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August 29, 1963

Arkansas Baptist State Convention

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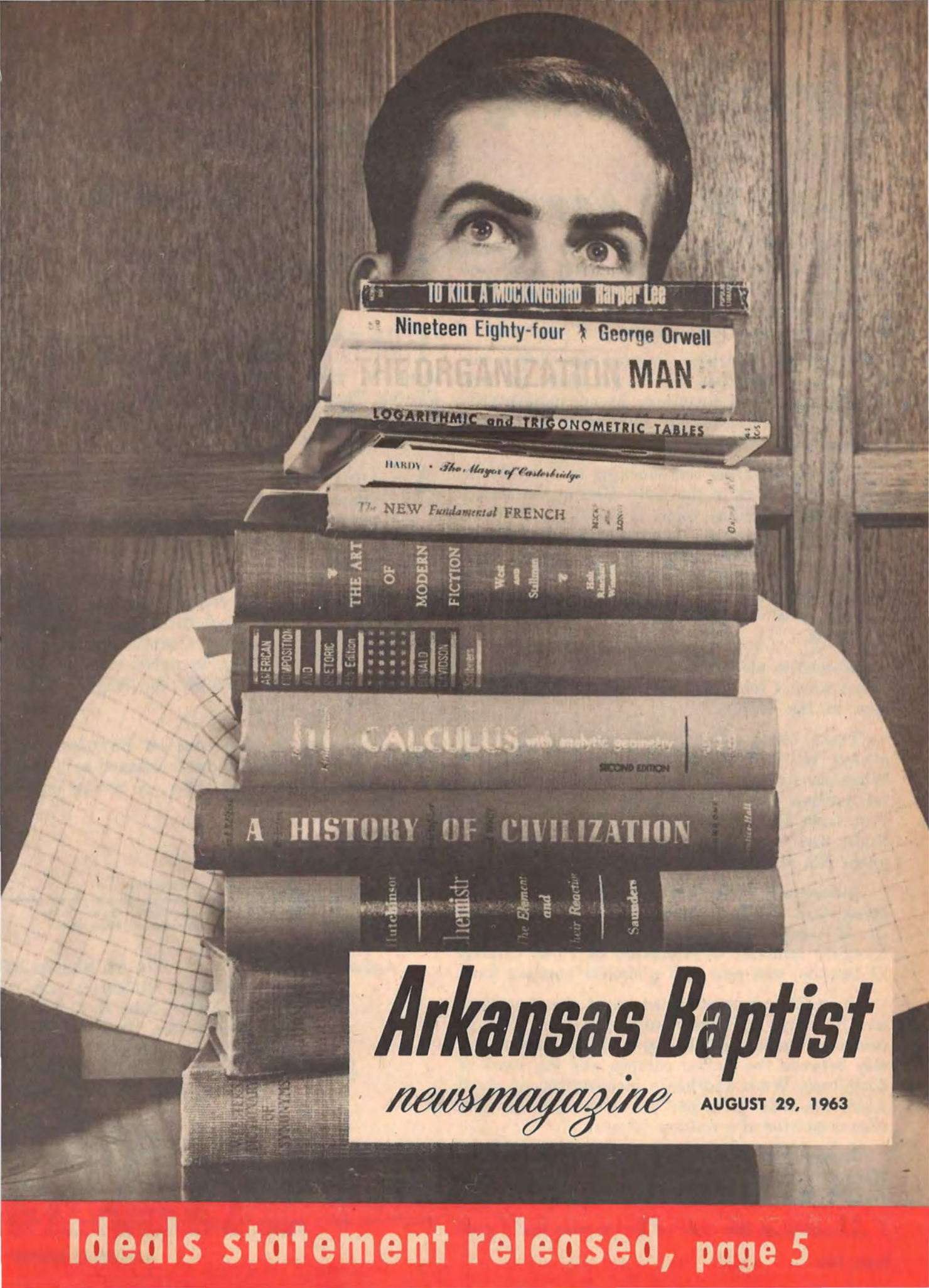


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TO KILL A MOCKINGBIRD Harper Lee

Nineteen Eighty-four George Orwell

THE ORGANIZATION MAN

LOGARITHMIC and TRIGONOMETRIC TABLES

HARDY • *The Mayor of Casterbridge*

The NEW Fundamental FRENCH

THE ART OF MODERN FICTION West and Seidman

AMERICAN COMPOSITION AND RHETORIC 4th Edition

CALCULUS with analytic geometry SECOND EDITION

A HISTORY OF CIVILIZATION

Hutchinson Chemist The Elements and their Reaction Saunders

Arkansas Baptist
newsmagazine AUGUST 29, 1963

Ideals statement released, page 5

personally speaking

Down Waco way

WACO, TEX., Aug. 19.—This is being written from the second floor of a beautiful girls'—excuse me, a girls' beautiful—dormitory, Allen Hall, on the campus of Baylor University, "the largest Baptist university in the world."

This is the first time, in more than half a century, that I have been able to get above the first floor in a women's dormitory, except momentarily as a family bellhop for my daughters, while I was working their ways through college.

It was interesting this morning to hear the repeated call, "Man in the hall! Man in the Hall!" in a husky masculine voice. I poked my head out the door to discover the shouting was coming from a University electrician who didn't know the girls had gone home and the males of the species—here for the meetings of the Executive Committee of the Baptist World Alliance—had moved in.

Seemed to me like the fellow was rather crestfallen when I told him there wasn't anything but men in the hall!

Texas, like a noted Confederate general, seems always to "be thar fustest with the mostest." When the light, propeller-type plane of Continental Airlines tossed about quite a bit on our trip over from Dallas, the stewardess assured us the flight was "smoother than usual." Oh, well, I guess it's all in how you look at it.

Incidentally, two Arkansas boys seem to be doing right well as a team at First Church here—Dr. H. Jack Flanders, pastor, and Owen Kersh, formerly minister of education of First Church, El Dorado, who now fills a similar position here.

First Church, established about the time Baylor University and the Southern Baptist Convention were coming into being, is located about midway between the Baylor campus and the heart of down-town Waco and has a membership of about 2,500. Its total gifts per year run slightly more than a quarter of a million dollars.

Jack's sermon last night, entitled "Never Lose Heart," based on II Corinthians 5:1-12; 16-18, seemed to "ring the bell" for everyone.

I learned at the close of the service that Coach

Clyde Hart Jr. and family were among 12 who had joined the church at the morning service. Clyde is a recent addition to the Baylor coaching staff from Little Rock.

The Baptist World Alliance sessions begin tonight, but I had to fill this space today! More later.

Erwin L. McDonald

IN THIS ISSUE:

THE rewards of answering a call to the ministry are "indescribably appealing" says Andrew M. Hall, pastor of Fayetteville's First Church. The benefits—spiritual and physical—are pointed out by Dr. Hall in "Dilemma of the called" on page 7.

AN OLD friend returns to the pages of the *Arkansas Baptist Newsmagazine* this week. J. I. Cossey in his "Middle of the Road" column on page 9 takes a penetrating look at just what is important.

W. BARRY Garrett reports that the general public is coming about to an approving attitude toward the Supreme Court's decisions on prayer and Bible reading in public schools. Survey reports are analyzed by the Baptist Press staff writer on page 8.

A FIVE-POINT statement on Baptists' purposes and ideals has been released by a Baptist Jubilee Advance committee. A review of the report begins on page 5.

COVER story, page 15.

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The prayer decision

AMERICANS on the whole approve the ruling of the Supreme Court outlawing required Bible reading and prayer in public schools and there is little prospect of the adoption of an amendment to change the meaning of the First Amendment.

So says W. Barry Garrett, of the Baptist Joint Committee on Public Affairs, Washington, in an article elsewhere in this issue.

According to Mr. Garrett, a survey by the Anti-Defamation League of B'Nai B'Rith revealed that 61 percent of 185 editorials studied in 169 newspapers published in 115 cities in 35 states supported the court action.

The survey revealed further that "letters to the editor" opposition to the 1963 decision was 60 percent as compared with 75 percent opposition last year to the court's ruling against the New York State Board of Regents' prayer.

The reaction of Catholics has shown a significant change from the ruling of 1962. Last year Roman Catholic opposition to the Court was almost unanimous and was very outspoken. This year a number of Catholic papers supported the decision, and the Archbishop of Indianapolis joined Protestant and Jewish leaders in a statement which said, "We strongly approve the position of the court."

Mr. Garrett finds that Protestant reaction on the whole "has been strongly in favor of the Court's ruling, while some evangelical and fundamentalist groups have passed resolutions condemning it."—ELM

'No, thank you!'

SOcial pressure is one of the leading causes of the imbibing of alcoholic beverages, declares W. A. Scharffenberg, executive secretary of the International Commission for the Prevention of Alcoholism. Speaking recently before a session of the Washington Institute of Scientific Studies for the Prevention of Alcoholism, Mr. Scharffenberg said, "Whether he wants to or not, the

average adult will accept a drink to please his host or hostess."

With the liquor cocktail so much a part of American social life, tee-totalers need to be sure they can give a polite but firm "No" and stick with it. And don't allow your soft drink to be poured into a glass of cracked ice, if you want to shun the very appearance of evil, for a coke or a 7-Up in a glass of ice cannot be distinguished from hard liquor.

"Give me a coke, in the bottle, please!"—ELM

Guest editorial

A welcome proposal

CARDINAL Cushing of the Catholic Archdiocese of Boston has made news by advocating the removal of many of his church's restrictions on marriages between Catholics and non-Catholics. He specifically suggests eliminating the religious promises required of the non-Catholic partner. He made his views known in the current issue of *America*, a Jesuit weekly magazine.

The marriage promises to which Cardinal Cushing referred include pledges by the non-Catholic partner to (1) baptize and educate all children of the marriage as Catholics and (2) not to interfere with the Catholic partner's religion.

Nothing could be more arbitrary and tyrannical than these provisions. If the non-Catholic partner refuses to make the promises, in writing, the Catholic Church will not perform the marriage ceremony. The Catholic partner then has no choice except to renounce his faith or give up marriage to his loved one. If the non-Catholic partner does acquiesce and sign the contract, he surrenders his right to influence the religious faith of his children yet unborn.

As Cardinal Cushing points out in his article, many non-Catholics go ahead and sign the pledge with reservations, thus compromising their consciences. Trouble frequently follows in the marriage. Often the church life of the non-Catholic is simply neutralized.

The cardinal, therefore, is offering hope for redress of possibly the chief grievance that non-Catholics have against the Catholic hierarchy. We will not give Rome credit until it happens, but if that church could drop this requirement, many

people who are anti-Catholic would be more kindly disposed. Many who now doubt the professions of interest in Christian unity by Catholic leaders would be inclined to believe them. Finally, this barrier to a happy and successful marriage between Catholics and non-Catholics would be removed.

Of course the best advice to young people contemplating matrimony would still be to marry someone of their own faith if possible.—Gainer E. Bryan, Jr., in *The Maryland Baptist*.

Some prayer thoughts

MOST of us can pray a lot more ardently for the Lord to straighten out somebody else than for him to transform us into what we ought to be. There are a lot more applications these days for the position of spiritual policeman than for the

role of sainthood.

SO much of the time, we know before we ask just what our needs are and praying is merely the way we bring the Lord up to date.

IF, like the disinfectant bathers are required to walk through to get to the swimming pool, everyone had to bathe himself in a solution of the Golden Rule and the spirit of genuine love before praying, we might be surprised at how our prayers themselves would be changed.

A lot of times, making something an "object of prayer" with a view to working somebody over is like trial by jury under the vigilante system of the Old West in which the accused man was assured: "Don't worry. We'll try you before we hang you."

See you at prayermeeting!—ELM

LETTERS TO THE EDITOR

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.

"Warped world view"

THESE folks with "Warped World View," as you called our attention to in August 8th. editorial, are out working overtime in our section of the country. They have recently built an edifice in a section of our town, and are winning converts too. What's more they are winning young people to their God.

Let's face it, they're only found thriving where there is a spiritual vacuum. While we, as Southern Baptists play church, fire and hire preachers, argue over human rights, court rulings, who's going to lead the singing, play the organ, and dust the pews; these very people are out knocking doors, passing out literature, and witnessing. They sell our Lord short, but they work hard to do it. The difference is: we are selling Him short by our do-nothing-ness!

I believe Southern Baptists have the truth, but it isn't going to set anyone free until we care enough to get it to them.

Come to-think-about-it-though, we c-o-u-l-d "jest" leave it to TEXAS BAPTISTS. Too many of our people seem to be of the opinion that Texans have all the money—God has blessed them more and they should do more. Few seem to realize that God may be blessing their efforts, while we all too

often sit and wait for Him to bless us in order for us to put forth an effort. Before someone shows us the roads out to Texas, let's open our hearts to those fine Southern Baptist Church workers, not only from Texas, but all over the world. We might have to break with some of our traditions, but it might well be the means of winning the lost to Christ, the un-enlisted to church membership, and filling our spiritual vacuum.—"Native Arkie"

"Where lies the guilt"

IN your editorial: "Where lies the guilt," the scripture you quoted is very appropriate and deserving by "girls." But can we lay the guilt at their feet alone? By keeping "silent" we can! My husband once told me, "You could become a great writer, if only you would write of the good things!"

Indeed, I cherish the good and beautiful as a poet should, and indeed I strive to live it. Yet, what about men, the so-called Christian man who says, "Sure, I'm a Christian, but Eve tempts me, and I'm only a man. . ."

Homes are wrecked because of man's weakness to these Eves who go on, under the name of Christians also, all around us, the same as in Europe.

Would you be so kind as to quote a scripture that includes men who know better than to blame all things on an adulterous woman?

Sometime ago, I heard a guest preacher rave and carry on to a packed house, mimicking some girl whose life

was immoral. . . I sincerely doubt that God approved of his picking one victim apart. I dare to speak up, do you dare print it?—Paula B. Barnes, Springdale

REPLY: Amen and amen, Mrs. Barnes! You are doing some mighty good preaching. Man has been blaming woman since Adam said to the Lord: "The woman who thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12b).

The kindest words for an adulterous woman and the most piercing for adulterous men are those of the Lord himself to the men who were ready to stone to death "a woman taken in adultery": "He that is without sin among you, let him first cast a stone at her" (John 8:7b). That took care of the stoning in short order!—ELM

On taking stands

SO many times letter writers find it impossible to attack viewpoints without attacking persons.

There have been many times in recent months that I have found myself in disagreement with our fine editor. There have been times when I felt that he was bringing up subjects which had nothing to do with our Baptist denominational work and its promotion. At times I have expressed my disagreement.

But may I say, I have never found a man more fair than you are, Brother Mac. You have always printed the other fellow's side too. You have even printed letters with abusive criticism of yourself. It takes a big man to do that.

The thing that is really disturbing among Baptists is the fact that many pastors, especially those who are pastors of large churches, never take a public stand on anything. I'd really like to know how those fellows feel sometimes.—Bill H. Lewis, Pastor Second Baptist Church Monticello, Arkansas

Five-point statement on ideals released

By the BAPTIST PRESS

A FIVE-POINT statement telling Baptists' purposes and expressing their hopes and ideals has been released by a Baptist Jubilee Advance committee.

Available in tract form, it is titled "Baptist Ideals."

It was drafted by a committee of 19 appointed by C. C. Warren of Charlotte, N. C., chairman of the Southern Baptist Convention Baptist Jubilee Advance Committee.

The Ideals Committee included Baptist scholars and other denominational leaders. Ralph A. Herring, Nashville, director of the Extension Department of Southern Baptist Seminaries, was chairman of the Ideals Committee.

The five points are (1) authority, (2) the individual, (3) the Christian life, (4) the church and (5) "our continuing task." Under each of these major headings come several sections.

The Baptist ideals statement should not be confused with the report of the SBC Committee on Statement of Faith and Message adopted at Kansas City earlier this year, it was pointed out.

The Statement of Faith and Message was a formal report adopted by the Convention. The statement on Baptist ideals was not presented for Convention action. It is a summary about Baptists prepared as information for use as the Baptist Jubilee Advance draws to its climax in 1964.

The statement on ideals also is a draft only of the SBC committee and not of the Interconvention Baptist Jubilee Advance group representing seven Baptist bodies in the United States and Canada.

The 38-page tract (excluding cover) has been published by the SBC Sunday School Board. Those wanting copies of it, however, should address their orders to the Baptist convention offices in their states.

"Through the centuries Baptists have reformulated their beliefs and reevaluated their practices," the committee says in a preface to the five-point statement of ideals.

"These statements were never intended to be final and authoritative, and that is also true of this report. It does not speak for all Baptists, nor does it include all their beliefs.

"An effort is made to restate in relevant terms only those historic principles of Southern Baptists which with certain emphases serve to make clear their unique position and mission.

"Such a restudy must be made periodically if Baptists meet the challenging needs of a changing world," it continues.

"We pray that this report may serve to exalt our

ideals; to sound both clearly and concisely our basic convictions regarding them; to correct unwise or hurtful trends among us; to unify and inspire our people; and to point out guidelines for all who seek by God's grace to meet the years to come with the rich heritage of the past," it concludes.

In the first point on "authority," the report makes the following summaries:

"The ultimate source of authority is Jesus Christ the Lord, and every area of life is to be subject to his lordship.

"The Bible as the inspired revelation of God's will and way, made full and complete in the life and teachings of Christ, is our authoritative rule of faith and practice.

"The Holy Spirit is God actively revealing himself and his will to man. He therefore interprets and confirms the voice of divine authority."

In the second section, "the individual," these are the report's summaries:

"Every individual is created in the image of God and therefore merits respect and consideration as a person of infinite dignity and worth.

"Each person is competent under God to make his own moral and religious decisions and is responsible to God in all matters of moral and religious duty.

"Every person is free under God in all matters of conscience and has the right to embrace or reject religion and to witness to his religious beliefs, always with proper regard for the rights of other persons."

"The Christian life," third section of the ideals report, focuses on these remarks:

"Salvation from sin is the free gift of God through Jesus Christ, conditioned only upon trust in and commitment to Christ the Lord.

"The demands of Christian discipleship, based on the recognition of the lordship of Christ, relate to the whole of life and call for full obedience and complete dedication.

"Each Christian, having direct access to God through Christ, is his own priest and is also under obligation to become a priest for Christ in behalf of other persons.

"The home is basic in God's purpose for human well-being, and the development of Christian family life should be a supreme concern of all believers in Christ.

"The Christian is a citizen of two worlds—the kingdom of God and the state—and should be obedient to the law of the land as well as to the higher law of God."

(Continued on page 19)

Minister's wife

"PASTORS' wives should study something other than religion!

"Courses in astronomy are popular now—and helpful."

This was a suggested directive for "the outgrown wife." It came from Dr. Wallace Denton, featured personality on the workshop program designed to "focus and zero in on some of the problems ministers' wives face."

Dr. Denton is director of pastoral counseling in the Midwest Counseling Center at Kansas City.

Having grown up in our state, he insists that he is an "Arkansawyer" rather than an "Arkansan." The difference? More sophistication attached to the term "Arkansan."

Specialized training, earned graduate degrees, and broad' experiences in pastorates and in the field of counselling have not dispelled this Ouachita graduate's capacity to understand and speak the grass-roots language.

He told the story of the outgrown wife.

"He meets she; she meets he"—in high school. They marry. He continues his education — four years' college. . .three. . .four. . . eight or more years in the seminary, while she has babies and-or works to put him through. Gradually a gap develops between them. One day she awakens to the fact she is an outgrown wife!

The counselor's advice to her: read; take courses at nearby schools; attend workshops; avail yourself of every opportunity for mental growth and personality development.

Certain Denton-sayings, with a marked "Arkansawyer" flavor, sparked the entire workshop held on Aug. 6, in the spacious, well-equipped student union building at Arkansas Baptist Hospital.

"You girls are women with a past! (his lead into a brief look at the history of ministers' wives).

"Some ministers are lacking in that 'third ear.' They have time



for everyone but their wives."

"He unloads on his wife; she has no one to unload onto."

The situation is better "when husband and wife are tuned in on the same frequency."

"The question most kicked about among ministers' wives is what to do about, or how to do without friendships in one's church and community."

D-S advice concerning preachers' children: "Let your kids be kids."

Two stories drew hearty laughter from the work-shop participants.

The first was about two women wrestlers. Both had attended a Christian college in Texas. Both had been engaged to marry ministers. Both aspired to become ministers' wives.

Together they went to a seminar on what is expected of a minister's wife.

Thereupon they reached a mutual decision: thumbs down on the role of a minister's wife.

They broke their engagements and launched into an easier career: that of women wrestlers.

The other story had to do with the wife who greeted her husband one day with the request: "I'd like to get out for a little while."

His response: "What do you mean, get out!"

"You were over at the pot-luck dinner today; you were out at choir practice last night; out at a circle meeting yesterday morning; out at a committee meeting this afternoon"

"What do you mean, get out!"

Some ministers' wives feel resentment toward the "super-snooper" member. But, warned Counselor Denton,

"If they get the feeling you are unfriendly, you're a dead duck."

One of Dr. Denton's strongest pronouncements was to the effect that the most important part of the role of the minister's wife is not taking place down at the church, nor out in the community.

"The most important things that are taking place are taking place in the home."

All surveys and investigations in the field point up the conclusion that the wife's own personality and character are the determining factors in her reactions to the various facets of the role of the minister's wife.

The workshop leader's discussions were all based upon his book, *The Role of the Minister's Wife*, published in 1962 by Westminster Press and available at the Baptist Book Store.

His next book, *What's Happening to Our Families*, is scheduled for publication in November.

Other provocative and enlightening parts of the day's program included a welcome from Mr. Gilbreath, ABH administrator, a double film dealing with prevention and treatment of cancer in types most frequent in women, and a question-answer period conducted by Dr. Winger, a member of the ABH surgical staff.

A fall fashion festival concluded the day's activities.

Incidentally, ministers' wives present, around seventy-five in number, enhanced the fashion-show atmosphere. Noted among the group were striking hats, smart hairdos, chic dresses, and beautiful faces expressive of dedication and happiness in the minister's-wife role.

All who attended the work-shop went away with much food-for-thought tucked away in their minds; in their hearts, genuine appreciation to Dr. Don Corley, ABH director of pastoral care, and all who helped him to make the day an inspiring experience.

Rosalind Street

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

EVERYWHERE these days the question of why more young people are not committing themselves to the ministry, missions, denominational service, etc., is being discussed. We either thought of or heard of most of the reasons given:

It is the age of secularism, the church is not making enough of a strong appeal;

Young people have lost their sense of idealism;

The positions of service in Christian work fail to provide economically;

Youth today is engulfed in worldliness and materialism.

In each of these suggested reasons can be found a measure of truth. But there are other considerations which may come nearer the nucleus of the problem.

Admittedly, the trend is down in both college and seminary as to the number of volunteers to the ministry. Someone observed that man has 20-20 vision in his hindsight. If we had known ten years ago what we know now, we might have waited about establishing at least one of the new seminaries.

I would suggest one problem factor in the dilemma is the cry-baby tone of some modern-day Christian servants. Too many have spoken their woes and whined in the presence of their young people about the *hard road* of today's Christian workmen. We have lost the triumphant tone of the Apostle when he wilfully became all things to all men that he might win some.

It is difficult to imagine Paul saying to Timothy: "Don't bother me with that item, that's in your department."

Nor can I fancy the early Apostles either stating or implying that they will keep office hours up over the fish markets for any who may need their services.

There was an utter selflessness depicted in the first century church which left no room for crying towels. Indeed, this was the appeal of the workman that he had been called to a task greater than himself and only in total surrender could he find spiritual fulfillment.

I am not suggesting here that today's pastor or denominational workman is well heeled or that he "has it made." Even the highest paid among us find innumerable places to put their income, but on the other hand, "We've never had it so good." Thoughtful men in our church have seen to it that the level of our incomes have risen with the rise in cost of living. Some ministers that I know of the more economical stripe have saved considerable portions of their income.

Young people should not be told that if they enter into an area of denominational service that they will starve. They should be told the truth about the many "fringe benefits" for God's servants.

My family started out on a trip of 7,000 miles and a deacon handed his gasoline credit card at the door saying, "Pastor, have this trip on me."

On another occasion I was lined up for my first surgery. The basic cost of the operation was \$500. The young Catholic physician said, "I've never charged a minister of any faith for my services."



By Andrew M. Hall

Pastor, First Church, Fayetteville

We are constantly being cared for in the goodness and grace of God.

Some young people in contemplation of God's will for their lives, have gained the impression that the work of the Christian vocation is too hard and too time consuming. Again, someone in the work has consciously or unknowingly produced this impression. Of course the ministry is hard work! But so is the work of the salesman, the construction man, the barber, the executive, the coach, the teacher. Who wants an easy work?

There is an infringement upon one's time but our calling makes it mandatory that when needed we go. The dividends of satisfaction far outweigh the moments of inconvenience. There are times when our schedules bind us for days. I am convinced, however, that we allow this to happen because basically we love the work.

Actually, there are few occupations which allow for as much freedom as that of the ministry. True, his nights are largely taken, but he is free to fish, play golf, or pursue other recreation at other hours of the day. He must live with his own conscience as to the freedom he takes, but nobody is keeping a stop watch on his activities. I could promise any young person that the Christian calling is very liberal in its appropriation of time.

I cannot think of a single legitimate reason why the youth of today should not accept divine bidding into the career of Christian service. The rewards are indescribably appealing. Those who were babies a decade ago, I am now baptizing. Those who were the Junior memory drillers ten years ago, I find myself meeting at the marriage altar. And so it goes.

Jesus said "Pray ye, therefore, the Lord of the harvest that he may thrust forth laborers unto the harvest." Our young people should be urged with the force of our personalities and by the power of the Holy Spirit to accept God's call.

Court's prayer decision gains in public favor



BY W. BARRY GARRETT

BAPTIST PRESS STAFF WRITER

WHAT are the possibilities that the Congress will approve a proposed amendment to the Constitution to overrule the Supreme Court's decisions regarding prayer and Bible reading in public schools?

Although present indications are that such an action is relatively remote, no dogmatic or conclusive answer can be given. There are so many intangible factors and it is so impossible to predict future events in the nation that it would be presumptuous to try to declare dogmatically what the outcome of the controversy might be.

If the attitude of members of Congress is a reflection of the attitude of the nation, the conclusion as of the end of July, 1963, must be that there is a growing support of the Court's position.

Some reports declare that "pressure for a constitutional amendment slowly but surely picked up strength in both the House and Senate" in the first few weeks following the June 17 decision of the Supreme Court banning required religious devotions in the public schools. However a study of congressional reactions compared with the same period in 1962 following the New York Regents' prayer decision indicates that such pressure is receding rather than building up.

In 1962 there was much talk by the Senate Judiciary Committee that hearings would be conducted and action would be forthcoming on proposed amendments to change the meaning of the First Amendment as interpreted by the Supreme Court. After three days of hearings from selected witnesses the matter was dropped with the assertion that if the 1963 decision of the Court were unfavorable toward required Bible reading and prayers in the schools, the battle would be renewed with increasing vigor.

Opposition slacks off

THE ruling has come and gone. It was contrary to the views of the opponents of the Court but no plans are evident in the Judiciary committees of either the House or the Senate for further hearings.

The proponents of a constitutional amendment to change the meaning of the First Amendment in a move to get something done in 1963 have resorted to a "discharge petition" in the House of Representatives. This procedure calls for two-thirds (218) of the members of the House to sign the petition to take the matter out of the hands of the Judiciary Committee and put it directly on the floor of the House for debate without public hearings.

Rep. Frank J. Becker (R., N.Y.), an active Roman Catholic, is pushing the discharge petition. After a month of intense effort he has succeeded in getting only 69 signers, a number that is normally reached within 24 hours for an exceedingly popular demand for action. Professional lobbyists in Washington say that even if such a petition should get 170 signers, the last 50 names are almost impossible to get. Congress very rarely overrides its committees to bring a matter to the floor by the method of a discharge petition.

Rep. Becker writes the members of the House of Representatives a letter every week urging them to sign his

petition. He has sent five such letters thus far. Apparently the Congressmen are not anxious to precipitate action on the subject at the present time.

Survey is studied

IN a study of the Congressional Record (from the date of the Court's ruling to the end of July of each year) by the Baptist Joint Committee on Public Affairs, the following facts are revealed:

1. In 1962 a total of 91 Senators and Representatives (17 per cent of Congress) inserted articles or made comments condemning the Court's decision. In 1963 only 50 (9 per cent of Congress) had done so.

2. The number of resolutions introduced condemning the Court's decision or calling for a Constitutional amendment between the date of the ruling and the end of July (a six week's period) was less in 1963. For this period in 1962 there were 54 and, in 1963, there were 47. A significant fact is that only 19 members of Congress introduced resolutions in both years.

In the meantime, the Anti-Defamation League of B'Nai B'Rith made a comprehensive survey of public reaction throughout the Nation to the Supreme Court's decisions. The survey found that in the first three weeks following the 1963 decision "the reaction in the total American community to the ruling was markedly more positive than it had been to the Court's decision in the Regents' prayer case one year earlier."

Ruling gets support

THE survey studied 185 editorials in 169 newspapers published in 115 cities located in 35 states and the District of Columbia. Of the 169 newspapers, 103 (61 per cent) editorially supported the 1963 Supreme Court decision while 66 (39 per cent) expressed opposition.

As reflected in "letters to the editor" opposition to the Court's ruling shifted from 75 per cent in 1962 to 60 per cent in 1963. Likewise the volume of mail to the Justice Department and to the Supreme Court in opposition to the ruling dropped "far below that of 1962," according to the report.

The reaction of religious groups in the nation has also been significant. In 1962 Roman Catholic opposition to the Court was almost unanimous and was very outspoken. This year a number of Catholic papers supported the decision, and the Archbishop of Indianapolis joined Protestant and Jewish leaders in a statement which said "we strongly approve the position of the court."

Protestant reaction on the whole has been strongly in favor of the Court's ruling, while some evangelical and fundamentalist groups have passed resolutions condemning it.

The conclusion that an objective observer must make at the present time is that the nation as a whole appears to support the Supreme Court in restraining government from imposing religious practices on the people and that the movement to change the First Amendment is not likely to be successful.

IMPORTANT

By J. I. COSSEY

IN making a decision, it is helpful to be able to discern between things important and things unimportant. In many cases, it would require a technical education to know the difference between the important and the unimportant. The things that seem important to a child might not be considered important to the parent or school teacher. When a child asks a question he should not be called silly or laughed at, but due consideration should be given to his earnest inquiry.



MR. COSSEY

Some people suffer from an inferiority complex and fear keeps them from going to the teacher for help. It is grand if a teacher is easily approached and sympathetic toward the plodder and mentally slow pupil. Every adult should make himself easily approached by children who want to know about the meaning of certain things. Preachers, especially, should be approachable. Many people want to talk with their pastor, but fear that he might not think their problem important.

Why don't you go to the boss with your problem? You say, "I am afraid he would think me silly." A person with an inferiority complex is always afraid people will laugh at his ideas. He has a fear that people think that nothing is really important in his life.

Do you feel free to go to your doctor or pastor about your physical or spiritual problems? None of us are so low in life, but that there is some one lower and we can help them. We should always try to give a serious answer to every inquiry, even though it may seem unimportant.

Did you ever have what you

Affinity

Many there are
Whom one greets with a smile.
Many there are
One considers worthwhile.

Those there are
Who've enriched our lives
For they are
As the living tree that thrives.

And those there are
Who stimulate and inspire
While they are
Adding courage—lofty desire.

Ah! those there are
Our spirits claim as our own.
These beloved are
Soon both knowing and known.

These very ones are
Our eternal close kin.
Choicest moments are
Times of rapport with them.
—Madeline Sellars

thought to be a big idea suppressed? Parents often have to suppress a smile when the child comes in with a big idea, but the child's big idea should be given proper consideration. The child should be encouraged because one day he may really have a big idea.

It is wonderful to know that God understands and listens to all of our requests. God is always complimentary of every honest effort we make to serve him. Nothing is unimportant when we are trying to invest our talents in God's service.

Once a young preacher before driving off the campus of Southern Baptist College, said, "Brother Cossey, may we pray before going on to the highway? This prayer was important enough to rebuke me as I had not established that prayer habit. God answered the prayer. We returned safely. When we drove on to the campus, the young preacher stopped at the same place and prayed a prayer of thanksgiving.

I have come to the conclusion that everything that is right is important.

Know your missionaries

BY JAY W. C. MOORE

R. V. Haygood

A NEW recruit to the associational missionaries' group to work in Arkansas is R.V. Haygood, who



MR. HAYGOOD

was recently employed to serve in Pulaski County Association, the largest association in the state by 4,742 members. Concord is the second largest with 22,709 members.

R.V., as he is better known to hundreds of friends in the state, isn't any stranger to the work, activities, and life of an associational missionary. He has worked very closely with these men for the past six years as associate state Training Union secretary. He has been in every association in the state and knows personally something about the work, activities, and life of each associational missionary.

R. V. was saved at the age of 12 and started preaching when he was 14. When he came up for his first sermon the young preacher was prepared to preach an hour, but his message only lasted EIGHT minutes. But if this put him down in the "slough of despondency," two messages later he was on the mountain peak or caught up to his seventh heaven, when, during his invitation, ELEVEN people were converted.

Being a native of Arkansas and educated in its public schools and Ouachita College, and after having served Arkansas Baptists so long, R. V. will not experience much difficulty, if any, in getting adjusted to the superintendent of missions position in one of our most strategic associations.

In a letter to me he said, "The years in state work have been wonderful, but I look forward to working as a missionary and being associated with all of the good missionaries in the state." WELCOME, R. V., TO OUR GROUP.

A card game leads to a revival

A TEN-YEAR-OLD boy's challenge to a group to play a game of cards solidified a minister's decision to evangelize a community.



DR. SELPH

Lemuel Burkitt, who was returning to North Carolina from a preaching engagement in Virginia, in 1772, stopped for lodging in a home one night.

As they sat around the fire after the meal a lad produced a deck of cards and challenged the company to a game. Burkitt was shocked.

He went to bed troubled. All day long he had ridden alone, heart heavy as he thought about the destitute condition of the people of the countryside. What could he do? That night he had a dream.

It seemed that an angel of the Lord appeared before him holding a map in his hands. The preacher could clearly see three roads leading out of the principal town in that area.

He further seemed to hear the angel telling him to call for Jonathan Thomas or Elder Jeremiah Dargan, and make appointments to preach twice each in the three territories he saw on the map.

Burkitt made request of Dargan as quickly as he could be reached. Arrangements were made and Burkitt preached. Among the converts was a Mr. Welsh who later became a zealous preacher of the gospel.

Evangelist Burkitt was a young man himself. He had been converted in the 1760's. Soon after his conversion he began to hold religious services in his father's house, reading sermons of Whitfield and others. Becoming familiar with sermon building he began

Baptist beliefs

THE COMFORTER

By HERSCHEL H. HOBBS

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

THE word "Comforter" is a title applied to the Holy Spirit. It translates a Greek word, *parakletos* (English *paraclete*), meaning the one called alongside. With one exception (I John 2:1) this word is used in the New Testament only by Jesus (John 14:16, 26; 15:26; 16:7). The root verb is *parakaleo*, composed of two words *para* (alongside; note "parallel") and *kalein* (to call); hence to call alongside. It appears 108 times in the New Testament, and is variously rendered as "beseech" (Matt. 8:5), "comfort" (Lk. 16:25), "exhort" (II Cor. 9:5), "desire" (Acts 8:31), "pray" (Mk. 5:17, 18), "intreat" (I Cor. 4:13), and various kindred uses. The noun *parakletis* is found 29 times as "consolation" (Rom. 15:5), "exhortation" (Acts 13:15), "comfort" (I Cor. 1:3, 4), and "intreaty" (II Cor. 8:4). Neither of these words appears in John's writings, but *parakletos* is used only by John. In John's Gospel alone does it appear as a proper name.

In the papyri this word is used in the sense of "the invited," hence one called to another. Philo says that when God created the world He needed no *parakletos* in the sense of an adviser, counsellor, or helper. The Hebrew Targums and Talmud borrow this word to express the idea of an intercessor, defender, or advocate.

All of these thoughts shed light on the use of this word in John's writings. Thus the Holy Spirit is

to write his own and to lead in prayer.

Though he had been studying for law he became convinced, he should preach and announced his intention to do so. He was baptized in 1771 and two months later became a Baptist preacher.

the One being called alongside (passive voice) the Christian. He is our Exhorter, Comforter, Consolation, or the One encouraging us (John 14:16-18). He is our Adviser and Counsellor (John 14:26; 15:26). He is our Intercessor, Defender, and Helper (John 14:27). He is the Advocate of God pleading God's cause to the lost as He convicts of sin, righteousness, and judgment (John 16:7ff.).

In I John 2:1 this word is used of Jesus as our "Advocate." This is the Latin form (*advocatus*) also meaning "the one called to." It refers to a lawyer, usually one for the defense. This technical usage as "lawyer" or "attorney" is rare, and means one who appears in another's behalf as mediator, intercessor, or helper. Thus "Jesus Christ the righteous" appears before God on behalf of the Christian to plead for his continuous forgiveness of sin (cf. Heb. 7:25).

In this dual sense, therefore, Jesus is our "Paraclete" before God, and the Holy Spirit is God's "Paraclete" before men. And this is a source of comfort indeed.

The quiet time

Oh, don't you just love to steal
away
From the endless cares of a busy
day
And go to your place of rendezvous
For that sweet, quiet time with
Him?

You'll always find He is waiting
there
When you go to this quiet place
of prayer.
All fears and cares seem to melt
away
You'll find strength and courage
to face the day.

—Lydia Albersen Payen
Stuttgart, Arkansas

Arkansas All Over

Journalist joins OBC

ARKADELPHIA—A West Virginia newsman has been appointed to the faculty of Ouachita College, it was announced this week by Dr. Ralph A. Phelps Jr., president of the liberal arts college at Arkadelphia.

Bill M. Turley, a reporter for the Huntington Herald-Dispatch, will assume his duties Sept. 1 as associate professor of journalism and director of the news bureau. He will replace Professor Claude Sumerlin, who is on a year's leave of absence for graduate study at the University of Missouri.

A reporter for the Huntington morning newspaper for the past four years, Mr. Turley is a former editor of West Virginia daily and weekly newspapers.

Educated in the public schools of his native state, Mr. Turley received his A. B. degree in journalism from Marshall University, Huntington, and his M. A. from the University of Missouri.

He and Mrs. Turley, the former Lola Pridemore, are the parents of two daughters.



—Arkansas Baptist Newsmagazine Photo

Hays at Midwestern

THE first of four missionary days for the year will be observed at Midwestern Seminary Oct. 2.

City mission work will be featured in addresses to be given by Dr. Homer DeLozier, superintendent of missions in St. Louis, and Rev. Paul Lambert, superintendent in Kansas City.

Worldwide missions will be stressed in an address by Brooks Hays, former president of the Southern Baptist Convention, special assistant to President Kennedy.

Receives youth award

MISS Donna Shults, 15, daughter of Mr. and Mrs. J. M. Shults, Route 1, Pine Bluff, has received the Immanuel Church Baptist Youth Award. The presentation was made by Dr. L. H. Coleman, pastor of the Pine Bluff church, as a climax to youth week.

A tenth grade student at Watson Chapel High School, Miss Shults has dedicated her life to church-related vocations.

The award goes annually to the young person who has contributed the most toward the success of youth week and the entire church year.

Baker to Europe

GEORGE BAKER, minister of music of First Church, El Dorado, has been selected to serve on a world missions evangelistic team by the Southern Baptist Convention Foreign Mission Board.

Mr. Baker will be a member of one of the 13 teams that will be conducting simultaneous revivals during September in Germany, France, Spain and Luxembourg. He is the only member of any of the teams from Arkansas.

Mr. Baker will be away Sept. 10-30.

EXECUTIVE Director Caradine R. Hooton of The National Temperance League, Washington, D.C., left, visits with Dr. William E. Brown, executive director of the Christian Civic Foundation of Arkansas, at a recent Methodist Church briefing conference on Christian social concerns, at Fayetteville. Dr. Hooton will be a featured speaker at the annual meeting of the Arkansas Baptist State Convention, in Little Rock, the afternoon of Nov. 5.

Mrs. Harold lauded

MRS. EARLINE Fitzgerald Harold received a glowing tribute in a recent issue of her First Church, Corning, bulletin.

"A certain woman", the bulletin states, "was called to surrender her life to Christ on March 28, 1937, and since that time she has been a true dedicated Christian; faithful and loyal, serving her God and her church as a teacher, WMU worker, and her outstanding work has been as Sunbeam leader since 1950. Although she has maintained a home, reared two daughters, and assisted her husband in his business, she has always put first things first and given herself, her time, best efforts, and material things in the work she loves BEST . . . the little children. This certain woman is our own faithful, loyal, and much loved Earline Fitzgerald Harold."

W. Richard Vestal is her pastor.

Dr. Elrod commended

DR. BEN M. ELROD, pastor of South Side Church, Pine Bluff for three years and moderator of Harmony Association for two, has been commended in a special motion adopted by the association.

Dr. Elrod has resigned to become vice president of Ouachita College Sept. 1.

In the associational executive board action, Dr Elrod was cited for the time he has given in "counseling, directing and building" the association program.

The motion also mentions the minister's contributions to the Pine Bluff community.

E. F. Hallock honored

FRIENDS of E. F. Hallock, pastor of First Church, Norman Okla., are invited to have a part in the church's celebration of his 40th anniversary as pastor on Sunday, Nov. 17.

They are invited to write letters of appreciation to be presented in a bound volume on that day.

Letters should be on 8½ by 11 stationery, with at least a one-inch left margin. They should be addressed to Hallock Anniversary, First Baptist Church, Norman, Okla. Nov. 1 is the dead-line for getting a letter into the volume.

Gustavus to Tupelo

REV. LOUIS B. Gustavus has resigned as pastor of First Church, Perryville, to accept the pastorate of First Church, Tupelo. Mr. Gustavus, whose resignation becomes effective Sept. 1, has served at Perryville for six years.

During his service, the church has received 172 members, a modern parsonage has been built, and the church has become debt free.

A block of ground has been purchased for a new church plant, and \$5,000 has been set aside in material and money for construction.

Regular church offerings have increased 50 percent and mission offerings 80 percent.

Summer missionaries at work camp



PICTURES tell the story of the Baptist Student Union summer missionaries' work camp July 22-Aug. 17. Part of the overall summer program of BSU, the work camp was organized to renovate the Arkansas Baptist Camp near Ferndale prior to its use by the Race Relations Department.

Neil Jackson, director of Arkansas Tech's BSU, brought his family and gave a month to the project. His wife, Mary, pitched in to help. Their older son Danny was busy throughout the month, assisted by the two smaller Jacksons, Allen and Freda Nell.

Dennis Coop, Arkansas State College, and Martha Wright, University of Arkansas, were there for the full month. They were joined by other students who gave a day or a week of their time.

The principal work to be done was installation of plumbing facilities. There were none prior to the work camp. Cabins were painted and beds were sanded and painted.

The workers attended worship services on Sundays at nearby Ferndale Church.

—Arkansas Baptist Newsmagazine Photos

(upper left)

DIRECTOR Neil Jackson cuts pipe for the sewage system. A septic tank, water tower, shower, lavatory and toilet facilities were installed by Mr. Jackson and his crew.

(upper right)

LET'S GET these beds in shape! Mrs Jackson (right) assembles her bed scrapers and painters in a shady spot. Here she is assisted by Martha Wright of the University of Arkansas and by her willing daughter, Freda Nell Jackson.

(right center)

WORKING on the shower room with the water tank to the right are Dennis Coop, Arkansas State College, Danny Jackson and Robert Rennie of Arkansas Tech.

(lower right)

WOMAN'S work is never done! Martha Wright takes paint prush in hand and climbs the ladder to see that the job is done right. The job—the painting of the cabins.

Revival news

WINSTON County, Louisville, Miss., July 21-Aug. 4; Paul McCray, evangelist; Laurence Justice, Oklahoma City, music director; Dr. R. G. Lee, Memphis, special sermon Friday night; 23 professions; 10 for special service; 70 other decisions.

BARING CROSS, North Little Rock, Sept. 8-15; Dr. J. Frank Davis, evangelist. (CB)

BAY, First church, July 28-Aug. 4, Clyde Chiles, evangelist; Jeff Floyd music director; 16 for baptism; 3 by letter; 33 rededications; Hal Gallop Sr. pastor.

WOODSON Church, Aug. 11-18; Ed Walker, Levy Church, revivalist; Alfred Cullum, pastor, song leader; 3 conversions; 1 by letter; 14 to be soul-winners; 20 rededications.

IMMANUEL CHURCH, El Dorado, Aug. 12-18; Paul McCray, Vinita, Okla., evangelist; Allen Meeks, minister of education, Baring Cross Church, North Little Rock, music director; 19 by baptism; 2 by letter; David E. Railey, pastor.

PIKE AVENUE Church, Sept. 8-15; B. Gray Allison, evangelist; Max Alexander, singer.

OCONEE COUNTY Crusade, held at high school stadium, Westminster, S. C.; July 7-19; Paul McCray, evangelist; J. N. McFadden, Layman, S. C., music director; more than 100 decisions, including 6 for special service.

Wright to Alaska

REVEREND Don Wright has resigned as pastor of First Church, Beebe, to accept a church near Anchorage, Alaska. He has been pastor of the church in Beebe since 1961. Mr. Wright is a graduate of Arkansas State Teachers College. He has attended Ouachita College, and has done work at Southwestern Seminary, Ft. Worth, Texas.

He is married to the former Miss Kathryn May of Fordyce. They have two children. Mrs. Wright has attended Arkansas State Teachers College, and Texas Christian University in Ft. Worth. She has worked as a public school librarian and music teacher.

Trinity Association

ANDERSON-Tully Church has a pastor, Rev. Sidney McKnight, a student at Southern College.

REV. H. G. RICHARDSON is the new pastor of Valley View Church. He came to Valley View from Missouri, but formerly was pastor of Marked Tree Church.

MCCORMICK Church is adding two more Sunday School rooms to its building.

NEISWANDER Church has added class rooms, the second addition in the last few years.

FIRST CHURCH, Truman has bought a 38-passenger bus. (CB)



MARSHALL HILL

Joins sales group

NASHVILLE—Marshall Hill, native of Ft. Smith, has assumed a position as salesman in the Baptist Sunday School Board's wholesale sales department. He will cover the western area of the United States for Broadman Press and Convention Press, calling on religious and general trade book stores and outlets.

Mr. Hill, the son of Mr. and Mrs. A. M. Hill, is a graduate of Ft. Smith High School and holds the bachelor and master's degrees in business administration from Baylor University's Hankamer School of Business, Waco, where he has been serving the past year as instructor.

Resigns at Hot Springs

REV. James H. Fairchild, pastor of First Church, Hot Springs, since February, 1958, has submitted his resignation, effective Sept. 1.

He gave no reason for his resignation, and announced no plans for the future.

Since arriving at Hot Springs from First Church, Louisville, Miss., Mr. Fairchild has been active in community and convention affairs.

A new sanctuary costing approximately \$350,000 was erected. It is of modern design and has a seating capacity of 1,000.

Mr. Fairchild has served on several state committees of the convention and is presently a member of the board of trustees of Ouachita College. Formerly, he was on the executive committee of the Mississippi Baptist Convention Board.

Liberty Association

MEMORIAL Mission has called Edward Thornton as its new pastor. He recently received his BA degree from Ouachita College.

Byron King is new pastor of Salem Church.

Liberty Association lost a devoted servant July 27 in the death of Joe Jackson, who would have completed 11 years of service as caretaker of Beech Springs Camp this month.—(C.B.)

The Bookshelf

Latest RCA albums include: Jack Holcomb (Mr. Gospel Music) Sings Your Favorites. Included are Why Should He Love Me So?, There's a Balm in Gilead, I Found the Answer, Leave It There, Ship Ahoy, The Touch of His Hand on Mine, It Took a Miracle, When I Get to the End of the Way, I Asked the Lord, Amazing Grace, The Lily of the Valley, Blessed Assurance.

The National Gospel Quartet Convention, recorded on stage during actual performance, featuring the Blackwood Brothers, the Stamps, Quartet, the Oak Ridge Quartet, Statesmen Quartet, The Kingsmen, and the Speer Family.

A Gospel Concert by the Statesmen Quartet, A Recorded Personal Appearance, including: He'll Never Let Me Down; I'll be Ready to Go; A Million Years from Now; The Best for You; I'm Going There; Something Lifted Off of Me; Wasted Years; Look Up; There Is a Sweetness Through It All; Lord, I'm Coming Home to Thee; At Last; Is Your Name Written There?

Eddy Arnold, Faithfully Yours, including a dozen sacred songs such as Love Lifted Me, Where We'll Never Grow Old, and Open Thy Merciful Arms. Other numbers, augmented by a background of mixed voices and instruments, include: May the Good Lord Bless and Keep You and Take My Hand, Precious Lord.

Message in the Sky, The Statesmen with Hovie Lister. Composers represented among the selections include Albert Brumley, Mosie Lister, Bob Prather, Leroy Abernathy, Johnny Lange, and the quartet's own "Big Chief" Wetherington.

We Gather Together, featuring Tennessee Ernie Ford and the San Quentin Prison Choir. Ernie spent three or four days behind the walls of San Quentin, last April, to help produce this album. But this was not a strange experience for him—he has "gone to jail" many times to sing. In his forthcoming autobiography—"This Is My Story, This Is My Song"—to be published soon by Prentice-Hall, there is a chapter relating some of his earliest memories of jail singing, the reasons for doing it and the rewards to be gained.

Capitol Records has just produced:

There's Peace in the Valley, Jo Stafford and Gordon MacRae, with orchestra conducted by Paul Weston. Besides the title number, there are: All Through the Night; Somebody Bigger Than You and I; I Believe; The Lord Is My Shepherd; You'll Never Walk Alone; Oh, Holy Morning; He Bought My Soul; Shepherd, Show Me How to Go; Nearer My God to Thee; I May Never Pass This Way Again; He Bought My Soul at Calvary.

BY the BAPTIST PRESS



REPRESENTATIVES of the National Broadcasting Company and Southern Baptists' Radio and Television Commission discuss the filming of "The New Life Generation," a report of the Japan New Life Crusade, to be presented by NBC-TV at 1:30 p.m., EDT, Sunday, September 1, on "The Southern Baptist Hour." Left to right are Miss Dorris Ann, manager of religious programming for NBC; Martin Hoade, NBC producer; Frank McGee, NBC News commentator and narrator

of the special report; Paul M. Stevens, director of the Radio-TV Commission, and John Stevens, Commission staff member who wrote the script.

"The Southern Baptist Hour" is produced by NBC in cooperation with the Southern Baptist Convention. It is telecast four times a year in the 52-week annual schedule of the NBC-TV, religious program, "Frontiers of Faith."

New look for TU

NASHVILLE—Flexibility in program materials and additional learning aids will bring a new look to Training Union adult lesson courses for 1963-64.

In place of the old unit-per-month pattern, the lesson courses will contain two nine session units, a thirteen-session unit, and some units of four or five sessions.

"There will be a choice of subjects to be studied," reports Dr. Leroy Ford, editor of adult lesson courses, Training Union department, Baptist Sunday School Board. "Unit Selection Plan" helps groups to select from "Baptist Adults" and "Baptist Young Adults" the units they feel are best suited to their needs.

In addition, "Baptist Adults" and "Baptist Young Adults" will include one undated unit for every issue. The unit may be used in place of the regular dated units in either quarterly. The length of time for study of the units will vary with the wishes of the union.

For the first time, special learning aids, such as flip charts and filmstrips, have been produced for use with selected units.

Some units, especially the longer ones, include a test which members or study leaders may use.

A new quarterly "Training Union Quarterly Simplified" is based on material contained in "Baptist Adults." It features large type, easy-to-understand language, a word definition list, and a simple suggestion for improving discussion.

Progress in Ohio

SENECAVILLE, Ohio—The State Convention of Baptists in Ohio expects to receive \$400,441 in Cooperative Program gifts next year from churches cooperating with the Convention.

Of this, it plans to forward \$120,132 to the treasurer of the Southern Baptist Convention for SBC agency work in missions, education and benevolent activities.

Cooperative Program receipts from churches make up the major part of the Ohio Convention's proposed 1964 budget total of \$700,599. The total was arrived at during an executive board meeting here. It will be presented to the state convention this fall for adoption.

Ephesians studies

FORT WORTH, Tex.—The October issue of *The Southwestern Journal of Theology*, publication of Southwestern Seminary, will feature the 1964 January Bible study on the book of Ephesians.

Curtis Vaughan, professor of New Testament and author of the study course book on Ephesians, has written one of the feature articles, "Key Words of Ephesians." Other articles by Southwestern professors include "Theology and Ethics in Ephesians," by T. B. Maston; "Plan of Ephesians," by Virtus E. Gideon; and "Uniqueness of Biblical Literature," by John P. Newport.

Guest contributors to the issue include Edward A. McDowell, professor of New Testament interpretation, Southeastern Seminary; Fred L. Fisher, professor of New Testament interpretation, Golden Gate Seminary; Arthur Travis Sr., associate professor, department of Christianity, Houston Baptist College; William B. Coble, professor of New Testament interpretation and Greek, Midwestern Seminary; and Hoke Smith Jr., missionary to South America, who served as guest professor at Southwestern Seminary last year.

Gets honorary degree

WACO, Tex.—Mrs. Elsie Wendt Gayer, founder and administrator of Baptist Memorials Geriatric Hospital in San Angelo, Tex., has been named to receive an honorary doctor-of-law degree at Baylor University's summer commencement exercises here.

Mrs. Gayer, a graduate of Baylor School of Nursing and the wife of a San Angelo attorney also educated at Baylor, will address the summer graduating class.

Baptist Memorials Geriatric Hospital specializes in the care of chronically ill aged persons, and is the only Southern Baptist hospital of its kind.

Mrs. Gayer was named "Man of the Year" by the San Angelo Board of City Development in 1960 for her contributions in founding and building the hospital. She was the first woman ever to receive the "Man of the Year" award.

Free medical aid

GLORIETA, N. M.—Free medical service has been provided at Glorieta Assembly this summer by 12 Texas Baptist physicians. This is the second summer that Texas Baptist physicians have volunteered their services. In 1962 Mr. and Mrs. Earle Long of Teague, Tex., adult staff members at Glorieta, secured the physicians for each week of conferences.

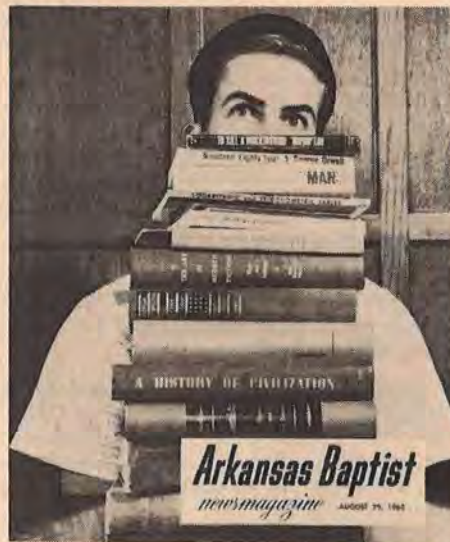
AT ITS recent meeting, the Baptist convention for the state of Rio de Janeiro, Brazil, admitted 25 new churches to its fellowship, making the total more than 400, and adopted a budget of 30,000,000 cruzeiros (now about \$50,250 U. S.), the largest in its history and double last year's, reports Rev. Harold E. Renfrow, Southern Baptist missionary who is executive secretary of the convention.

FMB's 1963 additions already break record

IN ITS JULY meeting the Southern Baptist Foreign Mission Board appointed 32 missionaries and reappointed two, to bring its active overseas staff to 1,792 (including 27 missionary associates).

"This has been the most fruitful year in the appointment of missionaries in the history of the Southern Baptist Convention," Dr. Baker J. Cauthen,

The Cover



—BSSB Photo.

On-to-college

NASHVILLE—INSURMOUNTABLE, freshman? Churches across the Southern Baptist Convention will soon be observing On-to-College Day, the late summer orientation-recognition Sunday for college students. The purposes of the emphasis are to recognize college students, to challenge them to live as Christians on campus, and to prepare them for college life. "Guidance from the home church is more urgent than ever if college-town churches and Baptist Student Unions are to establish meaningful relationships with these students," said David K. Alexander, secretary of the Baptist Sunday School Board's student department.

Wingo joins staff

NASHVILLE—Dr. R. Lewis Wingo of Ft. Worth has joined the staff of the Baptist Sunday School Board's research and statistics department as research analyst.

in his report. So far in 1963 the Board has appointed 150 missionaries exceeding in seven months the previous record of 144 appointments for a full calendar year, set in 1959. Also in 1963 the Board has employed 15 missionary associates for limited terms of special service overseas.

In the past 12-month period the Foreign Mission Board has appointed 218 new missionaries, reappointed seven, and employed 22 missionary associates, for a total of 247.

Dr. Cauthen said there will be two more appointment services before the end of the year, one in October and one in December. "Of course, there are always losses through retirement, illness, and other factors which take a toll of the missionaries in service" he said, "but we should close the year well beyond the figure 1,800."

THE new missionaries, their native states, and fields of service are:

T. Eugene Douthit, Jr., and Doris Watters Douthit, both of Oklahoma, appointed for Korea; Joseph A. Gatlin and Dorothea Holland Gatlin, both of Georgia, for East Africa; Charles H. Gilbert, Nebraska, and Ruth Holman Gilbert, Oklahoma, for Mexico; Helen Gilmore, Tennessee, for East Africa; Joy Hall, Kentucky for Nigeria; L. Gene Henson, South Carolina, and Exie Vee Wilde Henson, North Carolina, for Equatorial Brazil,

Billy W. Holloway, Louisiana, and Jane Strauss Holloway, North Carolina, for East Africa; Harvey J. Kneisel, Jr., and Charlene Lewis Kneisel, both of Oklahoma, for Jamaica; Robert H. Pinder and Jane Hagood Pinder, both of Florida, for Argentina; Robert L. Smith and Barbara Richards Smith, both of Florida, for Indonesia; Roy E. Snell and Sarah Brooks Snell, both of North Carolina, for Korea;

Glen M. Swicegood, Georgia, and Audrey Price Swicegood, Florida, for North Brazil; J. Howard Teel and Maxine Yeager Teel, both of Alabama, for Pakistan; C. Lamar Tribble, Tennessee, and Elizabeth Watkins Tribble, North Carolina, for Chile; Erling C. Valerius, Florida, and Carrie McLean Valerius, Alabama, for Equatorial Brazil; John P. Wheeler and Kay Hooper Wheeler, both of Florida, for Switzerland; Nancie Wingo, Texas, for Lebanon; and Mary Witt, Tennessee, for North Brazil.

Mrs. Douthit has a Southern Baptist missionary brother, Rev. James L. Watters, in Japan; Mrs. Smith has a missionary sister, Mrs. Dutton A. Bonnell Jr., in Northern Rhodesia; and Dr. Wheeler has a missionary sister, Mrs. Howard C. Knight, in Argentina.

The Board reappointed Rev. and Mrs. James L. Garrett missionaries to Brazil, where they served 11 years before resigning in December, 1960.

Departments

Executive Board

Church budgets

WE are trying to get a list of all the churches in Arkansas that adopt budgets. This is being done in order for us to learn the value of church budgets.



DR. DOUGLAS

For many years the majority of our churches have been planning the spending of their money by adopting budgets. This enables all of the church members to know where the money will be used when it is given

through the church treasury. When a church budget is adopted, the treasurer can make a report to the church each month showing the receipts and expenditures. Then the entire church membership can know whether or not needs are being met.

Our survey will show the results of using and not using the budget system in church. We hope that every church treasurer will respond to our questionnaire.

Associational Stewardship Chairmen

The associational nominating committees are now at work presenting the names of officers to be elected at the annual fall meetings. We would like to remind these committees to nominate an associational Stewardship Chairman.

It would be wise to nominate a pastor or layworker from a church that is doing an excellent job of challenging the people to be better stewards of their money.—Ralph Douglas, Associate Executive Secretary

Sunday School

A workshop for you

THE STATE Sunday School Workshop will follow a new schedule in the 1963 sessions in October.



MR. HATFIELD

Nursery, Beginner, and Primary workers.

On the second day (Oct. 8 at Magnolia and Oct. 11 at Forrest City) Adult-Youth work will be featured with conferences for Young People, Intermediate, Junior, and Extension workers.

Age group workers who attend both days of the workshop will have a special conference in his or her division.

Attend one day for maximum age group conference help. Attend two days for additional help.

Recognition banquets will be held at Magnolia Oct. 8 and at Forrest City Oct. 11. Recognition certificates will be awarded churches and associations in the areas of standards and training in category 17.

Tentative programs, posters, and information on the banquets will reach the pastors and churches through the mail soon.

This is a workshop planned for you.—Lawson Hatfield

Brotherhood

Busy year ahead

BAPTIST Brotherhood men can expect a busy year of Christian service during 1964 if all of the suggestions in the 1963-64 Brotherhood Handbook are carried out.

The 160-page book for church Brotherhood officers just published calls for major emphasis on the Baptist Jubilee Advance, a West Coast Laymen's Crusade, Brotherhood leadership conferences at Ridgecrest and Glorieta Baptist Assemblies, Baptist Men's Day and Royal Ambassador Week observance and a vigorous summer program of activities for men and boys.

To bring to the attention of Baptists the significance of 150 years of Baptist advance in North America, church Brotherhoods are asked to distribute tracts on the Baptist Jubilee Advance and share with fellow church members a pamphlet, *Baptist Ideals*.

The laymen's crusade is a giant effort by the Home Mission Board and Brotherhood men to help West Coast Baptists witness to the lost. It will be conducted July 22-26 in churches in California, Oregon, and Washington. About 1,500 laymen will take religious censuses, give testimonies, and help start new churches.

The leadership conferences for church and associational Brotherhood officers and Royal Ambassador leaders will be conducted simultaneously Aug. 12-19 at both assemblies. The sessions will also include depth studies of Bible doctrines and seminar discussions of subjects timely to Baptist laymen.

The Brotherhood Handbook also contains a 12-month program for church Brotherhoods including suggestions on how to select officers, install them, and prepare them for their assignments. The Handbooks, distributed by the Brotherhood Commission at Memphis, Tenn., cost one dollar each or 85 cents for five or more copies.—Roy Jennings, editorial secretary, Brotherhood Department.

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Foundation

You do need a will

"SINCE I do not own anything, I do not need a will." This is an often repeated statement, but repetition does not make it true. Actually, you have a will, whether you like its provisions or not. When a person dies without a properly drawn will of their own, their property is distributed under the terms of a will prepared by their state laws. These are the laws of descent and



MR. McDONALD

distribution. Your estate, during your lifetime may be nominal, and at your death become a large sum. Such benefits as insurance and the liability of another in the event of accidental death could cause this to happen.

Recently a person was telling me of just such a case. The man thought he needed no will. He was killed in an accident through no negligence of his own. His estate was entitled to a large sum of money but the litigation, taxes, etc. took about ninety percent. Much of this could have gone to his family and Christian causes had he made a will.

Insurance benefits could also become part of a man's estate if both he and his wife are killed in a common accident. Most men name the wife as beneficiary. Should they both be taken at the same time it is very important that both have wills.

YES, YOU DO NEED A WILL! See your attorney and let us help you make a Christian will. For further information write to Ed. F. McDonald, Jr., Arkansas Baptist Foundation, 401 W. Capitol Avenue, Little Rock, Arkansas.

Evangelism

Jubilee revivals

TENT and open air revivals were very popular a few years ago and met the needs of that day. The passing of this type of meeting caused many to believe that evangelism has gone out of date, but reality never goes out of date.



MR. REED

Evangelism when real deals with sin and salvation. We live in a day of group pressure and block movements. This is characteristic of our day. This is why we have labor unions. It is right for our churches to capture these techniques and use them in winning men to Christ. The Baptist Jubilee Revival will help us use these techniques.

The Baptist Jubilee Revival is timely.

People today respond to large demonstrations and great showmanship. Take for illustrations—strikes—sit ins—and demonstrations. Originally simultaneous campaigns were designed to make a tremendous impact upon the large cities. However they became so popular that they spread to the rural churches. Then, they used them so frequently that many people got disgusted with them and felt like their day was past. But, before we discard the idea let's look at the records. Our peak years of baptisms in the Convention were 1950, 1951, 1955 and 1959. In 1950, our first simultaneous crusades were conducted east of the Mississippi. In 1955 and 1959 we had convention-wide simultaneous crusades.

Our peak year in Arkansas was in 1959 when we had our first simultaneous crusade west of the Mississippi. The second highest year was in 1955 when we had a convention-wide simultaneous crusade.

Central Association had 855 for baptism in 1949. In 1950 they had 907. In 1951 they had 612. 1952 they had 697 but in 1955 they came back up to 787.

Liberty Association baptized 770 in 1949, 1076 in 1950 and 889 in 1951, 1923 in 1952 and in 1955 they baptized 739.

Baptist Jubilee revivals get results. We seem to do things better when we do them together as Baptists.

Would a business discard a method that was helping sell goods? Why then will we not use a method that would help us win more souls to Christ: Has your association voted to enter into the Jubilee Crusade for 1963? Has your church voted to enter? Do you have your evangelist committee? East Half Mar. 8-22, West Half Mar. 29-April 12.—Jesse S. Reed, Director of Evangelism



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Israeli attitude

JERUSALEM (EP)—Praise for the understanding shown by the Israeli government toward the Christian community was voiced here by the Rev. Roger G. Allison, chairman of the United Christian Council in Israel and senior Anglican minister in Jerusalem.

Writing in the Council's news sheet, he said that "in days when the Christian church is suffering from extreme pressures, particularly in a number of Middle East and African countries, let us be thankful for the measure of real understanding which is shown by the authorities of the State of Israel."

Meanwhile, he urged, the churches should show "a corresponding understanding of Israel's problems and pray and work for the total well-being of all her people, at the same time embracing in our prayers the world of nations."

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from the very start. When I mentioned this course last spring, a young man with a large firm stood and said, "Brother Moore, I have been DENIED three promotions because of my poor English grammar. My salary would have been TWICE the amount I am making now." This course should be a MUST for every Baptist preacher and his wife in driving distance of Ft. Smith

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Jay W. C. Moore, Director
P. O. Box 757, Ft. Smith, Arkansas

Statement

(Continued from page 5)

In the fourth section, "the church," the committee said:

"The church, in its inclusive sense, is the fellowship of persons redeemed by Christ and made one in the family of God. The church, in its local sense, is a fellowship of baptized believers, voluntarily banded together for worship, nurture, and service.

"Membership in a church is a privilege properly extended only to regenerated persons who voluntarily accept baptism and commit themselves to faithful discipleship in the body of Christ.

"Baptism and the Lord's Supper, the two ordinances of the church, are symbolic of redemption, but their observance involves spiritual realities in personal Christian experience.

"A church is an autonomous body, subject only to Christ, its head. Its democratic government, properly, reflects the equality and responsibility of believers under the lordship of Christ.

"Church and state are both ordained of God and are answerable to him. They should remain separate, but they are under the obligation of mutual recognition and reinforcement as each seeks to fulfill its divine function.

"The church is to be responsibly in the world; its mission is to the world; but its character and ministry are not to be of the world."

The final section, on Baptists' continuing task, brings out these comments:

"The individual and his worth, his needs and moral freedom, and his potential for Christ should have primary consideration in the life and work of our churches.

"Worship—which involves an experience of communion with the living and holy God—calls for a new emphasis on reverence and orderliness, on confession and humility, and on awareness of the holiness and majesty and grace and purpose of God.

"Every Christian is under obligation to minister or to serve with complete self-giving, but God in his wisdom calls many persons in a unique way to dedicate their lives to a full-time church-related ministry.

"Evangelism, which is primary in the mission of the church and the vocation of every Christian, is the proclamation of God's judgment and grace in Jesus Christ and the call to accept and follow him as Lord.

"Missions seeks the extension of God's redemptive purpose in all the world through evangelism, education, and Christian service and calls for the utmost dedication on the part of Christians to this task.

"Christian stewardship conceives the whole of life as a sacred trust from God and requires the responsible use of life, time, talents, and substance—personal and corporate—in the service of Christ.

"The nature of Christian faith and Christian experience and the nature and needs of persons make teaching and training imperative.

Christian education grows out of the relation of faith and reason and calls for academic excellence and freedom that are both real and responsible.

"Every Christian group, if it is to remain healthy and fruitful, must accept the responsibility of constructive self-criticism."

In printing 500,000 copies of the tract, the Sunday School Board used up all supplies in Nashville of the quality paper needed for the tract. It ordered a fresh carload just to print the Baptist ideals material.

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AUGUST 29, 1963

PIONEER Baptist preachers of 1814 in Arkansas included George Gill near Batesville and Caleb Lindsey, Jesse James, J. P. Edwards and Benjamin Clark in the Fourche de Thomas section in Lawrence county.

Page Nineteen



How long are your roots?

BY IDA F. KILLIAN

DAVID Mercer followed his father to the garden. Something was on his mind. He hoped his father would agree with him about it.

"Jimmie asked me to go on an all-day picnic with him tomorrow," he began hesitantly while looking hopefully at his father. "May I?"

"You know tomorrow is Sunday."

"Yes, but couldn't I miss Sunday school and church just this once?" David persisted.

"Sunday is the Lord's Day. Besides if you feel this is a good enough reason to be absent, I'm sure you'll soon be finding excuses to miss often," David's father pointed out.

REMEMBER

BY ESTHER F. THOM

The Bible has a special verse
About the sabbath day:
"Remember, keep it holy."
God's words we do obey.

We go to church to worship
And meditate in prayer;
We give an offering, sing glad songs,
And praise God for his care.

"Dad, I've been hearing the same Bible stories ever since I was a tiny child. Surely I know enough to live the way I should by now."

Mr. Mercer smiled as he closed his hand around the slender stem of a tall sunflower.

"Dave, how big a root do you think a single flower like this needs?" he asked.

The boy studied it a minute. "It's only one stem. I guess a root as long as my arm would be plenty."

The man shook his head. "A botanist named Stephen Hales once carefully lifted the roots of an ordinary sunflower and found the total length of those roots to be 1,448 feet. That's about thirty-five times the length of our house."

David gasped. "That surely is long, but what does it have to do with my going to Sunday school every week?"

"All those underground roots are needed to carry food and water to keep the plant strong and upright. Each time we go to church we should grow at least one new root to help us live the way we should."

Dave stroked the sunflower stem. "I guess you're right," he said, but he really wasn't convinced.

(Sunday School Board Syndicate, all rights reserved)

His father continued, "If you had a toothache, would you go to a dentist who had attended dental school only when he felt like it? If you went to a concert, would you expect to listen to someone play the piano with two fingers because he thought it was useless to practice? Good dentists and pianists have long roots you do not see. Their roots are long hours of study and preparation. Don't you think that should be true of a Christian, too?"

"Enough said," David interrupted. "I'll be in church tomorrow to grow more roots." He snapped off a sunflower and started toward Jimmie's house. "I don't know whether I can explain it to Jimmie, but I'll surely try," he called back to his father. Then he broke into a run down the street.

BIBLE PEOPLE

BY NELL DUNKIN

CAN you tell who these Bible people are? The letters in each name have been rearranged to form other words.

1. hurt, 2. army, 3. raze, 4. heal, 5. soil, 6. evil, 7. masons, 8. hems.

ANSWERS

1. Ruth, 2. Mary, 3. Ezra, 4. Leah, 5. Lois, 6. Levi, 7. Samson, 8. Shem.

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64. Korean Orphan Choir—with Ralph Carmichael's Orchestra. The Lord's Prayer, Beyond the Sunset, What A Friend We Have In Jesus, Amazing Grace, 11 others.



46. Anchored—Haven of Rest Quartet. The Haven of Rest, Farther Along, Have Thine Own Way Lord, Just a Little Talk with Jesus, Rose of Sharon, 8 others.



33. His Eye Is on the Sparrow—Ethel Waters sings. His Eye is on the Sparrow, Deep River, In His Care, Just a Closer Walk with Thee, Stand By Me, 6 more.



38. Over the Sunset Mountain—Bill Pearce and Dick Anthony. Over the Sunset Mountains, The Old Rugged Cross, God Is Love, Beyond the Sunset, 6 more.



28. Hymns of Fanny Crosby—Les Barnett, organ; Tell Me the Story of Jesus, Blessed Assurance, Near the Cross, All the Way My Savior Leads Me, 13 others.



35. Songs From the Heart—Frank Boggs: The Old Rugged Cross, Then Jesus Came, It Is No Secret, Blessed Redeemer, How Great Thou Art, plus 7



65. Decade of Decision—Music from Billy Graham's film classics featuring Georgia Lee, Redd Harper, Ethel Waters, Frank Boggs 12 more favorites.



79. Let Everybody Sing—Revivaltime Radio Choir with In the Garden, Nothing But the Blood, By My Spirit, O What A Friend, I've Been With Jesus, 8 more



31. Meditation at Dawn, Vol. II—Lew Charles and Charles Magnuson (organ and piano). When Morning Dawns, Tell Me the Story of Jesus, At the Cross, 10 others



51. Beyond the River—Melody Four Quartet. I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him, 7 others



30. Glory! Glory! Hallelujah!—Paul Mickelson and Cathedral Symphony of London. Thou Art Standing, Fairest Lord Jesus, His Way With Thee, plus 9



68. Great Stories From the Bible—Wendell Loveless relates familiar Bible stories for children. Inspiring, entertaining, enlightening. Realistic sound effects.



102. Where Freedom Walks—Gregory Loren with the Ralph Carmichael Orchestra and Chorus. This Flag I Love, America the Beautiful, In God We Trust, plus 9



66. Were You There?—Fague Springman and the Concert Orchestra of London. Were You There?, Steal Away, Ride On King Jesus, Swing Low, 7 more



103. Preludes to Faith—Kurt Kaiser, Pianist, with the Tokyo Symphony Orchestra. O Jesus Thou Art Standing, Fairest Lord Jesus, His Way With Thee, plus 9



44. With Hearts Aflame—J. T. Adams and the Men of Texas. Pass Me Not, The Great Physician, Send the Light, O Lord is it I?, Softly and Tenderly, 6 more.



104. HymnTime Sing-Along—Jerry Barnes and Kurt Kaiser Singers. 18 familiar hymns for family singing. Blessed Assurance, Wonderful Words of Life



37. A Mighty Fortress—The Lutheran Hour Choir. All Glory Be To God On High, Beautiful Savior, Our God, Our Help In Ages Past, Christ Is Arisen, 10 more.



42. Reflections—Dick Anthony Choristers Turn Your Eyes Upon Jesus, Unworthy, The Lord's My Shepherd, Lead Kindly Light, Abide With Me, 7 more.



105. Grady Wilson Reads the Bible—The familiar voice of one of the leaders of the Billy Graham Team reading great passages: Psalm 23, I Corinthians 13, plus 15



106. To God Be the Glory—Tedd Smith—Piano; Don Hustad—Organ, heard regularly on the Billy Graham broadcast: To God Be the Glory, God of our Fathers, etc.



67. Majestic Themes—Claude Rhea, Tenor; Bless This House, The Cross, My Task, The Palms, Beside Still Waters, I Walked Today Where Jesus Walked, 6 more.



107. Handfuls of Music—Joe and Marion Talley with the Dick Anthony Choristers: I Never Walk Alone, When The Saints Go Marching In, Saved by Grace, plus 11.

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Struggle and victory

BY DR. DONALD L. WILLIAMS

ASSISTANT PROFESSOR OF OLD TESTAMENT INTERPRETATION

SOUTHERN SEMINARY

Lesson Text: Genesis 32:22-32

Larger Lesson: Genesis 29-36

ONE of the most enigmatic stories in the Old Testament is the text of the Sunday School lesson for this week:



DR. WILLIAMS

Jacob's struggle with the unknown assailant at the ford of the Jabbok River. At the outset, let us note that this narrative provides an excellent example of the method by which the stories of the Biblical revelation are capable of different interpretations by different ages. While the importance of the story to the Hebrews must have been the change of the name of Jacob to Israel (see below), the Biblical text bears witness to at least two other interpretations of the story: (1) Vs. 30 records the naming of the place as Peniel ("face of God"), a testimony to the ancient custom by which the origin of a shrine or worship center could be traced back to an experience of the nation's ancestor; (2) Vs. 32 records the dietary prescription regarding abstinence from eating the "sinew of the hip," a prescription unknown in the Mosaic dietary laws, but certainly practiced at Peniel. Although these interpretations are far removed from the central purpose of the story, they illustrate the timeless character of the Biblical revelation: here is a story which probably was related first at the trans-Jordan shrine of Peniel, but a story which has been interpreted and re-interpreted through many generations until the form in which it now stands became standardized. Confronted by this realization, we must stand in awe at the inspiration of God whereby such stories as "Jacob at Peniel" have revealed the character of God and man to countless different generations and continue to be relevant to times such as ours.

A. The setting (vss. 22-24). The stage setting for the events to be described is painted in bold, dramatic strokes: Jacob was returning to meet his estranged brother Esau; the caravan was traveling at night, a fact not uncommon in the Near East due to the daytime heat of the Jordan Valley; the possessions of Jacob had passed safely through the treacherous valley in which the Jabbok River flows; Jacob, the leader of the clan, remained behind alone to insure

the safety of the crossing—then, in the eerie darkness, Jacob was met by "a man" with whom he struggled until dawn.

Even the first verses of this narrative raise problems. Who was "a man?" The indefinite term allows many interpretations, an example of which is seen in Hosea 12:4 where the assailant is called "an angel." However, for the writer, that the assailant was to be identified with Yahweh, the Hebrew God, is evident. Moreover, while ancient literature often depicts gods in human form, such representations of Yahweh are rare in the Old Testament. Against this background, the antiquity of this story is evident, for the narrative carries with it ancient beliefs which the Hebrews would never have accepted—certainly Yahweh was not limited to night appearances (vs. 26)! Nevertheless, the ancient elements in the story form an adequate vessel into which the revelation of God has been poured.

B. The confrontation (vs. 25). So often we miss the real point of this narrative: Jacob did not confront God, rather God confronted Jacob and initiated the struggle with him. Indeed, one of the cardinal points of the Biblical revelation is that God must initiate the relationship between himself and man, else, man could never know God. In the same way that God confronted Jacob at the Jabbok, so God in Jesus Christ confronts us with himself. And we, like Jacob, attempt to "wrestle" with God, desiring to put God under our control. The ancient element in the story depicts the assailant employing magical means to overcome Jacob by throwing his thigh out of joint by a mere touch. Obviously, such actions are not characteristic of the God of Israel, yet again the ancient vessel has become a vivid vehicle of revelation: God made Jacob helpless, God broke the stubborn pride of the crafty Jacob, God took Jacob "down to size." Surely the position of the Peniel episode before the meeting of Jacob and Esau (Gen. 33) is not accidental, for Jacob, terrified at meeting his older brother, finds that the confrontation with God is more terrifying. Only after the night at the Jabbok River does the meeting with Esau fall into proper perspective!

C. The blessing (vss. 26-29). With vs. 26 we detect a change in the course of the battle, for the assailant no longer is struggling with Jacob, but the wound-

ed Jacob is clinging with superhuman strength to the divine assailant. Perhaps here we see the crafty Jacob at work again—although wounded, he would not be cheated entirely. Thus, Jacob holds the assailant until the blessing is given. The importance of the giving of the name must not be overlooked. In our western tradition, the name of a person has little value, but in the tradition of the Near East, the knowledge of one's name provides power over his total being and his nature. Therefore, Jacob, by giving his name, revealed himself—a cheat and a liar. The new name which is given is not forced from the assailant by Jacob; rather, the new and more honorable name is the gracious gift of God. The experience of Jacob is not unique; God deals with every man in the same way. When we reveal our name to God, we reveal our sinful, prideful nature; then, in Jesus Christ we are given a new name and a new nature. Note that the divine assailant does not give his name to Jacob; no man can possess fully the nature of God.

The name Israel literally means "may God rule" or "may God strive." However, in this passage the meaning is given as "one who has striven with God and with men." We need not be disturbed about the difference in the translation of the name Israel; the important fact is that the new name is to be a constant reminder of the night on the banks of the Jabbok River where Jacob struggled with God. The enigmatic "with men" is difficult to interpret, but perhaps the struggles of Jacob with Laban and Esau have occasioned this reference. As Jacob was to remember his struggle at Peniel all his life, so the nation Israel, Jacob's spiritual heir who carried his new name, constantly was reminded of the confrontation with God which brought her into being. Israel was to see in her heritage the ultimate truth that her victory as the people of God would not come through national strength, but as mediator of the blessing of God to the world. The tragedy of

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BOONEVILLE, ARKANSAS

Israel's long history is that she never remained true to the heritage bestowed upon her by her ancestor Jacob. The Christian Church must remind itself of the same truth: ultimate victory will not come through material strength of the Church, but through the blessing of the incarnate Son of God mediated by the Church to the world.

D. The result of the confrontation (vss. 30-31). The end of the narrative records two important points: (1) Jacob had seen God face to face and lived to tell the story, and (2) Jacob carried with him the limp given him by his divine assailant. On these two points, C. T. Fritsch incisively writes: "Triumphant, yet humbled, Jacob limps along in the light of the rising sun, carrying in his body the scar of his conversion" (Layman's Bible Commentary, volume 1, p. 96). No one encounters God without being scarred and changed! From this point on, Jacob will never be the same; he is a humbled man who knows that he owes his life and nature "name" to Yahweh, his God.

Too often we are content to read this narrative merely as a good story which has no meaning for our day and age. Such an attitude is false. The ultimate truth of the story lies in the unchangeable nature and character of God—as God met Jacob, so God meets each one of us. Thus, in some sense, I am Jacob, I am met by God, I attempt to prevail over God, I am broken in the struggle, I receive a new name, and I carry the scar of my conversion.

Inflation

TWO shoppers in the supermarket were discussing inflation. The first woman remarked, "At least it has one point in its favor."

"Just what can be good about inflation?" asked the other.

"Well, these days it is almost impossible for the kids to get sick on a 5-cent candy bar."

When were they?

OH, for the good old days, when you got the landlord to fix anything by just threatening to move.

Child's play

THEY made such a federal case about picking the first group of astronauts, the fellows they're going to shoot into space. "These boys," they announced, "have got to be clever, daring and fearless." The truth is we've got thousands of boys who can answer to that description. The only trouble is that they're all four years old.

USED PEWS FOR SALE

A real bargain, 28 church pews, 12-foot length, walnut color. See at Tyler Street Baptist Church
21st and Tyler Streets
Little Rock
MO 3-6158
Must sell by September 15

A Smile or Two

Where there's a will

A MILLIONAIRE railroader and founder of a university suffered financial reverses in his later years. His wife therefore expressed surprise at the long list of bequests he included in the will he was showing her.

"You don't have that much money, do you?" she asked.

"No," admitted the railroader, "but a man in my position could scarcely leave less."

First things first

IN front of the restaurant stood a shining, freshly-washed car of the smaller vintage.

Suddenly great drops of rain appeared on the window and the wife said excitedly: "Dear, run out and throw your coat over the car so it won't get spotted."

Less than 15%?

A WELL-TO-DO waiter from an expensive restaurant took his young son to the zoo one Sunday, and the two watched the lions being fed. The keeper threw a huge slab of meat into the cage and went his way.

"That wasn't very polite," criticized the son. "Why doesn't he serve nicely, the way you do to your customers?"

"Confidentially," whispered the father, "lions are bad tippers."

O say can you sing

YOUNG Thing (after the third singing lesson): "Do you think I might make use of my voice in public now?"

Teacher: "Yes, certainly, I see no reason why you shouldn't, say, join in the National Anthem."

No, thanks

A SIGN in a barber shop—or should we say in a tonsorial artist studio—reads: "We guarantee your hair cut, or refund your hair."

Try thanks

A WELL-MEANING lady held a cooky above a dog and commanded, "Speak! Speak!"

"Why," said the dog modestly, "I hardly know what to say!"

Economy size

DAD: Why did you buy a dachshund for the children?

Mom: So all five of them can pet it at once.

Survival test

THE good old days were when policemen didn't hide at the side of a busy road, but took their chances in traffic like anyone else.

Attendance Report

Church	August 18, 1963 Sunday School	Training Union	Additions
Berryville, Freeman Heights	169	75	1
Blytheville, First	569	188	
Camden			
Cullendale First	446	200	1
First	474	155	
Crossett, First	556	187	1
Dumas, First	237	95	
El Dorado, East Main	244	126	1
Ft. Smith, First	900	251	2
Missions	471	251	
Green Forest, First	150	53	
Rudd Mission	54		1
Harrison, Eagle Heights	261	107	
Heber Springs, First	182	83	
Jacksonville			
Berea	139	62	
First	481	171	7
Marshall Road	146	69	
Second	208	84	2
Jasper	69	28	
Jonesboro, Nettleton	251	98	1
Lavaca, First	264	160	1
Little Rock			
First	817	307	8
White Rock	31	15	5
Highway	191	88	
Immanuel	1066	410	3
Forest Tower	38	36	
Kerr	39	26	1
Rosedale	209	68	
McGehee, First	455	193	6
Chapel	83	41	1
Marked Tree, First	165	74	1
Monticello, Second	270	151	3
North Crossett, Mt. Olive	186	82	
North Little Rock			
Baring Cross	746	280	4
Southside	51	11	
Camp Robinson	70		
Calvary	425	119	1
Gravel Ridge First	152	94	1
Sherwood First	168	69	
Sylvan Hills First	240	109	
Paragould, First	441	213	1
Pine Bluff, Centennial	244	116	2
Rogers, First	459	161	2
Smackover, First	301	123	4
Mission	25	10	
Springdale			
Caudle Ave.	132	57	
Elmdale	136	63	
Van Buren			
First	462	174	5
Second	48	25	
Vandervoort	53	28	
Waldron, First	257	72	2
Warren, Immanuel	282	96	
Chapel	87	61	

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Urges mediation

LUCKNOW, India (EP)—Formation of a non-political, "completely objective" group to work for cordial relations between whites and non-whites in South Africa was urged here by the Indian Witness, official journal of the Methodist Church in Southern Asia.

"It must be a group," the publication said, "which could work towards a political understanding in South Africa, allaying mutual fears and guaranteeing goodwill on both sides. It cannot, however, be a political group representing countries because feelings run high against South Africa in the United Nations and other bodies among countries of the world.

"Finding such a team of mediators who can work within the country for a considerable period, accepted on both sides, is a formidable task. But without action on some such plan, the continuing deadlock may explode any time now."

Hold merger talks

LONDON (EP)—Merger talks are under way between two of the largest missionary societies in the Church of England: the Society for the Propagation of the Gospel and the Universities Mission to Central Africa.

An initial move for a merger was made in May when Canon John Kingsbury, general secretary of the UMCA, asked Dr. Eric Trapp, secretary of the SPG, if staff members of both groups might hold preliminary discussions.

Dr. Trapp (former Bishop of Zululand) agreed, and talks about administrative problems have been held for the last two months. Further merger talks have been endorsed by both groups.

Rating of films

ALBANY, N.Y. (EP)—Revision of the New York State motion picture law to include a rating system on the suitability of films for school children has been recommended by the State Board of Regents.

The board, in proposals sent to Assemblyman Luigi R. Marano, Brooklyn Republican, urged retention of film censorship by the state.

It said, however, that present regulations fail to provide "adequate protection for children and young people . . . who are being increasingly exposed . . . to films unsuitable for their level of social and emotional maturity."

Opposition to apartheid

LONDON, Ont. (EP)—Two Anglican prelates from Africa said here that world opposition to the South African government's apartheid policy is hardening the attitude of whites in that country against nonwhites.

Expressing this view were Archbishop F. O. Green-Wilkinson of the Province of Central Africa and Bishop Leslie Stradling of Johannesburg, South Africa. They were here for the opening of a meeting on the preparation of missionaries sponsored by the World Council of Churches.

Archbishop Green-Wilkinson said the U.S. embargo on the sale of weapons to South Africa was one of the factors uniting whites in Africa against the rest of the world.

Charge Jewish zealots

JERUSALEM (EP)—Twelve young Jewish religious zealots were brought before a magistrate's court here and ordered detained pending completion of a police investigation into the stoning of buses filled with Baptist tourists and pilgrims.

The outrages occurred when the buses, manned by non-Jewish drivers, passed from Jordan on the Jewish Sabbath through the Mandelbaum Gate and into the Mea Shearim quarter of New Jerusalem, a stronghold of Orthodox Judaism. No one was hurt.

Said to be one of those gathered to stone the buses was Amram Blau, known as an "unofficial leader" of the Natoreii Karta, the most fanatical element among the religious extremists.

The Baptist visitors came in groups of about 500 from Beirut, Lebanon, where they attended the recent Sixth Baptist World Conference.

New Hampshire lottery

CONCORD, N.H. (EP)—A three man commission named to administer New Hampshire's sweepstakes lottery, approved by the legislature over the opposition of Protestant leaders, is expected to "get the show on the road" within a short time.

The Executive Council confirmed Gov. John W. King's nomination of Rep. Howell Shepard of Londonderry, Henry Turcotte of Manchester and Edward Sanel, Sr., of Concord, as members of the Sweepstakes Commission, which will be headed by Mr. Shepard, a retired chemical manufacturer.

Later, the State Personnel Commission approved the commission's recommendation that the lottery's executive director be paid \$20,000 to \$25,000 a year—the highest salary in state service.

The sweepstakes, which will be based on two races each year at Rockingham Park in Salem, will begin next summer, but sales of tickets at state-owned liquor stores are expected as early as January or February.

Self-renewal, repentance

GENEVA (EP)—While the Second Vatican Council has presented an opportunity for new, meaningful Catholic-Protestant conversations, it has had the even more important effect of emphasizing need for self-renewal among non-Roman Catholic Churches, according to the noted Swiss theologian, Dr. Karl Barth.

Writing in the current issue of *The Ecumenical Review*, a quarterly published here by the World Council of Churches, Dr. Barth stressed the "landslide . . . 'spiritual' movement" within Catholicism and its meaning to non-Catholic Churches.

He noted the "very remarkable beginning" of contacts between religions that have been made and agreed that "the question about the continuation of such contacts is sensible and definitely worthwhile."

At the same time, he said, questions exist "whether it is not more important and imperative for us of 'another faith' to direct our attention . . . (to the Catholic movement toward inner renewal) . . . instead of being so formally concerned with future contacts."

"The way to unity of the church can only be the way of her renewal," Dr. Barth wrote. "But renewal means repentance. And repentance means turning about: not the turning of those others, but one's own turning.

"Is not the problem posed for the World Council of Churches by the Roman Council one of repentance and so of renewal of our Churches, of all the non-Roman Churches assembled in the World Council?"

"And is not the continuation of our conversations with the others a secondary problem dominated by the primary one?"

Dr. Barth noted steps toward Catholic renewal through Vatican Council discussions on "Scripture and Tradition," in "more industrious . . . preaching in Roman congregations," in the movement for congregational participation in the Mass and for liturgical reform, "extending even to the architecture of the churches."

ARKANSAS BAPTIST
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