 3:3 "And he shall sit as a refiner and purifier of silver." It seemed that God's purpose was frustrated when Paul was cast into prison. But in his prison experience he penned immortal truth which is a part of the *New Testament*. When Roger Williams was banished from Massachusetts, it seemed that there remained no voice to proclaim the message of religious liberty in the new and rough frontier of America. But his banishment led to the foundation of a state dedicated to the principles of freedom, and ultimately to the incorporation of these principles into the Constitution of the United States. It may be said that for the Child of God, all experiences may have their spiritual implications.

(Continued on page 14)

(Continued from page 13)

Once Ruskin saw a young woman in great distress. By accident she had spilled some ink on a beautiful silk handkerchief. It seemed ruined forever. Artist that he was, as well as poet, he smilingly took the stained handkerchief and used the blot as the center for a beautiful design. When he returned the handkerchief, she said, "This is not my handkerchief!"

"Yes," he replied, "it is yours, I simply took the ugly stain and transformed it into a picture."

Blessed be God! He is able to do just that for us when we forsake our sins and yield to His Spirit.

IV. THIS is our hour because we have the means of bringing in God's Kingdom. We believe that Jesus continues to work. Luke states in the *Book of Acts*, that we have in the Bible a record only of the things that Jesus began. Indeed, the last chapter of His activity shall not be written until the Kingdoms of this world become the Kingdoms of our Lord and His Christ.

Southern Baptists stand as leaders in devising modern methods. We are ingenious people. It is said that some of our work is overlapping. Therefore, we bring in specialists to analyze our program and prevent duplications. The tragedy of the history of Southern Baptists was that for the first 75 years of their history there was no lapping at all.

The thing, aside from the Spirit of God, that has accounted for the marvelous growth and development of Baptists in America is the fact that we have learned to work together.

To be sure, the Foreign Mission Board is indebted to Southern Baptists, but no more. Southern Baptists are to the Foreign Mission Board what the Home Mission Board is to the Home Mission Board. Its very breath comes from Southern Baptists. Were it not for the Foreign and the Home Mission Boards we would still be a scattered and unorganized people. The Sunday School Board has to remark that the degree gotten us to set our face in one direction and to set our hands to one task. Our own church in Arkansas would not have as much strength and power were it not for the splendid institutions that have trained our leaders and cared for our sick and for the auxiliary help that has come from the Convention headquarters.

The *Arkansas Baptist Newsmagazine* makes a vital contribution in keeping our people informed. The personnel of our Convention are as well trained and thoroughly dedicated, as highly respected as any group in the Southern Baptist Convention.

We are not here just to receive reports and plans, but we are here to wait in God's presence until we are attuned to His Spirit. So when we come from this place we must go with a brighter vision, renewed hope and a more resolute determination to be the servants of Christ. Then and only then will this hour become our hour in reality and truth.

# The Bookshelf

**The Teen-age Version of the Holy Bible,** Copyright 1962 by Jay P. Green, \$7.95

Teen-agers themselves have had a part in the production of this attractive Bible in modern English. The type is large and readable. The old paragraph-perverse style has been abandoned for modern paragraphing, but chapter and verse designations are carried. Difficult words, names and places are diacritically marked. The translation is based on the original Greek and Hebrew scriptures.

Special features include: A listing of key scripture passages according to subject index; choice selections under "When you desire inward peace"; "If you are challenged by opposing forces"; "When you feel your faith is weak"; "To become a Christian"; "To develop Christian character"; and a glossary of Bible terms.

**Bishop on Horseback,** the Story of Francis Asbury, by Norman E. Nygaard, Zondervan, 1962, \$2.50

There is not a dull page in this sparkling biographic novel about Methodism's great itinerant preacher of Colonial days, who was for 45 years "Mr. Methodist" of America. When he reached the colonies, there were 400 Methodists

and seven preachers in the land. At the close of his ministry, there were 215,000 Methodists and 2,000 ordained ministers.

**Angel with a Slingshot,** by Harry N. Peelor, Abingdon, 1962, \$2.50

Here is a minister with a rare gift for preaching in a unique style—a combination of personal essay and narration, blending with scripture and a striking witness to Christ as the living and reigning Lord of life. The book is made up of 15 sermon essays that will keep you reading till you have read them all.

## Alcoholism

(Continued from page 11)

They are as follows:

### Church support

- "Almyra; First, Benton; Black Rock; First, Brinkley; Cullendale First, Camden; First, Carlisle; First, Charleston; First, Clinton; "Second, Conway; First, Crosssett; First, DeQueen; East Main, El Dorado; First, El Dorado; Parkview, El Dorado; First, Forrest City; Barling, Ft. Smith; "First, Ft. Smith; Trinity, Ft. Smith; First, Gentry; First, Har-

- rison; Hartford; First, Hope Springs; First, Hope; Hulbert

- "Philadelphia, Jonesboro; Little Village; First, Lewisville; Little Rock; Immanuel, Little Rock; Pulaski Heights, Little Rock; Second, Little Rock; Tabernacle, Little Rock;

- "Central, Magnolia; First, Marked Tree; First, Marked Tree; Marked Tree; Acorn, Mena; First, Mena; Monte Ne; First, Nashville; First, Norphlet;

- "Central, First, Levy, Park Pike Avenue, and Sylvan Hills of North Little Rock;

- "North Crossett; First, Omaha; First, Osceola; West Paragould;

- "First, Parkin; Immanuel, Bluff; First, Prescott; First, Rogers; Immanuel, Rogers;

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# Shall we amend the amendment?

By C. EMANUEL CARLSON

[Second of a series of three articles.]

BEFORE me are dozens of suggested amendments to the First Amendment to the Constitution of the U. S. A. While many of them are obviously not offered seriously, yet there are some which merit alertness. From the viewpoint of our interest in religious liberty there are two groups of suggestions that need to be clearly understood.

The avalanche of amendments was set loose by the Supreme Court decision last June 25. In that decision the Court said that it is not the business of government, local, state, or national, to formulate and prescribe or promote prayers to be used in the public schools. While this decision set the amending impulses in motion, the ice and the rocks which came sliding down were already up there on the mountainside. The objectives and the goals sought are obviously only slightly related to the prayer decision as such. This is merely an occasion for larger projects.

Some of the amendments concern themselves with an effort to define an area in which the state governments and their agencies shall be free of the restraints of the Federal Constitution. These look for change in the Fourteenth Amendment which makes the First Amendment applicable also to the states.

The proposals offered with this objective seem to say that established religion is acceptable provided it is done by state law. So the Supreme Court decision is criticized because it set aside a state law.

"It is none of the Supreme Court's business," said an irate correspondent, who nonetheless had to admit that he did not want government agencies telling him or his children what or how they should pray."

On the other hand, to those who emphasize the ministry of the Holy Spirit in a person's prayer life, and who are convinced of the futility of religious ideas or practices imposed by law, state law is no better than federal law as a guide to prayer. To be sure, "dis-establishment" took place state by state, and a "new establishment" could come again state by state. Some States would then be "Baptist states," others would be "Catholic states," and some could be Lutheran, Methodist, or Presbyterian or Mormon. Each in his own way could then form and use the powers of that state to gain the conformity of children, the economic support of the parents, and the regulation of community standards.

The issue, as far as religious liberty is concerned, is whether the force of law shall be used to such ends, not whether the law should be state or federal. Fortunately, in the course of history our nation has become one nation in this matter. Unfortunate indeed would be the division of our nation into several religious areas and so many religious blocs.

Other amendments, mostly offered by churchmen, aim at a revision of the First Amendment so as to permit the use of state power to aid religion provided no discrimination is involved among the various religious movements and no one church established or preferred. Episcopalian Bishop James Pike proposed that the phrase "an establishment of religion" be restated as "the recognition of an established church of any denomination, sect or organized religious association."

Cardinal Spellman, a conservative representative of the Roman Catholic faith, wants it put this way: "Congress shall make no law respecting the establishment of a state religion or, in encouraging religion, the preferment of any re-

ligion or denomination, or prohibiting the free exercise of religion."

These, and many other clergymen, are drawing on their historic insights and backgrounds to propose that the powers of state should be usable for the religious ends of the churches. Obviously, they are not convinced that the use of governmental powers to advance religion is dangerous to the quality of religious conviction and participation. Can the "states rights" concern team up with the desire of some religious leaders for government support so as to produce a movement toward change in the American constitutional tradition? Politically speaking, it would seem strange to find Cardinal Spellman and Senator Eastland teamed up in this effort. Yet apparently it was Senator Eastland who opened the door of the Senate Judiciary Committee to hear what Bishop Pike had to say on the subject, when he did not have time to hear others. Fortunately, Bishop Pike does not speak for the Protestant people in this matter, and it is even doubtful whether Cardinal Spellman speaks for the Roman Catholic people on the subject. Let us hope the First Amendment stands.

Should any of these amendments win the favor of two-thirds of each of the two Houses of Congress and of three-fourths of the states, the Supreme Court would have to begin all over again to interpret the new amendment. The new situation would open the doors to endless questions and cases, as well as to a great scramble of ecclesiastical powers to undergird their programs with the powers of governments—"without discrimination," of course!

Amendment of the First Amendment would unavoidably produce unending litigation and interminable political feuds among religious movements. A worse answer to a need is hard to imagine.

[Dr. Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C.]

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He called the seven around him and laid before them a bundle of seven sticks tied together. He then offered a hundred dollars to the son who could break the bundle. Each son had his turn at trying, but all failed and said it couldn't be done. Whereupon, the father untied the bundle and broke each of the seven sticks easily. The point was made. As long as the sons were bound together, they were strong; separated they were weak.

This same truth applies to our Baptist work. As long as we pull together we present a strong front. Division weakens our causes and opens the door for failure. It is no small wonder that our Cooperative Program has been a blessing to Southern Baptists. It is one of the strings that ties us together in a strong bundle for the Master.

Still another bond that ties us together is the Arkansas Baptist Foundation. There are no favorites or "pet" causes which receive preferred treatment. Each agency, cause or institution can be remembered in our program. The money stays at work and increases with added sums through the years. The interest is used to carry on the Master's work until He comes. For further information write: Arkansas Baptist Foundation, 401 West Capitol, Little Rock Arkansas, Ed. F. McDonald, Jr., Executive Secretary



MR. McDONALD

### New churches

NEW churches constituted during the past associational year are as follows:

Marshall Road, North Pulaski Association; Faith, Little Rock, Pulaski Association; Center Ridge, Little Red River Association; Southside, Centennial Association; Pottsville, Dardanelle - Russellville Association; Dennison St., Pulaski Association; Geneva, Pulaski Association; Trinity, Calvary Association; Union Avenue, Tri-County Association; Lone Rock, White River Association; Temple Church, Waldron, Buckner Association; Western Grove, Boone County Association; Temple Church, Searcy, Calvary Association; Harmony, Hot Springs, Central Association.

Rupert Church, Stone-Van Buren-Searcy Association, was dedicated Sunday, Nov. 4. Missionary J. D. Seymour, preached in the morning. Dr. C. W. Caldwell delivered the dedicatory sermon during the afternoon.

The new building has hardwood floor, beautiful white oak pews, and four large Sunday School classrooms. This is one of our youngest churches and is making great progress. Many pastors, together with their members, were present for the dedication service.

Independence Association has called Dr. J. Everett Sneed as missionary. He is a native of Batesville, a college and seminary graduate and holds a doctor's degree from Heidelberg, Germany. We welcome this good man into the fellowship of associational missionaries.—C.W. Caldwell, Superintendent of Missions



DR. CALDWELL

### Orientation class

EVERY church should have a class for new members, either taught by the pastor or some other responsible person in the church.



MR. REED

Church.

Membership in a Baptist Church is precious. We want every person to be blessed by being a part of Christ's people. The class will provide both inspiration and information to those who wish to become a part of the fellowship of an individual Baptist

2. When should the class meet?

It should meet in some churches twice on Sunday, first, at the Sunday School hour and then at the Training Union hour. In our smaller churches one meeting a Sunday will no doubt be sufficient. These should be continuous sessions and not duplicated. The class should meet in a room that is free of noise of other Training Union or Sunday School classes in a meeting at the same time.

3. Who should attend?

All people that present themselves as candidates for membership (either for baptism or transfer of church letter from another church) should attend the class for five or six sessions.

4. What should be studied?

The contents of the classes should deal with "The New Life," "Your Bible," "Your Church," "Spiritual Growth," "The Church Covenant," "Baptism," "The Lord's Supper." Many churches use the little book, *Your Life and Your Church* by Dr. James L. Sullivan. All newly baptized candidates should receive a baptismal certificate and should be given the hand of church fellowship.

5. What next?

When the new member orientation period is over these new members should be automatically assigned to certain departments and classes in Sunday School and certain departments and unions in Training Unions.

The women's names should be given to the WMS and the men's names should be given to the Brotherhood. The younger ones should be enlisted in RA's, GA's, YWA's, Sunbeams, etc.

This, my friend, is real "spiritual growth." Yours for a better quality of church membership.—Soul Winning Commitment Day, Jan. 6.—Jesse S. Reed, Director of Evangelism

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### Program plan sheet

DURING the monthly planning meeting of your Training Union each of the five committees of each union should plan its work for the next month. The president and group captains of each union constitute the program committee and should plan in detail the programs for the next month.



MR. DAVIS

We suggest that the entire committee center its thought and work on the first program for the next month. After this has been planned the entire committee would work on the second program, etc. At this planning meeting the program committee should not take time to assign parts. This can be done later by the group captains.

One good plan that is being used by some churches is for a program plan sheet to be prepared using the regular sheet of paper, 8 1/2 x 11. This plan sheet should contain six points with one or two blanks under each point to be filled out during the planning meeting. These six points on the plan sheet could be as follows:

1. **Related Program to Unit**  
How can we relate this program to the unit?
2. **Select Appropriate Aim**  
What is the aim of this program? Is this aim sufficient or should it be changed?  
If changed what would it be?
3. **Determine Best Method of Presentation**  
What method or methods do you plan to use?  
Why?
4. **Prepare Suitable Learning Aids**  
What learning aids do you plan to use and how?
5. **Follow Through**  
How do you plan to "Follow Through" on the program or what activity do you plan to use?
6. **Evaluate Results**  
What do you think will be the result(s) from this program?—Ralph W. Davis, Secretary

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### Student Union

## Students take stand on race issue

ADDRESSING itself to trouble at home as well as overseas, the 1962 Arkansas Baptist Student Convention, meeting at First Church, Conway, in two of its five adopted resolutions reaffirmed its 1957 position on racial difficulties, commending "those people who took a stand upholding these principles in the Mississippi racial crisis" and "further resolved that in these perilous times, we reaffirm our belief in God as the only hope for world peace and declare our implicit faith in the ultimate triumph of His will."

"We, as Christian students, unreservedly commit our lives to God and dedicate ourselves to pray and to work that His will be accomplished in every man and nation."

The student convention with its 472 registered delegates adopted a \$4,000 summer mission goal and chose Hong Kong, Alaska, Panama, and the Sellers Home and Adoption Center in New Orleans as 1963 mission sites to which to send student summer missionaries. The convention also voted to send financial aid to the BSU work at Tempe, Ariz.

The convention left in the hands of its Summer Mission Committee the right to choose other sites to complete the \$4,000 summer mission budget.

At its Saturday evening session the students heard the 1962 summer missionaries report and Dr. Sam Cannata, medical missionary from Southern Rhodesia, and Miss Edna Frances Dawkins of the Foreign Mission Board's department of personnel.

The delegates also heard Mrs. Cannata, Dr. Kathleen Jones of Indonesia, Dr. Herbert Gabhart of Nashville, Miss Mary Evelyn Fredenburg of Nigeria, and Richard Perkins of Galveston in other messages.

The convention was presided over by Jerry Hodge, ASTC student and state president of the Arkansas Baptist Student Union. Students from 18 Arkansas colleges registered for the meeting.

The 1957 statement was: "In the light of the present racial tension, we the students attending the 21st Arkansas Baptist Student Union Convention make the following statement of belief:

"We believe that the Christian position in the matter of race relations includes:

- "1. Upholding the teaching and example of Christ regarding the equal worth of all individuals regardless of race, color, or station in life;
- "2. Upholding the law of the land;
- "3. Abstaining from and discouraging violence in the settlement of any difference."—Tom J. Logue, Secretary

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## Bucky and the buried boat

By S. G. MORTON

A WOODEN rowboat had been pulled up on a beach for the night. Most of it rested on dry sand beyond the reach of the tide, but during the night there came a storm. Wind with the strength of many bulldozers pushed great waves onto the beach, and these waves pushed sand in front of them. The waves seized the rowboat, slapped it around, and tilted it sideways, filling it with sand. It was buried so deep that only the edges showed.

Sadly the owner looked at it next morning. Which is worse, a boatful of water or a boatful of sand? The man could not move it without machinery, unless someone dug the sand out of it. Who would undertake a job like that except for a high price, perhaps as much as the boat was worth? Of course, he could dig out the sand himself if he had all day, but he had to go to work.

After the man had gone, a boy named Bucky came out on the beach. When he saw the boat, he felt sorry for it and for the owner. Bucky did not want to go into the water just then, and he decided to dig out some of the sand. Because he did not have a shovel, he used his hands, scooping up double handfuls and throwing them out.

For a while this was fun. Then Bucky began to get tired. However, he believed in sticking to a job when he had started it. So he kept digging.

Another boy came up and watched him.

"Want to help me?" Bucky asked him. "For how much?" the boy replied.

"I might not get paid at all," said Bucky. "I'm not doing it for money. I just hate to see the poor boat all full of sand like that."

"Humph," said the other boy, "I wouldn't do all that work for nothing. I can stay full of sand for all I care."

Bucky rested awhile and then went back to digging. Another boy ran up. He was chasing a ball someone had thrown out of the water. He stopped to see what Bucky was doing.

"Hi," he said. "That's a big job you have. I don't believe you'll get it finished by yourself. I don't think I could help. I have some friends with me. If we all help, it won't take long."

The boy ran splashing back into the water. In a few minutes he came again, and this time his friends were with him. They all jumped into the boat and started digging. In a little while the boys had scooped out most of the sand. Then they lined up, took hold of one side of the boat, turned it over, and dumped out the rest.

"You're welcome," one of the boys remarked. "We had fun. We've never rescued a boat before."

When the owner came home, he couldn't believe what he saw. He was sure Bucky could not have dug all the sand out of the boat by himself, but

the man did not see anyone else nearby.

"How much do I owe you?" he asked, reaching into his pocket.

"Nothing," Bucky told him. "I had help. I wasn't the only one who felt sorry for the boat and wanted to do something about it. When a lot of fellows pitched in, there wasn't too much work for anybody."

Bucky looked around for the boys who had helped him, but they had gone home.

"Let's see whether the boat will float now," he suggested.

The man and boy pulled and pushed

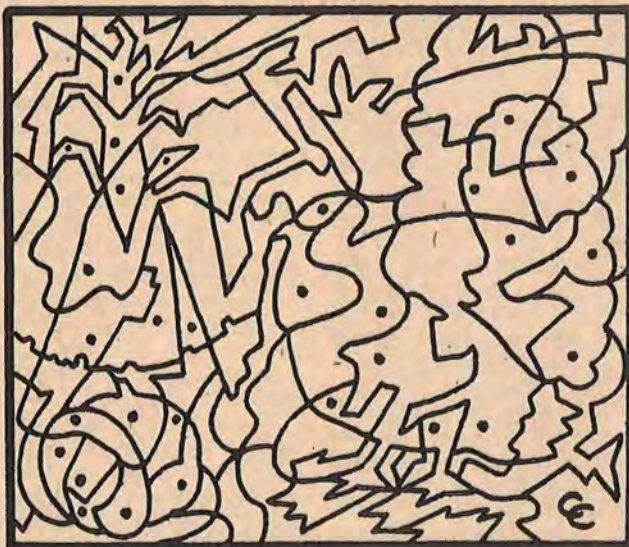
the boat to the edge of the water. A wave came along and rolled under it, bobbing it up and down.

"That's what I wanted to see," said Bucky. "It's all right."

An idea came to the man. "Boats that float are for people to ride in," he said. "If it's all right with your parents, when I have a day off, we'll go out and see whether you can catch fish as well as you can scoop sand."

"Suits me," said Bucky.

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## THANKSGIVING PUZZLE

By CAROL CONNER

WITH a pencil fill in each space containing a dot. What three Thanksgiving pictures do you find?

Answer

a shock of corn, a pumpkin, and a turkey

## God's Wondrous World

### A statue for friendship

By THELMA CARTER

HAVE you heard of "Miss Liberty," a statue over three hundred feet high? No doubt, you know of the giant statue called the Statue of Liberty, which stands in New York Harbor.

The Statue of Liberty is the figure of a woman. She holds the torch of freedom in her left hand. A tablet representing the Declaration of Independence is in her right hand.

The statue, over 150 feet high, is made of copper sheets. Often called the great "copper lady," the Statue of Liberty stands at the eastern gateway to our country. To the hundreds of people eager to see the "land of the free," the statue appears to be watching the arrival and departure of ships and people.

The base of the statue is an eleven-pointed star. The statue rests on a pedestal, 150 feet high, made of concrete and granite. The index finger is eight feet long. Twenty-five windows repre-

sent the jewels in Miss Liberty's crown. Forty persons could stand on the top of the statue's head. The torch alone is large enough to hold twelve people.

Friendship between great nations brought about the building of the Statue of Liberty. The statue was given to the United States by the people of France. It was created by a famous French sculptor.

The statue was sent to the United States in parts. The right arm, holding the torch, came first. The rest of the statue came across the ocean as it was completed.

The statue was first used as a lighthouse and the star-shaped base became a fort. It was named a national monument in 1924.

Awe fills the hearts of the thousands of people who visit Miss Liberty. Once you see the Statue of Liberty, you can never forget it.

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# Redemption: God's provision

BY REV. BURTON A. MILEY  
Pastor, First Church, Springdale  
November 18, 1962

Isaiah 53; Acts 8:1-3; 9:1-9; 22:3-11; II Corinthians 5:18-21;  
Ephesians 1:3-10; 2:1-10; Colossians 1:15-22; I Timothy 2:5-6

**REDEMPTION** is God's provision to reinstate man after man voluntarily left Him in Eden through disobedience.



MR. MILEY

God had purpose, before man's sin, to reclaim, redeem him. Man had no previous purpose in his heart to return to God.

God's purpose is recorded in Scripture: "According as he hath chosen us in him before the foundation of the world" Ephesians 1:4. There could not have been a

choice before the foundation of the world if there had not been a purpose which also ante-dated the creation of the world.

The way of that choice is also revealed: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" II Timothy 1:9. "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you" I Peter 1:20.

The incarnation was no surprise to God. It was in mind before the foundation of the world. This is equivalent to the words from eternity.

God's greatest provisions have centered around man. God's greatest provision has been for man. The heaven for angels is no better than the place of many mansions for man.

One deep, powerful truth needs the spotlight. It will be emphasized in the next lesson. Man left God voluntarily. He must return to God voluntarily. God did not push man into disobedience. Man must be willing to be lifted from his transgression.

## The walking dead, Ephesians 2:1-3

**DEAD** in trespasses and sins" does not preclude physical movement. It may even accelerate action. Some of the busiest people in all the world are sinners. They have no time for God. The moving dead are the awful dead, for they mistake nobility for life.

"Conversation" in verse three is not talk, but walk. It is the manner of walk, "lust of our flesh, fulfilling the desires of the flesh and mind." This walk indicates the nature within. It is wrath. Wrath is not the emotion of anger. It is the point beyond the response to God's love and redemption.

This pictures the one apart from God as dead to God and walking in a foreign

nature to God. He needs a provision only God can supply.

## Marvelous grace of God, Ephesians 2:4-10

**DEAD** men brought to life! What a miracle. This miracle did not cease with the widow's son at Nain, Jairus' daughter, Lazarus, or the others who were raised from the dead in the New Testament. It happens every day. The bringing of one upward from spiritual death is as glorious as any physical resurrection. It can be more meaningful for there is no death to return to.

"Quickened" means to make alive. The sharp contrasts of life and death are focused here. The life with God is alive spiritually and eternally. The life without God is dead both now and then.

The ground of our redemption is entirely within the love and mercy of God who forgives the sin that alienates us. He overcomes the deadly result of this sin by imparting new life to us in Christ.

Grace is unmerited favor from God. ) like the home-made definition that grace is not only unmerited; it is God's great "wants to." He wants to save us. Grace is God's "wants to" in action.

Man has nothing of which to boast. God takes the initiative to save and redeem him. God provided through Christ a way to forgive him and to give him life. There was nothing left for man to do but voluntarily receive God's special gift. No effort, no moral works, no physical accomplishments, would promote man. All he had to do was receive and that in humility. By God's grace is anyone saved.

## The truth illustrated

**T**HE story is told of prisons which had moving walls. The prisoner watched these walls slowly move nearer and nearer. Eventually the walls were right at him. There was no room to turn, there was no freedom in movement, no one was present to turn to. His punishment was the slow loss of opportunities and life. Is this not the picture of sin?

Sin is a wall which shuts out God. Then the wall begins to move ghoulishly closer and closer to its victim. Finally, shut out from light, others, tormented by remorse that this deserved punishment is upon him, the sinner has no place to go except into the outer darkness of eternal night.

See that ray of hope! The walls are moving in. But above the walls, a hand. A hand of strength and might reaches downward, not to stop the enclosing walls, but to lift the victim above them.

This is the work of redemption. It is the arm of the Lord (Isaiah 53:1)

Redemption is characterized by desire, plan of rescue and payment of cost.

God earnestly desires to redeem. "Surely he hath borne our griefs and carried our sorrows" Isaiah 53:4. God wants man. His love cries to him. History is geared to the repentance of man toward God, and is largely the record of man and God's relationship.

"And the Lord hath laid on him the iniquity of us all" (Isaiah 53:6). This was the plan of rescue. There would be one who vicariously bore the sin of others.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). Sometimes we forget that this was said to Nicodemus, a strong leader, far ahead of the masses.

"For God caused Christ, who himself knew nothing of sin, actually to be sin for our sakes, so that in Christ we might be made good with the goodness of God" (II Corinthians 5:21, Phillips Translation).

The payment is summarized by the little word "give."

"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Don't get tangled with such questions as, To whom did God give his ransom?

It was against God that man sinned. God's law, honor, perfection, holiness were all involved in that sin which caused mankind to fall. The price paid restored the law by fulfillment (Matthew 5:17). It honored God's eternal purpose. (Romans 8:28-30). It came from the perfection of God and pointed to his perfection (I Peter 1:15-16). Finally, it was compatible to the holiness of God. Let us say that the price of redemption satisfied God in his every demand.

Sinful men, dead but physically mobile, had God's provision for his redemption. There is nothing like it.

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Church	Sunday School	Training Union	Additions
Berryville			
Freeman Heights	155	104	
Camden			
Cullendale First	476	211	1
First	530	215	
Crossett, First	546	223	3
El Dorado, East Main	289	139	
First	862	236	4
Trinity	234	114	
Fisher, First	128	74	
Forrest City			
First	609	238	
Midway Mission	58	54	
Fort Smith			
First	1,116	308	7
Missions	412	197	
Grand Avenue	712	317	8
Mission	43		
Trinity	336	169	
Gentry, First	210	103	
Gravel Ridge, First	135	111	
Gurdon, Beech Street	181	100	
Harrison, Eagle Heights	239	108	6
Hot Springs			
Grand Avenue	223	118	
Park Place	475	171	3
Huntsville	90	39	
Combs	28	26	
Kingston	14	13	
Jacksonville			
Marshall Rd.	95	49	2
Jonesboro, Nettleton	246	92	
Little Rock			
First	1,000	402	5
Berea Chapel	130	94	6
White Rock	52	17	6
Immanuel	1,215	458	1
Forest Tower	31	22	
Kerr	43	27	
Rosedale	277	131	4
Tyler Street	279	114	
Magnolia, Central	671	301	1
North Little Rock			
Baring Cross	795	242	
Camp Robinson	49	29	
Southside	44	23	
Park Hill	808	262	4
Pine Bluff			
Lee Memorial	179	88	
Smackover, First	314	187	2
Mission	19	11	
Springdale, First	495	189	
Trumann			
Corner's Chapel	171	108	
Tyronza, First	171	66	
Van Buren, Oak Grove	168	89	
Second	53	24	

School Bible readings

ST. PAUL, Minn. (EP)—Is Bible reading a regular practice in the public schools of America?

A new book by a St. Paul professor, Dr. Richard B. Dierenfield of Macalester College, reveals that Bible reading is practiced regularly in about 42 percent of this country's public schools.

His findings, based on a survey of religious practices in 4,000 public school systems, are reported in Religion in American Public Schools, published by Public Affairs Press.

ALBANY, N. Y. (EP)—The School Board of Levittown, N. Y., has filed with the State Education Department a statement defending its classroom daily opening exercises, which include Bible reading and singing of the fourth stanza of "America."

Thoughtful decision

AFTER the family's return from church one Sunday a small boy said, "You know what? I'm going to be a minister when I grow up." "That's fine," commented his mother. "But what made you decide you want to be a minister?" "Well," said the boy thoughtfully, "I'll have to go to church on Sunday, anyway, and I think it would be more fun to stand up and yell than to sit still and listen."

In orbit

A FRIEND reports this conversation with her 5-year-old son: "Isn't it wonderful that Grandma and Grandpa are going to go 'round the world?" He said: "How many times?"

It's all relative

A DIRECTOR advised a young actor, "Don't think of those people out there as your audience; think of them as your family." "Fine," replied the actor. "But what happens if my family boos?" "Just ignore them," said the director. "Who pays any attention to relatives?"

Return engagement

MOTHER (to son returning from the first day of school): "What did you learn today, darling?" Child: "Not much, I have to go back tomorrow."

Outlook bleak

"DADDY, don't they ever give showers for the groom?" "No, son. There will be storms enough for him after the bride begins to reign."

Right spot

MRS. Miller: "But isn't your son rather young to join the army?" Mrs. Perkins: "Oh, yes, but he is going into the infantry."

Sure does

WHAT a difference a comma does make! Woman is pretty, generally speaking . . . or . . . woman is pretty generally speaking.

Modern youth

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

Problem

A LITTLE newsboy, too young to read, was weeping on a corner. He was carrying an armload of papers to sell, but was selling none. When a kindly gentleman paused to ask the trouble, the boy held up a paper: "Please, Mister, read me these headlines. I forgot what I am to holler."

A  
 Annuity Board Report—11-15 p11  
 Attendance Report—11-15 p23  
 B  
 Bookshelf—11-15 p14  
 Butler, Warren E., to Colo.—11-15 p8  
 C  
 Childrens' Nook—11-15 p21  
 Christian Civic Foundation—11-15 p10  
 Christian Education—11-15 p11  
 Clear Creek Ass'n.—11-15 p9  
 Convention, new board members—11-15 p2; report p3; (E) p4  
 E  
 Elliott case (letter)—11-15 p6  
 F  
 Foundation Dept.—11-15 p18  
 'Fuzzy images' (E)—11-15 p4  
 G  
 Greene Co. Ass'n.—11-15 p9  
 M  
 Measurement of a man (CMH)—11-15 p6  
 Missions-Evangelism—11-15 p18  
 Mt. Zion Ass'n.—11-15 p10  
 N  
 Nature of the church (Bapt. beliefs)—11-15 p7  
 New Cubs? (letter)—11-15 p5  
 O  
 Orientation Class, Evangelism—11-15 p18  
 R  
 Redemption (SS)—11-15 p22  
 Revivals—11-15 p8  
 S  
 Second, El Dorado, attendance awards—11-15 p8  
 Seefeldt, Mrs. H. C., dies—11-15 p8  
 "Shall we amend . . .", C. Emanuel Carlson—11-15 p16  
 Smile or Two—11-15 p23  
 Soul Willing (Ex. Bd.)—11-15 p2  
 State Conv. adopts record budget—11-15 p3; report—11-15 p3-4  
 Students, stand on race—11-15 p19  
 T  
 "This is our Hour," C. Z. Holland—11-15 p12-18  
 Training Union Dept.—11-15 p19  
 Tyronza, Ist, "Little Church"—11-15 p8  
 W  
 Wipe that smile off (PS)—11-15 p5  
 Word of God (GL)—11-15 p7  
 World News—11-15 p24  
 Wright, Charles, does album—11-15 p8

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.

Pseudo-Catholic paper

HONG KONG (EP)—Divide and conquer is the apparent strategy of Communists in North Vietnam. The Reds have published a pseudo-Catholic weekly, Chinh-Nghia, in an attempt to drive a wedge between the Catholic laity and their priests and bishops. The Red paper describes itself as "the organ of the National Committee for Uniting Vietnamese Catholics who Love Peace and their Country."

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## Worries in Uganda

ENTEBBE, Uganda (EP)—As the British East African protectorate of Uganda approached independence Oct. 9, church leaders waited to see what the government would do about the country's schools.

Protestant and Catholic mission schools account for more than 90 percent of Uganda's educational facilities. Under the British, the schools have been run with government cooperation. The state has been paying teachers' salaries—but the missions own the school buildings and equipment.

Also, and more important, there has been a hands-off policy by British authorities as to how the mission schools are run. Fear has been expressed in some circles that the church schools will become state-controlled when the nation becomes independent.

## India bans book

NEW DELHI (EP)—The Indian government has proscribed the book entitled *The Upsurge of China*, written by Dr. Hewlett Johnson, the "Red Dean" of Canterbury.

The book contains two maps which show practically the whole of the northeast frontier of India as part of China, and the state of Jammu and Kashmir as not belonging to India. This, the Indian government said, was most offensive.

The government also ordered banned for the same reason a wall map of the world published by a firm in Chicago.

Dr. Johnson wrote his book after a tour of Communist China in 1959. It has been praised by Soviet and other Communist critics as a true account of life in present-day China as seen by a Western clergyman.

## Urge JFK 'restraint'

WASHINGTON, D. C. (EP)—Three Methodist bishops, officers of the Methodist Board of Christian Social Concerns, have appealed to President Kennedy to refrain from any aggressive invasion of Cuba in the current tense international situation.

In a joint statement, Bishop Francis G. Ensley of Des Moines, board president, and Bishops John Wesley Lord of Washington, D. C., and A. Raymond Grant of Portland, Oregon, board vice-presidents, stressed that their opinions were personal and not those of the Board.

## Laud Cuba stand

GRAND RAPIDS, Mich. (EP)—Delegates to the quadrennial General Conference of the Evangelical United Brethren Church here resolved to join other Christians in confessing "our failures which have contributed" to the Cuban crisis and in interceding for divine guidance for peace.

Noting that large areas of the world are in a state of revolution and fear, and that "over half of the world's population are under the powers of anti-Christian despotism," the delegates cited President Kennedy's "courageous effort to safeguard the security and freedom of our hemisphere."

## Meet in Jerusalem

JERUSALEM (EP)—The Israel Baptist Convention met here with approximately 100 Baptists of different national backgrounds attending.

Many were students or other types of trainees in Israel at the time of the Convention. These included Arabs, Americans, Africans and former Jews.

The Israel Baptist Convention has more than 200 members and is one of the flourishing Christian groups in the Holy Land. In 1961 it launched Israel's first official Christian church journal in the Hebrew language, called *Hayahad*, or "Togetherness." It is affiliated with the Southern Baptist Convention's Foreign Missions Board in the U. S.

## Multi-racial services

EAST LONDON, So. Africa (EP)—Presbyterians have opened here a church designed especially for holding multi-racial services. Called the North-End Presbyterian Church, the "experiment" is reportedly a complete success.

Rev. R. J. D. Robertson, pastor, said his nine foundation members—three whites, three colored and three African—were joined by nearly 100 others for the dedication service of the church.

"There was no tension but a real gladness in being together," Pastor Robertson said.

## Missionaries in Cuba

ATLANTA, Ga. (EP)—Herbert Caudill, superintendent of missions for the Southern Baptist Convention in Cuba, who is still in that country, wired during the Cuban crisis to report "all missionaries well and working."

In a letter earlier in October, Caudill had declared: "We appreciate the fact that the prayers of many are going up for our work in Cuba. I believe that the Lord is preparing His people for greater tasks in His name."

The Cuban Baptist Seminary opened Oct. 1 with 34 students, he reported, including nine new students.

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