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Arkansas Baptist State Convention

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Arkansas Baptist
newsmagazine

SEPTEMBER 12, 1963

Baptist Bible Institutes, page 3

personally speaking

Baptist Bible Institute

DOTHAN, ALA., On Vacation

The other day I paid a visit to the campus of Baptist Bible Institute at Graceville, Fla., just 20 miles south of here, where my friend of many years, Dr. Hal D. Bennett, is director of public relations.

Since the summer term was ended and the fall session not yet underway, there were not many students around. But the library, with its more than 11,000 volumes, was open, as were all the offices. There was much activity in evidence as preparations were being made for the opening of the 21st annual session just a week in the future.

For the past several years, now, BBI has been an institution of the Florida Baptist Convention "in harmony with the objectives of the Southern Baptist Convention," as the Institute's catalogue states. Dr. James E. Southerland, the school's president, was in Jacksonville for meetings with state convention officials, the day of my visit.

First opened on Sept. 7, 1943, in First Church, Lakeland, Fla., BBI was accepted as an institution of the state convention in June, 1957, and was relocated, a few months later, at its present site.

The main object of relocating the school was to reach churches and pastors and potential pastors in a wider area. The school is now situated near the junction of the Alabama, Florida, and Georgia state lines, on a beautiful campus of 145 acres (including a lake well-stocked with fish!).

Within a radius of 150 miles of the campus are hundreds of rural and small-town churches, many of which are now pastored by BBI students or graduates. In previous years, due largely to a lack of trained pastors, a large percent of these churches were quarter or half-time which are now full-time with inspiring programs.

The school has shown a steady growth. Last year the total unduplicated enrollment was 223 and it was slightly higher for the year just closed. Advanced registrations indicate a slight increase for the coming year.

Erwin L. McDonald

IN THIS ISSUE:

GOD is not class or color conscious, declares Mrs. William McMurry in the article "All Men Are Created Equal" on page 21. Mrs. McMurry was until recently promotion division director of the Woman's Missionary Union, Southern Baptist Convention.

WHAT is the harm of allowing one's date to come over while babysitting? The follies and dangers of mixing a date and a job are set forth in explicit language in an understanding word to teen-agers by Mrs. Rosalind Street, beginning on page 6.

AREAL and continuing need for Bible institutes to train Southern Baptist preachers is seen by Editor Erwin L. McDonald, who takes time from his vacation to visit Baptist Bible Institute at Graceville, Fla., and to report on his findings on page 3.

INSPIRATION for our young people will be found in a reprint of the winning address in the Royal Ambassador contest, page 14. Johnny Mostiler, Griffin, Ga., takes a look at the teenage world in which he lives and resolves "My Responsibility to Christ."

OUR older citizens come in for attention from First Church Conway. A day's jaunt to view the scenic beauties of their state is described in a news feature by Corinne H. Robinson on page 10.

THE cover story, an interview with another Southern Baptist leader, page 8.

Arkansas Baptist
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Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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ARKANSAS BAPTIST

The Bible institutes

WE SOUTHERN Baptists across the years have relied upon God to call to the ministry those who are to serve as our pastors, evangelists, and missionaries. But we have regarded as our responsibility helping God-called men to acquire the best possible education. This has led to the establishing and operating of schools, colleges and seminaries, and the provision of special grants and work scholarships.

Educational standards have risen sharply in recent years. Today, three years of seminary study beyond the four-year college course is widely regarded as "standard." And our seminaries, which in earlier years were open to ministerial students of little or no college training, now limit the number of students of this category to a very small percent of the total enrollment.

This is doubtless wise, in the light of the times in which we live. But there is the danger that we may, in trying to attain this ideal, miss the mark by not meeting the needs of those who for one reason or another cannot or will not go to college and seminary.

There are many today who feel that, now that Southern Baptists have six seminaries, there is no place for Bible institutes as such. Especially since the seminaries now cooperate to provide Bible and theological courses through the Seminary Extension Department. But the cold fact is that the seminaries and the Extension Department, as vital as they are to our denomination, are not likely ever to meet the total need in the field of ministerial education.

As recently as December 1961, J. P. Edmunds, then secretary of Research and Statistics Department of the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., estimated that 39 percent of the pastors of Southern Baptist churches were not college graduates. Today the seminaries are not permitted, due to provisions of The American Association of Theological Schools, their accrediting agency, to admit more than ten percent of their enrollment from non-college graduates.

In his inaugural address as president of Baptist Bible Institute, Graceville, Fla., in 1959, Dr. James E. Southerland took a frank and fearless look at the future of Baptist Bible schools. On the question, "Why have a Bible school?" Dr. Southerland said:

"History shows that Baptist ministers traditionally come from the masses of the people. As the people moved, the ministers moved with them, often supporting themselves. The pioneer churches frequently called one of their own members. Many pastors are yet of humble origin. Prospects of ease, fame, or power seldom prompt these men to enter the ministry, even yet.

"Baptists did not begin a college to train preachers in the South under a state organization until 1827. Mostly, the preachers were self-trained, and had the respect of the people because they were one of them. We ought to keep our past in mind as we face our ministerial education problems today. . .

"We must not appear to force all preachers into the same educational mould. There are preachers who prefer a Bible school. . .

"Another danger we face is the belief that since so many people to whom we preach have a college education, all the pastors therefore must be both college and seminary trained. This is not in keeping with the facts. It is desirable that the pastor be more highly educated than his people; but most of those to whom the pastor preaches have not attended college. . .

"We must not let the non-college man infer that we are interested in ministerial training for the college graduate, but not for him. . . Officially, in recent years, Southern Baptists have not been interested in the non-college man who prefers to study in a Bible school. . ."

Looking to the future, Dr. Southerland said: "We must remember who we are. We come from every class. Our ministers are God-called men, called out from the people and identified with the people.

"We believe in education. But we must not imply that only one type of education will qualify a man to be a pastor. He must be allowed to choose a route, if necessary, other than via college and seminary. . .

"We must strengthen the seminaries. . . supporting them every way possible.

"We must train those pastors-to-be who either do not choose to attend a seminary, or who are deterred from doing so because of academic restrictions. Most of them will study somewhere and will enroll in undenominational or independent schools unless Southern Baptists provide for them. Disloyal and half-Baptist pastors even now are doing untold damage to the denomination. . ."

To this day, thousands of our Southern Baptist churches are being pastored by men who have little or no theological training. The fact that Bible institutes reach many of these men, in areas where the institutes exist (for example, see "Per-

sonally Speaking" this week, page 2) would seem to indicate that this is a phase of our educational program that should be strengthened rather than abandoned.

It would be hard to convince Baptists of Arkansas, where a big segment of our pastors have no theological training except that secured at Southern Baptist College, with its Bible institute department, that there is not a real and continuing need for this type of training.—ELM

How be defiant?

THERE'S a right way and a wrong way to express disagreement with a ruling by the U. S. Supreme Court such as its recent outlawing of the compulsory scripture reading and prayer in public schools. Although I liked the court's ruling myself, I agree wholeheartedly with the approach of Representative William B. J. Widnall, Republican from New Jersey, for those unhappy with the decision. He told the House of Representatives recently:

"I do not agree with the position taken by the Supreme Court on prayer and Bible reading. Yet I realize that the ruling of the highest court of the land should not be defied.

"There are specific ways to remedy the situation," he continued. "One is the reversal by the Supreme Court of its ruling—and I am realistic enough to know that this will not come about soon. The other is by way of a Constitutional Amendment providing for the voluntary exercise of our spiritual heritage. . . ."

When it gets to the point of each one of us deciding what court rulings or laws he'll observe, we are approaching anarchy, with every man becoming a law unto himself. May the Lord save us from this!—ELM

On humanizing economics

THE church can humanize economics and it must test economic issues by the tenets and commands of a vital Christianity," said Miss Beatrice McConnell, deputy director of the Women's Bureau of the U. S. Labor Department, in an address recently at a Methodist Church briefing conference on Christian social concerns, at Fayetteville.

It is the duty of the church "to seek to bring the society in which we live more nearly into conformity with the teaching of Christian beliefs," Miss McConnell said. Economic issues cannot be divorced from moral values and concepts, she continued.

Describing the greatest economic problem as unemployment, Miss McConnell said that President Kennedy had expressed the concern of the church as well as of the government in his recent Manpower Report, when he said:

"The ideal of full employment, in the large sense that each individual shall become all that he is capable of becoming, and shall contribute fully to the well-being of the nation even as he fully shares in that well-being, is at the heart of our democratic belief."

Speaking of the wastes of unemployment of physical and human resources, Miss McConnell estimated the continued under-use of human and physical capacity is costing the nation \$30 to \$40 billion of additional goods and services annually.

"At a time when living standards for the nation as a whole are steadily rising, and when we are possessed of all the resources which make it possible for everyone to share in this advance, still a sixth of the nation is living below a minimum level," Miss McConnell said.

One of the main causes of unemployment is a lack of education, she said, quoting the following figures:

For the year 1962:

Adult males (25-54 years of age) with an 8th grade education had an unemployment rate of 9 percent;

The unemployment rate for those who went to high school but did not finish was 7 percent;

The rate for high school graduates was well below 4 percent;

The rate for those with college education was about 2 percent.

She estimated that the total cost of 12 years of education is less than the loss of one year's income due to unemployment.

The church cannot but recognize the vital connection between the economic and the religious aspects of life. And since there is a connection, surely the church must face up to its responsibility of helping people economically as well as spiritually.

What can the church do in the light of the situation as reported here by Miss McConnell? It can do what it can to stabilize the home and to help to make it possible and desirable for young people to stay in school at least until they have completed high school. And all of this calls for an alertness of Christians to the life and well-being of the whole community of which they are a part. We are helping our fellow man, and helping ourselves, when we help our communities to have the best possible schools and when we encourage young people to get the best possible education. This we ought to do and not to leave our other Christian duties undone.—ELM

Donna Axum crowned Miss America

MISS DONNA AXUM, who was featured on the *Arkansas Baptist Newsmagazine* cover Aug. 1 as Miss Arkansas, became Miss America in the annual pageant at Atlantic City last Saturday night.

The 21-year-old beauty is a member of First Church, El Dorado. Her pastor, Dr. Don Harbuck, said upon learning of her victory, "She was fully deserving of this high honor and will be a credit to her home and state."

Donna is a senior at the University of Arkansas, where she is a member of the choir of First Church, Fayetteville. She has been a member of the GA's and the YWA, has taught in Bible School and was soloist of her home church. She has also been active in the Sunday School and Training Union. Donna's parents, Mr. and Mrs. Hurley B. Axum, were present for the crowning ceremonies. Her father, a deacon in First Church, El Dorado, said, "It's a wonderful thing for the Axum family."

The beauty and talent of the young Arkansan early caught the judges' attention, along with her outstanding poise. But the deciding moment came for Donna in the final, on-stage personality and intelligence test—the selection of a word from a group of words and a description of what the word means to her. Donna chose "humility" and closed with: "Humility is the key to success. Though it is very obvious to others, it is invisible to those who possess it."

In her press conference Sunday, Donna told reporters that she would strive to be herself during her reign. "I will try to keep my head high and my feet on the ground," she said.

She said that a steady religious conviction was necessary. "One should have a faith, and a very strong faith, something to lean upon through life."

One of the qualities she said she seeks in the man she marries is that he be a Christian gentleman.

For the next year, Donna and her chaperone, Mrs. Margaret O'Neil, will make their home at the Park Lane Hotel in New York,



MISS DONNA AXUM, Miss Arkansas and a member of First Church, El Dorado, is crowned Miss America 1964 by outgoing queen Jacquelyn Mayer, at Atlantic City, Sept. 7.

which will only be headquarters for America's reigning beauty who will visit the 50 states of her domain and probably foreign countries as well.

Miss Axum, a speech and television major, hopes to use the \$10,-

000 scholarship she won to study abroad. She is expected to earn \$75,000 in the coming year in personal appearances.

An official homecoming is planned for Donna in El Dorado, late in October.

Dating and baby-sitting

DON'T MIX!

"The problem of young people remains the same . . . , namely, that of finding ideals by which life's motion may be made meaningful and values by which intelligent moral and ethical decisions can be made."

Liston Pope in *VALUES AND IDEALS OF AMERICAN YOUTH* by Eli Ginzberg

QUESTION: "Some of us high school baby sitters have been discussing the question of whether it is all right for our boy friends to come over while and where we are baby sitting.

"Would you air the question in your column, please."

ANSWER: Any question in which you are interested is welcomed for an "airing" on "Our Page."

Baby sitting has come to be a favored source of income among high school girls. It has the plus of a service angle along with the practical side. It is commendable occupation, whether it is prompted by necessity or by some other motive.

Certain recognized facts should be faced by every sitter.

The purpose to give one's best, to render maximum service for wages accepted is a primary step toward good employer-employee relationship and success in any job.

Any work that has to do with children is dealing with the highest treasures of families, communities, and nation.

Such a job deserves the undistracted presence, body and mind, of a responsible person.

Baby sitters everywhere are cautioned about such elemental matters as having a clear understanding about the children's bedtime, specific instructions about what they may have to eat and drink,



and finger-tip accessibility of telephone numbers of the parents' whereabouts, the family doctor and other persons who might be needed in case of emergency.

An added dimension should be included in the chart of influence. Many a child comes to adore the sitter. The impact of that sitter's ways upon her young "charges" is often greater and more lasting than we can know.

So much for directions understood, information filed, and instructions carried out. Children are tucked in and sound asleep.

Isn't it a logical thing now for one's date to come over?

After all, it is only nine-thirty, and the parents are not due back until twelve—or later.

We could watch TV, maybe do a little studying together, share the sitter's snack these real nice

parents left in their refrigerator . . . and . . . well, what would be the harm!

I do understand. It *would be* so logical!

But please consider a few other angles before you make your decision.

Your very having things all to yourselves—no adults—not even any other young people anywhere around—touches off a caution signal.

Certainly you and your boy friend are both completely trustworthy—

But wee hours, in a quiet house . . . strong temptations' sometimes trip even the most trustworthy.

Then there's always the matter of a girl's reputation. Neighbors do have a way of seeing who comes and goes, and of asking awkward questions—of the wrong people.

And frequently children are unpredictable: wake in the middle of the night and come noiselessly in looking for their sitter.

Parents have been known to return unexpectedly.

The presence of a boy friend jars them: visions of their trusted baby sitter chiseling in with some dating during the hours they are paying her for . . .

And if some emergency should arise, the boy friend's presence certainly would in no way substantiate assurance that the emergency was not due to any negligence on the part of the sitter.

Then there are those stories and rumors that have trickled into my ears about girls in trouble who tearfully admit it all started on a date they "snuck in" while baby sitting. . .

Gossip about a baby sitter who was doing heavy petting on a certain porch while the little ones she was keeping played about unnoticed. . .

Another who sat in a car in front of the house after she had put the children to bed. . .

(Continued On Page 17)

"ALL MEN ARE CREATED EQUAL"

By MRS. WILLIAM MCMURRY

FOUNDING FATHERS of the United States of America believed that truth was something that could be found, declared and built on without question. "We hold these truths to be self-evident," they said. And the first one is "that all men are created . . ." In other words, there is God—a fact. This is the foundation of our freedom. Man cannot be free unless he recognizes the truth that he is not the sovereign independent lord of creation. When man mistakes himself for God, he falls to worshipping himself. And when he worships himself, said Arnold Toynbee, his human ideal is not the individual; it is the collective power of corporate humanity.

In our actions we have, unfortunately, departed from the concept of liberty, rooted in a firm belief in God, which upholds the sacredness of human personality. We have seen freedom overthrown, abused and derided by governments that have exploited the peoples in the lands they have conquered. Our concept of God is revealed by the way we regard our fellowman.

How Equal Can Men Be?

Another truth held to be self-evident is "that all men are created equal." How equal can men be? Around the world men are declaring that they are equal. But are they? The blueprint states that men are *created* equal. Science and the Bible are in agreement that all men have a common ancestor. The unity of the human race is declared in its anatomy, its blood, its pigmentation. Progress made in civilization is not the achievement of any single race or nation. The clear statement is that all men are equal before God and for that reason they are equal before the law of the land. Beyond that, men are *unequal*. If you could watch the whole human race pass by in single file from the jungles of New Guinea to metropolitan Washington, London, or Moscow, there would be blacks, browns, whites, yellows; the tall, the short, the dwarfed, the ugly, the handsome, the troubled, the serene.

God is not class or color conscious. He did not create masses and classes; exploiters and exploited; inferior and superior. The differences between cultures are "honorable differences as equal before God." This would be a dreary, frustrated civilization if there were no variety or differences in ability.

Color is No Limitation to Freedom

Wise men recognize that if a nation is to become great, her people must have freedom. The American blueprint stated: "That we are endowed by our Creator with certain inalienable rights, life and liberty." Can you think of anything more important than your life? Can you think of a greater crime than murder? But the Declaration of Independence says that liberty is just as important as life itself. Then it is morally wrong to murder a man's liberty. When you take away his liberty, he is no longer a man. Liberty cannot be bargained for security.

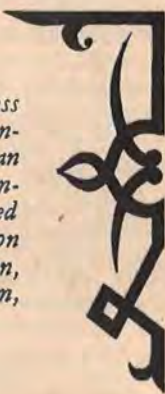
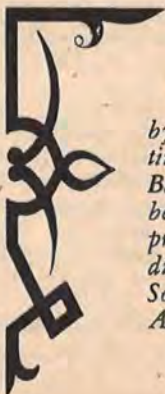
Eight years ago the U.S. Supreme Court ruled that color alone could no longer bar any child from a public school. It was a momentous occasion. The vast majority of Americans North, East, South and West accepted the fact itself. The timing and the method were yet to be worked out. Since then more than one-fourth of the bi-racial school districts in the 17 Southern and border states which officially practiced school segregation have been at least nominally desegregated in a quiet and unpublicized way. But these years have been filled with defiance of court orders, outbreaks of violence and pent-up resentments.

The day demands that the new generation, white and Negro, must rise above the deep-seated prejudices of their elders. But it is the children and young people who are taking the initiative and setting the example for us adults. In almost every city and town in the South where school integration has begun, the majority of youths are getting along very well. These schools have escaped the headlines.

Who should be expected to take the initiative in the bringing about of racial harmony and justice? Yes, who if not Christians in their churches? Let us face it. Too many ministers, salaried religious workers, rank and file church members are not asking, "Is this true, is this right, is this in keeping with Christian principles?" They are asking, "Can I say this and still hold my job?" Conformity becomes the chief motivation more than a desire to do right. Are our churches going to uphold the status quo because of cowardice or public relations? "If the trumpet gives an uncertain sound, who shall prepare himself for battle?"

Let us be reminded that from the beginning of the Christian era, it has been the duty of Christians to protest error, and injustice. Even at the price of death! There will continue to be violence and racial conflict unless the Christians on both sides are willing to reestablish communication, to reason together, to seek out common remedies. Cannot we determine to use our influence at home to bring together responsible white and Negro leadership in our communities? Can we not urge our ministers to seek Christian solutions in a joint meeting? We must learn all over again how to communicate. There was a time when we could. How utterly incongruous that people in the United States sharing two centuries of democratic experience and a common Christian faith cannot solve this problem.

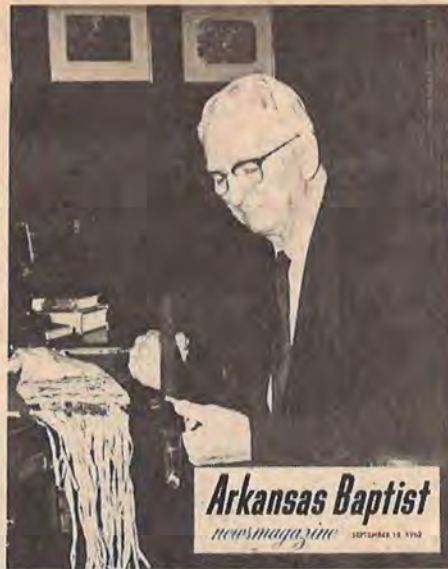
"There's just one question to ask," said the Southern white minister speaking of integration. "What would Christ do?"



This article is an extract from an address by Mrs. William McMurry at the Third Continental Assembly of the North American Baptist Women's Union in St. Louis, November 14, 1962, at which time she was elected president. She was until recently promotion division director, Woman's Missionary Union, Southern Baptist Convention, Birmingham, Ala., USA.

STORER FINDS COMPANY AMONG BOOK FRIENDS

By Albert McClellan
For Baptist Press



INDIAN PIPE—The pipe and pipe holder (lying on desk) are part of the collection of Indian relics possessed by J. W. Storer, former Oklahoma pastor now executive secretary of the Southern Baptist Foundation in Nashville. (BP) Photo

"I CAN'T remember when I couldn't read," J. W. Storer says, reflecting on his long life of intense interest in books.

"I don't think we have ever appreciated the power of the printed word—both for good and bad." From the day Tip Lewis and His Lamp, a story about a boy and his Bible, came into his hands, books have been his constant companions.

By the time he left his last pastorate, First Church, Tulsa, Okla., he had accumulated about 5,000 books, most of which he gave to the Oklahoma Baptist University library.

Some of his books were so much a part of him that he could not give them away. Not all of them were especially noteworthy, but in strange ways they had gripped him to shape his many-sided but completely whole personality.

Conklin's Vest Pocket Writing Desk Book (1905) has gone through many bindings, as has Michall Fairless' The Roadmender and Wright's The Fisherman, Tackle and Bait, a manual on soul-winning.

Other books that have influenced him are Systematic Theology, The Great Poets and Their Theology, The American Poets and Their Theology—all by Augustus Strong; The Christian Religion in Its Doctrinal Expression by Mullins; the works of Shakespeare, which he says, "gripped me early"; Moby Dick by Melville; and Les Miserables by Hugo, which he used to read through

once a year and whose characters he still intimately knows.

Storer is still a collector of books, and in his seven years in Nashville as executive secretary-treasurer of the Southern Baptist Foundation he has bought and read more books than most men read in their lifetime. His shelves are filled with all the important titles having to do with the War Between the States and with Nazi Germany and World War II.

He has an interesting collection of Nazi military insignia and a military document autographed by Adolf Hitler.

Books have stimulated his interests in many directions and have made him an avid collector. He now has a complete set of original letters of American presidents from George Washington to John F. Kennedy, an almost complete set of Confederate Veteran, 1893-1932, and several important War Between the States items, including an autographed photograph of Robert E. Lee.

One of his best collections, a series of autographed, handwritten poems by early American poets, he presented to Oklahoma Baptist University on the dedication of its library. Another collection, memorabilia related to War Between the States generals west of the Mississippi, he sold a few years ago.

But his central and dominating interest is the preaching of the gospel of the Lord Jesus Christ. Even here he has demonstrated a remarkable many-sidedness. One close pastoral friend

once wrote of him: "When he writes, we wonder why he is not a religious journalist; when he preaches, we are sure he was built for the pulpit."

He has served seven churches in four states as pastor. The last one, First Church, Tulsa, was \$375,000 in debt—12 times the annual budget. This was a lot of money in the depression year of 1931.

His friends advised him not to go to Tulsa—all except the late George W. Truett, Dallas pastor, who said, "Go, young man, and stay." Storer did go, and stayed for 25 years. When he left the church was nearly three times as large, and the annual budget exceeded by \$100,000 the \$375,000 debt of 1931.

Three times he has been honored with doctor's degrees. He served his own state convention as president during the weary war years. He was the first person to serve as chairman of the Southern Baptist Convention Executive Committee and president of the SBC at the same time. His tenure as SBC president—1952-54—took him into all parts of the world.

Most men with a personal history such as his would develop a mixture of self-pity and extreme pride, but not J. W. Storer. His mother died when he was six. Until he was 15, he lived with his rancher father and went through the eighth grade. He left home with a cattle driver, and at the end of the trail he was converted in a Baptist mission in Baker, Ore.

He started to Bucknell University in Pennsylvania with \$65 and a railroad ticket, but in Kansas City he took the advice of a Harvey House waitress and investigated William Jewell College near there. He stayed for six years to become valedictorian of the Missouri Baptist school, but couldn't serve because he had failed his senior math course.

It was in this moment of extreme agony that he had one of the great experiences of his life. Faced with summer school, he was extremely disheartened.

He was walking with the librarian, Miss Nora Wilbanks, in whom he was very much interested. He was grumbling, "It's not fair. I'm not going on. I am through." There was a long, long silence. . . The young lady said, "Well, Mr. Storer, if you are through with them, then I am through with you."

Storer said, "Right there I learned what has to be done has to be done, so I went on and did it." Ever since, the compulsion to get immediately to work on his hardest tasks has been Storer's mainspring.

He finished the course, got the degree, and the following December married the librarian, who has been by his side as his constant inspiration for more than 50 years.

The baptism of the Holy Spirit

By HERSCHEL H. HOBBS

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

OF Jesus John the Baptist said, "... he shall baptize you with the Holy Ghost [Spirit], and with fire" (Matt. 3:11; cf. Mk. 1:8; Lk. 3:16; Jn. 1:33; cts 1:5).

This promise was fulfilled on the day of Pentecost when the Holy Spirit came in power upon the church in Jerusa-

lem (Acts 2:1ff.). On that day Peter concluded his sermon with these words, "Repent, and be baptized . . . for [on the basis of] the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Thus Paul speaks of both the church (I Cor. 3:16) and the individual Christian (I Cor. 6:19) as the "temple" [*naos*, Holy of Holies] of the Holy Spirit.

Thenceforth throughout Acts the Holy Spirit is seen as coming on certain individuals or groups of individuals. But always it is in connection with conversion. In two instances this manifestation authenticated new departures in the preaching of the gospel: to half-Jews or Samaritans (Acts 8:17); and Gentiles (Acts 10:44; cf. 13:52; 15:8). Note that when Saul of Tarsus (Paul) received the Holy Spirit there is no mention of an outward manifestation other than his preaching the gospel with power (Acts 9:17-22).

Is there any particular pattern by which the Holy Spirit comes on these people? Note again that each instance, after Pentecost, is in connection with the conversion experience, not later (Acts 2:38; 8:12, 14-17; 9:1-17; 10:44f.; 19:1-6). (Acts 4:31 deals with those who received the Holy Spirit at Pentecost. Here He manifested to them again His presence and

power.)

But beyond this there is no set pattern. The Samaritans received the Holy Spirit after prayer and the laying on of the hands of the apostles (Acts 8:14-17; 19:6). Paul did so at the hands of one not an apostle (Acts 9:17). The Spirit came on Cornelius and others as Peter preached, but with no laying on of hands (Acts 10:44). Thus the Holy Spirit fits into no devised category of action. "The wind? [*penuma*, Spirit] (John 3:8). The one all-inclusive fact is that the Holy Spirit comes upon the believer in connection with his conversion, sometimes after baptism (Acts 2:38; 19:5-6), sometimes before baptism (Acts 10:44-48), sometimes with the laying on of hands and prayer, sometimes not. "The Spirit blows [works] as He wills." G. Campbell Morgan, not a Baptist, points out that when "any theologian, or school of theology, attempts to systematize the method of the coming of the Spirit into human lives, in that moment they are excluding a score of His operations, and including only one (Acts, p. 206).

The New Testament does not teach the "second blessing," or a baptism of the Holy Spirit apart from the initial indwelling of the Spirit (John 14:17) at conversion. Note Acts 19:2, "Have ye received the Holy Ghost *since* ye believed" (author's italics). The verbs "received" and "believed" (participle) are both aorist tenses of point action. Doctor A. T. Robertson notes that these senses are simultaneous, and refer "to the same event" (*Word Pictures*, Acts, *in loco*). Literally, "Did ye receive the Holy Spirit *when* ye believed" (author's italics). These disciples of John the Baptist had not been saved. When they believed on Jesus

Know your missionaries

BY JAY W. C. MOORE

Arthur L. Hart

ONLY one missionary in Arkansas has served the same association a period of 21 years.



MR. HART

He is Arthur L. Hart, missionary in Benton County. He served here from 1935 to 1941. Then he spent seven years in the pastorate. In 1948 he was called back to Benton where he has served fifteen years.

Reared by devout Christian parents, he was influenced at an early age to accept Christ. He surrendered to preach and was ordained to the ministry by the Mason Valley Church when he was twenty-five. He was pastor of this church for eight years; First, Charleston, six years; and other churches before God opened the mission field to him.

Brother Hart has majored on preaching in revivals. The Twelve Corners Church was dead. He started a revival with one kerosene lantern, no pianist, no chorister, no song books; but one Sunday night twenty-five young people were saved. Four of these are still in the community as parents and church leaders. In another rural community, where no religious services had been held for nine years, a revival resulted in 24 young people being saved. A large group of these walked ten miles to church and ten miles back to their homes.

Missionary Hart's advice to young preachers is: 1. Get an education, formal or informal. 2. Go where God calls regardless of salary. 3. Enter the ministers' retirement. 4. Be sure that God is in your marriage. 5. Be faithful in preaching the Word.

[Next week: Cecil Guthrie, Black River Association]

Christ they were saved and received the Holy Spirit (Acts 19:4-6).

It is not how much of the Holy Spirit you have, but how much of you does the Holy Spirit have.

Senior citizens take bus tours



MOST pictures of a church bus filled, or about to be filled, with pleased passengers, ready to take off on a journey, will show a group of children or young people. This picture is evidence that the church bus can and should be used for the benefit of the "senior citizens" of the church.

The T.E.L. Class, often called the "Grandmothers' Class", of First Church, Conway, recently made an all-day trip to Heber Springs, Greer's Ferry Dam and Lake, and Eden Isle, where the public relations director himself conducted them on a tour of the lovely island and showed them through two of the distinctive homes. Since they were obviously enjoying the (for them) unusual outing, and insisted they were not tired, the group took another and longer way back to Conway, in order to see more of the Ozark Mountain scenery.

Sixteen members, ranging in age from 65 to 88 years, a retired minister (husband of one of the members), their teacher, and the minister of education, who proved himself a man of many talents by serving as a very capable bus driver, made the tour on Friday. The following Sunday every one of them was in her place in Sunday School. When the teacher told them they looked at least ten years younger that morning, their immediate response was, "We are!"

To paraphrase a well-known statement, perhaps never before has such a small amount of money brought so much pleasure to so many people. In addition to leaving them with many happy memories of that day, their trip gave them something pleasant to look forward to in the not too distant future.

They are already planning a trip to another section of the Ozarks this fall, in order to read the book of nature when autumn turns the leaves.

Yes, the church bus is a great asset for the benefit of the young people, but don't overlook the possibilities it offers for other age groups, who are still young at heart.—Corinne H. Robinson, Reporter

J. J. Johnson dies

REV. J. J. Johnson, 63, of Birmingham, Ala., died Aug. 30 at Birmingham.

A native of Arkansas, Mr. Johnson was a graduate of Ouachita College. He had held pastorates at Marvell and Colt.

He was a Mason and a member of the Little Rock Consistory.

Survivors include his wife, Mrs. Vera Jackson Johnson; a daughter, Mrs. Ray Carter of Memphis; a son, Bill Johnson of Jacksonville, Fla., his mother, Mrs. J. W. Johnson of Lonoke; a brother, Buster Johnson of North Little Rock; six sisters, Mrs. Mary Watson of North Little Rock, Mrs. Alf Holmes of Hazen, Mrs. Carra Palsa of Dumas, and Mrs. Marguerite Welch, Mrs. Vida Bettis and Mrs. Mattie Stoddard, all of Lonoke. He also leaves a niece, Mrs. E. F. Stokes, associate editor, of the Arkansas Baptist Newsmagazine.

Funeral services were conducted at Wattensaw Church, Lonoke County, by Rev. C. C. Bishop and Rev. E. T. Burgess. Burial was in Wattensaw Cemetery.

To Green Memorial

REV. E. L. Minor, who has served Northside Church in Charleston, for the past year, has resigned to accept the pastorate of Green Memorial Church, located in the southwestern section of Little Rock, according to an announcement by Jay W. C. Moore, superintendent of missions for Concord Association. Mr. Minor succeeds Rev. C. A. Sewell, who had served the 183-member church for the past two years.



MR. MINOR
two years.

Before coming to the Charleston church, Mr. Minor was pastor of County Line Church near Lubbock, Tex., for seven years.

Other churches Mr. Minor has served include First Church, Pike, Tex., where there were 58 additions by baptism; the Liberty and Ranch Drive churches in Ponca City, Okla.; First Church, Spade, Tex.; Sandlin Church near Lubbock, Tex.; and Dallas Avenue Church in Mena.

The minors have one child, Mrs. Laverne Welch of Ponca City, Okla.

To study languages

AMONG the Southern Baptist missionary appointees for Spanish America to leave the States August 26 for a year of language study in San Jose, Costa Rica (address for all: Apartado Aereo 4035, San Jose, Costa Rica), were:

Dr. Alan P. Neely, who was born in Little Rock, but grew up in Fort Worth, Tex., and Mrs. Neely, the former Virginia Garrett, native of Houston, Tex., and Rev. Charles M. Hobson, who was born in Spur, Tex., but grew up in New Mexico and Arkansas, and Mrs. Hobson, the former Wanda Nave, who was born in Owensboro, Ky., but grew up in Newport.

They are all appointees for Colombia.

Deacon honored

C. A. RAABE, 79, was honored recently on the 40th anniversary of his ordination as a deacon.



MR. RAABE
gavel.—Reporter

The service came at the conclusion of the morning preaching hour. A short biography was read by the pastor, and highlights of his ministry as deacon and worker in other positions of the church were outlined. Mr. Raabe was presented with an inscribed Bible and

Hall receives degree

ERNEST Eugene Hall, assistant professor and acting chairman of the department of speech at Georgetown College, Georgetown, Ky., received the Doctor of Philosophy degree at commencement exercises held Aug. 16 at Louisiana State University, Baton Rouge. The subject of Dr. Hall's dissertation was "The Speech Theory of James Abercrombie, 1758-1841."

Prior to his coming to Georgetown College in June, 1962, Dr. Hall was minister of education and director of the church choir at Grace Church, Baton Rouge. He has also served as a chaplain in the Navy for two years.

He holds the B.A. from Louisiana College, the M.A. from L.S.U. and the B.D. from Southern Baptist Seminary, Louisville.

He is married to the former Reba Hobby of Little Rock and is the father of three children.



Dr. Hall on CBS

DR. Andrew M. Hall, pastor of First Church, Fayetteville, will preach on the Columbia Broadcasting System's radio program, "Church of The Air" Sunday Sept. 15, it was announced today.

The nationwide network broadcast will be produced by Southern Baptists' Radio and Television Commission. Music for the radio worship service will be by the Baptist Hour Choir under the direction of Miss Joe Ann Shelton.

Dr. Hall's sermon is titled "Where Is God?" In his message he discusses God as creator of life, author of morality, and behind every aspect of man's life in this world.

Price at West Memphis

Dr. J. M. Price, director emeritus of the School of Religious Education at Southwestern Seminary, will be the instructor during Teaching Improvement Week at First Church, West Memphis, Sept. 23-27. Dr. Price will teach *Jesus the Teacher*, of which he is the author. This is a study of the teaching ministry of Jesus.



Dr. Price, who founded the School of Religious Education at Southwestern and served as its director until his retirement in 1956, has been active since that time leading conferences and clinics and speaking at assemblies and in local churches. He has averaged about 25 weeks of speaking and teaching engagements a year since his retirement. He was referred to in a recent issue of the *Southwestern News* as "the busiest 'retired' man on Southwestern's campus." He was guest professor of Religious Education at New Orleans Seminary during the spring semester this year, and has recently written another book, *The Unfolding Life* published by Convention Press.

The Teaching Improvement is planned especially for all of the church's Sunday school leadership but other adults and young people have been invited to participate in the study. An invitation is also extended by the church to other churches in the West Memphis area to attend.

MRS. Loyce N. Nelson, Southern Baptist missionary on furlough from Japan, may now be addressed at Onachita College, Box 444, Arkadelphia. She is the former Gladys Mosley, of Arkansas.

Southern College news

DR. RABUN L. Brantley of the Southern Baptist Education Commission at Nashville was principal speaker at the formal opening of the 23rd session Sept. 11.

LEROY Madden, head of the chemistry and math departments, completed residence requirements for the Master in Science degree at Memphis State University in August. Mr. Madden previously earned the Bachelor of Science degree and the Bachelor of Divinity degree, receiving the latter from Southwestern Seminary. Mr. Madden will continue work on his thesis, which is the remaining requirement before the awarding of the degree.

COACH Jake Shambarber has been elected by the Board of Trustees to serve as dean of students, a new position on the staff. He will be directly responsible for general matters pertaining to student life, campus activities and such items as may be considered outside of the academic function of the institution.

MRS. Clara Powell of Newport has been named the new manager of the cafeteria. Mrs. Powell was connected with the public school system at Newport for 12 years.

DEAN WOODROW Behannon was awarded the Doctor of Theology degree at the July convocation of Southwestern Seminary. He has been with Southern College since 1956. During these years he has also completed the Master in Arts degree at Memphis State University.

ROBERT Moulton, professor of biology, completed the requirements for a Master in Science Education at Henderson State Teachers College recently. Mr. Moulton joined the faculty in 1962.

JOE Sterling, librarian, attended library science school at East Texas State College, Commerce, Tex., for 12 weeks this summer, beginning work on a Master in Science degree in the field of Library Science.

Karam schedule listed

JIMMY Karam will be in Nashville, Tenn., Sept. 29 to speak before an associational meeting.

Sept. 18, Mr. Karam will go to Magnolia to dedicate a new prayer room at the First National Bank on the invitation of W. C. Blewster. Other September engagements include a talk at Second Church, Little Rock, September 12, and an address to the men's forum of Pulaski Heights Methodist Church Sept. 15.

Carswells to Brazil

REV. AND Mrs. Sidney G. Carswell were among 16 Southern Baptist missionary appointees for Brazil who were scheduled to leave the United States Aug. 29 for a year of language study in Campinas, Sao Paulo, Brazil.

Mrs. Carswell, the former Miss Rugh Holland, is from Heber Springs.

The Carswells, appointees for Equatorial Brazil, may be addressed at Caixa Postal 679.

STAFF members at Glorieta Assembly this summer include four from Arkansas: Rebecca Belin, Monticello; Sherry Stone, Wabbaseka; Shirley Fowler, Jonesboro; Joyce Watson, Marked Tree.

REV. and Mrs. C. Glynn McCalman, Southern Baptist missionaries who had been on furlough in the States, planned to sail Aug. 29 to begin their second term of service in Equatorial Brazil. Their address is Caixa Postal 163, Sao Luiz, Maranhao, Brazil. Both are natives of Bradley; she is the former Sarah Allen.

REV. and Mrs. William C. Warmath, Southern Baptist missionaries on furlough from Japan, are moving to Louisville, Ky. (address: Box 668, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6), from Mayfield, Ky. He is a native of Durant, Miss.; she is the former Mary Cox, native of Omaha, Ark.

On Mexico mission

A FORREST City layman is taking part in a 12-day goodwill tour of Baptist missions in Mexico which started Sept. 9 from Laredo, Texas.

He is Otis Parnell Hammons, a deacon and Sunday School teacher at First Church, Forrest City. Active in Brotherhood work, Hammons heads his church Brotherhood and was president of the Tri-County Baptist Brotherhood of Eastern Arkansas.

The 32-man tour is the sixth to Mexico sponsored by the Brotherhood Commission of the Southern Baptist Convention. The men are touring by bus.

The men will visit mission sites in such Mexican towns as Sabinas, Saltillo, Matehuala, San Luis Potosi, Queretaro, Mexico City, Taxco, Toluca, Morelia, Zopoco, Uruapan, Guadalajara, San Juan de los Lagos, Zacatecas, Curango, and Torreón.

The Baptist mission program in Mexico is directed by the Foreign Mission Board. There are 50 missionaries on duty there.

L. E. Coleman, Sr. of Memphis, Tenn., an associate secretary with the Brotherhood Commission, is conducting the tour. Kenneth Everett, an editorial assistant, is assisting.

Washington-Madison Association

JOHN Stubblefield, who recently accepted the pastorate of the Bethel Heights Church, Fayetteville, was ordained to the ministry Aug. 25 in First Church, Fayetteville.

KENNETH Black, who is serving as interim pastor at Caudle Avenue Church, Springdale, was ordained to the ministry Aug. 18, in Ridgeview Church, Fayetteville. (CB)



REV. CHARLES MULLINS, president of the Hawaii Baptist Convention, is shown here at the airport greeting the evangelist and the singer from Arkansas who helped with the Baptist Jubilee Revivals held in the Hawaiian Islands Aug. 18-Sept. 1. Pictured from left to right are Mr. and Mrs. Don Sears of Grand Avenue Church, Fort Smith; Rev. Roy V. Cook of Calvary Church, Texarkana; and Mr. Mullins. Don Sears was the singer for the Wailuku Baptist Church on the Island of Maui, and Mr. Cook, evangelist for Kahaluu Baptist Chapel of Kaneohe, Oahu.

Revival news

ALSUP Church, Bay Route 1, Aug. 18-25; Rev. Carl King, pastor; Rev. Bryant Spence, pastor of Buffalo Chapel near Caraway, evangelist; Agnes Owens pianist; Windell Raspberry, song director; 2 by letter; 6 rededications.

FIRST CHURCH, Ashdown, Oct. 13-20; Rev. William R. Woodell, Prescott, evangelist; Rev. Ross O. Ward, pastor.

NETTLETON Church, Jonesboro, Aug. 25-Sept. 1; Rev. Homer M. Robertson, Gracey Avenue Church, Clarksville, Tenn., evangelist; Donald Jones, Nettleton Church, music director; Jules Martin, First Church, Trumann, pianist; 13 professions of faith; 2 by letter; Rev. R. D. Harrington, pastor.

FIRST Church, Gravel Ridge, Aug. 26-Sept. 1; Rev. Kenneth Williams, Velma, Okla., evangelist; Purl Stockton, Little Rock, singer; 6 for baptism; 4 other professions; 8 promises of letter; 1 surrender to special service; Jack Livingston, pastor.

FIRST Church, Biscoe, Aug. 18-25; Rev. Samuel C. Gash, First Church, Forrest City, evangelist; James F. Patterson and Mrs. Bonnie Nail, music; 11 for baptism; 11 rededications; 2 by letter; Melvin Rice, pastor.

Purchases home

FIRST Church, Gravel Ridge, has voted to assist Runyon Mission in paying for a large home adjoining the site of the future church.

Revival services for the mission have been scheduled to begin Sept. 22 with Rev. Jerly Don Abernathy, pastor of Sherwood Church, as evangelist.—Reporter

Concord Association

TWO young men, Warren McWilliams and Loren Kendig, were licensed recently by the Kelley Height Church to preach and as a minister of music, respectively. Young McWilliams is the son of Mr. and Mrs. G. L. McWilliams and Kendig is the son of Mr. and Mrs. Robert Kendig of Fort Smith.

DELBERT Hill, pastor of the Burns Church east of Greenwood, was ordained to the ministry by First Church, Lavaca. Doyle Lumpkin, pastor, served as moderator; Verlon Taff, clerk; Ralph Dodd, pastor of First Church, Greenwood, led the ordination prayer; Ernest Hogan, pastor of Witcherville Church, preached the sermon; and James Fitzgerald, pastor of Kelley Height Church, presented the Bible to the young preacher.

THE PREACHING mission to Haiti and Barbados conducted by Hugh Horne, Calvary Church, and Ralph Dodd, First Church, Greenwood, resulted in 500 decisions. More than 80 conversions were reported in Bridgetown, the capital city. The islands have a population of 270,000 without any Southern Baptist work. The pastors spent two weeks on the islands.

MAGAZINE Church, Noel Greenfield, pastor, has experienced 33 additions to the church for baptism and 10 by letter the nine months he has served as pastor. Mr. Greenfield came to the Magazine Church from Broken Arrow, Oklahoma.

THE SEPTEMBER workers conference was held with First Church, Magazine, September 5. Orville Haley, pastor of Northside, Ft. Smith; Elton Pennington, pastor of Glendale; and Missionary Moore were the speakers. The speakers were privileged to choose their own subjects, texts, or themes. This plan was used successfully in the August conference in Barling.

KENNEY Puckett, a member of East Side Church, Ft. Smith, is listed in the Arkansas Preview of Outstanding Arkansas Football players. Kenney and Henry Harrison of the State Teachers' Bears established themselves as the best line backing combination in Teachers' recent history. Kenney is the son of Mr. and Mrs. Glen Puckett, also members of East Side Church.

TWO men have been serving Ft. Smith churches as interim pastors. Herbert Barnett is serving the Towson Avenue Church while the pastor, Alton Cross, Jr., is spending several weeks at Fort Knox in the army. Hugh McGehee has been serving Temple Church as interim pastor since Kenneth Williams resigned two months ago.

THE BRANCH Church has called A. T. Suskey, formerly pastor of the Bethany Church in North Little Rock for four years. Before going to the North Little Rock church Suskey served the Cedarville Church in Clear Creek Association.—Reporter

By the BAPTIST PRESS

Church-state heritage reviewed

Lottie Moon goal set

BIRMINGHAM—Southern Baptists will seek to give the largest single offering ever made to foreign missions when they contribute to the Lottie Moon Christmas Offering in December.

The goal of \$11,850,000 is an approximate 15 per cent increase over the 1962 offering which amounted to \$10,323,591.

Five million dollars of the anticipated receipts have been designated for operating expenses on the mission field.

Of that amount, \$1,067,557 will be placed in a general fund to pay the salaries of new missionaries, educate missionary children, provide advanced training of national workers, promote Woman's Missionary Union work on the foreign fields and care for other items related to the total mission outreach.

Africa, Europe and the Near East will claim \$1,316,084; Latin America, \$1,271,658, and the Orient, \$1,344,700.

This money will help maintain churches, schools, hospitals and goodwill centers, and will undergird the various types of mission work already established on the mission fields.

Additional allocations will be made at a later date to provide funds for the purchase of property and equipment, and money to erect new buildings and institutions.

The SBC Foreign Mission Board compiles allocations for the special offering after studying recommendations from the missions in the 53 countries where Southern Baptists serve.

The offering, promoted by Woman's Missionary Union, Convention auxiliary, is named in memory of Lottie Moon, early missionary to China.

Ready cooperative film

NASHVILLE—A 28-minute color movie describing the Cooperative Program will soon be available to Baptist churches and associations.

Merrill D. Moore, executive director of the Southern Baptist Convention Stewardship Commission here, announced the film will be circulated by stewardship departments of state Baptist conventions.

Churches and associations wanting to show the 16 mm. film, done by the SBC Sunday School Board on contract from the commission, should contact their state stewardship offices, he said.

Title of the movie is "Heartbeat." It portrays the struggle of a church to decide what it should do about supporting the Cooperative Program from its unified budget.

The Cooperative Program is the financial plan of Southern Baptists to support state convention as well as Southern Baptist Convention work in missions, education and benevolence.

RIDGECREST, N. C.—"Baptists are called upon to bear witness to their heritage of religious liberty" in the problems of modern church-state relations, a Baptist leader said at a conference here.

W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, Washington, said "the nation is engaged in the most extensive review of church-state relations since the incorporation of the Bill of Rights into the Constitution."

"This discussion and the decisions that are to be made will influence the life of our nation and of our churches for the next 100 years," he said.

He cited the major church-state problems in the United States as: (1) the use of federal funds for church education purposes; (2) the treatment of religion as American heritage required by law; (3) the stimulation of church contributions by favorable tax policies; (4) the use of religious institutions abroad by United States Foreign Aid programs; and (5) United States health and welfare programs administered by church agencies.

Garrett said two trends are developing in church-state affairs in this country, both "filled with dangers." One trend, he said, is toward a complete secularization of society, while the other is toward an "official religiousness on the part of the nation."

"One of the responsibilities of the Baptists and other denominational

groups," the Baptist leader stated, "is to reinterpret the relation of religion and government and to seek solutions that will be good both for religion and for government."

Pointing out the role of Baptists in church-state relations, Garrett said it is necessary to "formulate a philosophy of our position and convictions and to learn how to implement our witness in ways consistent with the gospel we preach."

Principles of church-state separation are the "result" or "product" of deeper Gospel principles which constitute the Baptist heritage, he told the group.

The Baptist heritage comes from the Scriptures, the lordship of Christ, and the sovereignty of God, not from a political instrument such as a national constitution, he said.

"Constitutions come and go," Garrett stated, "but the Word of the Lord stands forever. It is this Word that Baptists are called to understand, to proclaim, and to defend with all their heart, soul and mind."

Garrett spoke at the 1963 Workshop on Baptist Heritage and Religious Liberty. The workshop was sponsored by the Historical Commission of the Southern Baptist Convention.

Negro rights bid equated with 1776

RIDGECREST, N. C.—The revolution of the American Negro is similar to the American Revolution fought "by our forefathers," the Christian Life Conference at this Southern Baptist Convention summer assembly was informed.

Both, according to an officer of United Nations, involve the same principles of freedom.

Frank P. Graham of Chapel Hill, N. C., serving as United Nations representative to India and Pakistan, addressed the conference sponsored by the SBC Christian Life Commission.

Graham, a former president of the University of North Carolina, and former United States senator, said:

"The sons and daughters of the American Revolution must not become the fathers and mothers of American reaction against the very principles of the American Revolution. This reaction would abdicate the leadership of equality and freedom in a hopeful world desperately in need of the best which America has to give in this life of hazard and hope for all people."

States rights "must, in wisdom, become states responsibilities for the equal freedom and opportunity of all our people in fulfillment of the law of the land as interpreted by the Supreme Court in 1954," he added.

Suggests Christmas aim

GLORIETA, N. M.—A proposal to adopt Dec. 25 as a day for promoting world peace was advanced here by a Texas pastor.

J. P. Allen, of Fort Worth's Broadway Church, made it in an address to the annual Christian Life Conference at Glorieta Baptist Assembly. Theme for the conference was "The Things That Make for Peace."

"Christians really do not know what to do with Christmas," Allen declared. Could this be the answer?—Give up the tinsel and the commercial orgy and turn the observance into a pageant of peace!"

Allen cited the angels' announcement of Christ's birth as scriptural authority for the idea.

"Let the gifts be to other peoples in other nations," continued Allen. "The Lottie Moon Offerings are already a beginning. Let the theme turn to practical steps for peace."

"New carols could be born, new drama material discovered, new appeals made to other nations to adopt Dec. 25 as a day for a pageant of world peace . . . It might make the old, old story very new indeed," he added.

My responsibility to Christ

[THIS address which won first place in the Royal Ambassador Washington Address Contest was delivered by Johnny Mostiler, Griffin, Ga., before 6,000 Royal Ambassadors attending the Washington meeting.]



WHEN I accepted Christ as my Saviour, He gave me a responsibility. He compelled me to try to win others to a saving knowledge of Him. When we hear someone talk about winning others to Christ, our thoughts are automatically turned to the mission fields or some church related vocation. I realized, however, that during my "Teen" years I would not be able to go to the mission fields or preach. I thought there must be some other way; so I prayed.

One day as I sat listening to a devotional my pastor was bringing to our Training Union Department, I heard him make this statement. "You may be the only Bible someone will ever read." As I thought about this statement, I remembered the many people in Jesus' day whose lives were changed by personal contact with Him. I thought how my father, a traveling salesman, has influenced his customers by a Christian attitude in business. I saw that other men were living influential lives for Christ. It was then that I knew what Christ wanted me to do. He wanted me to outwardly show the inward change which had come over my heart since I had become a Christian.

After I came to the recognition of my responsibility to Christ, I was faced with the question of how to carry out this responsibility. Immediately I decided that I could not live like a Christian without Christ's help. I took to heart the passage of Scripture in the 13th verse of the 4th chapter of Philippians when Paul says. "I can do all things through Christ which strengtheneth me" (Philippians 4:13). I decided that I would have to be constantly in prayer to Christ, asking Him to guide my life. I feel that prayer is the most important step in carrying out my responsibility to Christ. It is this feeling of being constrained and guided by Christ which has helped me to be a witness for Him. It is knowing the truth of Matthew 28:20b where Christ tells us, "And, lo, I am with you always, even unto the end of the world," which has helped me to bear up under the pressure to follow the crowd.

SECONDLY, I felt that I could not be an effective witness for Christ unless one could tell a distinct difference between my life and the life of a non-Christian. There had to be a dividing line somewhere. I readily decided that I did not want to be in any place into which I would be ashamed to take Christ. This was very hard to do because I had to be very particular about where I went and the crowds I followed. I found it hard to say "no" to friends but I thought of what social suffering Christ went through on this earth and I decided that I could stand the small amount of suffering which I would be made to bear. I found, however, that trying to stay out of an un-Christian atmosphere did not bring about a great deal of suffering. In fact, I found that people had come to respect the position I took on certain activities. I even found that some people expected me to live differently. The story is told of a young Christian girl whose boy friend was not a Christian. When her boy friend invited her to the

school dance, the young girl decided that at the dance, she would win her boy friend to Christ. During the first dance, she raised the question, "Jimmy, are you a Christian?" "Of course not, are you?" was the reply. The girl brightened up and responded, "Yes, I am." To this, the boy retorted, "Well, what are you doing here?" This story helped me to understand more fully that Christians are expected to live differently.

THIRDLY, I knew that Christ expected me to keep my thoughts and ideals high. In this day and age when so much trashy literature is being sold; so many adult movies, which are not even fit for adults, are making their way around the country; and so many advertisements are telling us that if we serve this kind of alcoholic beverage to our guests, they will know what good taste we have; it is hard to keep our thoughts and ideals centered upon things of God. Mankind is endowed with an adventurous nature which tells him that it won't hurt to try something wrong just once. The jails and detention homes are full of people who have tried something just once. They are not there because they tried it just one time but because that once led to another and another until they were in the habit of doing this thing and as you know, habits are hard to break. Experience has proven the fact that once our morals are lowered just a little, if they are not caught, they will keep lowering until there is no difference between the life of the Christian and the life of the person who does not even profess to believe God.

I strongly believe that every Christian should display good sportsmanship. To play hard and win is fine. Whether we win or lose, however, should not determine our actions after an athletic contest. If we lost and have played our best, then we should be mad at no one for we have done all that has been expected of us. If we lose and have not played our best, we can blame no one but ourselves. Christ tells us to do unto others as we would have them do unto us, not do unto others as they do unto us. We should treat everyone the way we wish to be treated.

Thus, there are four steps I believe I should follow in carrying out my responsibility to Christ: Keep 'in constant touch with God through prayer, stay out of an un-Christian atmosphere, keep my thoughts and ideals centered upon things of God and display good sportsmanship. James said, "Be ye doers of the Word and not hearers only" (James 1:22).

I would challenge the youth of the world to go forth with Christ and conquer the world, not necessarily by preaching the gospel, but by living Christianity day by day.

Departments

Executive Board

Associational finance

EVERYWHERE we go we hear the complaint that the churches do not give adequate financial support to the association.



DR. DOUGLAS

in reality they do not?

This may be because the people do not really know what the associational program is designed to do. Could it be that we take for granted that every church member knows all about what the church and associational leaders are trying to do, when Well, the Associational Development Program is designed to do something about this dilemma. It gives all the associational information to all the church leaders all the time. It shows how the associational program is meeting the needs and then challenges the people to give more money through their churches for associational missions.

Two associations, Harmony and Calvary have used the program this year. But, every association should plan now to use it in 1964. Now is a good time to order the program and read it.

Order from SBC Stewardship Services, 127 Ninth Avenue, North, Nashville 3, Tennessee.—Ralph Douglas, Associate Executive Secretary

ESPECIALLY FOR YOU!

**BROADMAN
COMMENTS,
FOURTH
QUARTER
1963**



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by H. I. Hester and J. Winston Pearce

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Student Union



SHOWN above are the Arkansans attending Student Weeks at Ridgecrest Assembly (top) and Glorieta Baptist Assembly.

Among the students attending Glorieta was Mike Makoshola, Southern Rhodesia student attending Ouachita College.—Tom J. Logue, Director.

New Arkansas Baptist subscribers

Church	Pastor	Association
One month free trial received:		
John D. Carter	Cabanal	Gaither
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Another one

ANOTHER "One for One" report came to my desk this morning.

In a letter from pastor Meredith Wilfong, he wrote, "One young couple has accepted Christ and joined our church this week. They were enlisted during the one for one campaign."



MR. HATFIELD

This church, First Baptist of Sheridan, had an enlargement campaign in the spring. They had completed a new educational building.

The church took a census to discover prospects. The Sunday School was re-organized and graded. To assist the church in launching an intensive visitation program to help reach new people, the leadership recommended that the church conduct a project called "The One for One Campaign."

This campaign is designed to help a church enroll one new member in Sunday School for each one of the church elected Sunday School officers and teachers.

Although this church did not reach its total goal during the nine week period, it did reach 29 new members during the hot summer weeks. They are continuing to visit after the campaign.

Attend one of the Sunday School workshops at Magnolia, Oct. 7-8 or Forrest City, Oct. 10-11 to learn more about the "One for One" campaign.—Lawson Hatfield, State Sunday School Secretary

Considers voodoo stamp

RIO DE JANEIRO, Brazil (EP)—Brazil, the largest Roman Catholic nation in the world, may become the first country to issue a postage stamp honoring a voodoo goddess.

The Postal and Telegraph Department of Brazil is considering a suggestion that it issue a series of stamps honoring Yemanja, voodoo water goddess, at the end of the year. The festal day of Yemanja begins at midnight, Dec. 31 and continues throughout the predawn hours of Jan. 1.

Yemanja, while considered belonging to the Macumba (voodoo) cults, also has an early Brazilian Indian legendary connection, and is widely worshipped throughout the country. At midnight thousands of her devotees throng the Rio de Janeiro waterfront, throwing flowers, money, jewelry and bread into the water in payment of promises made to the goddess.

Yemanja is always pictured as a beautiful, young white woman, with long, flowing golden hair. She is considered the "water goddess," often referred to as the "mother of waters," and is an important figure in the Brazilian version of African voodoo.

Country Preacher's Hands



The preacher's hands are firm and strong
From plowing furrows all day long—;
From digging bait and feeding stock;
From seeding ground and hauling rock.

But still his hands hold tenderness
To help a small bird in distress;
To rough the pup, unrope the calf;
Do tricks to make the children laugh.

I've seen his hands, all weather-hewn
In country church direct the tune.
I've seen those hands held high in prayer,
Before he preached his sermon there.

For many years his hands have served,
Accepting little they deserved.
But still they labor at the task,
And gladly give more than they ask.

—Irish O'Neal Bowen

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Readied

THE TITLE of this article is the seldom used perfect passive participle of the verb READY. It's meaning, of course, is MADE READY. And one of the connotations of the word is that the labor necessary to make something READY has been finished.

Has your Brotherhood been READIED for the 1963-64 associational year, which begins on Oct. 1? Many Brotherhoods consider that they are ready for a year's work when the Brotherhood president has been selected. But much more than this needs to be done to move the Brotherhood up to the level of real service and worthwhile achievement. How about the vice president? And the secretary? And the Christian Witness leader? The personal stewardship leader? The Royal Ambassador leader? And the World Missions leader?

And how about the committees? A Brotherhood does its work through its committees, and each of the four leaders must have a Committee to assist him in carrying through on the work in his particular area. The committees may be very small, if only a few men



MR. TULL

Facts of interest

- ... Omaha, Neb., has a lower per capita debt than any other United States city with a population over 300,000, with an average of \$58.00. New York tops the list with a debt load per capita of \$482, followed by Denver, Colo., with \$460.
- ... Six million golfers now play about 120 million rounds annually on almost 7,000 courses across the country. They spent \$124 million on equipment last year, and will probably spend \$137 million this year. The ladies are playing in record numbers, too—1,125,000 in 1962, or a 30 percent increase over the figure for 1958.
- ... Barely a tenth of the earth's surface is suitable for growing crops, yet the tillable areas supply food for three billion people, according to the report in the National Geographic Atlas of the World.
- ... Three barbers are specializing in a barbershop on the Paseo Garcia of the Isle of Majorca. The mirror of the first notes that he converses on general news; the second, on sports and films; the third, on women and culture. The customer decides on which subject he wants his ear bent, and takes his chair.
- ... An experimental telephone hookup between Teachers College, Columbia University and an elementary school in a suburb of Perth, Australia, recently enabled children to exchange ideas over a distance of about 10,000 miles. The principal questions were about sports, vacations, and the teaching of elementary science.

—The Survey Bulletin

are available, but they should be set up by all means.

And how about the Brotherhood work program? Each leader and his committee should be charged with particular items of work to be done.

How about the planning committee meetings, when the officers and leaders get together to do both long range and detailed planning? Are they scheduled for the year? Are the regular Brotherhood meetings scheduled? Are you planning training opportunities for the officers and the other men?

You see, it takes as much intelligent thought and careful planning to make

a Brotherhood succeed as it takes to make any other church organization to function effectively.

Is your Brotherhood being readied for the new year?—Nelson Tull, State Brotherhood Secretary

(Continued from page 6)

Complaint about another who kept the telephone tied up in such long conversations that the parents could not get a call through to their sitter with their own children in their own house.

O, yes, I know such behaviour is beneath *your* standards and you'd never be guilty of such!

But I Thessalonians 5:21-22 is still applicable and wise counsel for our day:

“... hold fast that which is good;

“Abstain from all appearance of evil.”

So is Proverbs 22:1, “A good name is rather to be chosen than great riches, and loving favour than silver and gold.”

And Galatians 6:1b, “. . . considering thyself lest thou also be tempted.”

Each to her own opinion and each, her own decision.

But all angles considered, we can conclude that she is playing it “cooler” and safer who does her baby sitting and her dating on different evenings.

Rosalind Street



What's happened to Mary Ann?



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It's CENTRAL's new Family Fare Plan that did it. Once Mary Ann found out she could fly half fare, Earl was easy to convince. Now she visits her sister, catches the sales . . . then has a night on the town with Earl. Next time they plan to take Judy and Tommy (since they're between 2 and 21, they fly for 1/4 fare) . . . and even the baby (he's under 2—flies free).

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Ed. F. McDonald, Jr., Executive Secretary

The Bookshelf

Thunder of Triple R. Ranch, by Betty Swinford, Zondervan, 1963, \$1.95

This juvenile novel is about a horse "that was unusual in every way." Keen of mind and eye, he'd made it clear from the time that he was a young colt that he belonged to one person—Ricky Carlson. Ricky's cousin David, a rebellious son of missionaries, plays a leading role in the story.

Sermons for Special Sundays, by John A. Holt, Broadman Press, 1963, \$2.50

As the title suggests, Author Holt, pastor of Luther Rice Memorial Baptist Church, Washington, D. C., provides sermons here for such special Sundays as: New Year's, Easter, Mother's Day, Pentecost Sunday, Father's Day, Independence Day, Labor Day, Thanksgiving, Universal Bible Sunday, Christmas, Youth Week, Budget Sunday, and Lord's Supper.

New paperbacks and study-course books from Convention Press include: **A Church Organized and Functioning**, by W. L. Howse and W. O. Thomason

The Unfolding Life, by J. M. Price

The Big Difference, by Alta Lee Lovegren

World Awareness, by Sadie T. Crawley

From Broadman Press is the paperback:

Get the Facts, by James C. Hefley

The Layman's Role Today, by Frederick Wentz, Doubleday, 1963, \$4.95

Here is a striking new concept of the Protestant layman—not as a sheep existing solely to be shorn periodically by his shepherd, but as a soldier for Christ, aggressively committed to an all-out concern for a cause much bigger than himself. The measure of a good Christian is not in the number of hours he devotes to his church and its affairs, says Mr. Wentz, but the Christian example he portrays in every aspect of his secular life.

The Religious Press in America—The Protestant Press, by Martin E. Marty; **The Catholic Press**, by John G. Deedy, Jr.; and **The Jewish Press**, by David W. Silverman, Holt, Rinehart, Winston, 1963, \$4

Church-related journalism in the United States has a total circulation estimated at nearly 50,000,000, but this volume represents the first book-length study of this subject.

All of the authors have had important editorial experience in the field. They undertake here to provide a brief history of journalism in the three religious communities and to give an analysis of the audiences and special needs which are being served. They take up the many-sided problem of the nature of "news," viewed from a religious perspective, and face up to the pressures and problems which tend to weaken the impact of their own publications.

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COOPERATIVE
PROGRAM

The Secret Formula



By Ann Richards Taylor

MARK ran all the way home from school. His stomach churned in anger. His teacher had scolded him for talking.

He muttered to himself, "If Billy hadn't asked to borrow some paper, I wouldn't have gotten into trouble with the teacher. Then Billy wouldn't explain. He let me take the blame."

When he reached home, Mark dropped his books on the bed and began looking for his football. Every day the boys on his block met on a vacant lot and played ball. They used Mark's ball because no one else had one.

Mark searched his closet, but the ball was not there. He went to the yard and looked everywhere. Then he remembered.

He had left the ball on the front porch last night. Someone must have taken it. He knew who, too. He had seen Billy come by. Billy must have taken it.

Mark ran into the kitchen. His fist banged the table. "I don't like that boy!" he said.

"What?" his mother turned from the sink.

"I don't like Billy," repeated Mark. "He got me in trouble at school today. Now he's taken my football, and we can't play without it. I'd like to get my hands on him."

"That's no way to talk about a friend, Mark," his mother said.

"Friend! He's no friend. He's a trouble-maker. He's an enemy."

"Jesus said you are to love your enemies, Mark," his mother reminded him.

"Love Billy? Why, nobody likes him. He's always butting in on things. I wish he hadn't moved here."

"Maybe he's lonesome. You boys haven't asked him to do anything with you."

"Well, he's an oddball."

"Mark, would you like to get rid of this 'enemy'?" His mother's eyes twinkled. "I know a secret formula for getting rid of enemies."

"You do?" said Mark eagerly. "What is it?"

"Will you promise to use it if I tell you?"

"Sure, if it will get rid of him."

"All right," said his mother. "Now, this is the formula. Go to Billy's house, ask him to bring his football and play with you boys. Don't say anything about the ball belonging to you. After all, you aren't sure about that. Don't say anything about the trouble at school. Just be especially nice to him."

"That's the formula?" Mark frowned. "I don't think it will work. If we're nice to him, he'll just stick around."

"Mark, you promised," his mother reminded him.

"All right," muttered Mark.

Billy was eager to play ball when Mark asked. He brought out the football, but Mark remembered not to question him about it.

When the two reached the vacant lot, Mark noticed the funny looks on the other boys' faces. He knew they didn't like Billy any better than he did, but he had promised his mother to be nice.

"Billy says he's a good quarterback. Let's give him a chance," said Mark with forced enthusiasm.

Billy proved true to his word. He was good. Finally the other boys began to talk and joke with him. Billy grinned happily.

This isn't getting rid of him, thought Mark.

On the way home Billy walked with Mark. Suddenly Billy said, "By the way, this football is yours. I borrowed it last night to practice. You'd better take it now."

Mark gulped, speechless, as Billy handed him the ball. When they reached Mark's house, Billy said, "See you tomorrow, Mark. I really had fun this afternoon. I'm sorry about getting you into trouble at school. It won't happen again."

"That's all right," Mark said before he even thought. He trudged into the house. Maybe Billy wasn't so bad after all. When he saw his mother setting the table, he remembered the secret formula.

"Your formula didn't work," he said flatly. "Billy will be back tomorrow."

"Well, I see you got your ball," his mother smiled.

"Yes, how about that? He just handed it to me. He said he had borrowed it to practice. He's a good player, too."

"Then you don't mind letting him play?" his mother asked.

"No," Mark hesitated, "I guess not. He's O.K. when you get to know him."

"Then my formula did work," his mother laughed. "You got rid of your 'enemy.' Through kindness you made him a friend."

Surprised, Mark laughed, too. "Say, you're right. That's a good formula after all."

(Sunday School Board Syndicate, all rights reserved)

COBWEBS

By J. I. COSSEY

TOO many minds are cluttered up with mental cobwebs. A cobweb is a network spread by a spider to catch its prey. But what is the cobweb-cluttered mind trying to catch? Last night I dreamed that I was back in school and had lost my schedule and did not know when my classes met. This morning I decided that maybe my mind was becoming clogged with a flimsy accumulation of cobwebs. I must conquer my mental cobwebs before they conquer me. I am not ready to give myself over to the cobwebs of indifference. I can still be master of myself, the opposing strength of a mountain or the well-organized cobweb of a little spider.

Mental cobwebs may be made up of hurt feelings, emotions caused by family or business grievances, sinful passions, hurtful habits, false ideas and religious or political prejudices. You may need an inside clean-up campaign. We can pray ourselves out of the meshes of the "negative mental attitude" in which we find ourselves. If you are caught in a mental cobweb and you are struggling to free yourself or if you are struggling with a "negative mental attitude," sit down and look yourself squarely in the face and talk yourself into a "positive mental attitude." Someone else is waiting for your job to turn it into a howling success, but you can change it into success by changing your cobweb cluttered mind into a winning attitude and by going to work. Are you going to lose the thrill of success to the tiny threads of a cobweb? Stay in there, my brother, and pitch—success is right where you are. Are you going to let mental cobwebs keep you from reaching that dreamed-of suc-



MR. COSSEY

Letters to the Editor

THE PEOPLE SPEAK

One year retired

WE have now completed our first year in retirement. It has been one of the happiest and most rewarding years of my life. The Lord and the people have surely been good to us, and we have had many more calls than we could fill. Since moving to our new home at 3201 Poplar in Pine Bluff September 5, 1962, we have only spent about four and one half months at home and only a few Sundays that we have not been preaching.

Since July 7th I have been interim pastor at First Baptist in Warren where I was pastor during the thirties. Those were the depression years but God gave us 1,500 for baptism here during those years. We are enjoying renewing fellowship with old friends and making new friends in this great church. When our work is finished in Warren we will return to Pine Bluff where our Phone Number is JE5-8416. If you need us call us, and we will respond, if we can.—Minor E. Cole

cess?

Preacher, when your sermon-making day arrives, first clear your mind of all mental cobwebs. Pray yourself into a spiritual mental attitude. A sermon cannot grow in a mind that is filled with doubt, fear of some church member, a growing hatred of some person, financial worry, or family vexations. An interview with the Lord will help to find a "positive mental attitude." When the mind is free of the cobwebs of sin and other entanglements, a sermon can take form and be born. Other preachers have all the problems you have; they have cobwebs, too. Please remember that you cannot remove cobwebs from the mind of your friend until you have removed your own mental cobwebs.

If you are afflicted with mental cobwebs, give God a chance, He has a remedy. Don't waste your life fighting cobwebs, burn them out, give your mind a chance with positive thinking. Solomon said, "If thou canst believe, all things are possible to him that believeth." All mental cobwebs come by way of negative thinking. Positive thinking will lead you down the success road regardless of the size or location of your field of labor. Remember, success is right where you are.

Beacon Lights
of Baptist History

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

Missionary fruits

WILLIAM Carey's mission to India proved to be a blessing upon the churches of his homeland.



DR. SELPH

Fuller, a contemporary preacher with and ardent supporter of Carey, gave a summary of the effects the new movement had upon the work in England.

After Carey's departure those who had helped send him had time for reflection. They could hardly believe that the hindrances they had seen some months before had been so readily removed. Fears which possessed them at the outset had turned to hope and joy. Encouraged by the promises of God they found their difficulties to subside as they approached them.

The people rejoiced that they had a part in enlarging the boundaries of the Kingdom of God. They gave willingly, some taking on missionary responsibilities, others giving their property, all uniting their prayers to heaven for blessings.

A new bond had grown up between ministers and churches. Some who had backslidden from God were restored; others who had lamented their unfruitfulness, and who questioned their personal religion, directed their attention to God, lost their fears, and found peace which other pursuits had failed to give.

Christians of different denominations discovered a common bond of unity. Instead of dwelling upon things which differed they united in the things wherein they agreed.

There was a general enlargement of heart. Fuller felt that, if no other good had been done in the undertaking than the effect produced upon the minds of Christians in his country, it had been well worth the expense and effort.

Love that forgives

BY DR. DONALD L. WILLIAMS

ASSISTANT PROFESSOR OF OLD TESTAMENT INTERPRETATION
SOUTHERN SEMINARY

September 15, 1963

Lesson Text: Genesis 45:4-15

Larger Lesson: Genesis 37-50

Golden Text: Matthew 5:44-45

THIS Sunday we continue our study of the Joseph story: the chain of events which brought Joseph from a slave to a high official in the court of Pharaoh have transpired (Genesis 41) and the stage is set for the dramatic encounter of Joseph with his brothers. The material contained in Genesis 42-45 is a highly tense psychological study: on the one hand, Joseph, now in complete control of

the situation, determines what course shall be taken toward his brothers; on the other hand, the brothers, innocently journeying to Egypt for food in the face of famine in Canaan, find themselves involved in a perplexing web of circumstances which they cannot explain. Indeed, Joseph is a master of the game of "cat and mouse," playing with his brothers until the time is right for him to reveal himself.

The foil which Joseph employs is his own brother Benjamin, the other son of Jacob's favorite wife, Rachel. In Genesis 42, Joseph demands that Benjamin be brought to Egypt, while Simeon remains behind as a hostage; in Genesis 44, after Benjamin has arrived in Egypt, Joseph arranges a trick whereby Benjamin, accused of stealing Joseph's personal cup, faces the possibility of enslavement in Egypt. In reality, Joseph's plan forces his brothers to face the same alternatives which they faced many years before at that dry cistern in which they had placed Joseph: either to nourish their own selfish motives at the expense of their brother or to cast their lot with their brother and suffer the consequences. As the brothers had abandoned Joseph to the slave traders, would they now abandon Benjamin to enslavement? As the brothers had dealt treacherously with their father Jacob by robbing him of his favorite son, would they now deal treacherously with the aging Jacob again? When these alternatives became clear to the brothers, the awful specter of their heinous crime against Joseph rose up to haunt them: "In truth, we are guilty concern-

ing our brother . . . therefore is this distress come upon us" (Genesis 42:21). However, the memory of their crime against Joseph and the fear of breaking the heart of their aging father had brought a change in the character of the brothers—Benjamin would not be abandoned. The action of the brothers is witness to a true attitude of repentance, although the motivations for this change of heart might be open to question. The reader should note the plea of Judah in Genesis 44:18ff, for not only is this speech one of the finest examples of Hebrew prose we possess, but the attitude of the brothers is clearly and succinctly presented. Only when the alternatives have been presented and the right decision had been made does Joseph reveal himself to his stunned and amazed brothers (see the lesson text).

Throughout the whole Joseph story, one should hear reverberating the question of God to Cain, "Cain, where is Abel your brother?" When this question is applied to the Joseph story, it would be stated, "Sons of Jacob, where is Joseph your brother?" Confronted by this question, no doubt the sons of Jacob would have responded in the manner of Cain, "We do not know, are we our brother's keeper?" On the broad canvas of God's dealings with men, the issue at stake is not just the life of Joseph, but in reality, man's relations to his fellow man. Indeed, the motivations for the sin of the brothers against Joseph were precisely the same motivations which drove Cain to his desperate act: rivalry, resentment, jealousy, pride, etc. One of the recurrent themes of the Biblical revelation is the emphasis upon the fact that man's respect and love for his fellow man is not the natural inclination of his being; rather, if a man loves and respects his brother, it is the result of a conscious and deliberate choice. Thus, as the sons of Jacob deliberately chose to withhold their love and respect from Joseph and plotted his destruction, so in the end of the story, the sons of Jacob deliberately chose to give their love and respect to Benjamin.

The other side of the coin is the attitude of Joseph, who, because of the treatment he had received from his brothers had every justifiable right to

use his high position to seek revenge, deliberately chose to love and respect his brothers who had attempted to crush his ambitions and hopes. By not succumbing to this temptation, Joseph exemplifies the truth of the teachings of the incarnate Son of God, a teaching embodied in our "golden text" for this week. In Joseph we find a man who was not privileged to stand in the light of Jesus Christ, yet who, in his faithfulness to Yahweh, the god of his father, saw deeply into the nature of Almighty God. How this truth should cut deeply into the beings of us who have met Jesus Christ, for in our basic commitment to Christ we voluntarily accept the command to love our enemies, a love which demands forgiveness and reconciliation to those who have wronged us. If the story of Joseph does not point us directly to the foot of the cross, we have not caught the impact of God's revelation.

Beyond the immediate scene of Joseph's manifest love and forgiveness of his brothers, the lesson text points us to the larger drama of God's salvation-history. In Genesis 45:7, Joseph speaks of having been sent ahead of his family to Egypt in order that "a remnant" might be spared. The term "remnant" is a highly charged theological term, a term which is the key to Israel's history: the patriarch Noah became the



DR. WILLIAMS

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3:5
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remnant of humanity saved from the flood to begin the human race anew; the patriarch Abraham became a remnant from this new human race through whom God's blessings were to be made known; and Joseph perceived that he had become the instrument through whom the remnant of God's people would be saved from the famine and preserved. In reality, the rejected and cast-off Joseph had become, through God's gracious preservation, a "savior" to those who had dealt him evil. In this story is found a human illustration of the saving activity of God—God, in Jesus Christ, rejected and cast off, would not abandon his sinful creation, but endured the cross to effect their salvation. To be sure, the story of Joseph does not point directly to Jesus Christ, but we who stand on this side of the cross find the pattern unmistakable.

A Smile or Two

Foot-notes

IT is said that opportunities are never lost—someone else is always around to grab the ones you miss. Or, as Winston Churchill once said: "Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing had happened."

Invention

SCIENTISTS have invented an earthquake detector that goes off like an alarm clock. What is really needed is an alarm clock that goes off like an earthquake.

Hull truth of the matter

HE: "Want a peanut?"
 She: "No, they're too fattening."
 He: "What makes you say that?"
 She: "Did you ever see an elephant?"

Definition

INTUTION is what enables a woman to put 2 and 2 together and get your number.

"A" student

FATHER: "Who is the brightest boy in school, son?"
 Son: "I guess it's Henry Jones. He can eat an apple behind his geography and never get caught."

Final test

SEEKING admission to the Illinois bar, young John Hay, who was to make his mark as a statesman later in life, was called before a committee of prominent lawyers for examination. In an effort to confuse the applicant, one of the members posed a hypothetical case which was hopelessly involved.

"If a client came to you with this case, what would you do? What would you tell him?" he was asked.

Thoroughly confused by the maze of data, Hay nevertheless had the presence of mind to make what amounted to an inspired reply.

"First I would ask for a \$50.00 retainer and then I would ask him to call me again in the morning."

"Mr. Hay," said the questioner, with a twinkle in his eye, "you are admitted."

Tattle-tale

"I'M warning you," said the exasperated piano teacher to his pupil, "if you don't behave yourself I'll tell your parents you have talent."

Ugh!

THE tourist was visiting an Indian reservation. "White man very glad to meet red man," he said to the chief. "White man hopes Big Chief feeling good."

"Hi, fellows," shouted the Indian to his equally modern followers, "come and dig this guy. He's out of this world."

Church Chuckles

by CARTWRIGHT



"In closing, I would like to voice a few well chosen words on the subject of 'punctuality!'"

They learn young

A SMALL boy was bored on a long auto trip. Suddenly, he turned to his father and said:

"I wish you'd let Mom drive—it's more exciting."

Woman's wiles

ONE girl to another: "Always be sincere whether you mean it or not."

More of the same

A WOMAN is always ready to consider another woman charming—provided that the other woman is not charming.

The male viewpoint

A SEVEN-YEAR-OLD boy wanted to send a birthday card to the little girl next door, so his parents selected one for him. Although the card was very pretty, the wording was rather mushy so, before mailing it, he wrote at the bottom of the card, "I really don't care this much about you."

Hunt's over

"I'VE given up looking for the ideal man—I'm too busy looking for a husband!"

No neophyte

"OF course I can cook—mother taught me yesterday!"

Consolation

"I KNOW I'm not really much to look at," admitted her fiance.

"Oh, well," she philosophized, "you'll be at work most of the day."

Metrical or marriage

"I SIMPLY can't stand my husband's nasty disposition," wept the young bride. "Why, he's made me so jittery that I'm losing weight."

"Then why don't you leave him?" asked the aunt.

"Oh, I'm going to," the bride assured her. "I'm just waiting until I get down to 120 pounds."

Attendance Report

	Sunday School	Training Union	Additions
Church			
Benton, Trinity	136	77	
Camden, First	511	179	2
Crossett, First	579	152	2
Dumas, First	292	101	1
Ft. Smith, Grand Ave.	608	286	6
Mission	32		
Jacksonville			
Berea	114	40	1
Marshall Road	146	66	9
Second	221	92	4
Jasper	90	47	
Jonesboro, Nettleton	262	97	4
Lavaca, First	250	160	
Little Rock			
Immanuel	1068	378	3
Rosedale	235	80	
McGehee, First	412	142	
Chapel	66	38	
North Crossett, Mt. Olive	236	109	
North Little Rock			
Baring Cross	662	176	4
Southside	70	30	
Camp Robinson	52		
Gravel Ridge First	195	114	14
Park Hill	704	225	7
Sherwood First	165	78	
Sylvan Hills First	222	90	3
Springdale, First	431	133	4
Van Buren, First	431	158	1
Vandervoort First	58	38	

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Battles obscenity

HARRISBURG, Pa. (EP)—Legislation doubling the maximum penalties for sale or distribution of obscene publications to youth has been signed into law by Gov. William W. Scranton of Pennsylvania.

Effective immediately, the penalty for such sales is increased from a maximum of \$500 to a maximum of \$1,000, and the jail sentence, which may be in lieu or in addition to the fine, from one year to two years.

The law bans distribution of any comic books, magazine, book, picture, periodical or other publication which is obscene, or which teaches or advocates the use of narcotics, to persons under the age of 18. In addition to boosting the penalty, the law covers "distribution" so that wholesalers or agents can be punished as well as retailers.

Ends Bible reading

NEW YORK (EP)—A practice followed here for more than a century—the reading of a portion of the Bible "without comment" at school assemblies—has been abolished by New York City's public schools to conform with the U.S. Supreme Court's ruling against devotional practices.

The Board of Education also removed its requirement that the fourth stanza of "America" be sung at daily opening exercises. That stanza, which recognizes God, had been required since 1953. Any patriotic song may now be sung.

In the world of religion

..... The Bible remains the world's most translated work, followed by the writings of Lenin and Tolstoy, according to the fourteenth edition of Index Translationum recently published by the United Nations Educational, Scientific and Cultural Organization.

..... Science and Religion, an atheistic publication, reports that Russia's state pension system has been changed to bar payments to workers employed in churches. They benefit because church buildings are owned by the state. Such workmen qualify because they "maintain state property." "According to the constitution, the Church is separated from the state," the publication said, "and this makes it only natural that pensions for any employees of religious organizations should be barred from the state pension system."

..... More than 100,000 persons recently saw a cast exceeding 400 bring to life the Book of Mormon in the annual pageant on Hill Cumorah, Palmyra, New York. This book, sacred to Mormons, tells of the struggles of the people of an ancient American civilization to whom, according to Mormon belief, Jesus appeared.

..... The 1963-64 Associated Church Press Directory shows that the organization has a total circulation of 20,463,486 among its 165 affiliated publications, which was a gain of 3,500,000 over its last tabulation for 1961-63. The list included Protestant and Eastern Orthodox periodicals in the United States and Canada.

..... The Post Office Department will issue a special 5-cent stamp for Christmas that will feature a three-color reproduction of the "Nation's Christmas Tree" with the White House in the background.

May investigate Sudan

GENEVA (EP)—The International Commission of Jurists is considering sending an observer to investigate charges of anti-Christian discrimination in southern Sudan, one of its officials disclosed here.

A non-governmental, non-political organization, the commission holds consultative status with the Economic and Social Council of the United Nations. It is supported by 40,000 lawyers and judges in 90 countries.

The spokesman said the Sudanese government raised no objections when a preliminary approach was made by the commission, but the organization has not yet made any definite decision. He said it would be impractical to send an observer before the rainy season ends in October or November.

According to the official, complaints charging anti-Christian discrimination in the Sudan have been received by the commission. Among complainants are the Verona Fathers, a Roman Catholic missionary society which has its motherhouse in Italy.

Last April, in a communication to the U.N. Secretary General's office in New York, the International Catholic Press Union (ICPU) lodged a complaint about a "campaign of persecution" against Christian missionaries in the Sudan.

The ICPU declared that Sudan's Muslim-dominated government is guilty of ignoring "basic tenets" of the U.N. Declaration of Human Rights. It appended a review of the ouster of many Catholic and Protestant missionaries months before.

Sudanese officials have denied that the government is persecuting the missionaries. They contended that some of those forced out of the country had been engaged in internal politics, and the rest were not needed as teachers because of the nationalization of the school system.

Graham off to record

LOS ANGELES (EP)—Through the tenth meeting of the Billy Graham Southern California Crusade here, aggregate attendance had topped 380,000 with well over 16,000 responding to the evangelistic invitation.

The crowds, ranging upwards to 47,000 persons (on a Monday "youth night"), have of course not yet filled the gigantic Los Angeles Coliseum, an outdoor stadium seating about 100,000.

"Can we fill the Coliseum?" So wondered (out loud) Graham in front of over 40,000 at the Sunday afternoon meeting on August 25. He answered himself: "I don't know, but that is not our goal. Our goal is to confront people with the Gospel of Christ."

And the people have been confronted—with a record response. Graham described the more than 13,000 "coming forward" during the first eight meetings as "more than anywhere in my experience."

The total attendance so far exceeds anything Dr. Graham and his cohorts have experienced in any comparable meetings anywhere in the United States, topped worldwide only by an average of 60,000 per meeting in a series of meetings in London.

Outstanding characteristics of the Los Angeles effort thus far include: the tremendous response of the young people (over 130,000 present all together for the two youth nights so far, with well over 8,000 answering the evangelistic invitation) . . . the large number of church delegations, with hundreds of groups coming so far . . . and, in the opinion of most observers, the unusual spirit of reverence prevailing throughout the huge Coliseum at invitation time.

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.