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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine SEPTEMBER 5, 1963



In a declining America, page 6

personally speaking

Browning was right!

DOTHAN, Ala., On Vacation.

If you are not in too big a hurry, I'd like to tell you about my granddaughter.



REBECCA LYNN

Last time Mrs. Mc and I saw Rebecca Lynn, our one and only grandchild, she was 10 months old. Now she is a mature year and a half and about as smart and pretty as a triple-threat college co-ed.

I know, of course, where she gets her smartness. But she goes away back on the family tree for some of her other attributes. For instance, of the playthings we brought her, she likes best of all an old draw-string purse full of beads, bracelets and other primp trinkets her Grandmother Mc brought for her.

The way she likes to primp, she must certainly be a descendant of Eve, who was "a distant relative of mine on my mother's side."

She liked the xylophone we brought, with its storybook characters in full color painted on it. And she gets a big kick out of the "Goofy" ball that never bounces twice in the same direction and which serves her as something else to sit on. But she is having most fun getting something out of that-pucker-string purse. Here she has her own method. Making sure the draw-string is loose and the purse open, she turns it bottom-side up and pours all the trinkets out, in one big pile.

A rather social creature most of the time, she does turn her back on "company" and everything else when it's time for such TV attractions as "Captain Kangaroo," "Popeye," or "Lone Ranger."

I have just discovered that she has her favorite TV commercial—the little pigs cartoon and catchy tune advertizing "Frosty Morning Hams."

Excuse me, folks, "Captain Kangaroo" is over and Rebecca is pulling my shirttail and saying pleadingly, "Outside! Outside!"

See ya later. In the meantime, as Browning said,

"Grow old along with me,
the best is yet to be"

Erwin L. McDonald

IN THIS ISSUE:

LET'S face the fact of a declining America, says Dr. Grady Cothen, executive secretary of the Southern Baptist General Convention of California. In a sermon at the Kansas City convention this year, Dr. Cothen looks at the problems facing Southern Baptists in today's world. You'll find the article beginning on page 6.

FROM all corners of the earth, the free world and the world dominated by the Communists, came the delegates to the executive committee of the Baptist World Alliance. A first hand report is brought to us by Editor Erwin L. McDonald on pages 12 and 13.

NELSON Tull, state Brotherhood secretary, believes that evangelism is the prime purpose and activity of Christian work. The promotion of evangelism by every department of Southern Baptists is supported by Mr. Tull on page 5.

BACK-TO-SCHOOL go our young people. A word to the wise collegian is found in Rosalind Street's "Courtship, Marriage and the Home," page 6.

Cover story, page 4.

Arkansas Baptist
newsmagazine

MEMBER:
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Associated Church Press
Evangelical Press Ass'n

September 5, 1963

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

'Arkansas Lives'

ONE of those nominated by me to have his biography included in *Arkansas Lives, the Opportunity Land Who's Who*, writes:

"Brother Erwin, this seems too much like paying \$20 (or \$17.50) for getting my name in a book. It would not be worth that much to me nor to the writer of the book. We hope you will understand my position. If you are pulling down anything for your plugs, please let me know and I will send you the amount. I love you so much and certainly I don't want you to suffer because of my evil attitude."

Let me say in the very beginning that I am not to receive one red penny for my services as a member of the Editorial Advisory Board of *Arkansas Lives*. My one and only interest is to have as many Arkansas biographies included in this volume as possible, for the more it carries the greater the value of the book as a reference volume.

The instructions to me stated that buying a book has nothing to do with getting one's biography included. So I am urging that everyone who is invited to submit his biography do so, whether he orders a book or not.—ELM

Pastoral hot seats

THE life expectancy of administrator-pastors in any one field is rather short, and for definite reasons, says President Duke K. McCall, of Southern Seminary, Louisville, in an editorial prepared for the September issue of *The Tie*, Southern Seminary monthly publication.

But efforts of pastors to find "greener pastures" do not stem primarily from complications over the racial situation, he says.

Letters from pastors wanting to move usually begin with a list of impressive statistics and conclude: "It appears that I have achieved all that I can achieve in this church and community," reports Dr. McCall.

Admitting that such logic is irrefutable, Dr. McCall, himself an administrator of half a lifetime's experience, observes: "Having permitted the role of the pastor to be defined primarily as administrator, the pastor incurs the problems and liabilities of the administrator."

Briefly, these are the problems of the administrator or the administrator-pastor, according to Dr. McCall:

"1. Most administrative decisions are contrary to the opinion of one or more people. In the course of time the independent administrator who belongs to no clique disagrees with practically everyone with whom he works. Since man's memory for hurts is stronger than his memory for happiness, these individuals forget the good and, recalling only the administrator-pastor's 'mistakes,' wait for the day when some lone act precipitates the opposition of the whole.

"2. The administrator-pastor does finish his work in a church in a relatively short time. There are just so many buildings which need to be built. There is just so much money available for building projects. There are just so many prospects within easy reach of the Sunday School and Training Union. In other words, the aggressive administrator-pastor quickly uses up the resources of the church, the community, and takes up the slack left in the situation by his predecessor. . . .

"3. The administrator-pastor cannot keep breaking his own track record. He does not come up with better ideas every year. He may adroitly put the responsibility for the absence of fresh and more effective programs on the minister of education. Thus he can increase the pastor life expectancy of the minister of education. Eventually this catches up with the pastor, for he cannot keep finding better ministers of education every two or three years.

"4. The administrator-pastor is always a candidate for the scapegoating characteristic of human nature. When he stands on the administrator's pedestal, he is the obvious target for any shift in the fortunes of the church. When giving to the church budget drops, he is to blame, even if there is a national economic recession. If people do not walk the aisles to profess faith in Christ, it is his poor sermons or his 'un-biblical theology' rather than the failure of the Sunday School teachers and deacons to do personal work."

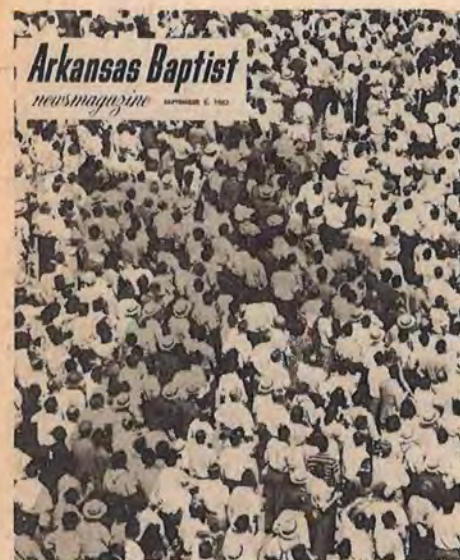
Concludes the Doctor: "God help the pastor who encourages or permits the church members to think of him first and foremost as the administrator of the church organization. Nobody else will help him—unless you consider recommending him to another church as being the answer to his real need.

"You never hear about the genuinely able pastor-administrators. You hear about the minister of education, the Sunday School superintendent, the chairman of the board of deacons in these churches. You hear about this pastor as a pulpiteer, a real pastor of the people, or simply as the man everybody loves."

It would seem that what the people expect most of all in their pastors is that they be pulpiti-teers and "real pastors of the people." But it is not easy for a pastor to fill this bill. Especially since administrators of church programs are so hard to come by and with the very people who

want their pastors to be "pulpiteers and pastors of the people" are so willing for their pastors to take over as administrators. Which leads to the inevitable conclusion that some pastures may be greener than others, but none is easy to live in.—ELM

The Cover



State Missions goal

THERE are indications that the population of our state is on the increase again. But regardless of whether this is true or not there are many people in our state which have not been reached for Christ by any of our churches. Then, too, during the population decline in Arkansas many of our churches in the smaller communities ceased to function as a living witness leaving pockets of population without the ministry of a local Baptist church. On the other hand, many of these people moved into our urban centers but failed to affiliate themselves with a local church. Our mission approach to these two areas needs to be revitalized in order to meet existing needs.

Direct missions, assistance to many of our weaker churches, strengthening of our associational missions work, the purchasing of building sites in a number of strategic localities, added help through our Department of Race Relations all await a better stewardship on the part of our people and our churches. The goal for our State Missions offering this year is \$45,000. All of us need to be aware of the fact that a strong world

LETTERS TO THE EDITOR

the people SPEAK

'Christian living'

IF I can get up enough courage to mail this little letter to you, I would like to congratulate you especially for writing the column "Christian Living" on page 3 of Arkansas Baptist News-Magazine dated August 22, 1963.

I am just a layman in the First Baptist Church in Caraway, a small duck in the puddle. I have been attending the Baptist Church for more than 70 years fairly regularly. I am not saying who has or has not been converted, but I have come in contact with quite a number of church goers down through the years, and I am afraid that too many are paying too little attention to your column, "Christian Living."

If you should see fit to print this in our worthy magazine, I want to heartily recommend that everyone read and re-read the article.—C. J. Hollis, Caraway

Conservation and education

IT disturbs me to see the trend of recent articles disparaging the conservative majority of pastors and people in our convention as being conservative in doctrine due to their lack of training (see McKinney, Aug. 1, 1963, p. 9, and Hill, Feb. 28, 1963, p. 12) or because "they are not the most highly educated" (Hester, Aug. 22, 1963, p. 20).

It appears to be a fallacious *ad hominem* argument which seeks to be-cloud the real issue. Confidence in the Bible as the verbally inspired and inerrant Word of God does not necessarily decrease as ones secular and theological education increases. It seems to me they are pitting educated Paul against uneducated Peter, for which the Bible gives no warrant.—Gilbert B. Weaver, Siloam Springs.

mission program rests in a large measure on a strong base of operations right here in our own state. Perhaps our churches could make no better contribution to world missions than to make a liberal contribution to State Missions this September.—S. A. Whitlow

For Governor Wallace

THE article in this weeks issue (August 15th) in which the honorable Governor Wallace is severely criticised for his announced intention of reading the Bible to the Alabama school children, smacks very much of this so called LIBERAL christianity; of all the suggested passages of scripture readings for the Governor Wallace, much of which is only indirectly related to any race issue, it is rather strange that you would overlook a passage that is more directly applicable to the governors stand on the matter; that is Acts-18 & 19; Peter speaking to the priest, and captain of the temple and to the Sadducees; it reads thusly; And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

But Peter and John answered and said unto them, whether it be right in the sight of GOD to hearken unto you more than unto GOD, judge ye.

20th. For we cannot but speak the things which we have heard.

Now this passage exactly fits the case of Governor Wallace in defying those political minded judges, and many thousands of good, good baptist will glory in his courage to stand up for the gospel as preached by Jesus Christ and his apostles regardless of the consequences.—Jimmie Fox, Monticello

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.

The preacher poet

The fount of life

The inflow from the Fount of Life Should far exceed a feeble drip. There is supply to submerge strife, Enough to cool each fevered lip.

An outflow, too, should freely go To those who live on arid land, For in that Fountain's overflow There's freshness for each barren strand.

—W. B. O'Neal

WHAT----

no overlapping?

**By Nelson Tull, Secretary
Brotherhood Department
Arkansas State Convention**

DID you ever examine the wings of a bird and notice how the feathers overlap? Surely if they did not so overlap the bird would have no power to fly, for the overlapping of feathers is so necessary that without such overlapping the bird could never get off the ground.

Can you imagine a shingle roof where the shingles do not overlap to form a watertight seal against the elements? Overlapping gives meaning to the use of shingles; otherwise they would be fit only for kindling.

Can you fancy a fish with scales that do not overlap? Such a fish would quickly be nibbled to death by minnows. For, without overlapping scales, the fish would have little protection for its body.

Now, will you try to envision a chain without overlapping links? Can you do it? No, because the links must overlap in order to form a chain.

We are writing this article because we are genuinely concerned and greatly disturbed about stout efforts that are presently being made to do away with overlapping activities in church and denominational work. We are being told, "We don't want to pay twice for the promotion of any one activity." But it is better to pay twice or three times or four times, if necessary, to get our job really done, rather than to do less than we can do and should do in any vital phase of the word.

Do you believe with this writer that evangelism (in the larger sense) is the prime purpose and activity of all our work? Are Southern Baptists ever going to be so shortsighted as to assign this supreme activity over to one department of our work and demand that all other departments stay away from evangelism because it is a prerogative of one particular department? God forbid!

Is there to be no overlapping of our efforts in evangelism?

Evangelism is the dynamic of every phase of our work. Leave it out of any church or denominational activity and that activity dries up. We believe that evangelism belongs to the church and to its every agency. We believe that every department and agency of our churches and of our denomination has both an obligation and a privilege in evangelism. God forbid that that obligation and privilege shall ever be taken away! Evangelism is not something we need to have less of but continuously more of.

How about stewardship? It is stewardship of time, talents, influence, money, and life that makes evangelism possible both at home and abroad. What department of our churches should teach stewardship? The answer is, all of them! We are never going to have too much stewardship any more than we are going to have too much evangelism.

How about visitation? Is one organization of our churches to be assigned all the visitation to be done by the church? Again we say, God forbid! Visitation is a paramount necessity in getting God's work done and in developing Christian people to maturity. Visitation may be personal, or organizational, or church-wide, but it is every Christian's duty and every Christian's privilege; and it is an absolute necessity for every church organization if that organization is to live and thrive!

How about World Missions? To whom does it belong? The plain answer is that it belongs to the individual Christian, to his church, and to every organization in the church, and to the whole denomination.

Now the above positive (and somewhat dogmatic) statements mean simply that each of the various organizations should make his own approach in evangelism, in stewardship, in visitation, and in World Missions, according to the nature of its particular work. Paul says, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

Our church and denominational organizations do not need lines of cleavage between them or among them, for they should never be entirely separated in scope. If a church is to be enabled to get off the ground there must be an overlapping of interests, purposes, and activities among its organizations which will give power to their united efforts to fly (work) together.

Our organizations need to be as close together as the shingles on a roof or as the scales on a fish in order to provide protection for the whole church program. To plan the programs of our organizations with the concept that any phase of God's work belongs exclusively to any one organization makes for the letting in and the building up of jealousies and false prerogatives which have never helped and will never help, but which have always hindered and will always hinder.

Our organizations should be linked together like a chain, so that they can pull together; and they must be solidly linked up if there is to be any strength to the pull that they can exercise together.

We have always been opposed to a church's giving away entirely to one of its organizations an activity that the Resurrected Lord has given His whole church to do. When this is done that organization invariably thinks and plans in terms of its assumed prerogatives; then it begins to enlarge and extend these prerogatives; after which it begins gradually to seek to take over the whole activities program of the church. And the same is true on the denominational level, when the insistence of one agency of our work upon the definition and limitation of the scope of the work of every other agency will enable the one agency to enlarge its own scope to the point where it will limit seriously the work of other agencies. We don't like this!

We will earnestly contend not for less but for more overlapping! We can't go along with the assertion that the Lord's work costs more money because of overlapping. It is the lack of unity in what we are doing that is really costly, not only in money but in lack of real results.

If we Baptists could with one stroke remove from the program of our churches and our denomination those jealousies and assumed prerogatives which have long been a deadly hindrance to the work that Christ gave His people to do, we could instantly move into a cohesiveness and into a unity of effort that would show forth results that would again glorify our God!

And we had better do it while it can still be done!

SOUTHERN BAPTISTS



and a declining America

By Grady Cothen

[Dr. Cothen is executive secretary of the Southern Baptist General Convention of California. This sermon was preached before the Southern Baptist Convention on the closing night of its 1963 session, in Kansas City, as a feature of Home Missions Night.—ELM]

THE preachers on a Monday morning had gathered for the usual pastors' conference. They were miserably unhappy, nothing had gone right. It was Monday morning after Sunday night. They felt like the fellow who said, "If

I had resigned every time I feel like resigning and moved just six inches, I'd be living now in the Pacific Ocean." They were discussing their troubles and problems, and they were confessing them one to another. One man rose to say,

"In my church they are literally tearing us apart over whether or not the piano should be on the left side of the rostrum or on the right."

When he had finished another of the brethren arose and he said, "In our church they are arguing over whether the flowers will be on the altar table in front or the baptistry in the rear."

One after the other the brethren rose to tell their terrible stories of hardship and disappointment. Brother Jones didn't say a word. He had been in the same church 25 years, and they had never had a fight. It seemed always to be going well, and the brethren and sisters of his church loved him. When they had heard all the stories of misery and woe, they said to Brother Jones, "Now you stand up and tell us what can we do, what can be done to stop this stuff?"

The old gentleman rose with dignity and calm and said, "Raise larger issues, brethren, raise larger issues."

As we come to the conclusion of this most meaningful and extremely interesting session of the Southern Baptist Convention, together with some of the issues that have already been raised that merit the attention of Christians anywhere, I should like to raise two or three l-a-r-g-e issues.

I should like us to face the fact of a declining America. I do not cite the statistics of the sociologist nor the analysis of the psychiatrist. I say in the words of our Lord that it is rather Moses who accuses you, for I read in the words of our Lord, "Thou shalt have no other gods before me." By any standards of measurement of American pursuits there are in America a thousand gods before him, perhaps not fashioned in the likeness of an image, but gods all the same, that claim the attention and have won the affections of Americans.

"Thou shalt not commit adultery," but more than 60 per cent, according to the latest studies, of the brides that go to the marriage altar go physically second-handed. More than two million illegitimate children will be born in America. Nobody knows how many abortions will be conducted in America this year. By the standard measurements of the sociologists, more than one-half of all married Americans have been untrue to their marriage vows. It is Moses who accuses you. In the words of our Lord I say unto thee, "Whosoever looketh upon a woman to lust after her in his heart hath committed adultery already." And you cannot find a clean magazine on a newsstand unless it is surrounded by stacks of filth. And little children and old men cluster around to see them. It is Moses who accuses you.

A Declining America

I RAISE to your minds the issue of a declining America. "Thou shalt not take the name of the Lord thy God in vain." Yet the name of our Lord is on the juke boxes to dance by, in the mouths of bejeweled women as they purse their lips in the air with their profanity. It is not any longer the name of Jehovah God but his Son and the Holy Spirit that are blasphemed on a thousand corners.

America's declension is constantly causing the greatest era in the history of Christian missions to sink into the howling holocaust of the seas of secularism. The foreign mission enterprise is in greater danger in the United States than it is in the land of Islam where the work seems to be so hard and difficult; in far greater hazard in Kansas City than it is in Tokyo or Hong Kong.

God in his providence has gathered together here more of us, possessing more of his money, with greater ability to send out the proclamation of the gospel everywhere, yet our very immorality, our lack of obedience to God, our unwillingness to face our sins, our desire to be content with what we have and are, these factors are causing us to make sure that we will not be able to stage a foreign mission enterprise in the years that are ahead.

We are with the pen-knives of human conduct cutting the fabric out of the strength of our Christian witness. All the termites that destroyed the foundations of Rome are gnawing at the foundations of this nation.

I do not, as Dr. R. G. Lee says, like to be called a swabber-out of cesspools nor a photographer of huge spots, but in my humble judgments, by the accusations of Moses and the corroborations of the words of Jesus Christ, it is high time America faced the fact that "righteousness exalteth a nation, but sin is a reproach to any people." God will not

hold us guiltless because our skin is white, nor because our names are American. We have earth's greatest privileges and highest opportunities and thus our guilt is doubly heavy and our responsibility corporately greater.

An Institutionalized Christianity

I RAISE another issue. It is the issue of an institutionalized Christianity. Baptists have hit upon a day when we judge our preachers by their eruditions, the length of their churches. It is an insidious thing. We have arrived at the hour when the success of our church enterprise is judged by the standards of God, but by the standards of the world.

What is a successful church? It is one that meets in an adequate building whose statistics are greater this year than they were the year before, that is acceptable in the community whatever the cost of that may be, that fits into the culture which it represents, and is accounted more successful if its constituency is composed of the erudite, the educated, and the wealthy.

And churches measure their success by whether or not they are getting along pretty well, paying the debts, taking in a few new people, have an adequate building, and are acceptable in the community. When we measure our successes as congregations by these standards, we have fallen into Satan's trap, we have done the one thing that will defeat us, for we have incarcerated Jesus Christ into an institution and even into a building; and we are too often quite comfortable to leave him there.

The standard of measuring success in a church is not constituted of these things. This is the question, "Are we confronting this community with the claims of Jesus Christ?" This is the standard of measurement. Are we to the utmost of our ability reaching out beyond the confines of our church territory to say to those for whom we have responsibility, "Say, friend, have you come face to face with Jesus who is all in all to me?"

As long as we can keep him in the church house we are safe, we are comfortable, we are contented, and the world is not challenged. Vices are not disturbed. Satan is not angry for there is the insidious tendency upon the part of the church-goer to say, unconsciously or consciously, "I am a church-going man, I am respectable. After all, do I not go to church regularly?"

We get The Way freed from the issue of repentance. We judge the Christianity of our people and their loyalty to Christ by the number of times they struggle up to the church building during the week. How many pastors have said to me and how many times I have said to my preacher friends, "Oh, that is a faithful loyal, dedicated Christian." And what I really meant was that every time I announced a meeting, he was there.

That may be paganism instead of Christianity, for their lives may be as far from the moral standards and the ethical principles of Jesus as it is possible for a man to get from God. One of the meanest men I ever knew came to church every time the doors were open. If you were examining the loyalty and the stature of the Christianity of some folk, you would be forced to admit their profession seems to be a great long way from their possession.

We have institutionalized Christ. We have incarcerated him in adequate buildings instead of in adequate hearts. We have tacked him inside the Sunday School rooms and what we have come erroneously, I think, to call the sanctuary and we have made it the sanctuary when his desire is to have sanctuary in our hearts.

Americans, we are not going to do this task if we cannot get Christ out of the church and get him into the supermarkets, and the washeterias, and the post offices, and the department stores, and in General Electric, Westinghouse, and RCA and all the rest. Jesus must be a little tired of having to stay in church.

The Unclaimed Cities

I RAISE the issue of the unclaimed cities. There is something moving sociologically among Baptists that disturbs me until I almost weep to think of it. Our churches have far, far too often moved out of the heart of the city, not because there were no people there, but because they were a different kind of people. We have moved into the suburbs

where the natural increment of population will assure us that we will have a successful church by the standards I have already delineated.

We measure our success too often by what Dr. Kenneth Chafin of Southwestern Seminary calls "simply a swapping of pre-fab Baps," just Baptists moving their church membership. Too often Christians get caught up into the cultural religion that is a part of our day and which we Baptists need to study. It is too often like the Lions' Club and the Boy Scouts.

It is so acceptable, like the chameleon, that it blends into the background, raises no issues, challenges no vices, calls for no loyalty except that you come to Sunday morning services. These churches who do not understand sacrifice, who do not know what the meaning of missions is, who do not concern themselves primarily with evangelism or missions—these are the churches that will in 20 years form the background of this Convention which we love and to which we are giving our lives.

These are issues that we do not like to face. I do not like to face them, for since the Second World War I have pastored a suburban church and I know something of its ills. I have pastored a semi-downtown church, I know about its problems. I have pastored a downtown church, I know its problems.

Now shift your eyes from the suburbs back to the heart of the unclaimed city. It is the city that is growing up in the slums: It is the place where hoodlumism is rampant. It is the section where the Negroes are moving in, the Mexicans are moving in, the Italians are moving in, the Chinese are moving in, the Japanese are moving in. These are the people too many of our churches do not wish to confront with the claims of Christ, but they are the people for whom Jesus died. And they are as precious in Atlanta, or Nashville, or Los Angeles as they are in the far stretch of the earth from which they came.

Look at them for a minute. They are lonely and they are isolated. They are heartbroken. They are segregated, and they are separated. They are torn between wanting to be Americans and whatever racial structure and social background they come from. But they are a people who need Christ. These are the people in the heart of every great city in America to which we have an inadequate ministry, but they are our responsibility.

Look at the hearts of the cities. Some of them are beginning to rebuild giant, high-rise apartment buildings, and stacking themselves deck upon deck until they seek the clouds of the sky. They are as impregnable to reach as though there were about them a stone moat filled with water, for in many of them you can't even get in the front door. Behind those facades of iron and steel and glass and glitter and concrete there are the millions of people who spiritually know not their left hands from their right.

Recently I flew across the Los Angeles Basin and I stared down through the smog at the freeways as the rivers of people ran down them. For 25 minutes at 150 miles per hour, at 9,500 feet, I passed over six million people, four million of them saying, "I have no religious affiliation in this state of my residence." There are more people in that one basin than there are in 42 of the 50 states.

I plead with you for the people—the people whose eyes don't look quite like ours, the people whose minds do not think our thoughts, the people who don't have families like ours, but the people for whom Jesus died.

Go back to your comfortable church, to your erudite congregation, to your wealthy people, and ask them to take a new look at a declining America, take a new look at an institutionalized Christianity, take a new look at a world of cities. Go home and start a mission. Go home and take a hard look at your budget, your mission budget.

Some of us have had an idea in our lives that our mission budgets ought to be respectable. I've got an idea they ought to be sacrificial. O, God, that God's people in America would take 90 per cent of God's bounty and consume it upon themselves and only let 10 per cent or five per cent or three per cent get beyond their walls.

It is difficult to accept that any church is so poverty stricken that it cannot send more than it is sending to the millions who know him not.

Years ago the Foreign Mission Board asked the wife of Dr. Theron Rankin to say a word to the Board about Dr. Rankin. Mrs. Rankin stood before the Board and said, "I do not know what to say about him. It is my thought that he was an ordinary man with the world in his heart."

He was transcendent beyond ordinary men for ordinary men do not carry a world in their heart. His successor, Baker James Cauthen, is also a man with a chunk of the world in his heart, and it makes him different.

The Nevada Preacher

I WAS going up through Nevada last summer and I came on a little town. Its name sounds strange indeed. It is Winnemucca. We have a little church in Winnemucca affiliated with the Baptist General Convention of California. And I could not but stop and see that preacher. Let me tell you something about him.

On a Sunday morning he preaches in his church, then drives back to his church in Winnemucca and preaches on Sunday night.

On Monday morning he drives off in one direction 150 miles out. He visits and preaches on Monday night.

On Tuesday morning he drives half way back and preaches on Tuesday night.

On Wednesday he's back in his church.

On Thursday he gets up and starts in the other direction.

He said to me that day, "Preacher, I had a wonderful experience the other day that I want to tell you about. I had only one night that I wasn't preaching, just one night. It was a Saturday night, and I am so tired on Saturday. There came a letter from an Indian reservation in Florida saying, 'Won't you go preach to an Indian reservation up in the northern end of the state.' I had to answer, 'I can't go.'"

"A woman came from that reservation, and she said to me, 'Preacher, I know you're tired, but I want you to come see my people chew the peyote before you say you will not preach.' And she said to me, 'Won't you please come and watch them chew peyote and be in one of those ceremonies. Just come one time!'"

He said, "Any man would have to go one time. And she said, 'I want you to watch them and I want you to preach to us on Saturday night.'"

He answered her, "Lady, I can't come on Saturday night, it's the only night I have free. I have to get ready for the hard week that's before me, but I will come and watch them chew peyote."

He said, "I went and watched that pagan ceremony. I watched the degradation of it. I saw them with the evidences of their lostness." He shrugged his shoulders, and he said, "There went Saturday night."

There's a man with a piece of the world in his heart.

There are men in our mission work who can show you a thousand places in this nation where somebody needs to get a chunk of the world in his heart.

Charles Wells said he went to Moscow on a snowy Christmas Day during the early days of the revolution. He watched the communist young people as they came into Red Square until there they stood, a hundred thousand of them. Some of them had their feet wrapped in burlap against the bitter cold, and some of them had patches on their patches and some of them had obvious signs of malnutrition on their faces. As he stood and watched, they began to sway, and as they swayed they began to chant. It was like hypnosis, for there seized the multitude something like a trance. As they swayed and as they chanted, it seemed like the very air was filled with electricity.

Mr. Wells said to his communist companion, "What are they saying? What are they saying?" His communist companion was swaying and chanting with them, and he shook him. His face was covered with tears, and he shook him again and said, "Man, what are they saying? What are they saying?" The hard-bitten communist companion turned and said, "They are saying, 'We may be cold and we may be hungry but we are changing the world. We may be cold and we may be hungry but we are changing the world.'" They have, and they serve out of strange motives.

We are not cold and we are not hungry, are we changing anything? It depends on you and the size of your commitment to Jesus Christ.

It's back to school again

"We can be scientific indeed about the incidentals, but not about the essentials."—George Hedley



THIS week is witnessing the on-to-college trek of bulging scores of students.

Deserted campuses have suddenly come alive with capacity-population.

It is as if down-at-the-mouth appearances of dorms and residence halls have changed into broad, welcoming grins. Students, old and new, good and bad, serious and frivolous, brilliant and average—all are housed with almost doting pride.

Student motives, incentives, and goals equal the number registering in the respective "institutions of learning."

Many forces and influences enter into these student motivations: parents, teachers, friends, churches, desire for status, peer-group attitudes, ambitions, dedication. . .

Here is a wise bit of orientation expressed by George Hedley, for many years Chaplain of Mills College:

"The quest of the true, the beautiful, and the good has been from the highest antiquity the quest of the religionist and of the scholar alike; and that quest is the most successful when scholar and religionist exist in the same individual."

Chaplain Mills admonishes students to become scholars in religion and to be always religious in their scholarship.

He further acknowledges that religion, Christianity, is a matter

of faith. Faith, hope, and love do not lend themselves to precise measuring and guaranteed demonstration. "We can be scientific indeed about the incidentals, but not about the essentials."

Two things compose the desire of this column for all student readers: (1) may you enter this year's learning experiences with high purpose and open mind; (2) throughout all the life that will be yours on your chosen campus, may you tenaciously cling to your faith in Christ and the daily practice of prayer.

College and high school students alike will probably share an interest in gleanings from youth retreats that have been an important part of the summer just ended.

Here are some of the questions proposed by "guys and gals" attending these retreats and answers, exactly as recorded by these groups in talk-back sessions.

Question: What do boys like most in girls?

Answer: Good standards of conduct

Good conversational ability

Capacity to make a fellow feel good

Sincerity

A friendly smile

Warm, good personality

Sense of humor

Absence of talk about old dates

Appreciation rather than criticism of boys

Conservatism in spending

Simplicity in dress

Refusal to be a loud

mouth or boisterous

Boys don't like girls that stick out in a group, are conspicuous.

Boys like girls who will be themselves.

Take it for what it is worth, girls! It comes from your peers.

Question: What do girls like most in boys?

Answer: A complimentary attitude rather than criticism of his date
Interest in the girl he is dating as over against talking about other girls

Neatness

Courtesy

A clean car

Definite date plans

Girls appreciate the boy who makes suggestions about what to do and what to talk about;

Girls like a boy who creates a pleasant atmosphere, is fun to be with.

The capacity to think for himself

Thoughtfulness and considerateness of a girl's own standards and her parents' requirements

Character that forestalls any effort to take advantage of the girl

One gets the general impression that "what's sauce for the goose is sauce for the gander"!

Questions about how to get along with parents provoked such suggestions as these:

Consider your parents' feelings.

Remember how much your parents have invested in you.

Be fair and honest with them.

Talk things over with them.

Be dependable.

When you have to be late getting in, call them and explain.

When you get the use of the car be careful with it.

"If you want to be treated like an adult, act like one."

Have a good session in school.
Keep sharing your experiences and problems with the "Courtship Marriage and the Home" column.

Rosalind Street

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

Woodson dedicates building



WOODSON Church dedicated its new sanctuary-educational building (above) in special services Aug. 11.

The 5,480-square-foot of floor space provides classrooms for every age group and permits the Sunday School and Training Union to be organized on a departmental basis for the first time in the church's 25-year history.

The auditorium seats 250 to 300 and when a back partition is opened an additional 100 to 150. Walnut-finished

rock elm pews and pulpit furniture have been installed. The baptistry painting by Mrs. O. L. Cullum of Little Rock depicts a scene of the Jordan River.

The front of the pulpit rostrum is fashioned into a prayer altar. Wine velvet prayer cushions and clergy pew cushions were given in memory of the late Garfield Smith, teacher of the Men's Bible Class.

Alfred R. Cullum is pastor.

Foundation organized

INCORPORATION of the Baptist Health and Research Foundation of Arkansas, Inc., as a nonprofit organization, has been granted in Pulaski Circuit Court by Guy Amsler Jr., special circuit judge.

Purpose of the organization was listed principally as acquiring properties, receiving bequests, etc., and other financial support with all income outside of expenses to go to Arkansas Baptist Hospital.

Main office was listed as Medical Arts Building, Little Rock, and resident agent as Terry Lynn.

Incorporators were W. M. Freeze Jr., of Jonesboro; Jacob L. King of Hot Springs; Raymond R. Lindsey, George B. Munsey, and Ray M. Wilson, all of Little Rock.

REV. W. L. (Wimpy) Smith, Southern Baptist missionary on furlough from Argentina, plans to enrol in Southwestern Seminary, Fort Worth, Tex., in September to complete work toward the master of religious education degree. He and Mrs. Smith will live at 4020 Frazier St., Fort Worth, 15. He is a native of San Saba, Tex.; she is the former Beverly Hefley, native of Fort Smith.

New music director

WEST Helena Church has recently called Don E. Upp as minister of music and education. Mr. Upp comes from Central Church, Winchester, Ky. where he had a similar position.

Mr. Upp is a graduate of Georgetown College in Georgetown, Ky., and of Southern Seminary in Louisville. He has served churches in Newport, Frankfort, and Louisville, prior to coming to Arkansas.

Mr. Upp began his duties July 15.

Graham crusade on TV

THE California crusade of Evangelist Billy Graham can be seen on Arkansas television this month.

The schedule:

Fort Smith, KVSA-TV, Sept. 16-20, 9 p.m.

Little Rock, KATV, Sept. 9, 8 p.m.;

Sept. 10, 8:30 p.m.; Sept. 11, 7:30 p.m.;

Sept. 12, 9 p.m.; Sept. 13, 6:30 p.m.

Jonesboro, KAI-TV, Sept. 16-20, 7 p.m.

Bible preaching crusade

DR. PERRY F. Webb was the special speaker for the Bible-preaching crusade conducted at First Church, Searcy, recently. The purpose of the meeting was to stimulate a renewed interest on the part of church members for Bible study.

Dr. Webb spoke from certain selected scriptures designed to strengthen the faith, brighten the hope and deepen the love of church members.

William J. Sewell, pastor of the church, said, "I am convinced this is the type of meeting our church needed most," adding, "It is only as our church members are awakened from their slumber, stimulated to study God's Word and challenged to go forth that we can ever hope to reach the lost in our community. May I encourage other churches in the state to use Dr. Perry Webb in this special capacity. It will bring inspiration and challenge both to pastor and people."—Reporter

To observe anniversary

PULASKI HEIGHTS Church, Little Rock, will observe its fiftieth anniversary in special services Sept. 8.



W. H. HICKS

Dr. James L. Sullivan, executive secretary-treasurer of the Sunday School Board of the Southern Baptist Convention, heads the list of program guests. Others to participate include Rev. Robert M. Baird, and W. H. Halbert, students at Southern Seminary, Jim Andre, ministerial student at Ouachita College, and Miss Judy Wheeler, who attends Baylor University.

Rev. W. H. Hicks, who has been pastor of the church since 1942, is only the seventh minister to serve the church in its 50 years.

On Aug. 30, 1913, the Pulaski Heights Church was organized with 45 signing as charter members. They agreed to hold the list open for a limited time and the list of charter members increased to 72. The first pastor was Dr. E. P. J. Garrott.

Two missions have been organized by the church, the White City Mission and "The Little Mission," which became Calvary Church.

The church building, including site and furnishings, represents an investment of approximately one million dollars.

The membership has grown to 1,414 with 342 enrolled in Training Union and 1,173 in Sunday School.



SURRENDERS TO PREACH—Bill Kendrick, 31, was licensed to preach by Emmanuel Church, Hot Springs, Aug. 18. Mr. and Mrs. Kendrick and their two daughters, Colleen, 8, and Cathy, 7, are moving to Walnut Ridge, where he will attend Southern College this fall. Mr. Kendrick has served his church as choir director, Sunday School teacher and Training Union leader.

OBC dormitory named

OUACHITA College's two-year-old women's dormitory and a connecting dormitory now under construction have been named Flippen-Perrin Hall by the college's Board of Trustees.

Dr. Ralph A. Phelps Jr., college president, said that the Hall was named in memory of Mrs. Alexander P. Perrin, whose recently probated will bequeathed nearly \$1,000,000 to the college.

Mrs. Perrin's maiden name was Jane Conger Flippen. She was the niece of Ouachita's first president, John W. Conger. She attended the school in the 1890's. Mrs. Perrin died June 29, 1962, at the age of 88. Her home was Arabi, La.

The total cost of Flippen-Perrin Hall will be \$600,000 by the time it is completed, Dr. Phelps said. (DP)

Pearson to Austin

PAUL Pearson has resigned as pastor of Sulphur Springs Church, Pine Bluff, to accept the pastorate of First Church, Austin.

During the four years he was at Sulphur Springs there were 115 additions to the church, with 82 coming by baptism. The church paid off an indebtedness of its educational building, and constructed an auditorium with a seating capacity of 285.

Mrs. Pearson is the former Miss Dorothy Stauber, of Carlisle. They have two children, Kelly Wayne, 11, and Paula Jayne, 5.

REV. MORAN BURGE is the new pastor of Pleasant Plains Church, Independence Association. (CB)

Revival news

FIRST Church, DeQueen, Aug. 18-25; Jimmy O'Quinn, Forest Park, Ga., evangelist and singer; closing day, 412 in Sunday School; 192 in Training Union; E. Butler Abington, pastor.

FIRST Church, Gideon, Mo., Aug. 5-16; J. M. Evans, pastor of Hebron Church, Little Rock, evangelist; Fred Swan of First Church, Hayti, Mo., singer; 8 by profession of faith; 13 rededications; 2 homes dedicated to family worship; Kenneth M. Hull, pastor.

ROCK SPRINGS Church, Buckville Association, Aug. 4-14; Edward Edmondson, Ironton Church, and Lawrence Kendrick, pastor, revivalists; Walter Adams, music director; 4 for baptism; 11 by letter.

ROWE'S CHAPEL, Mt. Zion Association, Aug. 11-18; Gerald Rowe, Central Church, North Little Rock, evangelist; Rusty Owens, Bethabara Church, song director; 1 profession; 7 rededications; Joe Hester, pastor.

REYDELL Church, Centennial Association, July 29-Aug. 4; Rev. Coy Sample, Almyra, revivalist; 3 professions of faith; 2 rededications.

FIRST Church, Cookville, Tex., Aug. 7-15; Jack Parchman, Jacksonville, revivalist; 31 additions; 26 saved; 5 by letter; 1 surrendered to missionary work; 22 young people took stand against dancing and drinking; 40 rededications.

FIRST Church, Pocahontas, Aug. 11-18; Billy Walker, evangelist; Haskell Lindsey, singer; 2 for baptism; 16 rededications; Lawrence Ray, pastor.

CENTENNIAL Church, Pine Bluff, Aug. 18-24; J. W. Whitley, pastor, evangelist; Carlton Davison, song leader; 4 professions of faith; 2 by letter; 19 rededications.

MIDWAY Church, route 6, El Dorado, Liberty Association; Aug. 18-25; 10 by baptism; 2 by statement; 1 rededication; C. R. McCollum, evangelist; Charles B. Ainsworth, pastor.

CALVARY Church, Batesville, Aug. 11-18; Walter K. Ayers, evangelist; Gail Bone, music director; 21 decisions for Christ; 5 by profession of faith; 1 for special service; 15 rededicated lives; R. A. Bone, pastor.

FIRST Church, Newport, Sept. 15-29; Dr. C. Y. Dossey, evangelist; Dr. W. W. Dishongh, pastor.

CENTRAL Church, Hot Springs, Sept. 8-15; Dr. Perry F. Webb, evangelist.

SECOND Church, Hot Springs, Sept. 8-15; pastor-peoples revival; Walter Yeldell, pastor, evangelist; Carbon Sims, music director.

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



HONORED BY CHURCH—Mr. and Mrs. C. E. Dozier were honored with an old-time "dinner on the grounds" following morning worship services at Moro Church recently. The occasion marked the 90th birthday of Mr. Dozier. The Doziers are charter members of the church. John Collier is pastor.

Harmony Association

REV. GERALD M. Taylor, pastor of Lee Memorial Church and vice moderator of the association, has assumed the place of moderator, following the resignation of Dr. Ben M. Elrod. He will serve until the annual meeting in October.

The Missions Committee recommended and the executive board approved the purchase of a mission site in the Belmont development area in eastern Pine Bluff.

Rev. L. E. Jolly resigned as pastor of Humphrey Church to accept the pastorate of Baugh Chapel, Caroline Association. During his four years as pastor, Humphrey Church was air-conditioned and a new parsonage was acquired.

Rev. Darrel Heath, who has served as pastor of Rarkin Chapel Church for two years, resigned to accept the pastorate of Plum Bayou Church.

Florida leads count

NASHVILLE—Florida upset Texas' lead of seven straight months by registering the most church libraries, with the church library department of the Baptist Sunday School Board in July.

Florida registered five of the 41 libraries in the month's total. Georgia and Louisiana came next with four each.

Eighteen states and Taiwan were represented in the count.

New libraries registered in July included one from Arkansas: Mountain Home, Eastside Church; O. I. Ford, Mountain Home, pastor; Martha Hurst, Box 385, librarian.

Executive Committee Meeting of the Baptist World Alliance

--A Report by the Editor--

WACO, TEX.—Baptists from 28 different nations and from many different general bodies, representing 24,000,000, spent a busy week here Aug. 19-23, on the campus of Baylor University. Many of the group traveled half way around the world to attend the meetings of the Executive Committee of the Baptist World Alliance, the purpose of the assembly.

Nations represented, by Executive Committee members or their proxies, included: Nigeria, Canada, England, Norway, The Netherlands, Poland, China, Chile, Cameroun, Union of Soviet Socialist Republics, Denmark, New Zealand, Argentina, Japan, Burma, Spain, Mexico, India, Australia, Colombia, Brazil, Sweden, Germany, Liberia, South Africa, Philippines, France, and Ceylon. Registration totaled 63—39 Executive Committee members and 24 proxies.

As reported in our paper last week, the editor of the *Arkansas Baptist Newsmagazine* served as proxy for Rev. Juan Perez Guzman, president of the Spanish Baptist Convention, of Barcelona, Spain, who could not be present.

A number of significant papers were given during the meetings, and it is hoped further reports

can be made on these when they are released for publication and when we can find space for them.

Perhaps the most significant single action taken by the Executive Committee was the approval of plans for the erection of a \$2,000,000 office building for the Baptist World Alliance, in Washington, D. C. A committee of 250 laymen is being named to conduct a fund-raising campaign.

Several announcements relative to the next meeting of the Baptist World Alliance, in Miami, June 25-30, 1965, included:

- Dr. Conrad Willard, pastor of Central Church, Miami, has been named as chairman of local arrangements.

- As soon as arrangements can be completed, a list of hotels will be published, with rates. Rates for rooms which normally rent for from \$25 to \$40, in the winter season, are expected to average about \$5 per person.

- The hotels will provide free meeting space for the various committees and free transportation to and from the places of the general meetings.

- There is a possibility the evening sessions will be held in the Orange Bowl, which was recently remodeled and which has a seating capacity of 70,000. It was pointed out that only the sections of the Bowl needed would be lighted for the services.

- Morning meetings, except on Sunday, will be held in the Miami Beach auditorium, which can accommodate 15,000. On Sunday morning, the visitors to the convention will attend worship services in the various churches of the area.



—Arkansas Baptist Newsmagazine Photo

COMMISSION MEMBERS—Dr. T. B. McDorman, president of Eastern Baptist Seminary of Philadelphia (left) looks over notes with Dr. C. Emmanuel Carlson, executive secretary of the Baptist Joint Committee on Public Affairs. They are serving as secretary and chairman, respectively, of the Commission on Religious Liberty and Human Rights.



—Arkansas Baptist Newsmagazine Photo

THE RUSSIAN DELEGATION—(left to right) Michael Zhidkov, lay preacher, and his father Jakov I. Zhidkov, president of the Baptist Union of the USSR and vice president of the Baptist World Alliance; A. Klavpiks of Washington, D.C., co-ordinator of the Baptist World Alliance Relief Activities and interpreter; and Ilya Ivanov, Moscow, member of the All Union Baptist Council of the USSR.



—Arkansas Baptist Newsmagazine Photo

DIGNITARIES—Dr. T. B. McDorman, president, of Eastern Seminary, Philadelphia; William R. Torbert Jr., vice president of Liberia and president of Liberian Baptist Mission and Education Convention; Vadav Tomes of Prague, president of Baptist Union, Czechoslovakia; Gen. Nathaniel Richardson, chief of staff, army of Liberia; Stanislav Svec of Prague, secretary, Baptist Union, Czechoslovakia.

One of the dramatic moments was the expression of appreciation, by the U.S.S.R. delegation, for Josef Nordenhaug, general secretary of BWA, on the occasion of Dr. Nordenhaug's 60th birthday. Speaking were Rev. Yakov I. Zhidkov, a vice president of BWA and president of the Baptist Union of U.S.S.R., Moscow, and Ilya Ivanov, Moscow, a member of the All Union Baptist Council of U.S.S.R.

Representatives of the North American Baptist Women's Union, headed by Mrs. William McMurry, of Birmingham, held a luncheon meeting in connection with the BWA Executive Committee meetings. Leaders present included Mrs. Edgar Bates, chairman of the Executive Committee of Women's Department of BWA and a member of the BWA Execu-



—Arkansas Baptist Newsmagazine Photo

The ladies dine.

tive Committee, who was guest of honor; Mrs. M. B. Hodge, also a member of the BWA Executive Committee, secretary; and Mrs. R. L. Mathis, also a member of BWA Executive Committee, treasurer.

Dial-a-movie service

MINNEAPOLIS, Minn. (EP)—When children ask to attend a movie, parents often cannot find a rating sheet to help them decide whether the movie has some objectionable content.

"Dial-A-Movie," a recorded rating service, is now available to parents and children here. The Minneapolis Federal Savings and Loan Association is sponsoring the new dial service.

To get the rating on any movie showing in the Minneapolis-St. Paul area, one need only place a call.

Attendance Report

| Church | August 25, 1963 Sunday School | Training Union | Additions |
|---------------------------|----------------------------------|----------------|-----------|
| Barling, First | 152 | 75 | 3 |
| Benton, Trinity | 160 | 92 | |
| Blytheville, First | 574 | 194 | 4 |
| Camden | | | |
| Cullendale | 477 | 210 | 6 |
| First | 516 | 180 | |
| Crossett, First | 579 | 199 | 9 |
| Dumas, First | 290 | 101 | |
| Forrest City, First | 627 | 159 | |
| Midway Mission | 56 | 53 | |
| Ft. Smith | | | |
| First | 956 | 281 | 3 |
| Missions | 456 | 186 | |
| Grand Avenue | 694 | 284 | |
| Mission | 37 | | |
| Green Forest, First | 118 | 51 | |
| Rudd Mission | 65 | | |
| Harrison, Eagle Heights | 301 | 104 | |
| Heber Springs, First | 173 | 64 | |
| Jacksonville | | | |
| Berea | 120 | 66 | 3 |
| First | 488 | 213 | 8 |
| Marshall Road | 119 | 62 | 5 |
| Second | 212 | 116 | 3 |
| Jasper | 69 | 38 | |
| Jonesboro, Nettleton | 249 | 126 | 2 |
| Lavaca, First | 248 | 150 | |
| Little Rock | | | |
| First | 850 | 364 | 4 |
| White Rock | 24 | 17 | |
| Highway | 208 | 87 | |
| Rosedale | 205 | 81 | |
| McGehee, First | 464 | 181 | 11 |
| Chapel | 80 | 46 | |
| Marked Tree, First | 165 | 70 | |
| North Crossett, Mt. Olive | 236 | 109 | |
| North Little Rock | | | |
| Park Hill | 745 | 214 | 3 |
| Sherwood First | 175 | 97 | |
| Sylvan Hills First | 239 | 112 | |
| Paragould, First | 482 | 216 | |
| Piggott, First | 338 | 136 | |
| Pine Bluff, Centennial | 279 | 110 | |
| Rogers, First | 450 | 181 | |
| Siloam Springs, First | 329 | 173 | |
| Springdale | | | |
| Caudle Avenue | 181 | 75 | |
| First | 458 | 141 | 1 |
| Van Buren | | | |
| First | 465 | 152 | 6 |
| Second | 50 | 31 | |
| Vandervoort | 59 | 32 | |
| Waldron, First | 248 | 86 | 5 |
| Warren, Immanuel | 272 | 98 | 3 |
| Chapel | 89 | 66 | |

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Departments

Executive Board

Development program

THE Stewardship Commission has developed a program to help the associational leaders present stewardship to the churches. This is the first convention-wide effort of Baptists to approach the stewardship problem on the associational level.



DR. DOUGLAS

sharing a small percentage of their income with associational missions. Consequently, there are many areas where the Baptist voice is weak or completely silent.

With modern day living standards and high incomes, Baptists could be giving enough money to do what needs to be done. But, the people will not give the money unless they can be challenged.

The Associational Development Program is designed to show the church leaders what they can do to challenge the "rank-and-file" church member to give a portion of his income through the church.

A few associations are using the program this year. But next year every association in Arkansas would do well to study the program, looking forward to the time when it can be used.

We have some District Stewardship meetings scheduled next year to study this program thoroughly, so plan to attend the one in your district.—Ralph Douglas, Associate Executive Secretary

Brotherhood

Officers and counselors

BY THIS date all Brotherhood officers and Royal Ambassador counselors for the associational year beginning

Oct. 1, should already be selected. In many instances the officers will have served in the same capacity this year but some will be assuming a new place of responsibility. In either case we congratulate you on being selected to serve in an important place in the Lord's work. Regardless of the office you may hold in the Brotherhood you will have many opportunities for service to Christ, your church, and your denomination.



MR. SEATON

To render the best service possible and make the year a success for your

Brotherhood and Royal Ambassador chapters proper preparation and plans are necessary. Naturally the president is the guiding light in making the necessary preparation and plans.

The president is responsible for initiating plans and should see that each officer has the opportunity for training. Before Oct. 1, or as soon as possible, a clinic for all officers should be conducted. Help for this clinic may be secured from the associational Brotherhood. Even though each officer may have served before it is wise to conduct the clinic. Program assignments for the four leaders responsible for the programs should be made as early as possible. The dates for each meeting should be placed on the church calendar of activities. Proper planning and preparation is the secret of success for any organization and is no less true of a Brotherhood. Make your plans now and be ready for a new year.

ROYAL AMBASSADOR LEADER

The Royal Ambassador leader and committee should have the needed counselors selected, trained and ready to go by Oct. 1. If new chapters are needed make plans to organize them. The Leader and Committee should be working with the counselors in a fall round-up to enlist boys that have never before been enlisted in a chapter. Many new boys may have moved into the church area with the beginning of the new

school term. Some of them may be prospects for the Royal Ambassador chapters. The round-up may include a Saturday outing, a Friday night weiner roast, or a dinner for the prospects and their parents. Whatever the plan be sure that all members and prospects are invited. If the Brotherhood Department may be of service in any way call on us.—C. H. Seaton, Associate Secretary

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Church

Are you ready?

ARE you ready for the Baptist Jubilee Revivals next spring? Have you selected the evangelist, the singer?



MR. HATFIELD

These are some of the preliminary questions we usually consider.

Other things we consider in getting ready for revival meetings include; dates, entertainment of revival leaders, prayer meetings, and visitation prior and during the revival.

Often we make good plans for prospect visitation, provide tracts for witnesses to use in their contacts and make many other plans to help the revival.

Perhaps one of the most helpful things we could do in many churches to help prepare for a good revival is to have a good preparation week this September.

Have you considered that a good preparation week this fall could help produce the prospects and the spiritual climate for a better revival next spring?

When a church takes a new and realistic approach toward enlarging its organization in the fall, it provides some new classes and departments. When new classes are started, additional workers are enlisted, trained, and set to work. In a matter of a few months, each new worker helps the enrollment to increase with ten new members and the attendance increase of six more per week. Of these new people enrolled, some are unsaved. With weeks of teaching and worship, these prospects are made ready for the harvest in the spring revival.

Is this good planning and work? Are you ready? Are you using long range strategy?

Suggest: Take a census on Sept. 15. Suggest: Attend the Sunday School Workshops Oct. 7-8 at Magnolia and 10-11 at Forrest City. Hear Perry Webb preach, study age group work.

Are you ready?

For more evangelistic results next spring, enlarge and improve your Sunday School this fall.—Lawson Hatfield, State Sunday School Secretary

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To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes No
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Baptist beliefs

The Holy Spirit and Jesus

By HERSCHEL H. HOBBS

Past President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

Gainsville Association

GAINSVILLE Association was organized as the Bethlehem United Baptist Association at Salem church near Boydsville, Ark., 1853.

The next year the name was changed slightly, to "Bethlehem Association of United Effort Baptists." The word "effort" was included to distinguish them from the Hardshell Baptists who were opposed to missions and any effort at winning the lost to Christ. The Missionary Baptists believed in efforts to win the lost and to send out missionaries.

However, the association dropped the word "effort" from their name in 1855. To retain it made a cumbersome name. Besides, they thought it was far better to prove their missionary interest by their works than by their words. Considering the times the association was more missions conscious than similar bodies.

It declared washing of saints' feet a church ordinance at its meeting with the Bethlehem church in 1856.

The Civil War stopped all meetings. The association met again in 1867. Reconstruction days were difficult in Arkansas. Confederate soldiers were denied right to vote. Disorder reigned. The association was so discouraged with what it faced after the war that it decided to disband in 1868. But two years later the brethren met with the Bethlehem church and reorganized, taking the old name and same articles of faith.

Eight years later advancement had been made, church membership had increased, six churches had joined the association and emphasis was placed on the organization of Sunday Schools and offerings for the association. Foreign missions and other causes were em-

THE New Testament clearly relates the Holy Spirit to Jesus' earthly ministry: birth (Matt. 1:20); baptism (Matt. 3:16); temptations (Matt. 4:1; Mk. 1:12), work (Lk. 4:14, 18-21; cf. Matt. 12:28), death (Heb. 9:14), and resurrection (Rom. 1:4). He continues the work



DR. HOBBS

which Jesus "began" (Acts 1:1f.), empowering the disciples for world evangelism (1:8). The Book of Acts and other New Testament writings abundantly testify to this fact.

But the purpose of this article is to examine Jesus' own words in this regard as set forth in John 14-16. One's own study may relate them to the remainder of the New Testament.

The Holy Spirit came at Pentecost in answer to Jesus' prayer to the Father (14-16a; 16:7) He is "another Comforter," "another" meaning another of like kind (*allos*) as Jesus (14:16b) He is "the other Jesus" (Carroll) or "Jesus' *alter ego*" (Marcus Dods), and is to abide with us "for ever" or "unto the age" (14:16c). As Jesus is "the truth" (14:6), so the Holy Spirit is "the Spirit of truth"

phasized. Members were encouraged to walk worthy of their calling and to look with disfavor on the use of liquors.

Feeling the need for education the association planned to build a school at Gainsville in 1883. They changed the name to Gainsville Association that year. A late freeze in May, 1884, plus the decision of Greene County citizens to move the county seat from Gainsville to Paragould, killed the prospects of a school, but not the work of the association.

(14:17a). He indwells the Christian (14:17b). Thus Jesus said, "I will not leave you comfortless (orphans, *orphanous*): I will come to you" (14:18) in the person of the Holy Spirit. Therefore, as Jesus was *with* His disciples for a few years, the Holy Spirit is *in* His followers "for ever." What a blessed privilege for us!

Furthermore, the Holy Spirit will convict "the world of sin . . . righteousness and . . . judgment" (16:8-11). Thus He propagates that which the Father proposed and the Son provided. Therefore, the Holy Spirit works *with* the lost, as He works *in* and *through* the saved.

But what of the work of the Holy Spirit in the Christian? He brought to the remembrance of the early Christians all that Jesus had said (hence the Gospels), and taught them all things (hence the other New Testament writings which interpret Christ) (14:26). He continues to "guide you into all truth" (16:13). "Guide" (*hodegesei*) means "to lead the way." Jesus is the Way and the Truth (14:6), and the Holy Spirit is the Guide leading the way to the Truth and our understanding of Him.

The Holy Spirit does not reveal Himself. Hence our difficulty in understanding Him. Jesus said, "... he shall testify [bear witness] of [concerning] me" (15:26; cf. Acts 2:16-24; 3:14f.; 4:8ff.). Furthermore, "... he shall not speak of [from] himself; but whatever he shall hear, that shall he speak . . ." (16:13; cf. John 12:49; 14:10). Therefore, the Holy Spirit does not call attention to Himself but to Jesus. "... he shall receive of mine, and shall shew it unto you" (1:14b).

The purpose of the Holy Spirit is not to glorify Himself. For Jesus said, "He shall glorify me . . ." (16-14a). Thus any teaching which tends to exalt the Holy

Spirit above Jesus is not of the Holy Spirit. Doctor A. T. Robertson says, "This is the glory of the Holy Spirit, to glorify Jesus Christ" (Word Pictures. John, 16:14).

Middle of the Road

Guilt

By J. I. COSSEY

Know your missionaries

BY JAY W. C. MOORE

Don Williams

OCT. 7, 1920, a chubby, little wiggler was born to J. D. and Mrs. Williams in Knoxville, Ark. Neither realized the abundant energy from the little wiggler would be used of God for 22 years as pastor and missionary. When I became the pastor of these parents four years later little did I realize that I would write Don's biography in 1963, a biography of one of our most faithful and dedicated missionaries among the 900 missionaries in the SBC.

Influenced by a devout, Christian mother and his Sunday School teacher Don became a Christian when he was 12. He surrendered to preach at the age of 20, and was ordained three years later with Fritz Goodbar preaching the sermon. Don's father has served as deacon, Sunday School superintendent and teacher in the Knoxville church.

Brother Don served seven years as pastor of Kingsland, Higginson, Ebenezer and Plainview churches. Additions to these churches were 63 by letter and 198 by baptism. His labors for 14 years in Centennial, Caroline, and Bartholomew associations have also been characterized by winning people to Christ. In revivals and VBS on these fields there were 135 additions by letter and 299 by baptism, or a total on church and mission fields of 198 by letter and 464 by baptism.

In Centennial he led in establishing two churches. In Caroline he organized the Humnoke church and in Bartholomew he has established two missions, Westside and Southside in Warren.

GUILT is a state of being liable to penalty for an offense against God or man. It is a feeling of wickedness. Are you guilty or innocent? Legally you have the right to clear yourself in court. Before God, one guilty may be saved from his guilt "by grace through faith."



MR. COSSEY

The feeling of guilt is the same in meaning as the feeling of conviction. One cannot be convicted of sin without the feeling of guilt. In regeneration, one is saved from a condemning guilt. Condemnation is a pronouncement of guilt. After one is saved, he continues to be in the "weakness of the flesh" guilt. Paul said, "When I would do good evil is present with me." There may never be a day in your Christian life when you may not have to fight against the weakness of your flesh. No one can be physically strong without his physical "daily dozen," neither can he ever be spiritually strong without his spiritual "daily dozen."

"The guilty mind debases the great image that it wears, and levels us with brutes." Havard.

"They whose guilt within their bosom lies, imagine every eye beholds their blame." Shakespeare.

"The guilt that feels not its own shame is wholly incurable. It was the redeeming promise in the fault of Adam, that with the commission of the crime came the sense of his nakedness." Simms.

The difference between the sin of an unsaved person and the sin of a saved person is that the saved person has a feeling of guilt. The saved person fights daily for a victorious life.

"The consequences of our crimes long survive their commission, and, like the ghosts of the murdered, forever haunt the steps of the malefactor." Walter Scott.

"Suspicion always haunts the

The Bookshelf

THE interesting account of how the late Secretary of State John Foster Dulles planted an American magnolia on the lawn of the home of the president of Brazil, in the new capital city of Brasilia, is told by Ellis Briggs, in the August issue of Show, The Magazine of the Arts, monthly publication of Hartford Publications, Inc., 140 East 57th Street, New York 22, N.Y.

Other features in this issue include: "Posters from Poland," public examples of a private revolt, compiled by Barry Feinstein; "Great Ideas That Never Got Filmed: Show Poll No. 4"; and "Can This Building Be Saved?" suggestions as to just where New York's latest architectural monstrosity can go, compiled by Lou Myers.

Fire on the Earth, by Sidney W. Powell, Broadman Press, 1963, \$3.50

Many Christians, ineffective because they are cold and formal, shirking from any show of emotion in their religious life, could become powerful soul-winners if warmed by the fires of Pentecost, declares Author Powell, in this study of the Holy Spirit as "the dynamic of evangelism—today as in apostolic times."

Christianity is logical, says Dr. Powell, a nationally recognized authority on evangelism, but cold logic never wins the multitudes.

Bill Wallace of China, Jesse C. Fletcher, Broadman Press, 1963, \$2.95

Here is the story of a man determined to do the work of God in the place to which he felt called of God to be. Bill Wallace turned down a promising practice of medicine at home to answer this call but he was convinced he was doing God's will. This conviction helped him to overcome his difficulty with the Chinese language and later give him the fortitude to save a whole hospital by moving it down the river from Wuchow.

In the end, accused of espionage by the Communists, and threatened by slander aimed at undermining the faith for which he stood, Dr. Wallace exemplified the statement he had made to his staff: "We'll do what God wants us to do. It doesn't make any difference what happens to us."

Did I Say Thanks?, by Leslie B. Flynn, Broadman Press, 1963, \$2.50

Noting that very little has been written on gratitude, despite the fact it has been called "the aristocrat of the emotions," the author combines eight messages accenting gratitude in Christian living, to form this little book.

Mr. Flynn is pastor of Grace Conservative Baptist Church, Nanuet, N.Y.

guilty mind; the thief doth fear each bush and officer." Shakespeare.

ANIMALS AND SCIENCE

BY LEONA MEALS

DO you know that the world's largest, as well as the smallest, creatures are helping scientists solve some of the problems in today's electronic world? Because Nature has given certain animals unusual talents, scientists are studying them. These men are applying the resulting knowledge in their search to understand the mysteries of space, earth, and the oceans.

The whale is the largest animal to aid in this project. Because some whales can dive deeper than a submarine, plans have been made to attach a tiny sonar transmitter to a whale's back to learn about his underwater habits. The transmitter will act like a noisemaker. It will be attached to a surfaced whale by a low-flying, small airplane. Then the floating laboratory, the Sea Quest, will follow the whale. Scientists aboard the ship will record the results of the transmitter on the whale's back. The facts thus discovered may be applied to submarines.

At a scientific station in California, located at an altitude of 12,470 feet, the secret of hibernation is studied to further our space program. The animals used for this study are marmots. They are kept in steel cages because, when not hibernating, they are dangerous. They have chisel-like front teeth and fierce, sharp claws. Their hibernating period is from October to May.

Marmots at this place never had it so good. Outside, the weather is from 20 to 30 degrees below zero and winds howl without stopping. But the marmots sleep comfortably in darkened rooms and warm bunks.

Their habits during hibernation are closely observed. Their slowed heartbeat is measured. Oatmeal is sprinkled on the animals to tell the scientists how often they move in their sleep. It has been proved that hibernating animals live longer than others. Possibly the crews of future spaceships will take turns working and hibernating to save energy, food, and oxygen.

Even the frog's eyes are being studied by scientists. They have discovered that a frog's optical nerves send signals to the brain if a curved object passes within a certain distance in front of the eyes. Each group of optical nerves tells the brain only one thing.

The way a frog sees is being applied to an electronic machine. It will process information on a printed letter the same way a frog's optical nerves work. The machine will recognize letters of different styles and sizes.

Maybe the most unusual thing the scientists are doing is catching microscopic insects and plants and minute particles of minerals. This is done by installing a specially built tube on an airplane. The tube sticks out into the air from the window of the flight engineer's cabin. It is connected to a cylinder inside the cabin.

When the plane is in flight, air rushes from the tube into the cylinder and out again through a tube sticking out through a rear window. Insects, mineral particles, and plants carried in the air collect in a container in the cylinder.

This container can be removed and its contents studied. Information thus obtained gives scientists a better understanding of air currents involved in spreading of insects and other matter. Specimens were trapped as high as nineteen thousand feet.

Don't you think it's exciting to be a scientist today? No matter how big or how small an animal is, it cannot escape a scientist's curiosity.

Door knockers

BY THELMA C. CARTER

DOOR knockers have been used since ancient times. In Palestine, Greece, and Rome, many different kinds of knockers were used to summon people. These ancient knockers were made of marble, ivory, hardwoods, and various metals.

The first knockers were hammer-shaped mallets fastened to rings or loops of strong rope and woven fibers. A visitor, calling at a home, a temple, or some other public building, grasped the mallet handle and knocked against the thick, heavy doors.

Today we are likely to forget the privilege and freedom we have in entering our churches to worship. In ancient times, it was the custom to use the door knockers before entering a place of worship. How thankful we should be for the open doors of our churches!

In ancient times, many people were employed as doorkeepers in palaces, temples, and other important buildings. A doorkeeper's position was an important one. He was the one who struck the knocker against the doors to summon, warn, and attract attention.

Knockers were beautifully carved with objects such as flowers, a child's head, or carved hands. Even whole scenes were carved on larger door knockers. Many were decorated with gold, silver, and gems.

In the Middle Ages, a family's coat of arms was often carved on the knockers. Sometimes the family name was inscribed there.

Early colonists in our country took great pride in the door knockers they fastened on their doors. Some of these knockers are still found on older homes of our first families.

Most of the heavy, carved knockers of ancient times have disappeared with the coming of mechanical and electrical chimes on doors.

BOOKS OF THE NEW TESTAMENT

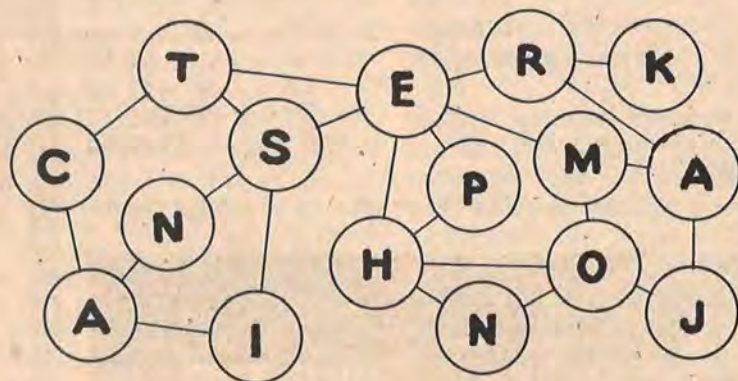
BY CARL H. ZWINCK

THE names of six New Testament books can be spelled out by moving from one circle to another in the diagram. Start with any letter and move to another along any straight line.

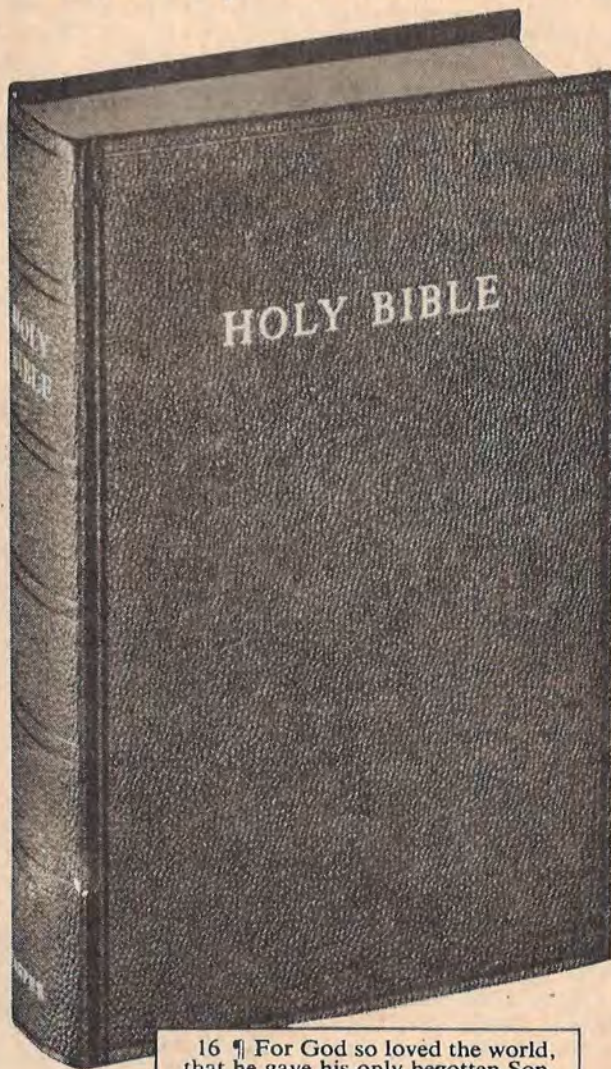
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16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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When we wonder why

BY DR. DONALD L. WILLIAMS

ASSISTANT PROFESSOR OF OLD TESTAMENT INTERPRETATION
SOUTHERN SEMINARY

September 8, 1963

Lesson Text: Genesis 37:17b-28

Larger Lesson: Genesis 37-50

FOR the next three Sundays our lessons are taken from one of the most remarkable sections of the Old Testament: the story of Joseph. This section of Genesis is called remarkable because it is the finest example of literary composition in the Old Testament, often described as a "novellette." Whereas the stories of Abraham and Jacob consist of independent narra-



DR. WILLIAMS

tives loosely strung together, the story of Joseph displays a carefully developed plot, well-defined characterizations, and skillful dramatic insight. If one will ignore the chapter divisions and the intervals of Genesis 38 (the Judah and Tamar incident) and Genesis 49 (the Blessing of Jacob), a continuous reading of the Joseph story at one sitting will be a rewarding experience. Too often we are guilty of reading the Old Testament in such small sections that we fail to discover the literary genius of the Old Testament writers. Because of the existence of this carefully constructed biography, we know more about Joseph than any other Old Testament figure, except possibly David or Moses. From the beginning of the story to the end, the over-arching theme is "... you (the brothers) meant evil against me; but God meant it for good..." (Genesis 50:20). The interpretation of this verse will be discussed in the lesson for September 22.

The biography of Joseph opens with the well-known story which is the lesson text for this week: Joseph, because of the hatred of his brothers, becomes a slave in Egypt. In the larger lesson, the reasons for Joseph's disfavor with his brothers are graphically pictured:

1. Joseph was the son of Jacob's favorite wife, Rachel, a favoritism which become very evident when Jacob gave Joseph the unusual coat or tunic. The King James Version calls the gift "a coat of many colors," while the Revised Standard Version calls it "a long robe with sleeves." Although the latter translation is closer to the Hebrew text, the former translation is not incorrect:

the coat was distinguished from the usual dress in that it extended to the feet and had long sleeves; moreover, it probably was multicolored, as Egyptian paintings from this period (fifteenth century B.C.) show Canaanite nobles wearing colorful garments. However, aside from the richness and beauty of the coat, the garment was the dress of royalty (II Samuel 13:18 records that a daughter of David wore a similar coat). Thus, Joseph was not only the favored son, he had become in his father's eyes a royal prince.

2. The dreams of Joseph, recorded in Genesis 37:5-9, indicated that Joseph was to gain superiority over his brothers. Note that the dreams here and throughout the Joseph story always are given in pairs, both with the same meaning. The importance of dreams or visions to the ancient mind must not be overlooked, for the prophetic quality of the revelation demanded that the content should be revealed. Thus, while we would have expected Joseph to keep the dreams to himself for fear of the consequences, such a thought would not have occurred to him. Moreover, while we would have expected the brothers to dismiss the dreams as the fantasies of a spoiled lad, their heritage would not allow such flippancy. Thus, when Joseph repeated the dreams to his brothers, the antagonism sparked a fire which could not be quenched—Joseph must be put out of the way.

The lesson text records the result of this enmity between Joseph and his brothers. Let us note that the story in Genesis 37:17b-28 has been transmitted to us in two forms. The discerning reader will see immediately that Joseph could not have been sold to the Ishmaelites and the Midianites both, nor could both the Ishmaelites and the Midianites sell Joseph to Potiphar (39:1ff). Moreover, vs. 27 indicates that Joseph was sold to the Ishmaelites as a slave, while vs. 28 indicates that Joseph was stolen out of the dry cistern by the Midianites while the brothers were deciding Joseph's fate (see Genesis 40:15). These two versions of the story show the popularity of the Joseph material, for as the story was related, two accounts developed. When finally the biography was committed to writing, both accounts were employed. That two

versions of the same incident exist in sacred scripture should not trouble us, for these two versions are witness to a profound truth: the Bible is a living book, whose origin was among a living people encountering a living God. When we rob the Bible of this living character, we do harm to the doctrine of inspiration. Indeed, the precise reason why the Old Testament speaks to every generation is the vitality which it contains through being hammered out on the anvil of God's history, a history in which we, too, are living.

In the lesson text, two features of Hebrew life and thought are introduced which call for some explanation:

1. In vs. 22, Reuben urges that Joseph not be killed and that no blood be shed. The horror of murder to the semitic mind is quite evident here, for although any crime against one's brother was considered serious, murder was abhorrent. Reuben feared the extreme guilt of murder, knowing that shed blood could not be concealed indefinitely. As one reads the admonition of Reuben, he is reminded of the murder of Abel, for the spilled blood of Cain's brother rose up to convict the criminal (Genesis 4:6).

2. In vs. 35, Jacob, having seen the proof of his son's death, resolves to wear his mourning clothes until he goes down to Sheol. Sheol was the realm of the dead for the Hebrew; however, Sheol must not be understood as a place of immortal life. The Hebrew had little conception of life after death; a man's immortality consisted of long life and many sons. Rather, Sheol was a place of shadowy existence where the dead reposed, a negative copy of earthly life (Job 10:21-22, Psalm 6:5, Isaiah 14:9ff, etc.). Thus, Jacob is not saying that he will continue to mourn for Joseph after death; rather, Jacob is affirming his intention to mourn for Joseph until he dies.

The lesson text, aside from initiating the story of Joseph, is a tragic commentary upon the life of Jacob. Although not expressly stated, the

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judgment of God upon Jacob is worked out when Joseph goes to Egypt as a slave. Jacob, who conspired to become Isaac's favorite son, now was bereft of his favorite son; Jacob, who betrayed his father Isaac, now finds himself betrayed by his own sons. The theological impact of this chain of events should not be overlooked, for our understanding of the nature of God's judgment upon man will be sharpened by this incident: God permits man to create situations in which he brings divine judgment upon himself. Jacob, the crafty deceiver, had instilled the same vice in his sons, so that in the end they used deception against their father. The judgment of God upon Jacob for his usurpation of Esau's blessing by deception was many years in coming, but, indeed, the judgment did come. Thus, this Biblical narrative stands as a warning for every Christian, lest each of us place ourselves in the same position of the heavy hand of God's judgment.

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Unappreciated flattery

JOE: "Why did the foreman fire you?"

Moe: "You know what a foreman is—the one who stands around and watches the other men work?"

Joe: "Yes, but what's that got to do with it?"

Moe: "Well, he just got jealous of me. People thought that I was the foreman."

They'll have a crystal ball

THE cook related the rosy future facing her as outlined by a fortune teller.

"Why that's just wonderful," her employer exclaimed. "Take me to your reader!"

Good timing

"I'd like to make an appointment with the dentist."

"Sorry, he's out just now."

"When will he be out again?"

A Smile or Two

Many thanks

A LADY phoned the president of a large department store at 2 a.m. After a long while, a sleepy, gruff voice answered.

"This is Miss Gruntled," said the lady in sugary tones. "I just had to call you personally to tell you that the hat I bought at your store last week is simply stunning."

"I'm delighted to hear it," yawned the president. "But, madam, why call me in the middle of the night about a hat you bought last week?"

"Because," she replied sweetly, "your truck just delivered it."

Bright answer

Teacher asked Johnnie what happens when there is an eclipse of the moon.

"A lot of people," the boy said, "come out and look at it."

Same old thing

IF you load your car with children, relatives, the cat and dog, the radio and TV set, when starting your vacation, how can you be "getting away from it all?"

Unstressed stresses

COMMENT: Your hair is getting pretty thin on top.

Reply: Well, who wants fat hair?

Double-duty

THE sheriff for a small town was also a veterinarian. Late one night, the telephone rang, and his wife got up to answer it. "Is your husband there?" asked an agitated voice.

"Do you require my husband's services as a sheriff or as a veterinarian?"

"Both," was the reply. "We can't get our dog's mouth open and there's a burglar in it!"

Too well paid

SUPERVISOR: "Better consider my course in efficiency training. I can show you how to earn more money than you are getting."

Trainee: "I do that now."

Bright future

YOU can say this for those ready mixes. The next generation isn't going to have any trouble making pies like mother used to make.

Price is right

HUBBY bought his wife a new mink scarf.

"Oh, is it really mink?" his thrilled wife asked.

"Better be," he answered, "or I'm out \$25."

New! For Teen-agers! From Chester Swor



THE TEEN-AGE SLANT

Popular author and youth speaker Chester Swor talks to teen-agers. Taken from a recent survey among church youth, *The Teen-Age Slant* answers their questions such as "At What Age Should I Start Dating?" and "How To Be Popular." (26b) Paper, 95¢

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And there were witnesses

THE wedding ceremony had proceeded smoothly, says an exchange, until the minister asked the bride if she would obey her husband. As that was to have been left out, the bride coolly inquired: "Do you think I should?"

"I do," broke in the rattled bridegroom, thinking his time to speak had come.

Customer is always right

MANAGER'S Wife: "Hurry up, please, and give me a quart of red oil." Service Station Attendant: "A quart of red oil?"

Manager's Wife: "Yes, of course. Can't you see my tail light has gone out?"



Criticizes 'white' Christ

MILWAUKEE, Wis. (EP)—Depicting Christ as a white, blue-eyed Nordic may be creating problems of racial intolerance, the Rev. William A. Poehler, president of Concordia College, St. Paul, said here.

In a keynote address before the joint annual conventions of the Lutheran Federation Education Association and the National Lutheran Parents-Teachers League, Mr. Poehler asked:

"Are you sure that you are promoting racial tolerance by projecting in the minds of your children a picture of the beautiful Savior Who is a white, Nordic, blonde-haired, blue-eyed north European?"

"Are you sure that the curse of Noah rested upon all the descendants of Ham? Are you preparing your children to look upon all nations as fellow-redeemed, regardless of skin color and social status?"

"Are you preparing them," the Lutheran educator asked, "to take their place as world citizens as well as citizens of the heavenly kingdom? Are you teaching them the great truth of the Gospel expressed by Paul, the Apostle, 'For ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither slave nor free, there is neither male or female, for ye are all one in Christ Jesus?'"

In the world of religion

... A campaign to triple the annual worldwide rate of Scripture distribution within the next three years has been announced by the United Bible Societies. The goal is to distribute at least 150 million copies annually by 1966. In 1962, the 23 national Bible societies who are members of the United Bible Societies circulated a total of 51,089,209 copies of the Scriptures.

... Two Roman Catholic observers will be invited to attend the nineteenth General Assembly of the World Alliance of Reformed and Presbyterian Churches (World Presbyterian Alliance) at Frankfurt, Germany, August 3-13, 1964. Extending such an invitation for the first time since it was formed in 1875, the Alliance also became the second world confessional organization to invite Catholic observers to a general meeting.

... An atheistic commentator on a recent broadcast by Moscow radio said that one of the reasons life expectancy in Soviet Russia has increased from thirty-two years, in the time of the Czars, to sixty-nine years as claimed at present, is that fewer people are baptized in water now. He said that baptism is a "health menace" and called it "a senseless and dangerous rite," declaring that "thousands" of babies die of pneumonia following christening ceremonies, and that "weak hearts" and "weak lungs" in adults have been traced to baptism in their early years.

... St. Patrick's Old Cathedral, New York's first Roman Catholic cathedral dating back to 1809, has been designated as a Landmark of New York. An inscribed plaque will be placed on the stone walls of the edifice by the New York Community Trust, in co-operation with the Municipal Art Society, the Museum of the City of New York, and the history department of New York University.

—The Survey Bulletin

Tax fraud hits record

WASHINGTON, D.C. (EP)—As government law enforcement agencies reported an increased incidence of crime in nearly all fields, the Intelligence Division of the U.S. Internal Revenue Service announced that criminal prosecutions for tax fraud set a new record in the fiscal year ending June 30, 1963.

The division's annual report shows that 1,298 individuals were convicted in Federal court of tax fraud, compared with 1,146 the previous year. Sentences totaling 313 years in prison and fines amounting to \$2,800,000 were imposed on the offenders. In addition, prison posed but suspended or probated on consentences totaling 2,981 years were imposition of good behavior.

Recommendations for prosecution forwarded by the Internal Revenue Service to the Justice Department in the last fiscal year rose to 2,208. Over 1,800 cases are currently under study by Federal district attorneys.

In addition, the division reported that Internal Revenue agents staged 1,387 raids in connection with enforcement of the gambling tax act. Seizures in connection with illegal gambling activities included 188 automobiles, valued at \$266,000, 1,147 slot machines and coin-operated gambling devices worth \$143,000.

'Littlest' church built

HAMILTON, Ont. (EP)—A church in miniature which seats eight persons and features a tape-recorded hymn and a taped sermon is attracting truckers and motorists here.

The hymn, "Nearer My God To Thee," is triggered by the opening of the front door. It is followed by a two-minute sermon recorded by the Rev. J. A. Quartel.

Members of the Christian Reformed Church constructed the "littlest church."

Much of Bible wrong?

CAMBRIDGE, England (EP)—Canon John D. Pearce-Higgins, vice-provost of Southwark Cathedral, told a conference of the Modern Churchmen's Union here that Christian scholars should say fearlessly that much of the Bible, taken literally, "is just plain wrong." (The Union is a liberal Anglican group.)

Canon Pearce-Higgins said he considered the present use of the Bible "made by the average Christian teacher" to be "one of the greatest obstacles to human brotherhood and interracial understanding."

The Anglican clergyman last May created a furor when, during his installation at Southwark, he objected to having to assent to the Thirty-Nine Articles as a condition for assuming office.

He called the Articles, drawn up in 1562 and imposed on the clergy as a profession of faith by Act of Parliament in 1571, a "theological fossil."

His latest criticism was that the Bible is full of wrong history and unfulfilled prophecies.

Scholars, he said, cannot help but ask what evidence they have that the Bible is any more or less the Word of God than any of the other ancient holy books of the world, or even any other serious inspirational record of human experience and knowledge.

Canon Pearce-Higgins said it was hardly possible to use the Bible in an age of science. It should be admitted, he continued, that it is only one among the holy books of the world. He continued:

"Some of the history is wrong. Some of the details are obviously garbled, incidents and events have got out of context, prophecies were not fulfilled always.

"I have come to the painful conclusion that for a very large number of the supporters of religion, their religious systems which have been acquired under the stress of the early years of life, which give emotional satisfaction to the particular psychological make-up of the individual involved."

ARKANSAS BAPTIST
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