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Arkansas Baptist State Convention

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**SPIRITUAL CONQUEST...NOW**



***Arkansas Baptist***  
*newsmagazine*

JULY 11, 1963

**'Spiritual Conquest...NOW,' page 5**



# 'Christ or chaos'

FOR a long time our Southern Baptist missionaries have been warning us that our un-Christian attitudes on race are a threat to the cause of missions on foreign fields. Unless we resolve our racial problems, they have told us, doors that have been open to our foreign missionaries will swing shut.

Now this seems very near indeed. In his latest report to the Southern Baptist Convention's Foreign Mission Board, Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, said:

"We seemed to be standing on the very threshold of a major movement forward in African missions, only to be halted suddenly by the sobering realization that everything we are attempting to do in Africa stands in deadly jeopardy of being undermined and made all but impossible because of the adverse publicity being spread so widely in the continent concerning vexatious racial problems in the United States."

Speaking to the Foreign Mission Board and some 2,500 other Southern Baptists at Ridgecrest Assembly the other day, Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, made an impassioned plea for "maximum Christian attitudes" in race relations.

"If the Foreign Mission Board were faced with a grave financial problem our duty would be to tell Southern Baptists such a problem exists," Dr. Cauthen said. "If we were faced with a problem of loss of personnel, it would be our inescapable responsibility to tell Southern Baptists we were faced with that crisis.

"It is now our inescapable responsibility to speak clearly about this deeply troubled racial situation in our beloved land. The mission labor for which we are directly responsible in the world and to which these 24 men and women [newly appointed missionaries who were present] go to give their very life's blood and into which we are pouring the gifts of Southern Baptists is now gravely imperiled by the racial problems in our country."

Missionaries have never been more concerned than they are now becoming about the racial crisis, Dr. Cauthen said. "We could find it necessary to bring missionaries out of some countries and some mission work may have to close as a direct result of these racial tensions," he added.

"The majority of the work we do across the world is done amid non-white people," Dr. Cauthen continued. "It would be hard to overstate the shock that these people experience when stories of racial disturbance in our land find major space in their newspapers. It is particularly sad when any story goes out of people of any race being refused admittance into a house of worship.

"We need to pray for the guidance of the living God that we may be able to show clearly that Christian love includes all people regardless of race, of nationality, or of circumstance. We believe the heart beat of Southern Baptists, as never before, is for worldwide evangelization.

"And in my heart I believe that Southern Baptists love Jesus Christ enough that they will say, 'If there's anything we can do, as individuals or as a group, that will somehow make our witness a little stronger and the hands of our missionaries a little freer and the message of Jesus Christ ring a little sweeter across the world, this we will do for Jesus' sake.'"

The Christians of America can end the race crisis overnight if they will open their hearts to the love of Christ and rededicate themselves to attitudes and deeds in harmony with His teachings. The racial issue helps us to see with all clarity that it's really "Christ or chaos."—ELM

**Arkansas Baptist**  
newsmagazine

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July 11, 1963

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Bulletin; DP Daily Press; EP Evangelical Press.



# Paging Dr. Routh!

WHERE in the world is Dallas going to put the Southern Baptist Convention in 1965?" I asked a fellow Baptist as we stood in the 10,000-capacity Memorial Auditorium in Dallas last week at the Evangelistic Conference.

"They'll put half of it in here," replied my friend. But he didn't know where the other half would go.

And that, dear friends, is about the size of it!

We better quit kidding ourselves into trying to believe that an auditorium that's too small to accommodate the state convention of Texas Baptists can take care of the Southern Baptist Convention.

Dallas is in Southern Baptist territory. At the drop of a Texas hat, down there, you can have more Baptists assembled than you can shake a stick at. As far as Southern Baptists are concerned, we'll come nearer needing a 40,000-capacity auditorium in Dallas than we will next spring in Atlantic City, where we'll be meeting with brethren from half a dozen other Baptist denominations and where there actually is an auditorium that big.

A check with those who are in a position to know reveals that there is no prospect of Dallas building a bigger auditorium before our 1965 meeting. So, unless we are ready to convert the auditorium parking lots into standing-room-only space, we better hope that Dr. Porter Routh and the SBC Executive Committee will take action this fall to find us an adequate meeting place for '65.—ELM

## Dying for a smoke

WHAT'S the good of living if you can't smoke?" seems to be the feeling of a lot of Americans when faced with mounting evidence that cigarette smoking—as much as it may "satisfy" or count "up front"—actually shortens the life of the smoker.

Since 1954 there have been growing reports linking smoking with cancer and other diseases. But, in spite of this, reports the *New York Times*, cigarette consumption has increased 34 per cent during the past ten years. And last year cigarette consumption and output set records for the sixth straight year, although the rate of annual increase tapered off slightly.

Americans, in 1962, smoked 496 billion cigarettes as compared with 488,100,000,000 in 1961.

People, it seems, are just dying to smoke.



—Photo Courtesy Dallas Chamber of Commerce

**TOO LITTLE:** It's hard to imagine anything being little in Texas, but Dallas' Memorial Auditorium, shown here with its parking area, is decidedly too small to accommodate the Southern Baptist Convention, scheduled to meet here in 1965. What to do?

## No failure here

THE proof of the Christian life is in the living. It is ironic that much of man's inhumanity to his fellow man these days is being perpetrated by professing Christians and church members "in good standing." For some of the cruelest people in everyday life claim to be Christians.

The most of the people who gamble on the horses, at the casino, and on the stock market—and the most of those who guzzle liquor at private parties and the Country Club—are church people.

A big part of "loose living" in general, with its thumbing of the nose at common decency, now all too uncommon, is indulged in by "good church people."

Some see in this a failure of Christianity. But, as someone has said, "Christianity hasn't failed—it just hasn't been tried!"

### NEW WASHINGTON SKYLINE





*the people SPEAK*

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

**On the court decision**

HAVING accepted Jesus Christ as my personal saviour and being a member of a local Southern Baptist Church I consider myself to be a Christian and a Southern Baptist. As such I strongly resent the remarks you were quoted as making regarding the United States Supreme Court decision of June 17, 1963, and urge you as a Christian to make a clarification through the same sources that quoted you that you were speaking for yourself and not FOR the Arkansas Baptist Convention nor any part of the Southern Baptist Convention.—Carl W. Gunter, 619 Fletcher Street, Little Rock

REPLY: I was correctly quoted in the ARKANSAS GAZETTE on the recent ruling of the Supreme Court and as editor of the ARKANSAS BAPTIST NEWSMAGAZINE.—ELM

DURING the past several decades there has been an increasing tendency on the part of many Americans to shift responsibility for the moral and religious training of our youth to the public schools. Baptists were largely responsible for adoption of the First Amendment to our national Constitution, which forbids government to "establish" any religious practices. Yet, many of us have allowed ourselves to look with favor upon use of the tax supported, public school system as a legitimate means of promoting and establishing the Christian religion among school children who do not attend Sunday Schools and who, therefore, might not otherwise be introduced to the Christian faith.

The Supreme Court has now called attention to the fact that it is not a function of the public schools to require or promote religious exercises of any kind. The Court acted wisely and underscored dramatically, once again, the responsibility of the church and home for Bible teaching and religious instruction.

Southern Baptists have a well developed Bible teaching program in our churches, but there are thousands of persons in America who are not enrolled in any Sunday School. Our Lord has commissioned those of us in the churches to find these persons and reach them for Bible study. Let us rise to our responsibility with renewed faith and vigor in a program of out reach for the un-

reached!—John M. Tubbs, Sunday School Secretary, Baptist Convention of Maryland, 100 East 23rd Street, Baltimore 18, Md.

**Women and fishing**

WE felt sure you'd written your personal epitaph when you wrote "Women Are Funny," but God must have blessed you with a forgiving companion.

Now, we wonder if you're not about ready to start writing our spiritual epitaph? ("C" "I Love Me," June 6 and Editor's column June 20th.) We like to fish too, but there's a time and a place for fish tails and fish tales, and we'd recommend other publications. Let somebody tell us what we're going to do when all these dam projects are completed, our state is filled with tourists—many of them are good Baptists from everywhere. Few of them could be lured from the dam-site long enough for just one church service on the Lord's day.

Tell me, has our Home Mission Board any Mission boats up in shape? I recommend you take your box of wheaties in one hand and your Bible in the other and pastor our first Mission Boat Church. Jesus went where the people were, but I never did read where He spent too much time making it more than a bit convenient for them to be on the banks all the time. Time alone will tell what this bit-o-progress will do for our fair state. We will be ready to count the new Missions and preaching stations, and anxious to look at the attendance records.—Beano, Waldron

REPLY: God is in all of life. Including good, wholesome recreation, such as fishing (on week days) for carp, with Wheaties.—ELM

**Good news from the Bayless'**

IT was good to hear from you. I join O. L. in expressing appreciation for your interest and concern during his illness.

He started his eighth week in the hospital Sunday. The doctors tell us his condition is improving slowly. They are permitting him to sit up 30 minutes a day—divided into three intervals of 10 minutes each.

If O. L. continues his rate of improvement, the doctors hope he can begin normal activities around the first of September.

We covet your continuing prayerful concern.—Frances and O. L. Bayless, Colorado Baptist General Convention, 1470 South Holly, Denver 22, Colo.

**More about Pope John**

BOTH the pastor and people were shocked to read what you had to say about Pope John XXIII in the last issue of the Arkansas Baptist. Your calling him "a great Christian leader . . ." and one who had "Christlike compassion" . . . was more than one could believe. I had read such statements by rank modernist leaders, but never did I think that I would live to see the day when I would read of such in our own baptist papers by one of our own leaders who is paid by our own baptist people.

Please let me speak kindly but yet firmly, when I make the following statements. We believe you are either deceived, (II Cor. 4:4) not saved (John 7:17) or, you do not know the teaching of the catholic church. (Acts 4:12.) We all know that your statement is not true! Therefore, we feel you need to do three things. First, get on your knees somewhere and ask God to forgive you; secondly, make a study of the doctrine of the catholic church; thirdly, apologize to each reader for the untrue statements made concerning the pope's religion.

I beg of you to let the Holy Spirit of God lead you in making this wrong matter right in the eyes of God and men.—Don Reed, Pastor, Goodwin Church

REPLY: My tribute to Pope John XXIII was for him as a person and certainly was no endorsement of Roman Catholicism. According to my views of the New Testament doctrines, we are to love even Catholics, not to mention fellow Baptists. Pope John is the first Pope in our lifetime who has been willing to recognize non-Catholics as fellow Christians. My hope is that the day will soon come when Catholics and Protestants, though not agreeing on church and doctrinal matters, will stop persecuting one another in the name of Christ.—ELM

I NEVER thought I would see the day when a Baptist would "bless the pope".

If you can convince Baptists that the Pope is "fully yielded to the will of God", then it is time that we disband and join up with the Catholics. If the Pope and Catholics are in the will of God it must stand to reason that Baptists are not, for there is as much difference as day and night between us.—Bill H. Lewis, Pastor, Second Baptist, Monticello

IT seems to me that Catholicism is doing quite well without your eulogizing their popes in our Baptist paper. Your statement, "He helped the world to see, through the unprecedented Second Vatican Council, that there can be a unity of Christian fellowship and purpose without organic union of churches and denominations" was most misleading. You would lead us to believe his goal was achieved. It was not. His stated goal was to bring Christendom under the rule of the pope of Rome.

(Continued on page 8)



# 'Spiritual Conquest...NOW'

A REPORT BY THE EDITOR



MORE than a slogan, "Spiritual Conquest . . . NOW," the theme of the nation-wide Evangelistic Conference of the Southern Baptist Convention, in Dallas, July 2-4, became the prayer of 8,500 Baptists attending the conference.

Inspired by fiery sermons and addresses and by prayer and the singing of hymns, the conference sent out soul-winning teams by the hundreds for a unique witness to non-Christians of Dallas in their homes the afternoon of July Fourth.

Purpose of the Dallas meeting was to prepare the way for nation-wide Baptist Jubilee revivals next year as a part of the observance of the 150th anniversary of organized Baptist denominational work in America.

Director of the crusade, scheduled for two two-week periods—March 8-22 and March 29-April 12—is Dr. C. E. Autrey, head of the Division of Evangelism of SBC.

Dr. Autrey appeared before the Conference program personnel and press representatives, at a special luncheon meeting in Dallas, in something of the role of a modern Gideon, as he expressed grave concern over a lack of dedication of Southern Baptists to New Testament soul-winning.

(upper left)

**MODERN GIDEON:** Dr. C. E. Autrey, Dallas, director of the national Baptist Jubilee soulwinning crusade for 1964, hopes to enlist a million Southern Baptists as active soul-winners.

(lower left)

**SOULWINNING TEAM:** Pastor Bill Hickem (right) of First Church, Crossett, witnesses to a Dallas resident as a Dallas soulwinner looks on.

—Arkansas Baptist Newsmagazine Photos



Of the ten million Southern Baptists reflected by current statistics there are probably not more than nine million who could be found, Dr. Autrey estimated. And of this nine millions, approximately 27 percent have moved away from their church communities and have not taken their church memberships with them, he continued.

Twenty-three percent of Southern Baptists live in the communities of their churches but do not attend the services of their churches with any regularity, he said. This means that only half of the nine million can be counted as active members.

"If we can lead only about a fourth of these, or one million, to become real, honest-to-God soul-winners, that would be a force of a million," Dr. Autrey continued. "And if each one of these would win ten lost souls in a year, that would be 10,000,000 new Christians," he pointed out.

"But if each one of this minority should win just one in a year, that would be a million won—more than twice as many as Southern Baptists have ever won in any year," he said.

Urgency for the crusade was pointed up in the fact there are 80,000,000 people in America who have never been reached by any church.



# ... AND SLOW DEATH

Reprinted from the Reader's Digest, February 1963. Copyright 1962 by The Kiplinger Washington Editors, Inc. Condensed from Changing Times.

OF ALL the companies that advertise their products on a mass scale, few can match cigarette manufacturers in the persistence and lavishness with which they attempt to win the public. The magazine Advertising Age estimates that in 1961 alone the six major tobacco companies spent more than 144 million dollars on advertising.

It might be expected, in a sane society, that no group would expend such wealth to encourage the sale of a product unless it had some utilitarian value or catered to a relatively harmless whim—like cleaning our clothes, riding more comfortably, improving our appearance, even relieving the discomfort of a bunion. Yet the cigarette serves no such useful purpose. In fact, it stands indicted by a mass of medical evidence as a principal cause of one of our most dread diseases, lung cancer, and perhaps of other serious ailments.

**Hear No Evil.** The cigarette companies vigorously contest this medical finding. The link between cigarettes and cancer, they argue, is "statistical" and has not been absolutely demonstrated. Anyway, their ads, they say, are designed only to switch a smoker from one brand to another—not to encourage smoking or the adoption of the habit by the young.

"Between the time a kid is 18 and 21, he's going to make the basic decision to smoke or not to smoke," says L. W. Bruff, vice president of Liggett & Myers Tobacco Co. "If he does decide to smoke, we want to get him."

Of course, it is no secret—certainly not to the cigarette companies—that many youngsters make that crucial decision well before they reach 18. But is it true, in any event, that cigarette ads reach out solely for the confirmed smoker and are designed to have no influence in fostering the habit? Take a look at the advertising campaigns of the cigarette companies.

**The Youth Angle.** One characteristic of the ads is their emphasis on youth. "Pall Mall's natural mildness is so good to your taste," proclaims the American Tobacco Co. in a full-page ad. And we are shown a lovely girl lying in the grass—smoking. "Take a puff. . . it's Springtime," advises the R. J. Reynolds Tobacco Co. in a Salem cigarette ad that displays a young couple in beautiful sylvan surround-

ings—lighting cigarettes. Numerous variations are used: young people taking a smoke after a swim or a game of tennis or during a party or impromptu get-together of the "gang" at an ice-cream parlor.

The selection of models and settings is hardly accidental. Says Daniel Ladd, advertising director of P. Lorillard Co.: "Basically, the image we want for cigarettes is that they are used by a fun-loving, active group."

Another ad man explains the concentration on youth as a simple matter of sales strategy. Older people (say 30 and over) can relate psychologically with a model that appears to be about 21, having once been 21 themselves. A person of 21 would find it difficult to relate to a model in the 30-plus age bracket. Thus, for the young, the youth ad offers an example of what other people are doing—smoking. For the more mature person there is a touch of nostalgia for his more carefree days. For both, smoking is associated with something pleasant and desirable.

**Scholars and Smoking.** The cigarette companies, however, go further to make certain that their sales message reaches the young smoker who is just beginning to form "brand loyalties."

At the colleges and universities, which are gathering points for more than 3,800,000 students, they use several sales weapons:

Extensive advertising in campus publications (Cigarette ads account for an estimated 40 percent of the national advertising that appears in these periodicals.)

Contests that offer such lush prizes as sports cars and high-fidelity phonographs.

Students hired as campus "representatives" to pass out free samples, give little sales talks, help run contests, and check on local stores to see that the company's brand is adequately displayed. (These jobs generally pay about \$50 a month.)

**Casey at the Ashtray.** Leading players in baseball, football and basketball are among youth's heroes. What better identification could a manufacturer seek for his product than with these athletes?



Anyone who listens to radio or watches television sports broadcasts—an audience that must include many, many youngsters—knows that the cigarette companies are among the largest sponsors of these events, and they regularly pay a number of athletes to endorse their brands. ("For a smooth, rich-tasting smoke, you just can't top Camels," reads the legend under a picture of Yankee baseball hero Roger Maris happily smoking a cigarette.)

Several high-school coaches have pointed out that it's hard to convince a young athlete that smoking is not good for his performance on the field when the greatest all-time stars are demonstrating cigarettes on TV.

**Wonderful Ad World.** Can all these beguiling associations the cigarette companies make between their product and youth's interests and ideals fail to impress young people? Dr. Paul V. Lemkau, professor at Johns Hopkins University's School of Hygiene and Public Health, states, "There can be no doubt that the ads have a definite effect on starting smoking. They play, naturally, on all the changes that can appeal to the adolescent—glamorous sexuality, rugged maleness and, perhaps particularly, the freedom to decide what to do—drive a sports car, go fishing, etc.—as though adulthood were free of responsibilities and restrictions."

Nowhere in that bright, wonderful world depicted in the ads is there any hint to youngsters that cigarettes might be harmful. Nor is there any suggestion that it might be wise to smoke in moderation.

**Tolerance or Apathy?** This indifference to the lung-cancer problem is hardly surprising. For there is seemingly a similar lack of concern among other responsible segments of the national community.

Major mass-circulation magazines, with a few notable exceptions like *National Geographic* and *The Reader's Digest*, continue to accept cigarette ads. So do the newspapers.

The American Medical Association bans tobacco ads from its publications, but many state medical journals still accept them.

Colleges generally permit cigarette companies to push their products on campus.

The National Association of Broadcasters' voluntary code of good practices for radio and television bans advertising of distilled liquors and limits the advertising of other types of alcoholic beverages. But the NAB has no specific curbs on cigarettes.

Professional ball teams, too, generally forbid their players to endorse hard liquor but usually leave them free to give testimonials to cigarettes.

Congress has quietly buried the few attempts made by legislators to set up controls. State legislatures shy away from the problem.

## Teen-agers and cigarettes

In 1961 the people of the United States smoked an estimated 490 billion cigarettes, 4.2 percent over the 1960 figure and 32.9 percent over 1954. Enough cigarettes were made and sold for each man and woman over the age of 15 to light up 4,025 times—or 11 times a day.

Among the reasons most frequently given for the increase are that the number of children reaching the smoking age is larger and the age when smoking becomes a regular habit is lowering. The American Cancer Society, questioning 22,000 high-school students in and around Portland, Ore., found that one out of every four boys and one out of every eight girls smoked. The number of smokers increased with every year of high school, so that among seniors 35.4 percent of the boys smoked, and 26.2 percent of the girls.

In Newton, Mass., the results of a survey were just as startling. Of 6810 high-school students, a quarter of the boys and a fifth of the girls smoked. Among seniors 45.5 percent of the boys and 54.7 percent of the girls smoked. And a few of these students reported that they became regular smokers as early as eight and nine years of age.

Meanwhile, in just one generation, lung cancer, which is fatal 95 percent of the time, has changed from an uncommon disease to one that causes by far the largest number of cancer deaths among men. In 1930, there were only 2,400 deaths from lung cancer recorded in the United States; in 1961, 37,500 persons died of the disease. At this rate, according to American Public Health Association statistics, a million children now in school will die of lung cancer before they reach the age of 70.

The Federal Trade Commission, the agency responsible for policing deceptive advertising, established "guides" in 1955 that outlawed certain types of medical claims in cigarette ads. In 1960, it prevailed upon the industry to stop the so-called "tar derby" of competing claims on tar and nicotine content. However, the FTC has declined to impose any additional restrictions.

And finally, of course, millions of parents urge their children not to smoke—but urge them with lighted cigarettes in their hands.

In view of all that is known about cigarettes, the freedom permitted cigarette advertising must be regarded as an anomaly, even in a nation dedicated to free enterprise. The federal government maintains controls designed to prevent the sale of potentially dangerous drugs. Manufacturers are required by law to put warnings on the labels of hazardous household items. Liquor advertising is closely circumscribed by federal and state statutes.

Other countries have been far quicker to respond to the problem. Italy, for example, has banned all cigarette ads. Last year, the major British cigarette companies agreed not to advertise on television before 9 p.m., to avoid influencing young people.

More recently, the Independent Television Authority, which runs commercial television in England, prohibited ads that overemphasize the pleasure of smoking, appeal to manliness, feature youth's heroes, present romantic situations or give the im-



pression that smoking is an essential part of modern life. Few American ads would qualify for public view by these standards.

Why the British government and other groups in England should have done so much and we so little is difficult to explain. Are we more tolerant or just more apathetic? Are we so bemused by advertising

that we have lost the capacity for either indignation or self-protection?

Whatever the reason, the fact is that while we mark time some 4500 boys and girls between 12 and 17 take up the habit each day of the year. And each year lung cancer harvests a larger crop of victims.

## Letters

(Continued from page 4)

Our daily newspaper has this to say about Pope Paul, "and he shared with Pope John a desire to see the reunion of Christendom in one sheepfold with only one pastor."—Rosemary Looney, P. O. Box 217, Charleston, Ark.

POPE John is dead. Millions around the world mourn his passing . . .

Roman Catholics cannot understand why anyone should fear the hierarchy. They have been taught the pope, bishops and priest in Spain, Columbia, Italy and other countries where the Roman Church is in power, are men of God, kind, loving and considerate. They believe persecution, at times even unto death, is the fault of Protestants. They are blind to reality.

Pope John's influence has made life safer and better with a degree of freedom of worship in Roman dominated countries. Word recently came from Spain that some Baptist churches closed for months and years have been permitted to open for worship.

In this enlightened time, we hope the next pope will not revert to the spirit of the days of the inquisition. May he have more of the spirit of Christ; a spirit of love and consideration for all mankind so that men everywhere may worship God according to the dictates of their conscience without fear of physical or mental torture.—Bruce H. Price, Pastor, First Baptist Church, Newport News, Va.

I HAVE never written a letter to any editor complaining about anything, but I was so shocked and surprised at what I read in our Arkansas Baptist magazine in the June 13th addition about Pope John the 23rd. My friend if, Pope John, and I quote, "has shown in a remarkable way what God can continue to do with one man "fully" yielded to his will, down to the last breath," then we who are Baptist, need to get right with God. If he was fully yielded then we are definitely not, and if he was a Christian, he was a Christian despite what he taught.

I had a lady in my church who was going to present twenty of our members a subscription to your magazine, but this has been slowed up because of your editorial.—Ben Rowell, Pastor First Baptist Church, Crawfordsville

## About slander

I WOULD like for Bro. J. I. Cossey to know how I enjoyed his article on

Slander May 23, in our State Baptist paper. I sure wish everybody could of read it. And sure hope all that gets the paper read it. Truer words was never wrote with pen or paper.

No one can never realize the hurt of a slanderous tongue unless he is the slandered victim.

Also, in the same paper, Bro. Jessie Reed's good article on churches with no Baptism, I know he read Bro. Cossey's article, so I truly believe that will answer his question why so many churches has no Baptisms.

I read the whole paper and it is all good. But you, Bro. Cossey, Bro. Reed, Bro. Caldwell are the first ones I read. You four are tops—an old subscriber from the Cross Roads Church, Mississippi Co. Association, Mrs. W. L. Boren

REPLY: You are SO right about who the best writers are for the paper.—Signed: McDonald, Cossey, Reed and Caldwell

## Scripture reference

PLEASE note error in scripture reference in the "Baptist beliefs" section by Dr. Hobbs—third line from bottom should be 1 Cor. 14, instead of 1. Cor. 13. [Our issue of June 6]—Dorsey L. Crow, Black Rock, Ark.

REPLY: Thanks, Brother Crow, for your alertness and your thoughtfulness. ELM

## Long Island Baptists

SOUTHERN Baptists who attend the World's Fair in 1964-'65 will find one of their missions in that area.

The meetings of the Queens Baptist Mission are held in the Jackson Heights Seventh Day Adventist Church, 72-25 Woodside Avenue, Jackson Heights, L.I., New York, just a short distance from the World's Fair.

Hundreds of new apartment buildings are being built in this area and there will be many Southern Baptists occupying them. If you know of Southern Baptists living in the Queens, Long Island, New York area, or who will be coming, please send their names to E. L. (Bert) Doolittle, Chairman, 87-25 132nd Street, Richmond Hill, L.I., New York, or to Mrs. Henry A. Holiman, Manhattan Baptist Church, 311 West 57th Street, New York 19, New York.

The mission is sponsored by the Manhattan Baptist Church, New York City, Dr. Paul S. James, pastor, which is one

of ten churches in the Metropolitan New York Baptist Association, with eighteen additional mission points. Southern Baptists began work in New York City in 1957.—Mrs. Henry A. Holiman, Secretary, Manhattan Baptist Church, 311 W. 57th Street, New York 19, N.Y.

## ' . . . out of bounds'

DR. Earl Harding sent me a duplicate copy of your editorial in which you apologized to Dr. Harding and Dr. Kellogg for having printed my open letter. I do appreciate Dr. Harding sending me the copy although I am a regular reader of the "Arkansas Baptist."

You stated in your apology, "It is definitely against our policy to carry materials dealing in personalities." The resolution from the Missouri Baptist Convention Executive Board was released openly to the press. The explanation given for the resolution was that "news releases about the trustee meetings of the seminary have given erroneous impressions of a harmony of opinion which actually did not exist," and "the relation between the faculty and the trustees appears to be strained." Since Dr. Earl Harding and Dr. Frank Kellogg were the only trustees who attended both the Midwestern Seminary Trustees meeting and the Missouri Baptist Executive Board meeting, to whom could my open letter have been addressed other than these two men? It would have been unjust and unfair to have included the entire Trustee Board in my letter of protest or criticism. Since you published the resolution from the Missouri Baptist Executive Board, I do not believe you were out of line in publishing the open letter. Neither do I believe that such actions of elected officials are private, personal matters.

Our Boards and Agencies have been duly elected by us. I pray that the reports from our Boards will not be such that they will give erroneous impressions. I further pray that our elected officials will not act in hypocritical ways.

If you have any suggestions as to whom my open letter should have been addressed other than these two elected officials, I would appreciate receiving such information. I do want to be fair and just in my protests, but I do not want my criticism directed toward innocent people. I do believe this would have been the case if my open letter had not been addressed to Dr. Earl Harding and Dr. Frank Kellogg—Mrs. Woodrow J. Mitchell, 6010 North Charlotte, Kansas City 18, Mo.

Reply: The letter could have been addressed directly to the two gentlemen, rather than published.—ELM



## Know your missionaries

By JAY W. C. MOORE

### John Gearing

REARED in the "show me" state of Missouri, Missionary John Gearing of Mississippi County has

"showed" thousands of Southern Baptists, that there is a distinct place in our Baptist work and life for associational missions. The proof, if any were needed, is in the ten years of service on this



MR. GEARING

large and challenging field in Northeast Arkansas.

In 9 years 378 VBS have been conducted in the 42 churches, 63 Negro and mission schools with 40,000 enrolled; 400 professions were reported with 25 of these surrendering for special service. Brother John is another associational missionary who has been a foreign missionary as he and his pastors worked with 8,000 Mexican farm laborers each year for a number of years with the high year numbering 14,000. There were 212 professions of faith among these with 100,000 tracts and testaments in Spanish distributed.

Born to a hard working, railroad father, John Gearing learned early in life that to succeed or to hold a job in anything required Winston Churchill's, "blood, sweat, and tears," and he learned early as a missionary that it was work, real hard work, but a work that would pay great, spiritual dividends and the deepest of satisfaction.

His leadership in getting each church and mission to conduct a VBS each year for 9 years is just one small phase of the many, many activities that he sponsors, leads and directs. He loves and sponsors anything that will lead to the salvation and spiritual growth of the children and young people in Mississippi County. Their VBS led to

## Baptist beliefs

# MILLENNIUM

By HERSCHEL H. HOBBS

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

THE word "millennium" does not appear in the English Bible. It is a term in theology used of the "thousand years" mentioned in Revelation 20:2-7. It is of Latin derivation, *mille anni*, "thousand years." This is a translation of the Greek, *chilia etc*, meaning the same thing.



DR. HOBBS

References to a "millennium" are found in Jewish apocalyptic literature (cf. Slavonic Enoch, chapters 32-33). Mention of it is also found in the Talmud. Some trace the idea back to Babylonia or Persia.

The New Testament reference to this doctrine, sometimes called Chiliasm, is confined to the passage in Revelation; although by some it is related in interpretation to other New Testament teachings regarding eschatology

an associational, annual summer assembly.

[NEXT WEEK: Dennis James, Boone-Newton Association.]

or the doctrine of last things. Beginning in the second century A.D. the doctrine is found in certain non-canonical writings.

There are three general views with regard to the millennium. *Postmillennialism* believes that after a thousand years of peace and righteousness, made possible by the gospel, Christ will return with one general resurrection and judgment, followed by the eternal reign of Christ. *Pre-millennialism* holds that Christ will return before the thousand years. It sees two resurrections and two or more judgments, followed by Christ's eternal reign. There are varying positions within this group, some of which deal with minute details of events. *Amillennialism* regards the thousand years as figurative. The word "amillennium" means "no millennium" or that the thousand years are not to be taken literally (cf. II Pet. 3:8). To this group the return of Christ will be attended by one general resurrection and judgment which will terminate history and inaugurate Christ's eternal reign. Within this group one position (e.g. Augustine) regards the millennium as the entire Christian era which terminates with Christ's return. Another (e.g. Kliefoth) holds the millennium to be the eternal, heavenly state itself.

Baptists generally hold to the premillennial or the amillennial position. One's position on this has never been a test of faith or fellowship among them. Generally they agree on the facts of Christ's return, the resurrection and judgment, and Christ's eternal reign. They hold to "unity in diversity" as to the details.





## Baptists and baptism

THE Baptist view of baptism proved a troublesome doctrine to other religious bodies in early history of our country, especially the Episcopalians.



DR. SELPH

Episcopal missionaries had little success in some areas getting adult communicants. The adults wanted their children baptized, and in this, the church prided herself. Naturally she would protest when she learned that Baptist preachers were teaching parents that to baptize unconverted children was unscriptural. Her most productive channel of resources was being dried up.

As they saw Baptist work increase they redoubled their efforts. Long missionary treks were made and more preaching stations were established. Not being able to reach all, tracts were distributed. Minister Alexander Stewart wrote a tract defending infant baptism and distributed 400 copies among his people. He convinced himself this production did much to stem the tide of influence in his parish.

The mode of baptism also gave trouble. Baptists insisted on immersion. To their surprise, Episcopal missionaries discovered this to be the apostolic order and in accord with their own church's teachings. Hence, they so administered to adults if it took such to keep the member within their church. They agreed to do this rather than lose him to the Baptists.

Rev. James Reed immersed, but wanted it understood that he did so only to keep his people from leaving his church for the Baptist fold. He felt that Baptists in teaching the doctrine of baptism had so bewitched the minds of his people

## Insight

# A MATTER OF STATUS SEEKING

BY FOY VALENTINE,  
EXECUTIVE SECRETARY  
CHRISTIAN LIFE  
COMMISSION OF THE  
SOUTHERN BAPTIST  
CONVENTION

YOU may have read Vance Packard's *The Status Seekers* when it came out a few years ago. Would you believe that there is enough interest in this subject of status-seeking for this book to have become a run-away best seller?

Status-seeking may well be our No. 1 national pastime. It shows up in the clothes we wear, the cars we drive, the houses we go in debt for, and sometimes even the churches we choose to attend. Too many of us literally spend our lives "keeping up with the Joneses."

It's the nature of humanity, however, not only to want to "keep up with the Joneses" but to try to get ahead of them. And once you get involved in that rat race it is extremely hard to get out of it.

Of course, it's far better never to start down this rugged and peril-

ous road of status-seeking. There is a basic, naked selfishness involved in it that genuinely wise and truly noble souls will have no part of. And yet not many among us possess such wisdom, such nobility. The vast majority of us are obviously infected, to a greater or lesser degree, with the virus of status-seeking. In spite of this infection, however; there is hope for us. The essence of that hope is that we will have the insight to perceive the crass selfishness, the essential idolatry, and the utter futility of status-seeking. Christ had this insight when He admonished us to seek first the Kingdom of God and His righteousness.

that they would scarce listen to any defense of his church. He said he had done all he could to confute such errors. (He immersed for the sake of expediency.)

Baptists had taught with such solemn convictions Rev. Reed felt that time was the only thing which would prove them wrong. His abstract reasoning in his tracts had not proven his points as well as he had hoped.

Evangelist George Whitfield threw his weight on the side of the Episcopalians in this doctrinal conflict. When he stopped at New Bern, N.C. in 1764, he declaimed against what he called "rebaptism" of adults and spoke in favor of infant baptism.



The hope for the future of mankind is that by example and precept we will heed Him and teach our young to drink at the springs of truth, and honor, and duty, and grow up to be "inner directed," not "other directed," persons.

This is precisely the point of that wonderful verse from the Bible, "Be not conformed to this world but be transformed by the renewing of your mind." There is really no place for status-seeking in the life of the transformed person who lives in the knowledge that "every man must give an account of himself" to God at the Judgment Day.

## The preacher poet

### CHARACTER

Character is the base of reputation  
On which influences rest  
Which are, in turn, the forces of power  
By which the world is blest.

—W. B. O'Neal



# The pastor's wife

*"You built no great cathedrals that centuries  
applaud—  
But with a grace exquisite your life  
cathedraled God."*

—Douglass Scarborough McDaniel

RESEARCH and surveys are quite the order of our day.

Desiring to be in step with constructive trends, we pastors' wives who attended the Rural Church Conference at Lonsdale made a survey.

It was a bilateral assignment:

(a) State in writing, as a pastor's wife, the quality you most desire, or most appreciate, in your husband.

(b) Interview one pastor attending the conference, (not your husband), and find out what he considers the most desirable quality in a pastor's wife.

The returns were interesting and enlightening.

Here is a compendium of the answers.

The quality I most desire (or most appreciate) in my pastor-husband is:

(1) Patience (This quality appeared as the desired one more often than any other.)

(2) The capacity and the practice of arranging for more time with his family—time to spend with them away from the church field

(3) Consideration—sensitive recognition of the fact that, while the pastor's wife is expected to be on time, poised, gracious in manner, and competent in carrying out her responsibilities in the church activities, she also has responsibility for keeping her house attractive, preparing nourishing meals, getting the children dressed and in good mood for church attendance, etc.

(4) Helpfulness in the home—especially during Vacation Bible School! You will note that (3) and (4) are twins.

(5) I want my husband to



be a man whom I can be proud of, and who is proud of me, at all times and anywhere; and I want him to be kind.

(6) The ability to say "No" when members ask favors of him that are not really necessary, and that put strain and hardship upon my husband

(7) Awareness of me, his wife—I want him not to have his mind a thousand miles away when I talk to him.

(8) Realization that we pastors' wives have the same feelings and desires as the other women in the church

(9) Reasonableness about the fact that at times there are circumstances that justify a pastor's wife in missing an occasional church meeting to stay home with their children

(10) Cooperation in working out a visitation-together schedule rather than expecting her to make every single visit with him

(11) Willingness to arrange for the wife to have a few hours each week and occasionally a small amount of money to do with just as she pleases

All wives present inwardly applauded this bit of advice dispensed by a speaker in one of the general meetings: Pastor, when you feed to any woman in your church a teaspoon of that most-craved diet: attention, then be sure that you feed your wife *two teaspoons* of the delightful elixir.

Here is the other side of the equation.

These are exact quotes of the responses turned in from the question asked of pastors: What do you consider the quality most to be desired in a pastor's wife?

(1) Understanding

(2) The ability to speak softly in the face of hurting remarks—a forgiving spirit

(3) Love—Someone commented that love for God, love for one's husband and family, and love for people is the basis for all the qualities needed in a wife. (This quality appeared as the desired one more than any other.)

(4) The ability to keep things that would hurt the church or her husband's ministry, and to tell those things that would bless.

(5) The pastor's wife must learn to (cheerfully) share her husband with his church.

(6) The ability to get along with people

(7) A kind woman who is helpful, pleasant, and understands me

(8) A dedicated Christian, who loves her home life, who will be a good listener, who will not gossip about others on the church field, and who is able to take criticism

(9) A "mother-heart" for the Lord's work

(10) A sweet personality, with the wisdom not to talk too much, and patience

(11) The capacity to be a preacher's wife and like it

One woman expressed well what all of us felt when the three days of conference were over as she said: "I want to go home and start being a better pastor's-wife!"

*Rosalind Street*

Mrs. J. H. Street

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





## Arkansans to mission fields

*DR. AND Mrs. Alan P. Neely (left) and Rev. and Mrs. Sidney G. Carswell were appointed missionaries June 20 in a special session of the Southern Baptist Foreign Mission Board opening the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly.*

RIDGECREST, N.C.—Mrs. Sidney G. Carswell, the former Ruth Holland of Heber Springs, and her husband were appointed missionaries to Equatorial Brazil, June 20, in a special session of the Foreign Mission Board opening the Foreign Missions Conference at Ridgecrest Assembly. The Carswells now live in Pittsburg, Calif., where he is pastor of Shore Acres Baptist Church.

Another of the 24 missionaries appointed at Ridgecrest was Dr. Alan P. Neely, who was born in Little Rock and grew up in Fort Worth, Tex. Now pastor of Broadway Baptist Church, Boulder, Colo., he will serve in Colombia.

Mrs. Carswell was born in Fox, Ark., but moved with her family to Heber Springs at the age of two. A deacon's daughter, she characterizes her parents as "hard-working farmers, devout Christians, and good Baptists." She says she "felt God's call to some type of special service" when, at 13, she attended a Girls' Auxiliary camp and heard a "real live missionary."

She graduated from Ouachita College, Arkadelphia, with the bachelor of arts degree and from Golden Gate Baptist Theological Seminary, Berkeley, Calif. (now located in nearby Mill Valley), with the master of religious education degree and studied education at Alameda County State College, Hayward, Calif. She has taught school in Pittsburg and Concord, Calif.

During student days she did summer work in Arkansas under the state Baptist convention and in California, Ohio, and Pennsylvania under the Southern Baptist Home Mission Board. She says her Arkansas experiences—"both hilarious and heart-breaking"—initiated her into mission work and that four years later, in Ohio and Pennsylvania, her missionary zeal met "a real test" when for 10 weeks she taught Vacation

Bible school in the mornings, took religious census in the afternoons, and helped with evangelistic meetings in the evenings.

She and her husband, native of Georgia, have four children, David, six; Carla four and a half; Marcia, three; and Kevin, 10 months.

The June appointees of the Foreign Mission Board bring its total overseas staff to 1,760 (including 27 missionary associates).

### Trinity Association

#### L. D. Eppinette, Missionary

REV. W. Wayne Allen of Memphis has accepted a call as pastor of Corner's Chapel Church.

Marked Tree Church held open house June 16 for its new educational building. Rev. James A. Overton, pastor, reports the addition to the staff of Rev. Atherton Hiatt, Ouachita College student, as youth director and pastor's assistant for the summer.

Pleasant Grove Church will celebrate its 100th anniversary July 28. A. M. Houston is pastor. (CB)

### Association home begun

CONSTRUCTION has begun in Lonoke on a home and office for the Caroline Association. Completion is expected in September.

Rev. J. M. James, superintendent of missions for the association, said the brick veneer structure is being built on a 120 by 120-foot corner lot. Plans call for a three-bedroom house with an office space arrangement to include a study, conference room and work room. (DP)

### Editor makes Reader's Digest

THE editor of the Arkansas Baptist Newsmagazine is quoted in the "Quotable Quotes" section of the July Reader's Digest with the following observation on "making the kids mind":

"Making the kids mind these days seems to be tied in with finding out what they want. It's sort of like persuading water to run downhill."

### Revival statistics

NEW BETHEL Church, Conway, June 10-16; Herbert Walters, pastor; William L. Walters of First Church, Whitney, Tex., evangelist; Gale Holcomb, of Second Church, Conway, music director; 2 for baptism; 1 by letter; 4 rededications.

LEXA Church, June 3-9; Glen Hicks, pastor, evangelist; Herbert (Red) Johnson, music director; 21 professions of faith; 16 for baptism; 2 by letter; 1 surrendered for Foreign Mission; 2 for special service.

PINE GROVE Church, Bastrop, La., June 10-16; Rev. Garland A. Morrison, pastor, Grand Avenue Church, Hot Springs, evangelist; 32 by baptism; 13 by letter.

PLEASANT GROVE Church, Ferndale, June 16-24; Rev. Ed Walker, Levy Church, evangelist; James Callahan, song leader; Millard Gates, pianist; 28 for baptism; 2 by statement; 2 by letter; 34 rededications; Rev. E. W. Goodson, pastor.

### Coming revivals

FIRST Church, Bay, July 2-Aug. 4; Clyde Childs of St. Louis, evangelist; Jeff Floyd of Jonesboro, music director; Hal Gallop, Sr., pastor.

PIKE Avenue Church, North Little Rock, Sept. 8-15; B. G. Allison of Ruston, La., evangelist; R. H. Dorris, pastor. (CB)

TENT revival, Booneville, Rev. Walter Ayers, evangelist; Mark Short, song leader; July 14-26. (CB)

HALLEY Church, July 10-21; Harold Boyd, Ft. Smith, evangelist; Donald Waldrup, song leader; Murphy Brantley, pastor.

REV. B. D. Smith recently resigned the pastorate of Lake Hamilton Church, Hot Springs, to accept a call to Westside Church, Magnolia. He began his new work June 4.



# Mena church building underway

A NEW sanctuary and educational building for First Church, Mena, Rev. Dillard Miller, pastor, is now under construction.

The entire plant, with a floor space of 26,000 square feet, will be air-conditioned and will be heated by a central heating plant.

The church auditorium will be of simple Gothic design with a seating capacity of 644, reports Pastor Dillard S. Miller, who has been with the church since 1956.

The educational building will accommodate all the Sunday School of the church. Included will be a modern nursery for the four nursery departments of the church, two beginner departments, three primary departments, two junior departments, two intermediate departments, a young people's department, and three adult departments, as well as a suite of offices and modern kitchen facilities.

The church was designed by Norris J. Sparks, Little Rock architect, and the Sunday School Board of the Southern Baptist Convention. When the new structure is all completed, the church plans to raze the present structure and move their nursery building off the block to facilitate off-street parking for all who attend the services.

Less than two years ago the church purchased a tract of land 180 feet by 300 feet from the Mena School District, increasing its property to a full city block. The church will be built facing Janssen Park, for its beautiful setting in the residential area of the city, reports Pastor Miller. It will be built a few feet away from the present building, which has been standing since 1912.

The H. C. Walker Construction Company, Cove, is the contractor for the new church plant. Financing arrangements have been made through Hill, Crawford and Lanford, investment bankers of Little Rock. The building, exclusive of its furnishings, will cost approximately \$267,500.

The building committee is composed of J. G. Stewman, chairman; W. M. Hampton, Leroy Thomas, C. A. Cummings, Mrs. Austin Rogers, Mrs. Pierre Redman and Lee McMillan. The finance committee is Fred Philpot, Roy Jones, Dr. V. L. Cook, C. S. Williams and Tom Thomas.

Some special features of the building will be carpools on each end of the educational building; a radio control booth for broadcasts and the making of tape recordings; and a projection area for movies. Lighting in the auditorium and baptistry will be controlled by rheostat.

The church retired all indebtedness in December, 1957, and began its building fund in January, 1958. In the past seven months the church has given more than \$31,000 to its building program over and above keeping up with all local operations and mission interests.

Under Mr. Miller's leadership the annual budget has increased from \$32,000 to \$48,000, with total receipts last year, including contributions to the building fund, exceeding \$78,000.

Other progress during this time include 210 professions of faith.

The new church plant is to be completed in a year.

## Harmony Association

BY AMOS GREER

FIRST Church, Pine Bluff, has employed one of its members, Mrs. Ulys T. Nation, as minister of visitation.

IMMANUEL Church has called Rev. Charles Johnson as associate pastor and education director. A native of Nashville, Tenn., he is a graduate of Memphis State University and Southwestern Seminary. He has been serving as Baptist Student Union director at UTMB.

Frank Baker, education director of First Church, Pine Bluff, has been invited by the Home Mission Board of the Southern Baptist Convention to visit Alaska during the 15th annual Alaskan crusade. He will lead the music in one of the revivals and serve as educational consultant with Alaskan Baptist mission work. He leaves Oct. 18 and returns Nov. 1.

Greenlee Memorial Church ordained deacons June 9: Pete Monk, Buddy Monk E. D. Johnson and A. V. McClain.

Franklin Johnson, who has served as music director of Lee Memorial Church for 14 months, has accepted a call from Hardin Church.



**CORNERSTONE SET**—Rev. Alfred J. Duncan (left), pastor, and T. O. Suggs, chairman of deacons, lay the cornerstone June 2 on Concord Church's \$50,000 auditorium and educational building. The 5,760-square foot building is situated on Highway 64-71 between Alma and Van Buren. Completely air-conditioned, it is finished in antique mahogany paneling. The building has a Sunday School capacity of 175 and the auditorium will seat 220. Rev. Charles Chesser, Jr., Kibler pastor, delivered the dedicatory message. The State Mission Department assisted with the purchase of the site and building expense.

## Facts of interest

... Americans gave an estimated \$9.3 billion to public causes in 1962—an all-time record for philanthropy. The American Association of Fund-Raising Counsel, Inc., said individuals contributed the largest share—\$7.4 billion. Foundations gave \$700 million; business, \$470 million; and \$700 million came from charitable bequests. Religion was the biggest beneficiary with 51 per cent of the gift total.

... Motor vehicle registrations in the United States rose 3,200,000, or a 4.2 per cent in 1962 to a total of 59,022,916. The Commerce Department reported the increase in recent years had ranged from 7.2 per cent in 1955—a record year for automobile production—to 1.7 per cent in 1958. The increase from 1960 to 1961 was 2.8 per cent.

... A machine has been developed in New York City that tells precisely how bad traffic really is. It counts delays, measures their length, records speed, and collects other such data automatically. Its purpose is to identify trouble spots and to help traffic-control programs. The machine was developed by Jacob Greissman, chief of the Traffic Department's survey system.

... The vanishing American, according to the Population Reference Bureau, is the spinster. In 1940, some 15 per cent of women in their early thirties had not married. By 1960, only 7 percent were still unwed at that age. "Almost all" American women will marry, the Bureau reports in drafting a new profile of the American woman. Childless couples seem to be "a thing of the past." Wives in their early thirties are expected to have an average of 3.4 children in their lifetimes, and "very few couples choose to have only one child." Most popular are 2, 3, and 4-child families. Today, 65 per cent of all women are married by the time they are twenty-one. In 1961, 12 per cent of all college girls—162,000—were married, and about 77,000 high-school girls were married.





**NASHVILLE**—“The Things That Make for Peace” is the subject of the annual Christian Life Conference for Southern Baptists at Glorieta (N.M.), August 8-14. Speakers for the conference are, top row, left to right: Charles A. Wells, Editor of *BETWEEN THE LINES*; Lloyd Wright, Director, Office of Public Affairs, Peace Corps; Dr. J. P. Allen, Pastor, Broadway Baptist Church, Fort Worth, Texas.

Bottom row: Dr. Jimmy Allen, director of the Christian Life Commission of the Baptist General Convention of Texas; Charles Wellborn, graduate student, Duke University; Dr. Bill Pinson, associate professor-elect of Christian Ethics, Southwestern Seminary.

The same topic will be used at the annual Ridgecrest conference Aug. 22-28. Speakers at the North Carolina meeting will be Dr. Frank Graham, United Nations representative for India and Pakistan; Dr. Bill Moyers, deputy director of the Peace Corps; Dr. Carlyle Marney, senior minister, Myers Park Church, Charlotte, N. C.; Bill Dyal, associate secretary, Department of Missionary Personnel, Foreign Mission Board; Mr. Wells and Mr. Wellborn.

## Youth of 49 nations register for Beirut

**BEIRUT, LEBANON**—Twenty-two hundred delegates from 49 countries have registered in advance for the Sixth Baptist Youth World Conference meeting here July 15-21. More than 3,000 are expected.

Finlay M. Graham, general chairman of arrangements, said that the meeting will feature 12 speakers from seven countries and 150 discussion leaders from 48 nations.

It will be the first major international Baptist meeting ever held in the Near East. Young people in attendance are expected to visit historic Bible areas in Syria, Jordan, Israel, Egypt, Greece, and Turkey as well as Lebanon.

Members of fifteen local committees are meeting weekly to complete their various tasks before the opening of the Conference. A call has gone out for special prayer in all Evangelical churches for preparations, the meetings,

and the conferees.

Much is being done now to prepare decorations for the six or more meeting places, which include the Chamoun Sports City. Flowers and shrubbery have been planted. A large balloon will be suspended over the Sports City. Flags of many nations will be on display.

The flags will be used in the “Roll Call of the Nations”, an impressive feature of every such conference, when a delegate from every country represented will march with his flag across the stage and bring greetings to the Conference.

Many local companies are sharing in the preparations. A hymnbook has been printed in both Arabic and English, though English will be the official conference language. Badges are being made for conferees. Official photographers and recording personnel have been appointed. Buses are being readied to transport the young people from hotels in the city and nearby mountains to meeting places twice daily.

## Maryland to host convention

**BALTIMORE**—The Baptist Convention of Maryland will serve as official host to the Southern Baptist Convention for the latter's annual session in Atlantic City, N. J., next year.

Atlantic City is in the territory served by the Baptist Convention of Maryland.

Roy D. Gresham, executive secretary of the Maryland Baptist State Mission Board, offered the services of the Maryland convention to Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention. Routh accepted for the Executive Committee. Detailed arrangements will be made in cooperation with John Williams, financial planning secretary of the Executive Committee.

The Maryland Baptist State Mission Board has approved the matter at its quarterly meeting and instructed its executive committee to appoint the necessary committees.

Woman's Missionary Union of Maryland has been invited to serve as hostess to the annual meeting of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. Miss Josephine C. Norwood, Maryland Woman's Missionary Union secretary, said she had received a message to that effect from Miss Alma Hunt, executive secretary of the national organization, Birmingham.

John M. Tubbs, Maryland Sunday School secretary, has been asked to make arrangements for the annual meeting of the Southern Baptist Religious Education Association. Mr. Tubbs and Sam High, state Training Union secretary, will make meeting place arrangements for the annual pre-convention meeting of the Sunday School and Training Union secretaries.

## Plan new convention

**CHARLESTON, W. Va.**—Leaders of the 50 Southern Baptist churches in West Virginia have taken the first step toward creation of a state Baptist convention. At a meeting here they organized the West Virginia Baptist Fellowship, a loosely formed group which normally precedes formal organization of a state convention.

The 123 pastors and laymen attending the meeting elected officers and adopted policies and procedures to guide them.

The Fellowship follows by eight months the creation of a state missions committee by the churches. This gave the churches, which have approximately 13,000 members, their first state-wide organization.



## Executive Board

### For associations

THERE IS a plan to help the associations help churches to grow better stewards. It is the Stewardship Development Program for Associations.



DR. DOUGLAS

teach the Bible plan of stewardship.

When the churches take a long look and make some long-range plans, the people will be challenged to give more money. This is where the associational leaders can step in and help the local church.

This Stewardship Development Program starts where the people are, now. It shows them where they can be, and then challenges them to make a start toward the long-range objectives.

This is a plan to help churches help themselves to do a better job of growing stewards.

When churches grow better stewards, there will be better responses to the call of God in all Christian endeavors. There will be better teaching, better attendance, better spirit, more loyalty, more money, more love, and more Christ-likeness.

Somehow, we feel that Baptists need the above-mentioned things if we are to continue our growth and effectiveness in kingdom work.

Two associations are now using the Stewardship Development Program, namely: Harmony, where Rev. Ben Elrod is the moderator and Rev. Amos Greer is the superintendent of missions, and Calvary, where Rev. Curtis Bryant is the vice-moderator and Rev. E. E. Boone is the superintendent of missions.—Ralph Douglas, Association Executive Secretary

For some time the associational leaders have been seeking for a tool to strengthen the entire financial structure of the associational program. Through this program the associational leaders have an excellent opportunity to help the churches

## Training Union



THIS is the group from Arkansas that attended the Training Union Leadership Assembly at Glorieta, June 13-19.—Ralph W. Davis, Secretary

## Student Union

### From our missionaries

"I FLEW in a private plane to our camp. I had my first prayermate time during which we batted mosquitoes like crazy. During chapel last night I sat on a rocking horse (honest, there was no other place to sit). We had our first ride in a swamp buggy, and we lived on a homestead last week. And, our first dinner meal included caribou steak, moose steak and roast, hooligan, halibut, and salmon. . . ."



DR. LOGUE

"It is a beautiful state with some wonderful Christian people. Yet it is also overflowing with people who don't know much about Christ and aren't really too interested in knowing about him."—Cheryl Lloyd in Alaska.

"I am now serving as interim pastor of a small church 40 miles from Panama City. The name of the village is Cativa. The people are of West Indian and Jamaican background.

"I am living on the second floor of the small church. I have no electricity, no running water, etc. But I am making out. The people are really nice to me. The people in the village are poverty-stricken. Yet many place their faith in the Lord. I preached my first sermon Sunday nite and we had about 35 in attendance. We are hoping to grow.

"Remember me in your prayers as do you in mine."—Billy Walker in Panama.

"I arrived in Seattle Saturday afternoon. . . ."

"Goodness I feel like this is home already. The people here in Northgate Baptist Church are so very friendly. This is truly a mission field. The people don't mind working; they just want something with which to work."—Ella Claire Heustess in Seattle, Wash.

"As the song goes: 'I love thee Lord Jesus and that thou dost know, but how much I love thee my actions will show. I truly appreciate the opportunity to work with these wonderful people in Ouachita Association.

"I arrived in Mena June 9 in time for evening services and spent the following week getting acquainted and working with juniors in Vacation Bible School. The following Sunday, in a service conducted by a fellow summer missionary Dennis Coop, a boy from my Bible School class was converted.

"My second week in the association I again worked with juniors in Vacation Bible School and told the character story in the joint worship service. A revival was held in conjunction with this school, and I assisted the pastor in visitation for this revival. Two junior aged children were converted during the revival services and later enrolled in VBS, and there was one profession of faith and one surrender to the ministry from my department during the joint worship service."—Roy Brunson in Ouachita Association in Arkansas.—Tom J. Logue, Director

## WHEN GOD CALLS HOW CAN YOU SAY NO?



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### Third National Congress

THE THIRD Convention-Wide Royal Ambassador Congress will be held in Washington D. C., Aug. 13-15. Royal Ambassador boys will be there from all over the nation. As of June 21, 1504 boys had registered for the Congress. South Carolina is leading in number of registrations with 379. Virginia is second with 245.

Of the states west of the Mississippi River, Missouri is leading with 227 registrations. Texas is second with 136, and Louisiana is third with 89. Arkansas sandwiched in among these leaders, is far down the line with only 12 registrations. Even New Mexico, far to the West, is leading us with 19 registrations.

Of course the Congress is more than a month away, and many more boys will register from all the states. We trust that pastors and Royal Ambassador counselors will bring this matter to the attention of boys and their parents, and will work heartily to see that their church is well represented at the Congress.

Washington, D. C., has in it and around it much that is fascinating, historical, and educational. Every boy ought to visit and explore the capitol city of the nation, visit the Capitol Building, see Congress in action, visit the Arlington Cemetery and Robert E. Lee's home, climb the Washington monument, explore the Congressional Library, visit the Smithsonian Institution, go to Mount Vernon and see Washington's grave, visit the Ford Theater, etc. etc. There is much of interest to see in Washington, and every boy who attends the Congress will have opportunities to join guided tours to many places of interest.

The program for the Congress will be superb, and every boy there will have opportunities to feel the very pulse of the nation and of the world in which he lives. The program is built around the needs and interests of growing Baptist boys.

The advanced registration fee is \$2.50. The total cost of attending the Congress will depend on the kind of transportation to and from Washington, the nature of the hotel accommodations there, and the size of the individual boy's appetite. The cost of lodging will approximate \$4 per day per boy. Total cost of the trip, of course, must be calculated from each boy's home town. We hope that your church is represented at the Congress. Work can make it so!

For additional information about the Congress write the Brotherhood Department, 302 Baptist Building, Little Rock, or the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tenn.—Nelson Tull, Brotherhood Secretary

### Edgar Williamson

THE LAST ISSUE of the Arkansas Baptist carried a cover picture of Dr. Williamson and editorial comments about his life and work. Truly he was an outstanding Christian leader.



MR. HATFIELD

His pastor, Dr. W. O. Vaught of Immanuel Church, Little Rock, brought a Christ-centered message at the funeral as he delineated six basic statements about the character and life of Dr. Williamson, who for 23 years was secretary of the Sunday School Department of the Arkansas Baptist State Convention.

He pointed out these outstanding facets of his Christian character: his outstanding Christian conversion; his deep humility; his devotion to the Bible and Bible teaching; his leadership in developing several methods used in the denomination, namely, the use of college students doing summer mission work, the organization of the first state music department and the development of the pastor-led enlargement campaign; his devotion to his home; and that he always exalted Jesus as Lord in his leader-

ship and teaching. Dr. S. A. Whitlow pointed out the far-reaching influence of Dr. Williamson's leadership throughout the convention territory and into the foreign mission fields.

It is of deep significance that there are many people in the Lord's work as a direct result of his personal counseling and influence through the Siloam Springs Assembly.

Dr. Williamson possessed an almost singular ability to link devotional and Biblical teaching to organizational patterns. He was able to present the two in such a way that his hearers wanted to do better Sunday School work.

Now, in his death, as in his life, Dr. Williamson is helping train young people through a fund which he established several years ago. It is the Edgar Williamson Scholarship Fund, administered by the Southern Baptist Foundation, 460 James Robinson Parkway, Nashville 3, Tenn. This fund will help educate foreign mission volunteers each year at Southwestern Seminary. Many friends are making memorial contributions to the fund in lieu of sending flowers to the funeral.

For a generation thousands were directly influenced by his ministry of religious education.

Many people join in saying with me, "He was my friend who taught me many helpful lessons."—Lawson Hatfield, State Sunday School Secretary

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..... A Memorial Trust

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Church .....





### R. A. Hill's ministry is well received

THE SURVEY and Church Development Ministry of the Department of Missions is meeting with enthusiastic response with pastors and church leaders. R. A. Hill, who has come into the Department to lead in this work, is getting far more calls than he can fill. The thing that is so encouraging is that the program and services of R. A. Hill are "wanted" and "requested" by so many people. A few examples of such requests are as follows:

"I'm always interested in any program that will glorify our Lord by adding people to His church. Please send us full information about the Church Development Ministry Program."—Dorsey L. Crow, Black Rock

"I would like to enroll Tuckerman Baptist Church in the Church Development Ministry Program. I'm sure we will be calling on you to help us."—Curtis Pennington, Tuckerman.

"The church would like for you to come and discuss the Church Development Program with us."—Herbert Blanton, Tomahawk Church.

"Would you please send me your booklet entitled, 'The Church Development Guide Book'? I'm interested in your program."—Jeff P. Cheatham, Jr., First Church, Monticello.

"The Deacons have instructed me to write you for a date when you could visit our church and tell us more about the Church Development Program."—Ralph Dodd, First Church, Greenwood.

"I'm pastor of a church of 140 members in a small community. I am interested as pastor in sponsoring a community survey. Please send me information and cost."—Doyle Jameson, Lawson, Ark.

"Would you please send me a copy of your Community Survey and Church Development Program you outlined to us at Sidney Church when you were with us."—G. M. Roberts, Rosie.

"Will you please send me about 3

### Evangelism

### How to win a person to Christ

IN MY article for June 20, we brought some suggestions on how we can baptize 17,001 persons in Arkansas in 1964. Here is some information which will help us on this matter. Many good church people would like to be soul-winners but simply do not know how. This outline is simple and easy to use. I have seen hundreds of people to come to know Christ as their Lord and Saviour



MR. REED

from the use of this outline.

Remember you have the Holy Spirit with you, a comforter, one called to your side. We must accept this offer of the Holy Spirit by faith.

I. You must show him that he is lost. You must depend upon the Holy Spirit to use the Word of God in convicting the lost sinner. The Bible can stop all arguments. Psalms 51:5; 58:3; Jer. 17:9; Rom. 3:10-12, 21-22; John 2:18 & 36; Luke 16:19-26; Eph. 2:1, 3. Show him that salvation does not depend upon anything that he has done or can do.

II. Show him that Christ is the only

dozen of the posters about a good church and a good budget, like the ones you displayed to the Brethren when you were here."—Dale Barnett, Missionary, White River Assn.

"Please send me materials for this work. I should like the Guide Book, plus any other information."—E. T. Smith, Ingram Boulevard Church, West Memphis, Ark.

"We have decided, because of conflicting dates, to wait until later in the year to have our survey. I will contact you to see what dates we can work out."—Sedric D. Wesson, Second Church, Corning.

"Please send me a copy of the Church Development Guide and any other information you have."—Darrell S. Ross, First Church, Siloam Springs, Ark.

"Could you give me some idea about the cost of a Community Survey? We are considering the possibility of two mission points. How far ahead would we need to schedule your services?"—Terrel Gordon, Immanuel Church, Fayetteville.

"Would you please send any information or suggestions which you might have on a Community Survey."—Harold B. Ray, Calvary Church, Blytheville.

"We believe this is just what we need. Please let me know the date you can come and the cost."—Jack Parchman, Second Church, West Helena.—C. W. Caldwell, Superintendent of Missions-Evangelism.

hope. John 3:18, 5:24; 6:37; I John 5:11-12; John 14:6.

III. Show him how he may get Christ. John 1:12, 3:16, 5:24; Rev. 3:20; Rom. 10:9-16. Get him to pray.

IV. Getting the decision. Here is where most people fail. Use II Cor. 6:2. Read it to him again and again. Read Prov. 27:1, 29:1; James 4:14. After you have prayed with the prospect extend your hand giving him an invitation to trust Jesus as his Lord and Saviour.

If Arkansas Baptists will make 17,001 soul-winning contacts and sincerely and earnestly try to win people to Christ, God will bless our efforts with 17,001 souls.

How long has it been since you have tried to win a soul?—Jesse S. Reed, Director of Evangelism.

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# The Bookshelf

is aimed not only at beginners in the marriage experience, but also at those couples who have been married for some years, who need to realize more married happiness than they are now experiencing. It is also beamed at those whose marriage may have reached a crisis point, but who would not visit counselor or pastor.

## Counselor's, teachers needed

JUNIOR Music Camp at Ouachita College is scheduled for July 29-Aug 1. Plans are almost complete for this camp.

Our out-of-state guest will be Mrs. Haskell Boyter of Atlanta, Ga. Mrs. Boyter will serve as director for the cantata choir, hymn study period, and one of the age group choirs.

The cantata selected to be used at Junior Music Camp this year is "What



MR. McCLARD

Gifts have I?" This is the follow up cantata to "Lo, a Star".

Many of the music directors attending the State Music Conference agreed to assist us by teaching the theory book, "Music for Young Singers," or by serving as counselor. We still need help in these two areas. If you can assist us either as a theory teacher or as a counselor, we will be happy to provide your food, lodging, registration, and insurance while at camp.

The total cost for Junior Music Camp is \$12.50 per person. Two dollars and 50 cents of this amount is for registration and insurance fee, and should be sent as soon as possible to Church Music Department, Baptist Building, Little Rock, along with the name, age, address, church, for each one registering. The total cost of \$12.50 per person includes, food, lodging, registration and insurance fee, and the use of all materials and music for the classes.

It is hoped that many churches and pastors and music directors will take advantage of this opportunity to give emphasis to the music ministry to juniors in our churches.—LeRoy McClard, Secretary.

### Temples

In many far and ancient lands  
Lie temples buried in the sands—  
Their glory in decay.  
They are but idols built by men  
That never shall arise again—  
They all shall pass away.

Our God dwells not in temples fine,  
But in men's souls like yours and mine  
That should be clean and pure.  
If in our God we place our trust,  
When worlds resolve to trembling dust,  
These temples shall endure.

—Carl Ferrell, Walnut Ridge

Ministering to the Physically Sick, by Carl J. Scherzer, Prentice-Hall, 1963, \$2.95

Offered here are helpful insights in the hospital routine, staff make-up, administrative procedures, visiting regulations, and privileges accorded ministers. The minister-patient relationship is considered in terms of understanding the patient's needs, the proper use of scripture and prayer during the call, and follow-up visitation. Careful attention is given to the effective ministry to patient and family at times of grief and sorrow.

The Way of the Shepherd, by Nora S. Unwin, McGraw-Hill, 1963, \$2.50

This is a beautiful picture story book for children on the 23rd Psalm. The beauty of the 23rd Psalm itself shines through this intriguing story-within-a-story as a young boy fearfully follows an old shepherd into a strange, new world.

A Happy Married Life, by William S. Deal, Zondervan, 1963, \$1.95.

This book is an outgrowth of the author's wide counseling experience. It

We have recently received the following paperback books:

A Distinctive Translation of Genesis, by J. Wash Watts, Eerdmans, \$1.95

The New Testament, an expanded translation by Kenneth S. Wuest, Eerdmans, \$2.95

Albert Schweitzer, Memoirs of Childhood Youth, Macmillan, \$.95

Make Your Preaching Relevant, by Jack D. Sanford, Broadman Press, \$1.50

The Power of Positive Thinking, by Norman Vincent Peale, Fawcett Publications, \$.60

Broadman Comments, October, November, December, 1963, by H. I. Hester and J. Winston Pearce, Broadman Press, \$.95

Money and the Church, by Luther P. Powell, Association Press, \$1.50

## The TITHE is the LORD'S

Leviticus 27:30

Freely ye  
have received,  
freely give

Matthew 10:8

GIVE AND  
IT SHALL  
BE GIVEN  
UNTO YOU

To Grow Christian Stewards Order:

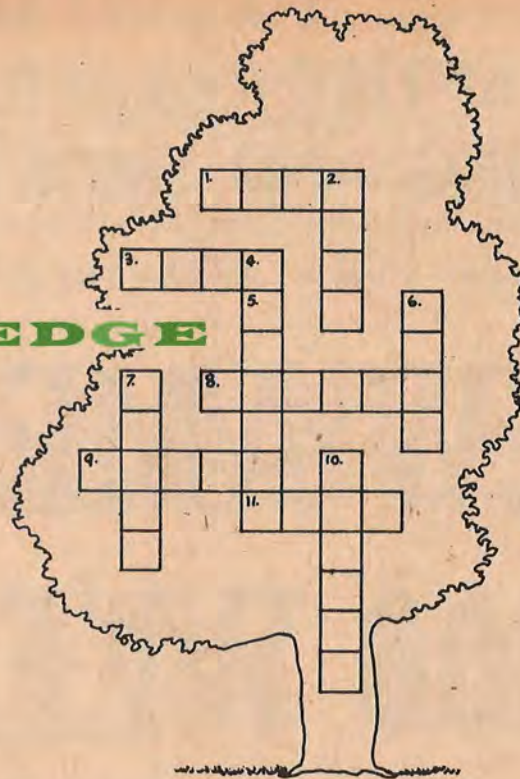
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**TREE  
OF  
KNOWLEDGE  
PUZZLE**

BY LEONA LILLEY



**Across**

1. Anything morally bad or wrong (Genesis 3:5)
3. Certain bones in the human body (Genesis 2:21)
5. The first woman (Genesis 3:20)
8. Garments worn over other apparel to protect one's clothing (Genesis 3:7)
9. A female (Genesis 3:4)
11. A woody plant with one main stem or trunk and many branches (Genesis 2:16)

**Down**

2. The period of existence of a person or thing (Genesis 3:22)
4. A large snake (Genesis 3:1)
6. Filled with wisdom (Genesis 3:6)
7. Past tense of drive (Genesis 3:24)
10. The outgrowths of a tree or other plant (Genesis 3:7)

**ANSWERS**

Across: 1. evil, 3. ribs, 5. Eve, 8. aprons, 9. woman, 11. tree  
Down: 2. life, 4. serpent, 6. wise, 7. drove, 10. leaves

**Pigs, shells, and china**

BY JEAN HORTON BERG

A LONG time ago, about the time the Pilgrims were thinking of coming to America, people didn't have great heavy ships like ours. They didn't have airplanes. They couldn't travel back and forth across the ocean whenever they felt like it. Because traveling was limited, the money from one country wasn't worth anything in a distant country.

Some daring travelers journeyed as far as the Orient. There they were charmed with the beautiful things the Chinese people made. They wanted to buy them and take them back to Europe to sell. They formed companies which were to sail to China and trade for the lovely things they found there.

The Portuguese were especially interested in the beautiful dishes and vases the Chinese made from clay. The Portuguese money, however, didn't mean anything to the Chinese. They did value some little shells the Portuguese traders had brought with them. These were cowrie shells. The Chinese used them for their mother-of-pearl in making fine inlaid pieces of furniture.

Cowrie shells are shaped like a pig's back. The Portuguese called them porcellana from the Latin porcellus, which means "a little pig."

The Portuguese began to trade more and more often with the Chinese.

BY LUCILLE J. GOODYEAR

IF YOU have ever studied seed from the many different types of plant life, you know they come in many attractive colors and unusual shapes. By carefully selecting colors and shapes and arranging the seed on a small, flat surface which has been marked with a simple design pattern, you can create a seed mosaic of colorful beauty and lasting interest.

Some of the seed suitable for this type of project are birdseed, wild rice, brown rice, polished rice, split peas, beans, the various wheat grains, sesame seed, mustard seed, and other flower and vegetable seed. Also suitable for texture, variety, and color are watermelon, cantaloupe, pumpkin, apple, and pear seed and the seed from various weeds found in the fields.

Many of the above-mentioned seed are available at feed and seed stores, plant nurseries, health food centers, and pet shops. To add to your collection, you can scout around your garden and field areas.

Because of the patience required, it is best to start with a small-sized mosaic arrangement. Try using a piece of one-fourth inch plywood no larger than a foot square. Once you have acquired the method of arrangement, you can proceed to a larger design.

Sketch your proposed design on the plywood, using your own idea or a tracing from a fabric pattern or an illustration. Use a simple design, one free from nonessential details. In fact, the simpler the design, the more effective the overall picture.

With a color pattern in mind, decide on the type of seed to use. Take into consideration their color, size, and form, as well as the way they go with each other.

Working on an area no larger than a square inch at a time, spread quick-drying white glue with a small brush. Sprinkle or place your seed according to the color pattern and outline.

A good method is to follow through with one particular type of seed. Then proceed with others, one type at a time, much in the manner of painting by numbers.

For larger seed, it is best to use tweezers for neat placement. Small seed can be spread or sprinkled by the hand, later gently brushing off the excess.

The surface of the picture should be covered solidly. In other words, no trace of the plywood foundation should be visible.

Shake off excess seed. Then spray the entire surface with a coating of clear plastic. It is available in spray cans at variety or hardware stores. This coating protects the surface, brings out the color of the seed, and gives the entire picture a beautiful glazed finish.

If desired, the mosaic can be framed with a small molding, or you can apply a frame of your own choosing.



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There really is no other plan like ours. But compare our rates with others for similar coverage. Discover for yourself what you save. And remember, there is *no limit* on how long you stay in the hospital, no limit on age, no limit on the number of times you can collect!

## Here's all you do.

Fill out the application at the right. Notice the amazingly low rates! Enclose it in an envelope and mail to American Temperance Associates, Box 131, Libertyville, Illinois. Upon approval, you will get your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost 50,000 people enter hospitals. Any day, one of them could be you. Protect yourself before it's too late!

## MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars... you risk nothing.



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1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

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

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

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# In the image of God

BY DR. MARVIN E. TATE, JR.

Professor, Southern Seminary

Genesis 1:26-31

July 14, 1963

"WHAT is man?" is a perennial question. It is the continuing concern of philosophers, theologians, psychologists, biologists, anthropologists and many others. The answer is very important. All other questions involve this one. The vast differences in ideology which divide and threaten the world are fundamentally differences in anthropologies, i.e., "What is man?"



DR. TATE

The Genesis narrative does not answer this question directly (cf. Psalm 8). There is very little development of the idea of man as "man" in biblical thought. Man is defined in relationship to something else; especially in relationship to God. Man is that part of creation which most directly bears the image of God. What does it mean to be created in the image of God?

**The Result of Divine Initiative.** Genesis 1:26-27 indicates that the creation of man was not a mere act of evolution out of the lower orders of animal life, though man shares much with the animals and is created on the same "day" with them. The distinctiveness of man is shown in two ways. First, the initiative of God is more marked than in the other phases of creation: "Let us make man." The "us" has troubled exegetes for centuries. It is best understood either as an appeal of God to the heavenly court (cf. II Kings 22:19; Job 1, etc.) or as an expression of the personal nature of God (personality cannot exist in unitary form; it must communicate). Early Christian commentators saw the Trinity here. This is, of course, an unjustifiable reading back of Christian doctrine; but it is intuitively correct.

Second, the use of the verb bara for "create" is marked in verses 26 and 27. It is used three times in verse 27 alone. This is an indication that the creation of man is different from the development of other parts of the natural order. A new and major stage in the divine evolution of creation is reached. Man is the product of the mind and purpose of God. We are not told how God made man (here the sciences can help us); but we are told that man lives because God wills it to be so and for no other reason.

**The Fundamental Distinctive.** Above all man is marked by the "image of God." The words "image" and "likeness" seem to have no major difference in meaning. Perhaps "likeness" does carry a somewhat more abstract idea than "image." But this is of no great importance. However, it is important to note that the language is concrete—meaning a "duplicate" or "copy"—and gives no support to the false idea that man bears the image only in his "spiritual" nature. The biblical view of man does not permit him to be partitioned into "spirit" and "body." The whole personality is kept intact. Thus, the image is seen in the whole being of man. The physical body is not excepted. Indeed, when the

"image" of God came in its ultimate revelation in Jesus Christ it came in the physical form of Jesus. Of course, this must not be understood in terms of the rough and even vulgar expressions of the ancient Near Eastern myths. Further, there is a very important caution to keep in mind, viz. the image goes only from God to man, never from man to God. Man cannot be equated with God. He is not divine; but he bears the image of the divine.

**Some Deeper Dimensions.** Theologians have not been content to remain at this level in their considerations of the "image" of God in man. They have sought to probe for deeper and more specific answers. We may attempt to summarize some of these deeper probings around three headings.

1. The subordinate role of man. Man is the creature not the creator. He is created subordinate to God. Man must remember this radical distinction. A terrible stream of judgment follows whenever men seek to bring God down to the human level or exalt themselves to the divine.

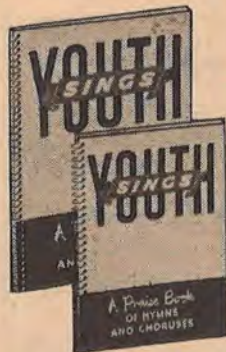
2. The creative capacity of man. The image of God in man must be reflected to some degree in the creative ability of man. In his own subordinate role, man can exceed the limitations of heredity and environment. He is not a robot locked in

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a closed universe who, at best, can only help keep the machinery clicking. To a degree, he can create like God. The media of this creative activity are basically man's ability to think and to pray.

3. The freedom of man to have dominion over the created world. The Genesis narrative (verses, 26-31) makes it clear that this is the functional nature of the image. Man must be free from the world; he must not be subdued by any part of the created order if he obeys the command of God. It is within the plan of God that the physical aspects of the world be mastered by man (this includes space). Nothing created must be worshipped as God. Man's freedom to the Creator must be kept inviolate.

This is a dangerous business; but it is God's business. The danger becomes acute at two points. (1) Pride in human achievement may lead men to feel no need for God or even to seek to control God. Proud men satiated with their own strength characteristically want either to ban God from the universe or to subordinate him to human will. (2) Selfishness and fear may lead men to claim the God-given freedom for themselves while denying it to their fellow men. Man himself is the one great exception to the dominion of man over the created order. It has never been the intent of God that men should enslave other men. Freedom must yield to fellowship both in the relationship of God to man and in that of man to man.

NEW YORK (EP)—A record number of Roman Catholics in the United States—43,851,538—was reported by the 1963 Official Catholic Directory, issued by P. J. Kenedy & Sons here. The figure, as of January 1, represents an increase of 969,372 over 1962.

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## A Smile or Two

### No conceit

"DID anyone in your family ever make a brilliant marriage?"  
"Only my wife."

### All set for next year

"SO you want another day off," snorted the office chief to his small office boy, "I'm anxious to hear what excuse you have this time. You've been off for your grandfather's funeral four times this year already."

"Today my grandma's getting married again," said the youngster.

### Positive identification

A PRETTY, young lady presented a check at the bank window for cashing. The teller examined it quickly and asked, "Can you identify yourself?"

Whereupon the young lady dipped into her purse and pulled out a small mirror. She glanced in it for a moment and then looked up and said, "Yes, it's me all right."

### On reverence

THE lady of the house was entertaining her discussion group when the patter of tiny feet was heard on the stairs. She raised her hand for silence. "Hush," she said softly, "the children have come to deliver their goodnight message. It always gives me such a feeling of reverence to hear them . . . Listen!"

There was a moment of silence, then shyly came a small voice from the hallway: "Mama, Willie found a bedbug."

### Many hands make light work

A HEN-PECKED husband was terribly disappointed when his wife gave birth to a baby daughter.

He confided to a friend, "I was hoping for a boy to help me with the housework."

### One of our "hatracks"

#### is missing

"WHY is it important not to lose your head in an attack?" asked the sergeant. And the recruit answered: "Because it wouldn't leave no place to put your helmet."

### Rural booster

"I CAN catch the 6:16 train," explained the hiker, "if you'll let me cut across your field."

"Go ahead," said the farmer, "but you'll catch the 5:45 if my bull spots you."

## Attendance Report

June 23, 1963

Church	Sunday School	Training Union	Additions
Alma, Kibler	138	79	
Arkadelphia, Park Hill	110	69	
Berryville, Freeman Heights	170	71	1
Blytheville, First	585	188	2
Camden, First	436	186	1
Crossett, First	544	152	3
Dumas, First	302	67	
El Dorado			
East Main	278	112	1
First	766	191	1
Northside Chapel	45		
Forrest City, First	537	156	
Midway Mission	61	52	
Fort Smith			
First	928	220	10
Missions	472	176	
Grand Avenue	708	292	2
Mission	21		
Townsend Avenue	193	98	7
Green Forest	121	53	
Rudd Mission	41		
Harrison, Eagle Heights	257	97	2
Jacksonville			
Berea	112	55	
First	507	168	3
Second	180	78	
Jasper	61	38	3
Jonesboro			
Central	529	217	2
Nettleton	239	81	1
Lavaca, First	265	153	1
Little Rock			
First	840	333	3
White Rock Chapel	34	13	
Highway	220	85	
Immanuel	1174	400	4
Forest Tower	36	22	
Kerr	49	25	
Rosedale	217	78	
Marked Tree, First	179	67	1
McGehee, First	428	184	
Chapel	72	32	
Monticello, Second	283	156	1
North Little Rock			
Calvary	413	107	3
First, Gravel Ridge	135	82	1
Park Hill	759	222	2
Sylvan Hills	242	98	2
Piggott, First	342	147	
Rogers, First	368	100	1
Siloam Springs, First	321	190	1
Springdale, First	446	166	1
Caudle Avenue	145	74	
Van Buren			
First	454	174	3
Second	46	53	
Vandervoort	60	29	
Warren, Immanuel	254	98	
Westside Chapel	87	54	2

### No bargain

IF we could see ourselves as others see us, we'd probably deny it.

### Eternal feminine

NURSE to expectant father: "Just because you've been waiting so long, it doesn't necessarily mean the baby will be a girl."

### Last things last

TEACHER: "What does 'unaware' mean?"

Student: "It's the last thing we take off at night."

### A matter of semantics

A SOCIALLY ambitious woman made her husband's life miserable trying to get him to rent a more expensive apartment. One evening he came home in a good humor. "Good news, dear!" he cried. "We don't have to move. The landlord just raised our rent."





## 'Anti-smoking' course

MINNEAPOLIS, Minn. (EP)—Nearly 400 ex-smokers were "graduated" here from a Seventh-day Adventist course designed to convert them from cigarettes to fresh air.

At the concluding session of a five-day clinic, the Rev. E. J. Folkenberg warned them:

"You are not over the craving yet. People are always mystified that four months after quitting, the urge can sometimes still hit them."

Instead of diplomas, the graduates received "decision cards," which read in part, "I hereby choose to cease smoking from this day forward."

"The only thing missing is your signature," said Dr. J. Wayne McFarland, Mr. Folkenberg's partner, pointing out that the card calls for a "choice, not a pledge."

Mr. Folkenberg described the card as "your divorce papers from nicotine."

The five-day regimen outlined in the course called for: drinking plenty of liquids to cleanse the system of nicotine; rhythmic breathing and warm showers to soothe the nerves; abstinence from coffee or alcoholic beverages; and, above all, will power.

NEW YORK (EP)—The American Heart Association has gone on record for the first time in favor of active steps to discourage cigarette smoking on the grounds it is harmful to health. The action, taken here June 8, opens the way for the Association to work with other groups in anti-smoking campaigns.

## 'Old Believers' haven

NEW YORK (EP)—A group of 225 men, women and children Old Believers, a Russian Orthodox sect, arrived here by jet from the Lake Manyas area in Turkey to begin a new life in America.

Most of them made the Sign of the Cross in gratitude for their safe arrival after two days of continuous travel by ox cart to the Ankara airport in Turkey and by jet over the ocean.

They came to the United States under special asylum granted by Attorney General Robert F. Kennedy and with the sponsorship of the Tolstoy Foundation of New York, headed by Countess Alexandra Tolstoy, daughter of the Russian novelist.

The countess was among leaders on hand to greet the new arrivals. Acknowledging welcoming speeches made by their sponsors, many of the Old Believers bowed low in unison, their heads nearly touching the ground.

Countess Alexandra told the group that in America they will have an opportunity to earn a living, educate their children and "preserve the deep faith in God that has been burning in your hearts for more than 300 years."

## Reject lottery

HARTFORD, Conn. (EP)—A bill which would have authorized state-operated lottery as a revenue source was rejected by a heavy majority here in Connecticut's House of Representatives. The legislators voted, 198 to 73, against the bill. As drafted, the measure would have created a five-member State Lottery Commission to conduct lotteries for cash prizes.

## Catholic 'vigor'

NEW YORK (EP)—The American Catholic Church is awakening to new life and new vigor as a result of the Second Vatican Council, said Rev. Hans Kueng following his recent eight-week tour of the U.S.

Mr. Kueng, 35-year-old dean of the theological faculty at the University of Tuebingen, Germany, commented on his American tour in an article appearing in the June 8 issue of America, national Catholic weekly magazine.

The Swiss-born theologian gave his impressions of the Church in America today.

"I say new life and new vigor," he said about the American Church, "for life and vigor have always characterized the Church of the United States."

Kueng said he had found "a Church which had visibly awakened to a new life, a new strength, a new hope since the first session of the Council."

There are signs in the U.S., he continued, of a far-reaching and profound pastoral and ecumenical renewal within the Catholic Church.

## In the world of religion

. . . President Kennedy has accepted an invitation to address the 1963 General Assembly of the National Council of Churches. His appearance Dec. 3 in Philadelphia, Pa., will be the first time the nation's chief executive has spoken to a general meeting of the co-operative agency for 31 of America's Protestant and Orthodox churches.

. . . Edwin H. Rian, former president of Biblical Seminary, New York City, has been named director of the American Bible Society's Advance Program which will culminate in the observance of the society's 150th anniversary in 1966. A major goal of the program is to increase the society's distribution of Scriptures from its present 31 million annually to 60 million within three years.

. . . Old Ship Church, reportedly the oldest wooden church in continuous use in the United States, has formally become an American landmark. The ancient edifice, built in 1618 and modeled after Westminster Hall in London, was dedicated as a Registered National Historic Landmark at a ceremony in Hingham, Mass., led by Ronald F. Lee of the National Park Service.

. . . Baptized membership of the American Lutheran Church (ALC) increased by 46,535 to a total of 2,410,977 during 1962, a gain of 1.97 per cent. Eff. Feb. 1, 1963, ALC membership was further increased through a merger with the former Lutheran Free Church (LFC). The 288 LFC congregations certified for merger with the ALC had 88,523 baptized memberships last Dec. 31, bringing total baptized membership of the ALC on Feb. 1 to 2,499,500.

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