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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

SEPTEMBER 19, 1963



Board approves budget, page 2

The proposed budget

THE Executive Board approved a total budget for 1964 to be recommended to the Convention at its annual meeting in November in the amount of \$2,213,535. This represents about a \$100,000 increase over the 1963 budget, or approximately 6 per cent.



DR. WHITLOW

The major items of increase are Division of the Mission-Evangelism, \$9,500; the Division of Religious Education, \$6,500; the Division of Services \$5,000; Christian Education, approximately \$7,500; and the two largest increases over the previous year's budget were for the Retirement Funds in the amount of \$29,000 and \$39,000-plus for world missions through the Cooperative Program. The total of the latter figure is for mission causes beyond the border of our own state.

The various causes represented in the proposed budget will be dealt with at more length in later issues of the *Arkansas Baptist Newsmagazine*. It needs to be pointed out here, however, that the amount of \$177,500 for Christian Education-Special Causes will come after the first three categories, under Sections I, II, and III, have been received, and the \$100,000 in category IV for the Arkansas Baptist Home for Children is to be raised through the annual Thanksgiving Offering.

The Convention urges our churches to increase their contributions through the Cooperative Program for 1964 by at least 15 percent over that of 1963 in order that we might reach the goal in category IV. This is the method by which the Convention hopes to raise \$300,000 for the Endowment Campaign for Ouachita Baptist College.

Likewise, it will be necessary for our churches to be more generous in their Thanksgiving Offering for the Home if we are to meet the needs of the children under our care.

The contributions thus far this year for world missions through the Cooperative Program are approximately \$50,000 more than for the comparable period of 1962. The improved economic conditions over our state and the fine prospects for an abundant harvest this fall through good stewardship should enable our people to honor the Lord with a greater amount of our substance. We could wish that all of the responsible leaders in our churches would lay the matter of world missions as represented in this budget upon the hearts of all our people.—S. A. Whitlow, Executive Secretary

THE Executive Board of the Arkansas State Convention has adopted a proposed budget of \$2,036,035 for 1964. The budget itself and a news report of the board meeting are on page 11. Elsewhere on this page you'll find editorial comment on this subject from Dr. S. A. Whitlow, executive secretary.

DONNA Axum, the new Miss America, not only can bring glory to her native state of Arkansas but has a tremendous opportunity for Christian witnessing. The young Baptist's worth to the Christian cause is forecast by Editor Erwin L. McDonald on page 3.

JERUSALEM is yielding its age-old secrets to the pick of archaeologists. The story of the City of David today as the reporter of yesterday begins on page 6.

PATIENCE will guarantee the best in life and the best in material things. So says J. I. Cossey in his "Middle of the Road" column on page 10.

FOUR square blocks will be added to the present three blocks of property in Little Rock of the Arkansas Baptist Hospital under a proposal outlined at a public hearing in the capital city. The factors involved and plans for the use of the additional space are outlined on page 12.

Cover story, page 5.

Arkansas Baptist newsmagazine

MEMBER:
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September 19, 1963

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

Opportunity for witnessing

IN his telegram of congratulations to Donna Axum upon her being crowned Miss America of 1964 Dr. Andrew M. Hall, of First Church, Fayetteville—Donna's college pastor—mentioned she would have a "tremendous opportunity for Christian witnessing."

While in Little Rock last week for the meeting of the Executive Board of the State Convention, Pastor Hall recalled a little incident that indicates the loyalty of this young lady to her church.

"Once I mentioned to Donna that I had missed her a Sunday or two," he recalled. "She stopped, looked straight at me, and said: 'Any time I am not in the choir you can know that it is because I'm ill or out of the city.' This type of church loyalty has characterized her three years at the University of Arkansas."

If, as someone has estimated, Miss Axum's tenure as Miss America will be "worth a million dollars in publicity for the state of Arkansas," who can estimate how much her life this year will be worth to the cause of Christ around the world?

And in thinking on the wonderful opportunity this young Christian has in her strategic situation, let us not overlook the wonderful opportunities all of us have for Christian witnessing.—ELM

Church and politics

CORPORAL punishment has been sharply condemned by an Anglican bishop following its introduction in Tanganyika. Addressing the Dar es Salaam Cultural Society, Bishop Trevor Huddleston of Masasi rebuked Christians in Tanganyika for not speaking out against corporal punishment when the question of flogging was debated in the national parliament.

Dealing with principles involved in applying Christianity to everyday life, the Anglican bishop said that it is wrong for a church to identify itself with a political party, but that it cannot divorce itself from politics and has a duty to take a firm

stand on fundamental questions.

"The moment a church agrees with ideas that it should mind its own business and confine its activities within the walls of buildings, then, in that moment, the church dies," he declared.

There is no place on earth involving human affairs where the principles of Christianity cannot and should not be applied. Certainly that applies to social issues and to politics.—ELM

personally speaking

Teachers' '16 Tons'

SINCE my wife and I formerly taught school, we have more than average sympathy for school teachers. So the following ditty presented by Coach Don Martin, of the Oak Grove High School, at a PTA meeting the other night, struck our fancy:

(Tune: "Sixteen Tons")

Some people say teachers are made out of steel—
Their minds can think but their bodies can't feel!
Iron and steel and hickory tea;
Frowns and gripes from 8 to 3!

CHORUS: "You teach six full hours, and what do you get?
Another day older and deeper in debt.
You pay your dues for this and that,
Then for 29 days your billfold's flat!"

I was born one morning when it was cloudy and cool;
I picked up my register and headed for school;
I wrote 44 names on the home-room roll,
And the principal said, Well, bless my soul:

I got 44 kids and 32 seats—
Twenty-eight are talking while 16 sleep.
I can hardly get 'em all through the door—
If I don't watch out they'll send me some more!

The last bell rings and I start for the door;
My head's a-ringin' and my feet are sore.
I taught six full hours, my day is made,
But I still have 100 papers to grade!

You teach six full hours and what do you get?
Another day older and deeper in debt;
St. Peter, don't you call me, for I can't stay,
I gotta go back for the P.T.A.

Erwin L. McDonald

Some we could do without

Ours is a generation which introduced to law a minimum speed for travel on super highways. We learned from experience one automobile poking leisurely along enforced its pace on others and in fact endangered lives.

We haven't learned there is a similar penalty for idleness in our churches. One member doing nothing is a slight handicap to a Sunday School class and to his church. Others following his example become a weight for those determined to progress.

One church, indifferent and lacking concern, retards the progress of a denomination. It is a statistical drag.

One denomination, refusing to meet the challenge of a world in turmoil, stands as an indictment of how little religion can mean to those who claim it. The half-hearted focus there for comfort in their lethargy.

The theory of minimum speed might well be expanded. Those who refuse to keep pace should be denied the blessings of association and fellowship. Because we require so little we very often get little or nothing in return.

Churches would be minus a host of members if it was required there be a guarantee of Christian conduct. The denominations would have far less churches if there was a requirement of denominational participation. Neither the churches nor the denominations would be any poorer for the loss.
—Editor John J. Hurt, in *The Christian Index*

LETTERS TO THE EDITOR

the people SPEAK

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

Need for educated ministry

I ENJOYED and appreciated the article entitled, "Pulpit Committees and 'Doctoritis' Disease," in the August 8th issue of the Arkansas Baptist News-magazine. It definitely points out a danger, but suggests another extreme: Those who minimize the academic training of a prospective pastor.

There are those who cannot understand why we have so many different faiths or denominations in the Christian religion. I don't think it should be so hard to understand. People tend to get what they want and want what they get. Let us take examples from our own Baptist churches:

Education is not a synonym for worldliness as some of our "pulpit orators" like to claim. Educated people are held in suspicion by many of those who have little education themselves. That is usually true in our churches, as well as elsewhere, where the pastor and members have little educational training. The members follow the pastor's leadership and must be satisfied with their state of being, or they would strive to do something about it. Do you think Baptists who fit in the above category would want a man with a Doctor of Theology

to be their pastor? I strongly doubt it. They have been taught to doubt the motives and what they call "spirituality" of such a man.

Some of our Baptist churches are content with a pastor who preaches two sermons on Sunday and one every Wednesday night. Little, if any, time is given to educational training. Soul Winning, they say, is the main objective of the church. They are right, of course, but shouldn't stop there. Those converts must be taught Christian Doctrine and the organization of a Baptist Church. Many converts become discouraged in a short while and lose all interest in the church, though many still profess to be genuinely converted Christians. To many of them the business of the church is a seemingly unsolvable puzzle. They give up in despair. Oftentimes an office is thrust upon them without any previous training and no prospects for any training in the future. So it goes in Baptist churches where educational training is held to a bare minimum.

In contrast is the Baptist church with educated leadership: There are many educated persons as members who demand and get a high degree of educated leadership. There are members who be-

lieve that Paul's admonition to Timothy which reads: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," means more than a cursory, though daily reading of the King James Version of the Bible. The Ethiopian eunuch could not understand what he read, though he obviously could read it, until Philip explained the passages he was reading to him. What many Baptists do not comprehend is that it is important to have the historical background for Scriptures, as well as the word meaning in the original language in which they were written, as well as other considerations. Who is to guide in that? Those who have the educational training, institutionally speaking or self-educated. Those who have educated themselves to the degree that they are qualified to interpret the Scriptures, in the light of methods already mentioned, are few and far in between. People like Lincoln and Franklin, who were practically self-educated, rarely appear on the American scene anymore.

Evangelism is of vital importance, but the follow-up procedures are necessary if the converts are to grow from the "milk" stage to the "meat" stage. Human beings do not assimilate things as a sponge soaks up water. They must be trained. I will even go so far as to say that our Baptist churches are and will be only as strong as their training programs permit them to be. Whose is the

responsibility for the church training program? The pastor bears that responsibility and cannot shirk it if he is desiring to be truthful and sincere in his ministry.

Yes, I know that the Gospel is the same for all men. But the application of the Gospel varies with the leadership of the church and the congregation being led. Those pastors who "rant and rave" about unfaithful and ungodly church members might remember that just as an unconverted person's blood will be on our hands if we fail to warn him of his sins, so will the persons in question stand in the Judgment and say to the misguided leader of the flock: "I failed to grow because you gave me only 'milk' to nourish my soul. I longed for the 'meat' that would cause me to grow to Christian maturity, but you gave me only 'Milk' and I remained a child. A child who longed for guidance and fell by the wayside because you assumed too much. Now I know what you failed to grasp in all your ministry; and that is that accepting Christ does not automatically make us informed Christians. For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked and ye clothed me not: sick, and in prison, and ye visited me not."

Taking the Scriptures as my guide, I question any church calling a man to be its pastor who does not like to read and to study the Word of God, as well as teach it. The qualification, "Apt to teach," is often ignored by pulpit committees as one important qualification for a pastor. Christ was called "teacher" many times in the Gospels, but never "preacher." However, I will readily agree that the two should be essentially the same.

In closing, let me say to our Southern Baptists that we cannot afford to stand idly by and let the other denominations have better educational leadership than we demand. Baptists must demand that a pastor be "Apt to teach," whether he has a long list of academic degrees or not. Is that too much to ask? When God calls a man to preach the Gospel, he will provide a way for the right training, if the one called will do his part. This has been proven time and time again, as a great number of our really-trained pastors will readily agree and attest to the fact.—Ernest D. Justice, West Helena

'Come . . . help us'

OUR church is looking for a Minister of Music and Education. We feel we need someone with training, dedication and some experience. Do you know a good man in your area whom you could recommend to us? Here would be a chance for you to do some foreign mission work down in Texas.

Sincerely, if you could suggest someone to us, we would greatly appreciate it.—Kirby McGuire, Pastor Queen Street Baptist Church, Tyler, Tex.

Arkansan appointed by FMB



REV. and Mrs. J. Wayne Fuller (right), missionary appointees for Jordan, are welcomed to Southern Baptist Mission Board headquarters in Richmond, Va., by Dr. Jesse C. Fletcher, associate secretary for missionary personnel who worked with them while they were seeking appointment.

MRS. J. Wayne Fuller, the former Frances Anderson, of Wynne, and her husband were appointed missionaries to Jordan by the Foreign Mission Board in its September meeting in Richmond, Va. Mr. and Mrs. Fuller are now studying the Arabic language at Georgetown University, Washington, D.C. Mr. Fuller resigned the pastorate of First Southern Baptist Church, Hemet, Calif., in August so that they might begin language study.

Mrs. Fuller and her husband, native of Remer, Minn., met as students at Golden Gate Baptist Theological Seminary, Berkeley, Calif. (now located in nearby Mill Valley).

A job as reporter on the Wynne Progress the summer after her high school graduation led her to resolve to go to college and study journalism, regardless of difficulties. She attended Arkansas College, Batesville, and graduated from Louisiana Polytechnic Institute, Ruston, magna cum laude with the bachelor-of-arts degree and from Golden Gate Seminary with the master-of-religious education degree. At Louisiana Polytechnic Institute she was editor of the school annual two years; at the seminary she was assistant to the publicity director.

Mr. Fuller says his farm boyhood in northern Minnesota included plenty of chores and regular attendance at Sunday school and church. He worked his way through college, studying at Chicago (Ill.) City Junior College, Minnesota State Teachers College (now Bemidji State College), Bemidji, San Francisco (Calif.) State College, and the University of California, Berkeley, where he received the bachelor of arts degree in biochemistry.

Before he became pastor of the Hemet Church in February, 1961, he was pas-

tor of First Southern Church, San Andreas, Calif., schoolteacher in Calaveras County, California, and substitute teacher in Sacramento, Calif.

The Cover



Indian summer

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the corn-
fields,

And the wild geese sailing high,
—And all over upland and lowland
The charm of the goldenrod,—
Some of us call it Autumn,
And others call it God.

—William Herbert Carruth

EXCAVATING

THE CITY OF DAVID



By Dr. Joseph A. Callaway
Associate Professor of Biblical Archaeology
Southern Seminary, Louisville, Ky.

THE City of David has finally surrendered to the pick and hoe of archaeologists. This storied city of the Bible, captured first by David in a "commando" raid, has for 100 years withstood the assaults of archaeologists. It finally yielded to a British-French-American team which included Professor Joseph A. Callaway of Southern Baptist Seminary, and a corps of up to 300 workers, after six months of work in 1961 and 1962.

Significant discoveries were the oldest Canaanite wall of Jerusalem, dating to 1800 B.C., the "millo" structures of David and Solomon, the city of King Josiah destroyed by Nebuchadnezzar in 587 B.C., and walls of Nehemiah and of the Maccabean city of the second century B.C.

The massive Canaanite wall dating at least to 1800 B.C. is the first structure of Jerusalem that can be associated with Abraham. Until 1961, this chapter of the city was known only from Genesis 14, where Abraham paid tithes to Melchizedek, king of Salem (Jerusalem). Now it is clear that the city was as extensive then as it was in the time of David, 800 years later. Solidly laid on bedrock, the Canaanite wall stretched across the east slope 162 feet below the crest of the steep-sided ridge on which the city was built. Because of the 45 degree angle of the slope, defenders of the city could laugh off invasion attempts.

Two spectacular discoveries of the Jerusalem of David and Solomon were made. First, the city was twice as large as was formerly thought, because it covered not only the top of the ridge, but extended down the slopes as far as the Canaanite city wall. And this cleared up one Biblical problem. Joab is reported to have entered the Jebusite city by a "watershaft" when David captured the city (see II Samuel 5:8; I Chronicles 11:4-7, RSV).

The "watershaft" is a tunnel cut in solid rock from Gihon spring at the foot of the east slope to the surface two-thirds of the way up the slope. Former excavators claimed, however, that the wall of the Jebusite city was at the top of the slope, which would have Joab emerging from the "watershaft" still outside the city! Now that the Canaanite walls have been found well down the slope, it is possible that Joab could have entered the city through the "watershaft."

"And second, the "millo," or filling which David and Solomon built (II Samuel 5:9; I Chronicles 11:8) is probably the elaborate system of terraces on the east slope discovered in 1961-62. Huge stones weighing more than a ton were laid on bedrock, probably by Solomon, and on this base terraces were built on the steep slope. On this "fill" houses were constructed and the slope was reoccupied.

The ruins of the city of Josiah, destroyed by Nebuchadnezzar, king of Babylon, lay thick over the slope to an Israelite wall, built right above the ruins of the Canaanite wall. The wall was about 16 feet thick, which suggests that the Babylonians had quite a fight on their hands when they took the city. One hundred forty-three years later, the ruins were so extensive that Nehemiah, when he surveyed by night the slope above Gihon spring, "the fountain," found "there was no place for the beast that was under me to pass" (Nehemiah 2:14).

Around the crest of the ridge, along the line of the Maccabean city wall of the second century B.C., was found a smaller wall that probably was built by Nehemiah "in fifty and two days" (Nehemiah 6:15). It enclosed a much constricted city, not over half as large as the one destroyed by Nebuchadnezzar, and was built along the line of the topmost terraces of the slope. Thus the tiny post-exilic community was only a faint reflection of the glory that was Jerusalem in the days of Solomon.

OUT OF THE



THIS week's page will be taken up with communications that have come in response to recent columns.

First, there is the exchange-correspondence idea.

Today the addresses of a communicative young man and an interested young woman are being exchanged.

The young woman's situation was outlined in the column headed "To Meet a Mate" in the Aug. 1 issue of *Arkansas Baptist*.

Here is a part of what the young man has to say about himself.

"I am an eligible bachelor who is interested in getting married.

"I am a Christian, a Baptist, and in good health.

"I am a respected member of my community.

"Although I had only two years in college, I feel at ease with educated and uneducated people alike."

This young man has done some free lance writing in the field of science.

His letter indicates that he is succeeding in his business and makes a good livelihood.

"It is not only the price, but also the glory of our humanity that civilization must be built by human beings."—Margaret Mead.

His closing sentence is impressive:

"I trust that the Lord will guide you in dealing with this opportunity."

A widow in the slightly-past-middle-age bracket writes to commend the idea of correspondence exchange for Christian young people. The tone of her letter is summarized in this line: "Everybody needs a mate."

A friend at Lawrenceburg, Ind., whom we knew in her college days, believes that church activities offer excellent opportunities for Christian young people to meet their future mates.

Neither she nor her husband lived at Sweet Home (Ark.), but it was in the Baptist church there that they met and began their dating experiences.

Two years later they went back to that same church at Sweet Home to be married. That was six years ago. Her story is climaxed with this significant sentence:

"Now we have our own 'Sweet Home'!"

This matter of finding a mate provokes the telling of a story over which we have often smiled at our house.

It happened in my husband's first pastorate, after our marriage.

He and a young bachelor were visiting together in some country homes near the small town where our church was located.

On this particular day, they chanced to have lunch with a young couple who had been married for only a few weeks. Both the husband and the wife were very limited in their opportunities for culture and refinement.

The young wife had cooked for them, and they had enjoyed, a satisfying country meal.

Making small talk, after the meal the bachelor commented upon the tasty food and upon the good fortune of the young husband. Then playfully he added:

"I wish I could get married! But I can't find anybody who'll have me."

Quick as a flash the young woman retorted:

"If you'd get down among your equals, you could!"

Sometimes profound truths are expressed in simple statements. Some people set their sights mighty high and are prone to forget that it is as important to be the right person as to get the right one.

Margaret Mead says that we in America have always believed in hitching our wagon to a star. "We disagree about the way the wagon should be built and about the immediate path that it should follow. . . . but to aim at less than the best is not a possible course." (*Male and Female*, Appendix II)

The Christian way of life challenges young people to aim high, to set tall standards for themselves, and at the same time to be practical in accepting other people for their own value and worth.

Then, there are reactions to the treatment of mother-in-law-in-the-home problems.

One writes: "I am a mother-in-law myself and I stay with my children. We all get along just fine."

She offers this key to success:

"Treat your mother-in-law the way you will want to be treated when it is your turn to be in the mother-in-law role."

Another poses the earlier question in reverse.

(Continued on page 19)

FORGIVENESS OF SINS

By HERSCHEL H. HOBBS

Past President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE English word "forgiveness" appears once in the Old Testament (Ps. 130:4; cf. Dan. 9:9, "forgiveness") where it translates the Hebrew word *selichah*, a sending away. It is found six times in the New Testament, rendering the Greek word *aphesis*, meaning the same thing (Mk. 3:29; Acts 5:31; 13: 38; 26:18; Eph. 1:7; Col. 1:14). But this word, *aphesis*, is translated "remission" Mt. 26:28; Mk. 1:4; Lk. 1:77; 3:3; 24:47; Acts 2:38; 10:43; Heb. 9:22; 10:18), "deliverance" and "Liberty" (Lk. 4:18).



DR. HOBBS

However, there are several verbs which are translated "forgive": Old Testament: Hebrew, *kaphar*, to cover (Ps. 78:38), *nasa*, to lift up or away (32:5), and *salach*, to send away (Jer. 31:34) New Testament: Greek, *apoluo*, to loose away (Lk. 6:37), *charizomai*, to be gracious to (Eph. 4:32) and *aphiemi*, to send away from. This last word is the one most often used for "forgive" in the New Testament (47 times), but it is used 99 times with such meanings as "leave" (cf. Mt. 4:11), "suffer" or permit (Mt. 3:15), "forsake" (Lk. 5:11), and "let alone" (Jn. 12:7). From this verb comes the noun "forgiveness" (*aphesis*).

So forgiveness of sins means a sending away of sins. And this is always related to the saving ministry of Jesus Christ (cf. Lk. 4:18; Acts 26:18). Jesus is the "Lamb of God, the one bearing away the

sin of the world" (John 1:29, author's translation). This He does through His death and resurrection (Acts 5:30f.; 13:28-38). Forgiveness is an act of God's grace made possible through the blood redemption wrought by Jesus Christ (Mt. 26:28; Eph. 1:7; Col. 1:14). But it must be received through repentance (Acts 2:38; 5:31) and faith (Acts 10:43).

Forgiveness should not be confused with justification. Both terms are used with respect to the saving of the soul. The former speaks of sins committed but taken away. The latter speaks of God's judicial act whereby He declares the sinner justified as though he had committed no sin. This latter word is a favorite of Paul, its various derivatives appearing in his writings 114 times. By contrast he used the word "forgive" (*aphiemi*) once in an Old Testament quotation (Rom. 4:7), and "forgiveness" (*aphesis*) twice (Eph. 1:7; Col. 1:14). But note twice the word *charizomai*, to be gracious (Eph. 4:32; Col. 3:13), used in Christian relationships.

The point to note is that justification is a once-for-all act of God which cannot be cancelled by future sins. Forgiveness relates to sins that are past as well as those committed after one is justified. Both justification and forgiveness are made possible through the atoning work of Christ. Forgiveness of sins, like justification, is an act of God, never of man (cf. Mk. 2:7ff.).

Jesus taught us to pray for continual forgiveness of sins (Mt. 6:12). And John says, "If we confess our sins, he [Jesus] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

The Bookshelf

The Douglass Sunday School Lessons, 1964, edited by Earl L. Douglass, Macmillan, 1963, \$2.95

The availability of this book these several months ahead of 1964 will be a boon to those persons interested in studying next year's lessons early.

The Bible text is given in the King James Version of the scriptures and each lesson is outlined logically and clearly. The writers follow the expository method, explaining in detail the scripture passages.

The series has been published for 40 years and this is the 27th year it has been edited by Dr. Douglass.

Steps to the Sermon, by H. C. Brown Jr., H. Gordon Clinard, and Jesse J. Northcutt, Broadman, 1963, \$4.50

All three of the authors are members of the faculty of Southern Seminary, Ft. Worth, Tex.

This book is a basic description and analysis of sermon construction. The entire volume concerns itself with the chronological order of sermon development.

Look for the Stars, by Henry E. White Jr., Christopher, 1963, \$2.50

This book was written "to comfort and inspire those individuals who have suddenly found themselves smothered by the anguish and torment of death or a personal tragedy." The author, pastor of Tate Street Baptist Church, Corinth, Miss., writes out of his own experiences of the loss of friends and relatives and from close observation as a minister of the depression of people in times of misfortune.

Religion and Birth Control, edited by John Clover Monsma, Doubleday, 1963, \$3.95

The aim of this book is to help people—especially young married people—acquire an informed and enlightened conscience in such matters as birth control, abortion, sterilization, and artificial insemination. Twenty-one physicians take part in the discussions.

Meet the American Jew, edited by Belden Menkus, Broadman, 1963, \$3.75

Who are my Jewish neighbors? How do they differ from other groups in the community? From what countries did their forefathers come? Why do they not all worship in the same kind of synagogues? These are some of the questions dealt with in this book.



PATIENCE

By J. I. COSSEY

PATIENCE is defined as being the power of endurance, fortitude, submission, long-suffering, self-control.



MR. COSSEY

Hebrews 12:1—
"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

This writer is certainly not noted for being a man of patience—impatience would be a better name for him. He is a bundle of impatience. He is always in a big hurry—rarely ever late for an appointment. However, he has always been behind with his work, never able to do all the urgent things that need to be done. He knows, too, that patience makes for efficiency and jobs done better. A work done cheaply and a life lived cheaply is never completely satisfactory. Impatience will cause us to accept shoddy workmanship and do shoddy work ourselves. Patience will guarantee the best in life and the best in material things.

Bonard said, "Faith takes up the cross, love binds it to the soul, patience bears it to the end."

"He that can have patience, can have what he will." Franklin.

"To know how to wait is the great secret of success." De Mais-tret.

"Patient waiting is often the highest way of doing God's will." Collier.

Shakespeare said, "How poor are they who have not patience! What wound did ever heal but by degrees."

Many of us are in such a hurry that we do not stay in one place long enough to make a shadow. Did God put you where you are? If so, stay there until God comes back after you. Keep on doing

Beacon Lights of Baptist History

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

Sarah Hale

SARAH Alice Hale, 62 years a missionary in Mexico, educator, translator, author, editor, and benefactor, illustrates how God can use one person dedicated to his will.



DR. SELPH

The secret of her rich, full life is found in her journal. She penned in 1883, "I am willing to do anything he requires of me no matter how hard it may be."

On another day, she wrote, "No one knows but God how I have longed to spend my life teaching the gospel to the heathen. It has burned like fire in me, it has seemed like the longing would kill me."

Her first missionary task was in 1880. She received a letter asking her to form a club in her church to raise money to educate a little Chinese girl or assist a young ministerial student in Southern Seminary.

Miss Hale said, "I promised to do so and last Saturday eve visited most of the Baptists in town. They

what God put you there to do and some day God will come back and move you up. When you fail to wait for God to move you, your move will likely be down. Buffon said, "Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius."

"There are times when God asks nothing of His children except silence, patience and tears." C. S. Robinson.

Gibbon worked 20 years on his *Decline and Fall of the Roman Empire*. Noah Webster spent 36 years on his dictionary. George Bancroft spent 26 years on his *History of the United States*.

"Patience ornaments the woman and proves the man." Tertullian.

all promised to give what they could, even if it should be only a nickle a month. All seemed glad for the opportunity to do something."

The Foreign Mission Board of the Southern Baptist Convention accepted her in the spring of 1882. China was the only field where a single girl was needed. But Sarah was afraid her eyesight would not permit her to study a foreign language.

Disregarding her poor eyesight she went out to Mexico as a self-supporting missionary in 1888. Three years later she received an appointment from the Foreign Mission Board but continued always her self-support. Ill health forced her resignation from the board in January, 1900. But she continued mission work and did not return to the United States until 1951.

Miss Hall first served as a teacher in the Madero Institute at Saltillo. Later, she moved to Monterrey. Interested in all phases of mission work Miss Hale's greatest contribution was in the field of publication.

Fear of losing her eyesight did not keep her from writing. Sunday School and Women's Missionary literature flowed from her pen. She authored two books and translated 70 others, among them were works of Broadus, Mullins, A. T. Robertson, and Carroll.

Some years before her death she set up two different funds known as "The Sarah Hale Building Fund" and "The Sarah Hale Book Fund."

Miss Hale assisted in establishing the Women's Missionary Union of Mexico in 1919. She inspired the Mexican Convention to work among the Indians of Mexico by giving one pesos for every pesos contributed by the convention.

Born in Monroe County, Tenn., Nov. 25, 1856, Miss Hale died in Ft. Smith Feb. 10, 1952. The prophecy of her friend, W. A. Montgomery, had been fulfilled. At the time of her conversion he told Miss Hale's cousin, "A missionary was born here tonight."

Proposed 1964 budget totals \$2,036,035

THE Executive Board of the Arkansas Baptist State Convention last week adopted a proposed 1964 budget of \$2,036,035, an increase of \$106,935 over this year.

The budget is subject to approval of the Convention, which will meet November 5-7 at Imananuel Church, Little Rock.

The budget lists \$1,156,382 for state causes such as Ouachita College, Southern Baptist College, Arkansas Baptist Hospital, Arkansas Baptist Home for Children, and the state headquarters at Little Rock. The largest single item was \$300,000 for Ouachita. (The budget in full is carried on this page.)

A total of \$706,653 was budgeted for Southern Baptist Convention institutions and agencies.

A capital-needs item of \$73,000 included \$35,000 for the Baptist Hospital, \$25,000 for new mission sites, \$8,000 for the Baptist Student Unions at the state colleges and \$5,000 for Baptist Memorial Hospital at Memphis.

The offering taken at Thanksgiving for Arkansas Baptist Home for Children at Monticello was included at \$100,000.

Contingent items

In hope that the contributions would exceed this budget, the Executive Board put in an additional \$167,500 for the Ouachita building fund campaign and \$10,000 for Southern Baptist College.

The Board employed Winston Hardman a graduate of the University of Florida and Southwestern Seminary, as director of the Baptist Student Union at Arkansas A and M College at Monticello.

To expand deaf work

The Department of Missions and Evangelism was authorized to begin full-time work with deaf persons in the state in co-operations with the First Baptist Church of Little Rock, which has had a special ministry with the deaf for several years. The cost of the extension will be shared equally by the Department and the Church.

The Board instructed Dr. S. A. Whitlow, Convention executive secretary, to maintain a personnel file on ministers and church employes that churches may consult.

PROPOSED BUDGET—1964

I. STATE CAUSES	Rec. 1964
1. ADMINISTRATION	\$33,000.00
2. DIVISION-MISSIONS	
(1) Missions-Evangelism	83,000.00
(2) Race Relations	11,000.00
(3) B. S. U.	65,000.00
	<u>159,000.00</u>
3. DIVISION-RELIGIOUS EDUCATION	
(1) General	28,000.00
(2) Brotherhood	29,000.00
(3) Church Music	19,000.00
(4) Sunday School	32,000.00
(5) Training Union	31,500.00
	<u>139,500.00</u>

4. DIVISION-SERVICES	25,150.00
(1) General	
(2) Assembly & Camp, Operating	12,850.00
(3) Camp-Capital Needs	40,000.00
	<u>78,000.00</u>
5. ARKANSAS BAPTIST NEWSMAGAZINE	15,000.00
6. CHRISTIAN EDUCATION	
(1) Ouachita College	300,000.00
(2) Southern Baptist College	38,000.00
	<u>338,000.00</u>
7. BENEVOLENCE	
(1) Ark. Baptist Hospital	60,000.00
(2) Baptist Memorial Hosp.	25,000.00
(3) Ark. Baptist Home for Children	75,000.00
	<u>160,000.00</u>
8. WOMAN'S MISSIONARY UNION	44,720.00
9. SPECIAL SERVICES	
(1) Promotion	22,600.00
(2) Convention	9,000.00
(3) Ark. Bapt. Foundation	14,000.00
(4) Retirement-Operating	9,000.00
(5) Retirement-Dues	105,000.00
(6) Baptist Building	25,000.00
(7) Reserve	2,095.00
(8) Ministerial Aid	2,467.23
	<u>189,162.23</u>

Amount Forwarded 1,156,382.23
Brought Forward \$1,156,382.23

II. SOUTHERN BAPTIST CONVENTION	706,652.77
III. CAPITAL NEEDS	
(1) Baptist Student Union	8,000.00
(2) Ark. Baptist Hospital	35,000.00
(3) New Missions Sites	25,000.00
(4) Bapt. Memorial Hosp.	5,000.00
	<u>73,000.00</u>
IV. CHRISTIAN EDUCATION-SPECIAL CAUSES	1,936,035.00
(1) Ouachita Campaign	167,500.00
(2) Southern Bapt. College	10,000.00
	<u>177,500.00</u>
	<u>2,113,535.00</u>
V. ARKANSAS BAPTIST HOME FOR CHILDREN (Thanksgiving Offering)	100,000.00
	<u>\$2,213,535.00</u>



W. M. BURNETT

REV. W. M. Burnett has resigned as pastor of First Church, Judsonia, to become missionary for the Calvary Association.

Mr. Burnett is a graduate of Ouachita College. He attended Southwestern Seminary at Ft. Worth and has worked toward a master's degree at East Texas Baptist College, Marshall.

His first full time pastorate was Trinity Church, Little Rock. He has also served churches at Beebe, Union and El Dorado. He was ordained in 1941.

Mrs. Burnett is the former Miss Nancy Warren of Beebe. They have three daughters, Amy, Martha and Debbie.

Mr. Burnett was born in Prairie Grove when his father was pastor there. The elder Burnett served pastorates in Arkansas, Missouri and Oklahoma.

Marks 60th anniversary

SECOND Church, Hot Springs, commemorated its 60th anniversary Sept. 8.

Begun as a mission of First Church in 1822, it was organized into a church Sept. 10, 1903.

In 1911, the congregation acquired property at the corner of Fourth and Garland streets, the present location, the educational building was erected in 1948 and a similar building added in 1950. In 1954 a \$250,000 church auditorium was constructed to seat 1,200, the largest church auditorium in Hot Springs. A nursery building was constructed in 1960.

The present membership numbers more than 2,500. Rev. Walter L. Yeldell is pastor. (CB)

Avery at Clear Creek

REV. RAYMOND Avery, formerly of Moark, is now a student at Clear Creek Baptist School, a Kentucky Convention Bible institute for adults.

Mr. Avery is serving as pastor of Caloway Church near Pineville.

Hospital plans expansion

ARKANSAS Baptist Hospital plans to add four square blocks to its present three blocks of property in the next 20 years, Hospital spokesmen said last week.

The plans were outlined at a public hearing held by the Little Rock Housing Authority. Hospital officials spoke in favor of a five-block addition to the High Street Urban Renewal Project in hopes that the Housing Authority would make available to the Hospital 1½ blocks included in the addition.

The hearing, attended by about 50 persons at the Health Department building, was divided into two parts. The Hospital's development plan was presented in the first part. Objections from residents on the five-block addition to the High Street project were heard in the second part.

There is a most pressing need to add off-street parking, medical treatment buildings, a chronic disease unit and quarters for residents and interns, said Henry E. Spitzberg, the hospital's attorney.

"In the past some opposition has developed to our expansion program in zoning hearings and some property has become unusually expensive to acquire as a minority of the owners involved discover our need," Spitzberg said.

Factors involved

Therefore, he said, the purposes of the development plan are to:

1. Provide the Planning Commission and other appropriate public bodies with necessary information concerning the expansion program.
2. Provide a flexible expansion program that will allow for extended acquisition time for property in cases where the asking price is well above the fair market value of the property.
3. Provide for the elimination of traffic congestion, undesirable mixed land uses and other blighting influences.

Ray M. Wilson, president of the Hospital Board of Trustees, said it had been the Board's policy to acquire land near the Hospital as it became available for expansion. Its location at Thirteenth and Marshall Streets is in the center of the city, making it ideal for patients and staff, he said. The value of the Hospital's properties exceeds \$6,000,000 at the site. The Board doesn't want to move else-where because it would cost \$16,000,000 to replace the present facilities, said James Linder, a member of the Board.

Location cited

Because of its central location, Linder said, the Hospital receives 50 per cent of the emergency patients in the city.

The 24 blocks the Hospital plans to add includes all of the block bounded by Eleventh, Battery, Twelfth and Wolfe Streets; the south halves of the two blocks bounded by Tenth, Battery, Eleventh and Marshall Streets, and the west

half of the block bounded by Twelfth, Bishop, Thirteenth and High Streets.

The proposed five-block addition to the Urban Renewal project is between Marshall and Bishop Streets, and includes half the block between Eleventh and Twelfth Streets, the entire blocks between Twelfth and Fourteenth Streets, the eastern half of the blocks between Fourteenth and Eighteenth Streets, and about three-fourths of the blocks between Eighteenth Street and Wright Avenue.

The Housing Authority feels that the addition is needed to take care of drainage problems in the rest of the 273 acres in the High Street project, which has been in the execution stage for 30 months.

Jimmy Karam sets new witness policy

BACK from an appearance with Billy Graham in the Los Angeles Graham crusade, Jimmy Karam, Little Rock businessman-lay preacher, announced a new policy for his own ministry.

Effective Oct. 1, Mr. Karam has announced, he will accept neither reimbursement for travel expenses nor honoraria. This will be the policy not only for any new engagements, he said, but for those already booked, which extend into 1965.

Until now, Mr. Karam has turned all of his honorari into a special fund of his church, for religious causes.

Should churches or conventions to which he speaks desire to give something for his appearance on their program, he will decline and suggest that the funds be given to one of the following mission funds: Dixie Jackson, Annie Armstrong, Lottie Moon, or Billy Graham, he said.

The Dixie Jackson fund is for Arkansas Baptist Convention state missions in Arkansas and is supported by an annual offering in September. The goal this year is \$45,000.

The Lottie Moon fund, supported by a special offering at Christmas each year, runs into the millions and is for the support of Southern Baptist Convention foreign missions.

The Annie Armstrong fund is for Southern Baptist Convention home missions and is supported by an annual offering taken each March.

Revival News

NORTH SIDE Church, Monticello, Aug. 26-Sept. 1; Rev. Jack Parchman, Mt. Pleasant, Tex., evangelist; Rev. Dean Rogers, assistant superintendent, Arkansas Baptist Home for Children, song leader; 9 conversions; 5 for baptism; 3 by letter; 3 surrendered to special service; 50 rededications; Eddie Elrod, pastor.

LAKE HAMILTON Church, Aug. 25-Sept. 1; Jimmie L. Taylor, pastor-evangelist; Harold Harrison, Smackover, music director; 5 by profession of faith; 5 rededications.

DIAZ Church, Sept. 1; Rev. O. L. Langston, pastor, First Church, Alma, evangelist; 12 professions of faith; 11 by baptism; 38 rededications; James A. Kent, pastor.

TENT REVIVAL, Lepanto, Aug. 18-25; sponsored by First Church, Lepanto, Dyess Church, Neal's Chapel Church, Spearlake Church; Red Oak Church, Rivervale Church, and West Ridge Church; Curtis L. Mathis, Central Church, Jonesboro, evangelist; Mel Mintz, Little Rock, singer; 15 additions, 11 by baptism.

FOREST Highlands Church, Little Rock, Oct. 6-13; Jim E. Tillman, pastor, evangelist; Mrs. Robert Pilcher, music.

EAST END Church, Hensley, Aug. 18-25; Rev. Cecil Fuller, pastor; Roger Pettus music director; Mr. and Mrs. Buddy Reed, organ and piano; evangelist, Eldon U. Dicus, Tulsa Okla.; 12 by baptism; 1 by letter; 4 rededications; 1 surrendered to the ministry; 1 rededicated life to ministry.—Reporter

TENT REVIVAL, Kibler Church, Alma; Walter K. Ayers, evangelist; Mr. and Mrs. Mark Short, Arkadelphia, music directors; Doug and Dean Dickens of Booneville, guest soloists; Aug. 21-30; 20 decisions; 6 for baptism 4 by letter; 10 rededications; Rev. Charles Chesser, pastor.

Judgment editorial quoted by QUOTE

QUOTE Magazine, national weekly published in Indianapolis, in its issue of Sept. 8, carries the following quotation from the Arkansas Baptist Newsmagazine editor:

"JUDGMENT—26

"None of us is so close to perfection that he can be a spiritual policeman over the lives of everybody else. And since everyone of us stands constantly in need of mercy more than justice, it behooves all of us to center more on being merciful than on being judge."

This was from an editorial by Editor McDonald in the Aug. 22 issue.

Natural Steps rebuilds after fire



THE new Natural Steps Church, Pulaski Association, was dedicated in services Sept. 15.

The church lost its building in a fire Jan. 23 of this year and rebuilt at a cost of \$40,000. Only a \$10,000 indebtedness remains. The new building, which seats 150 and contains Sunday School space, is centrally heated and air-conditioned.

Organized in 1913, Natural Steps now has a membership of 217.

Speaker at the 10 a.m. service was Rev. Wallace Scott, Ft. Worth, former

pastor. Rev. R. V. Haygood, associational missionary, spoke an hour later.

A homecoming dinner was served on the grounds.

The dedication services open a week of nightly revival services with Rev. Charles Whedbee, Nalls Memorial Church, as evangelist.

Rev. M. E. Young is pastor of Natural Steps. Dale Johnston served as chairman of the building committee. On his committee were Mr. and Mrs. Wallace Rowland, Gene Horsey, C. C. Hoggard, Mrs. Elizabeth Winkler and Bart Moreland.

Lee visits Newport

DR. R. G. LEE of Memphis will be the visiting speaker at the 11 a.m. service at Immanuel Church, Newport, Oct. 6.



DR. LEE

Ky., as evangelist.

Dr. Lee is former president of the Southern Baptist Convention.

A two week's youth revival begins with the evening service that Sunday, with Bill Derryberry, assistant pastor and youth director of Walnut Street Church, Owensboro,

Observe homecoming

FIRST CHURCH, Carlisle, observed its 86th anniversary with a homecoming service Sept. 8.

Dr. Joe F. Luck, chaplain of Baptist Hospital, Houston, Tex., was the special speaker. Rev. R. W. Bishop is the church's 31st pastor. (DP)

Hester resigns

REV. JOE HESTER has resigned as pastor of Rowe's Chapel Church, Mt. Zion Association, effective Sept. 29. He has served there for three years. His future plans have not been announced.

L. E. Sanders, church clerk, said, "We heartily recommend him to any church who needs a tireless worker for the Lord."

New Arkansas Baptist subscribers

Church

One month free trial received:

Cabanal
Gaither

Pastor

George Severs
John D. Carter

Association

Carroll Co.
Boone-Newton

BY the BAPTIST PRESS

First Church, Fort Smith, in SBC top 20; Texas ahead

Texas churches continue to dominate the list of largest churches in membership in the Southern Baptist Convention.

First Church, Dallas, maintained an unchallenged grip of first place with 12,879 members, according to the latest statistics sent in by more than 1,100 regional associations of churches.

A distant second, still holding to the leadership east of the Mississippi River that it has had for several years, is Bellevue Baptist Memphis. It has 8,589 members.

Only one of the eight largest churches is outside Texas. Of the 19 with memberships above 5,000, only nine are outside the Lone Star State.

Seventeen of the top 19 churches last year are still on the list, though some have swapped positions in the rating. The two newcomers are First Church, Fort Smith, in 17th place and First Church, Midland, Tex., in 18th.

The Fort Smith church is the largest single subscriber to the Arkansas Baptist Newsmagazine.

Departed are Broadway Church, Fort Worth, which held 12th place a year ago, and Second Church, Houston, which held 18th spot.

The third, fourth and fifth largest churches continued in those spots—San Antonio First Church, with 7,798 members; Lubbock, Tex., First Church, with 7,763 members, and Amarillo, Tex. First Church, with 7,210.

First Church, Beaumont Tex., and Cliff Temple Church, Dallas, traded sixth and seventh places between 1962 and 1963. The Beaumont church now has 6,853 members while 6,723 belong to Cliff Temple.

First Church, Wichita Falls, Tex., with 6,708 and Dauphin Way Church, Mobile, Ala., with 6,275 members continued in eighth and ninth places.

New to the top 10 in membership is First Church, Atlanta, with 6,221 members. It was 17th a year ago.

The remaining nine churches of 5,000 or more members include:

First Church, Tulsa, 6,025 members; Travis Avenue Church, Fort Worth, 5,924; First Church, Oklahoma City, 5,800.

South Main Church, Houston, 1,693 members; Walnut Street Church, Louisville, Ky., 5,509; Baton Rouge, La., First Church, 5,470.

First Church, Fort Smith, 5,089 members; Midland First Church, 5,053, and Jackson, Miss., First Church, 5,026.

Figures on church membership appear in a "Selected List of Churches" pub-

lished each year in the fall number of "Quarterly Review." The department of research and statistics, Baptist Sunday School Board, Nashville, compiles the information.

Dillard promoted

LOUISVILLE—Badgett Dillard, director of administrative services at Southern Seminary here since 1957, has been appointed executive assistant to the president.

He succeeds Leonard L. Holloway, who resigned.

In his new position, Dillard will have charge of all phases of public relations, development projects, student re-

crutment and alumni coordination at the 104-year-old seminary.

The new executive assistant was director of publicity at the seminary from 1953-55, and then director of public relations from 1955-57.

He received the bachelor of science degree in business administration from Berea College, Berea, Ky.; the bachelor of divinity and master of religious education degrees from Southern Seminary, and the master's degree in business administration from the University of Louisville.

Dillard has also studied journalism during two summer terms at Northwestern University, Evanston, Ill., and has done graduate study at the college business management institute at the University of Kentucky for three summers.

He was president of the Baptist Public Relations Association in 1960-61, and is a charter member of the organization.

Holloway, who was executive assistant for 18 months, left to become president of a life insurance company in Norman, Okla.



NASHVILLE—THIS TEAM PRODUCES "TRAINING UNION QUARTERLY SIMPLIFIED," new publication of the Baptist Sunday School Board: Mrs. D. M. Aldridge (L) of Pineville, Ky., adapter of the lessons; Mrs. Louise H. Ellerker (C) and Dr. LeRoy Ford (R), assistant editor and editor of Training Union adult lesson courses in the Board's Training Union department. Available fourth quarter, the quarterly is prepared for the deaf, those whose background is other than English, and persons who feel their educational background is too limited for study of other quarterlies. It features large type, easy-to-understand language, a word definition list, and a simple suggestion for improving discussion. Mrs. Aldridge, the wife of the president of Clear Creek Baptist School, adapts the lessons in "Baptist Adults" Training Union quarterly for use in the simplified quarterly. This new quarterly takes the place of "Training Union Quarterly for the Deaf."

Church grows from Bible study group

*Southern Baptist missionary
cites Argentina church as example
of how church may begin*



MEETING place of Lucila Baptist Church, located in north Buenos Aires, Argentina. (Photos by Mrs. S. D. Sprinkle, Jr.)

LA LUCILA Baptist Church, organized in north Buenos Aires, Argentina, with 31 charter members, is cited by Mrs. S. D. Sprinkle, Jr., a Southern Baptist missionary, as an example of how churches are sometimes started.

About two years ago missionaries living in that section of the city began a series of Thursday night Bible studies in their homes, inviting their neighbors, business acquaintances, and friends. Even before this, four Argentine Christian families of the same zone had sponsored home Bible study groups.

In August, 1961, the missionaries and the nationals began working together in visitation and in the weekly Bible studies, rotating the meetings to a different

Christian home each month. This program continued for 10 months, with a weekly attendance of between 20 and 40. Thirty people acknowledged Christ as Savior. Then in June, 1962, the group organized Sunday evangelistic meetings in addition to the home Bible studies and asked Missionary Justice C. Anderson to be their leader.

When one of the Argentine families moved to the States, they sold their house to the group at a low price, thus providing a centrally located meeting place. Saturdays became work days as people clean-

the yard and converted the house into a church building.

Next came the decision to organize into a church. Business meetings, more work days, and prayer followed. A student at the International Baptist Theological Seminary, Buenos Aires, was called by the group to help in the church program, and a small apartment for his family was provided in the building.

When May 25, 1963, came, more than 200 people gathered to witness the formal organization of La Lucila Baptist Church.



PART of the crowd attending the organization service for LaLucila Church, held May 25.

Departments

Executive Board

Supplemental aid

OUR State Missions Department gives aid to many churches and associations. We are sincerely happy that our Co-operative Program funds can assist in needy areas.



DR. DOUGLAS

But, if your church is receiving aid and would like to go on a self-sustaining basis, we believe that the Stewardship Program can help you. We shall be glad to present the plans and give any other assistance possible in order to help such churches.

Many associations cannot adequately finance a full program and therefore need mission aid. We have an Associational Development Program that can assist these associations in enlisting more of the church members in giving, so that the churches can give more to outside causes.

Baptists have great un-tapped finances that can be used in Kingdom causes. These finances can be tapped if we use the right tools. Here are the tools: Christian Stewardship Development, Growth In Christian Stewardship, and A Stewardship Development Program For Baptist Associations.—Ralph Douglas, Associate Executive Secretary

Training Union

Adult Manual obsolete?

WITH the beginning of the Alternate Adult Union Organization in many churches this fall, what can we say about the future use of the Baptist Adult Union Manual? It may be a few years before the manual is re-written. Much of it is still worthwhile even for the unions that use the alternate organization. Beginning this fall there will be an insert put in each Adult Manual which will give the necessary information about the alternate organization, change in standard, etc.



MR. DAVIS

Therefore, continue your plans to study the Adult Manual this fall, but when you order the manuals from the Baptist Book Store, be sure to state that you want the inserts in the manuals.

Make your plans now to attend the Leadership Workshop (Nursery through Young People) and Adult Clinic (pastors, directors, Adult Union members) at Second Church, Little Rock, Oct. 28, 10 a.m.-5 p.m.—Ralph Davis, Secretary

Brotherhood

Status quo

THERE SEEMS to be in some minds and in some areas a measure of confusion as to the present role of Brotherhood work both on the church level and on the associational level. Any such confusion is not the making of the Brotherhood Department nor of the Brotherhood Commission of the Southern Baptist Convention. The truth is that Brotherhood work continues exactly as it has since the new Brotherhood program went into effect on Sept. 1, 1960.



MR. TULL

The New Brotherhood Program presents a simpler organizational set-up and a slightly changed series of emphases. But Brotherhood work remains, generally, right where it was placed originally (back in 1907) when the Laymen's Missionary Movement was set up by the Southern Baptist Convention. In (about) 1925 the Laymen's Missionary Movement became the Baptist Brotherhood of the South, and began to include preachers as well as laymen. In 1950 the Brother-

hood of the South became the Brotherhood Commission. And in 1954 the Convention began to assign to the Brotherhood Commission the responsibilities of Royal Ambassador promotion and work. The Royal Ambassador movement, as every Baptist ought to know, is the Convention's program of work for Baptist boys.

The Brotherhood movement presently involves mission study and missionary activities on the part of Baptist men and boys. It involves, also, the enlistment of men in church Brotherhoods and in associational Brotherhoods, and the enlistment of boys in church BA chapters and in associational RA work. Thus the total Brotherhood program is: The enlistment of men and of boys in mission study, Bible study, and missionary activities; and in the realm of missionary activities, the emphases are: Christian witnessing, personal stewardship, Royal Ambassador work, and World Missions.

No other agency of the Southern Baptist Convention has the authority to change the content and pattern of Brotherhood work which is set out by the Brotherhood Commission. Since 1958 the executive committee of the Convention has had under study the general scope of the work of every department and agency of the Convention. Within a

Stories of everyday activities delight the youngsters

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NOW I AM TWO

Ryllis E. Lindsay

Playing with clay, playing train, running, washing face and hands, thanking God for food, and other familiar activities of a two-year-old are woven into this charming story. Bright pictures. (26b) Board, 60¢; Cloth, \$1.00

THIS IS MY FAMILY

Furn Kelling

Children will love this story of Ronnie and all the good times he has with his family—picnicking in the park, cooking outdoors, popping corn, listening to Daddy read the Bible, and others. It will help your 4-5-year-old grow in appreciation of his home and family, and for God. (26b) Board, 60¢; Cloth, \$1.00

Order today from your



BAPTIST BOOK STORE

year or so, from now, the study should be completed; and then every department and agency will be asked to make those adjustments necessary to bring its program into line with the content to be suggested by the Convention. We believe that the character of Brotherhood work will not be greatly affected by the study and recommendations of the Executive Committee.

And, in the meantime, every Brotherhood man and leader, everywhere, should continue at full speed right on down the present Brotherhood Freeway. Keep it up, men!—Nelson Tull, Secretary

Sunday School

Preparation plus

WHEN THE TIME for the two Sunday School Workshops roll around, every church would have experienced Preparation Week. Now, comes that plus—Workshops—to help every Sunday School worker do a better job.

Two identical workshops are being sponsored by your Sunday School Department, Oct. 7-8 and 10-11. The first at Central Church, Magnolia, the second at First Church, Forrest City. The first day at each workshop is designated as Elementary Day. What do you think of that? Stop; Look; Listen—if you cannot attend but one day, you can glean all the new procedures and ideas for your particular age-group. Oct. 8 and 11 have likewise been designated as Youth-Adult Day.

Are you interested in learning better methods and becoming better acquainted with the know-how in conducting a Nursery, Beginner or Primary department? Also, to learn the fundamentals of having a top-notch Cradle Roll department in your church?

Assuming "yes" is the answer to the above questions, let me tell you something of what is in store for every Elementary Sunday School worker.



MRS. WHITAKER

Two outstanding Elementary workers from neighboring states will conduct conferences. Mrs. Robert Whitaker, Chattanooga, Tenn. has had much experience in the field of Nursery work. She has conducted conferences on the state associational or local church level in many states of our convention. She was Elementary Director, Bellevue Church, Memphis, before going to Chattanooga. Her experience also includes the Children's Building at Ridgecrest. If you are a Nursery worker in your church or association, you will want to take advantage of the conferences Mrs. Whitaker will conduct at our Workshops.

Mrs. Carl A. Clark, Ft. Worth, Tex., a former Arkansan, is another guest conference leader. Mrs. Clark has done work in several states including Ridgecrest and Glorieta. She is writer of Sunday School and Training Union lessons for the Primary age group. Also, she is author of the Primary Vacation Bible School textbook, *Wonders in God's World*. Presently she is teaching Kindergarten Education at Southwestern Seminary.



MRS. CLARK

We are pleased to have these conference leaders come to us. There will also be conferences for Cradle Roll and Beginner work offered this first day of the Workshops. Each day an Elementary or Youth-Adult conference will be offered age-group workers who cannot attend the day their age-groups are featured.

See you at Magnolia or Forrest City.—Mary Emma Humphrey, Elementary Director

Evangelism

The church council

ONE PHASE of our state program of Evangelism is the church council.

Successful evangelism begins with the right spiritual preparation. Each individual Christian is to submit himself to the Holy Spirit which cleanses from sin and produces compassion for lost souls, under active personal soul winning.



MR. REED

Baptist Jubilee Revivals offer an attainable evangelism goal for every member of every church, through the church council. Your church may be led to use New Testament evangelism procedures under the leadership of the Holy Spirit. A live, wide-awake, evangelistic church council can get the church leadership to be conscious of a church centered program of evangelism.

The Sunday School superintendent, Training Union director; WMU president, Brotherhood president, chairman of deacons, minister of music and education, church treasurer, church clerk, and others may be elected to serve as the church council. The pastor is always the chairman.

The church council should see that the church votes to participate in the Jubilee Revival and also have another revival and more if necessary—not in connection with the Jubilee Revival. Jubilee Revivals carry the idea of "togetherness". All these revival dates should be included in the church calendar.

Since the pastor is chairman of the church council and the council is the evangelism committee we feel that there is no need of a chairman of evangelism in the local church. If the pastor is not inclined toward evangelism another committee on evangelism would not do much good.

The associational evangelism committee is composed of a chairman plus all elected department leaders and officers. These are to work through the same elected leaders in the local church. These officers work for months in preparation of the Jubilee Revival Crusades. The climax of their work comes at the associational evangelism clinic, where every church council member is to be instructed in his job for the coming revival in his local church.

Think for just a moment what would happen if all our 1,164 Baptist churches had a church council and then all of these council members were trained and would dedicate themselves to the task of evangelism in his church. Then it would be possible and probable that we could baptize 17,001 in 1964.—Jesse S. Reed, Director of Evangelism

McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

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by H. I. Hester and J. Winston Pearce

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Sermon Notes

The cross in which we glory

GAL. 6:14

- A. The Inescapable Cross
 1. Jesus could not escape it.
 2. Every one must face it.
- B. The Indefinable Cross
 1. Definition concealed in love of God.
 2. No human can comprehend it.
- C. The Immeasurable Cross
 1. Encompasses the world.
 2. Covers Heaven and hereafter.
- D. The Eternal Cross
 1. From eternity, I Peter 1:18-20; Rev. 13:8b.
 2. Through eternity, Heb. 9:12, I John 2:25.
- E. The Available Cross
 1. No night too dark.
 2. No day too stormy.
 - 3 Always yours for the taking.

—W. B. O'Neal

Diverse Bible study

SYDNEY, Australia (EP)—Something of a precedent was set here when Protestant, Roman Catholic and Eastern Orthodox scholars gathered for a Conference on Biblical Studies at the University of Sydney.

First speaker at the conference, opened by Sir Charles Bickerton Blackburn, chancellor of the university, was D. E. Nineham, professor of divinity at London University, whose topic was "The Exegesis of the New Testament in the 20th Century."

How People 50 to 80 May Apply For Life Insurance

If you're between 50 and 80, Old American now invites you to apply for its Golden Eagle \$2000 life insurance policy. Once the policy is issued, you may continue to enjoy this old line legal reserve protection the rest of your life. Handle entirely by mail—no one will call!

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Facts of interest

.... Transistor radios are being used to combat ignorance in the remote farm villages of Malagasy Republic, Tenanarive. Most of the simple brick and wooden dwellings have no electricity, which rules out regular plug-in radios. Experts estimate that, by the end of 1963, Malagasy will have five sets to every one hundred inhabitants.

.... Frederick Hudson, who directs a clinic at Presbyterian Medical Center, San Francisco, Calif., calls addiction to alcohol a "status disease." He said that it is becoming a trap for the very young. One of his patients began drinking at eleven years of age, and was soon becoming drunk on Friday and regaining consciousness on Monday. The average age of Dr. Hudson's patients has dropped from 55 to the late 30's in the two years the clinic has been open. He has treated 1,100 patients. The youngsters start drinking because their families make alcohol readily available to them. Many of them say their parents don't wait up for them and do not know whether or not they have been drinking. One boy said his parents always drink and couldn't smell it on him.

.... The National Industrial Conference Board has estimated that 2 per cent of the nation's entire working population—including nearly one out of every three scientists and engineers—is engaged in research and development. Spending in this fast-growing area now exceeds \$17 billion a year and represents close to 3 per cent of the gross national product, according to a Board study.—Survey Bulletin

WANTED

COMBINATION MUSIC AND EDUCATION DIRECTOR wanted by suburban church in northern Virginia Capitol area. Small pipe organ, education building under construction. Want energetic person with conservative approach who can help us reach many unchurched new residents. Starting salary \$5600. Please give full information and references in first reply. Write to Box X, % Arkansas Baptist, 401 W. Capitol, Little Rock, Ark.

The Cooperative Program



IN CHRIST'S NAME

around the world.

Courtship—

(Continued from page 8)

"My children are moving in with me. Must I give up all initiative in my own household? Must I, after all these years of running my own home, fade into the background and strictly let them take over?"

Surely your children will be considerate of your feelings and give deference to you as mother and hostess in your home.

Circumstances like yours call for much "give and take" on the part of all involved. The new arrangement will likely exact second-mile adjustments on your part.

But if all of you will practice thoughtfulness of each other; if

you will refrain from taking yourselves and your own rights too seriously; if you will keep a ready sense of humor, and will practice the "golden rule," I believe that you will rise above circumstances and work out a satisfactory way of life.

Paul pointed out a beckoning, and often elusive, star for all of us. "I have learned to find resources in myself, whatever my circumstances. . . . I have been very thoroughly initiated into the human lot with all its ups and downs—fullness and hunger, plenty and want. I have strength for anything through Him who gives me power." (Philippians 4:12-13 NEB)

Dr. Chester E. Swor, with his typically incisive understanding of

young people, shares with readers of *The Teen-age Slant* facts learned in a 1962 survey. This survey shows that among Christian youth, one of the greatest fears is wrong marriage choice; and among the leaders in the list of things they would most like to accomplish are happy marriage and all-round happiness.

This column is dedicated week by week to an effort to help young people avoid the mistakes they most fear and to achieve the accomplishments they most desire.

Rosalind Street

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

Know your missionaries

BY JAY W. C. MOORE

Cecil Guthrie

"AND he gave some evangelists, and some pastors and teachers" Eph. 4:11. I think Paul was too



MR. GUTHRIE

modest, since he was the greatest of all missionaries, to say, and "some missionaries." However, Brother Cecil Guthrie, missionary in Black River, is rejoicing that God saved

him, called him to preach and to be a missionary. During his entire ministry of 14 years, he has been a missionary and in Black River Association, one of the most successful ones in the SBC.

Fourteen years ago there were 14 one-room church buildings, today only two remain; value of church property increased from a half-million dollars to ONE MILLION dollars; nine missions were sponsored, only four remain as missions; gifts through the cooperative program have increased 500 percent; Brother Cecil has conducted 102 VBS which includes several Negro schools.

Along with Missionaries Cole-

man and Gearing, Brother Guthrie is also a foreign missionary. About three months out of the year he works with the Mexican cotton pickers. He has sent to various areas of Mexico 3,031 professions of faith cards to Baptist churches. Nearly every mail brings him a letter from one of these converts. He answers ALL of them giving assurance of his prayers, interest, and further help, if possible.

Cecil has served as director-treasurer of Ravenden Baptist Assembly; served as state RA camp director for Intermediate boys. He conducted a radio broadcast for seven years. He also produced a 15-minute TV program for 13 weeks over KARK-TV in Little Rock in 1956. His first choice of activities in reaching people for Christ is VBS and his second choice is his Spanish work among the Mexicans.

[Next week: John Sneed, Independence Association.]

* * *

THE probability of life originating by accident is comparable to the probability of the unabridged dictionary originating from an explosion in a print shop.—Edwin Conklin

ANNOUNCING

A New Christmas Cantata for Juniors
by Robert Graham



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A delightful Christmas fantasy of the friendly beasts who asked "What gift have I for the Christ Child?" (26b) **\$1.00**

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And Last Year's Proven Success LO! A STAR

This cantata for Juniors, also by Robert Graham, has received wide acclaim wherever it has been sung. The work tells the exciting story of what happened the night shepherds saw the bright star in the East. (26b) **\$1.00**

Recording

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HISTORY ON THE DINNER TABLE



By Lorrie McLaughlin

THE vegetables you enjoyed at dinner may have been quick-frozen by the most modern scientific means or prepared in a brand-new way. Yet the origin of the food itself may go back to the beginning of history.

The common onion, for instance, has been used since Bible times. It is believed to have originated in middle Asia and from there it spread to the Mediterranean lands. Surprisingly, this pungent vegetable, along with chives, leeks, and garlic, is a member of the lily family. Ancient drawings and inscriptions have shown that onions, radishes, and garlic were popular with the men who labored to build the pyramids of Egypt.

You may recall that the Israelites complained to Moses: "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick" Numbers 11:15).

Cabbage, so popular in coleslaw and as a cooked vegetable, was developed in England centuries ago. Its parent plant was a leafy crop that grows wild near seacoasts. The versatile plant that was originally cultivated into cabbage is also an ancestor of kale, cauliflower, broccoli, and Brussels sprouts.

Although some vegetables are native to North America, the early explorers introduced many European favorites to this continent. Jacques Cartier is credited with bringing along cabbages, turnips, and radishes. Surprisingly, though, Brussels sprouts, which have been a European favorite for two thousand years, did not become popular here until the early part of this century.

Lentils and peas date back to Old Testament days. Seeds of primitive peas have been discovered where Swiss lake

dwellers lived over five thousand years ago. In the Bible are frequent references to lentils.

Lettuce, one of the most popular of vegetables, was considered a royal delicacy in the sixth century B.C. It was a favorite with Persian kings.

Raw vegetable salads were highly popular with the Romans during the early Christian era. Pliny lists a dozen kinds of lettuce that were under cultivation as well as several varieties of radishes. Some of the radishes were large, weighing as much as two pounds.

Parsley is used chiefly as a garnish today, but the ancient Romans used it in salads and sauces. In addition, it was highly favored in festive garlands worn to feasts.

Many vegetables were developed because kings or emperors were fond of them. One such vegetable is the cucumber, a delicacy Emperor Tiberius ate daily. His gardeners experimented and finally mastered the knack of growing them by artificial means. Thus they developed the forerunner of today's greenhouse.

The early explorers who brought European vegetables to these shores also took back to Europe North American crops. When Columbus returned from his journeys, he had cargoes of snap beans, Lima beans, corn, and squash.

Cooked or raw, garnished or plain, the vegetables that have become a standard part of our diet tell an interesting story of past generations. Along with their high vitamin content and the delicious variety of flavors is a great deal of history.

God's Wondrous World

The tricky crocodile

—By Thelma C. Carter

THE acrobatic antics of crocodiles in water are amazing. Huge crocodiles, diving into ocean depths, cause a great swirling of water. The waves become a frothing whirlpool of danger.

Crocodiles, whether they weigh thirty pounds or one ton, cut through the water like small ships. They also are able to submerge in a matter of seconds.

Crocodiles are found in warm tropical waters. Usually they live in sluggish rivers and lakes and in swampy areas. Their native homes are near southern Florida, in the West Indies, in southern China, and in Central and South America:

Crocodiles live for many years. Some are known to be from fifty to one hundred years of age.

Crocodiles are the largest reptiles in

the world. They belong to the same family of reptiles as the alligator. The crocodile is larger than the alligator. The tough skins of these reptiles, mostly the underneath skin, are used in making such items as handbags, shoes, wallets, and luggage.

"Such an ugly, dangerous creature!" is a frequent reaction to crocodiles. One may ask, "Why did the Creator make such an ugly water monster?"

The answer has been the same all through the years. They are God's creation and part of his divine plan. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small

and great beasts". (Psalm 104:24-25)

The crocodile is green-eyed and tough-scaled, with tough, bony plates underneath. He has powerful jaws, strong, short legs, and a long, flat tail. The crocodile is tricky in that he can lie quietly in water for hours, with only nostrils, eyes, and part of his back showing. Thus, he is often taken for a floating log and is very dangerous.

Crocodiles sometimes leave the water to feed nearby on thick plants. Lookout crocodiles slap the water with their tails when an enemy is near.

Bible history tells of people in ancient lands who worshiped crocodiles. Sacred crocodiles lived in private pools. They were petted and adorned with jewels, necklaces, and earrings.



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BAPTIST BOOK STORE

What is God doing?

BY DR. DONALD L. WILLIAMS

ASSISTANT PROFESSOR OF OLD TESTAMENT INTERPRETATION

SOUTHERN SEMINARY

September 22, 1963

Lesson Text: Genesis 50:15-24

Larger Lesson: Genesis 37-50

Golden Text: Romans 8:28

IN the perplexed world in which we live, a question often found on the lips of both Christians and non-Christians is "What is God doing?" In the story of Joseph, we find an answer to this pregnant question, an answer which is cardinal to the Biblical revelation.

Compared with the narratives concerning the patriarchs Abraham and Jacob, the story of Joseph presents a radically different point of view as to the way in which God works in men and through history. The stories surrounding Abraham and Jacob are overflowing with the direct and personal interventions of an active God into the lives and fortunes of these men. In fact, the stories of Abraham and Jacob are surrounded with a supernatural halo—God is directing these men every step of their pilgrimage. Examples of this fact may be seen in the following episodes: Abraham is promised a son (Genesis 18), the sacrifice of Isaac (Genesis 22), Jacob at Bethel (Genesis 28), Jacob at Peniel (Genesis 32), etc. However, the story of Joseph is conspicuously free from such divine intrusions; the course of Joseph's life moves toward its climax without the necessity of direct divine intervention. The only possible exception to this observation would be the two dreams which the young Joseph experienced which pointed toward events in his later life (Genesis 37). In actual fact, the name of God rarely is mentioned in Genesis 37-50, so that from one point of view, the story of Joseph could be called "secular." Nevertheless, to apply such an epithet to the material in Genesis 37-50 is false. Rather, the story of Joseph presents God, although working behind the scenes, turning the evil of men to good in order that his purpose might be effected.

The key to the interpretation of the story of Joseph is found in the lesson text for this Sunday: "As for you, you meant evil against me; but God meant it for good . . ." (Genesis 50:20). The reader should note also that the identi-

cal conception was presented in the lesson text for last Sunday: "so it was not you who sent me here, but God . . ." (Genesis 45:8). These verses force us to face a knotty theological problem which demands an answer: what happened in the life of Joseph? Three basic answers to the problem have been advanced:

1. Joseph's life was ordered by fate. The concept of fate means that the life of Joseph was directed by an impersonal, arbitrary force over which no one, including God, had any power. The attitude of fatalism may be expressed in the axiom, "what will be will be." Thus, Joseph's rise to power in Egypt would be viewed as a "lucky break." However, fatalism is incompatible with the Biblical witness, for fatalism denies the power of God in the world and reduces man to a helpless pawn of chance. Certainly Joseph would not have viewed the course of his life as the result of fate! Yet, having said that the Biblical faith denies fatalism, the tragedy is that many contemporary Christians are practicing fatalists. The story of Joseph should force us to examine our understanding of the course of our world and our lives.

2. Joseph's life was ordered by divine predestination. In the Joseph story, predestination would mean that God made the brothers envious of Joseph, that God forced the brothers to sell Joseph into Egypt, that God made Joseph impervious to temptation in Egypt, etc. From the point of view of predestination, Joseph and his brothers were helpless robots in the hands of a capricious God. Whereas fatalism reduces God to a nonentity, the concept of predestination exalts God to the status of tyrant; moreover, in predestination, as in fatalism, man is reduced to a helpless robot, devoid of his God-given freedom, whose power to resist the overpowering divine will is nonexistent. Again, the view of predestination is not in accord with the Biblical witness. That more Christians embrace the doctrine of predestination than fatalism is certainly true, yet neither approach to the actions of God with man is true to the Biblical faith.

3. Joseph's life was the result of the interaction of God and man. Most of

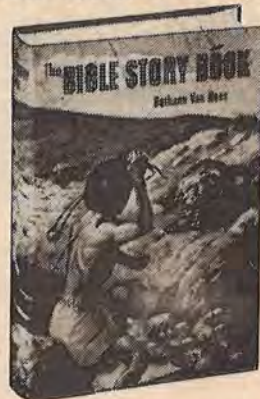
the commentators employ the term "providence," but this term often is misunderstood. However, to state that the events in the life of Joseph occurred through the interaction of both God and man is thoroughly in accord with the Biblical revelation. When the course of events in the Joseph story is seen from this point of view, God remains a moral being and man remains a free being. Thus, God did not force the brothers to hate Joseph so that Joseph would be transported to Egypt; rather, the Biblical affirmation is that God fulfilled his purpose in Joseph despite the evil choice of his brothers to rid themselves of Joseph. Here is God working in history to effect his holy purpose, despite the attempts of sinful men to thwart his will and plan. This truth Paul enunciated in our Golden Text.

The affirmation of Joseph in Genesis 50:20 is a bold step in the theological understanding of Israel: God deals with his creatures not only through bold invasions into the world, but also through the choices of sinful men. To be sure, an interpreter must be present to point out the actions of God in history, a role filled by Joseph in this story. Thus, the actions of God in history, accompanied by an inspired interpreter of these actions, reveal a God who is active in the events of his world. The way God chose to work in the life of Joseph is



DR. WILLIAMS

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precisely the way God worked through the cross—the cross of Christ, the greatest design of evil men ever perpetrated in history became, by God's grace, the greatest good the world has known. What relevancy the Joseph story contains for our age!

We are so busy expecting God dramatically to intervene in our troubled world that we blind ourselves to the active participation of God in and through our history. If we fail to perceive the actions of God in this decade of the twentieth century, it is not that God has changed or abandoned his world, but that we are pitifully devoid of inspired interpreters like Joseph. Without these interpreters, we are driven to the despair and skepticism of the author of Ecclesiastes who found the ways of God obscure and inscrutable. Let us be grateful to God for the preservation of the Joseph story in the book of Genesis which allows us to perceive anew the way God has chosen to act in our history.

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Church Chuckles by CARTWRIGHT



"Could we list my salary under Incidentals? My wife hates to have everyone know what I'm making!"

A Smile or Two

The defenders

CARROLL Reece, a onetime GOP chairman, says that in one of his first cases after having been admitted to the Tennessee Bar, he represented a sharecropper's widow in a suit.

The defense was ably represented by two dapper city attorneys who worked in shifts and put on an impressive show.

Reece was satisfied with the way things were going when court recessed for lunch, so he was shocked when his client insisted on getting another lawyer to help him.

"I'm doing all right," Reece protested. "Why do you want another lawyer?"

"Well," came the reply, "I've been watching them other lawyers, and when one of them is up speaking, the other one is sitting there thinking. And when you're up speaking, there ain't nobody thinking."

Winner or loser?

"WHAT makes your next-door neighbor so unpopular?"

"He's fixed his lawnmower so you have to drop a nickel in the slot to make it go."

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."

Bold suitor

"IF I proposed, would you say yes?" he asked cautiously.

She was even more cautious. "If you knew I'd say yes, would you propose?"

No change

IRATE Sgt.: Haven't I seen your face somewhere before?

Pvt. Jerk: Very likely. It goes around with me a lot.

You said it

"THINKING," said the little boy, "is when your mouth stays shut and your head keeps talking to itself."

Fish tale

TWO fishermen were arguing. One said to the other: "Only last week I went fishing with no equipment to speak of—just a bamboo pole, a piece of string a pin for a hook and a leaf for bait. I caught a fish weighing 80 pounds." —

The other fellow said, "What's so hot about that? Only yesterday I took my rowboat out on the lake. I just happened to slide my cane through the water. It came up with a lantern, and a candle that was still lit inside the lantern. What do you think of that?"

Said the first fisherman, "Look, I'll take 30 pounds off my fish. You put out that candle."

Attendance Report

Church	September 8		Admission
	Sunday School	Training Union	
Alpena, First	78	69	1
Osage Mission	11		
Berryville, Freeman Hgts.	172	79	1
Camden, Cullendale First	437	212	
Crossett, First	675	221	3
Dumas, First	311	86	2
El Dorado, East Main	279	122	2
Forrest City, First	600	176	
Midway	60	61	
Fort Smith			
Grand Avenue	722	317	2
Mission	26		
Temple	257	116	
Harrison, Eagle Hgts.	268	103	6
Heber Springs, First	192	68	6
Jacksonville			
Berea	134	59	1
Marshall Road	156	72	
Second	227	114	2
Jonesboro			
Central	490	190	
Nettleton	270	133	
Lavaca	270	151	1
Little Rock			
First	932	320	15
White Rock	27	15	1
Forest Highlands	175	79	7
Immanuel	1245	476	11
Kerr	46	21	
Rosedale	262	116	3
McGehee, First	439	188	
Chapel	82	39	
Monticello, Second	294	165	13
North Crossett, Mt. Olive	241	117	
North Little Rock			
Baring Cross	777	219	4
Southside	68	27	
Camp Robinson	46		
Calvary	505	149	2
Gravel Ridge First	204	110	3
Highway	222	96	
Park Hill	855	233	5
Sylvan Hills	276	100	
Piggott, First	302	161	2
Rogers, First	428	145	3
Siloam Springs, First	340	194	
Springdale			
Caudle Ave.	131	56	
Elmdale	170	80	2
First	494	153	
Van Buren, First	472	162	4
Vandervoort, First	66	29	
Warren, Immanuel	274	95	
Westside	82	52	

Texas again

I'm sure you've heard of the guy from Houston who was visiting Paris for the first time. Pointing to the Eiffel Tower, he said to his wife, "Mary, how many barrels a day you reckon they get out of that rig?"

Dishpan hands

Two fellows were discussing henpecked husbands.

"But let me tell you," said one, "I'm boss at our house. Last night I found there was no hot water. So I raised the roof. Believe me, I got hot water, too, and in a hurry!"

There was a pause, and he added: "I hate to wash dishes in cold water, don't you?"

Dr. Gillespie?

THE old doctor never had refused a call from anyone, whether rich or poor, but now he was tired.

"Have you any money?" he asked the midnight caller.

"Certainly!" was the reply.

"Then go to the new doctor. I'm too old to get out of bed for anybody who can pay for it."

"A sermon often helps people in different ways. Some rise from it greatly strengthened; others wake from it refreshed."



In the world of religion

... The Bible is still the best seller of all time, and the King James Version is outselling all other translations by a margin of four to one, according to a survey of 150 publishers. More than 2,000,000 copies of the New English Bible, published two years ago jointly by Oxford and Cambridge presses, have been sold in the United States. Sales of the Revised Standard Version, now eleven years old, also are continuing to increase.

... Fifty-six volumes on religion are included in the first definitive lists of books chosen for the new White House Library. The group includes five versions of the Bible.

... Christians and Buddhists gather each Sunday morning to conduct separate religious services in Minneapolis, Minn., at the Japanese-American Center. At 9:30 a.m., Japanese-American children participate in a Buddhist service and learn about the religion in English. At 11:00 a.m., first generation Japanese immigrants hear the Rev. Andrew N. Otani conduct in Japanese a nondenominational service.

... A special film featuring the opening ceremonies and behind-the-scenes interviews at the second session of the Second Vatican Council will be produced by the National Council of Catholic Men in co-operation with CBS-TV. It will be made in Rome the week of Sept. 29, the week the Council reopens, and will be shown over the network Sunday, Oct. 20.—Survey Bulletin

Back test ban treaty

WASHINGTON, D.C. (EP)—The Church of the Brethren, through its spokesman, the Rev. E. Paul Weaver who testified before the Senate Foreign Relations Committee here, expressed its hope for Senate ratification of the nuclear test ban agreement.

Mr. Weaver said in a statement: "We know full well that this agreement is only a tiny step in a day when the world prays for giant strides. We do feel that, small as the step may be... it has brought the hope that a way may be found to prevent a nuclear holocaust from destroying mankind."

In commenting on radiation in the atmosphere, he said:

"No scientist, worthy of his name, can assure us that the danger has not already become very great and that many of us now living may not suffer from dread diseases as the result of previous explosions."

'Religious' drug

PHILADELPHIA (EP)—Psychologists at a dinner here sponsored by the Lutheran Church in America were told that experiments with so-called consciousness-expanding drugs have induced religious and mystical experiences in a high percentage of volunteer subjects.

The report was made by Dr. Timothy Leary, a former Harvard University psychology professor, who said his research project has the support and collaboration of some 50 scholars and scientists. Sponsored by the LCA's Board of Theological Education, the dinner was held in connection with the American Psychological Association's annual meeting.

Dr. Leary said he personally has conducted these experiments at least 150 times with different subjects, and "each time I have been awed by religious revelations as shattering as the first experience."

The entire project, he said, has had about 1,000 subjects from all walks of life, with between 50 and 90 per cent reporting "intense religious experiences."

"We have arranged sessions for 69 full-time religious professionals," Dr. Leary reported, "37 of whom profess the Christian and Jewish faith and 32 of whom belong to Eastern religions."

These have included, he noted, two college deans, a divinity school president, three university chaplains, an executive of a religious foundation, a

prominent religious editor, and several religious philosophers.

"Over 75 per cent of these subjects—three out of four—reported intense mystico-religious reactions, and more than half claimed they had had the deepest spiritual experiences of their life," he said.

The drugs used, which he identified as mescaline, LSD and psilocybin, can "pull back the veil," he continued, and permit the subject to "see for a second a fragment of the energy dance, the life power."

"To comprehend the smallest part of the fantastic design," Dr. Leary stated, "to experience (if only for a moment) the answers to the four basic spiritual questions, these are the peaks of the religious-scientific quest."

Crime at record rate

WASHINGTON, D.C. (EP)—A preliminary report on crime statistics for the first six months of 1963 shows that the nation is headed for a new all-time record in the crime rate, FBI Director J. Edgar Hoover announced here.

The final report on uniform crime statistics for 1962 showed that year to be the worst in the history of U.S. law enforcement.

However, the year 1963 is already well on its way to eclipsing that grim record, Mr. Hoover said. The number of crimes known to police during the first half of 1963 topped the same period a year ago by nine per cent.

47 executions in 1962

WASHINGTON, D.C. (EP)—Forty-seven prisoners were executed under civil law in 1962, an increase of five over 1961, but still the second lowest total in 20 years, the U.S. Bureau of Prisons reported here.

Executions were carried out in only 18 of the 44 jurisdictions of the United States which have laws providing for capital punishment, it disclosed.

California again led all other states in the union with the number of executions, sending 11 persons to death in its gas chamber; Texas followed with nine executions and Florida had five.

Illegitimacy increasing

WASHINGTON, D.C. (EP)—According to a U.S. Public Health Service survey, 240,200 illegitimate children were born in the United States in 1962—an all-time record in both the number and rate of such births.

There were 91,100 white children born to unmarried mothers, the report showed, and 149,100 to non-white mothers.

The illegitimacy rate was 25.3 per 1,000 live births for white mothers and 223.4 per 1,000 for non-white mothers. The over-all rate is 56.3 per 1,000 births—or about one child of every 19 born.

Cigarette controls asked

COLUMBUS, Ohio (EP)—A plea for international controls on cigarettes, similar to those on narcotics, was made here by an official of the National Woman's Christian Temperance Union at its 89th annual convention.

Mrs. T. Roy Jarrett, Richmond, Va., vice-president-at-large, asserted that the "evidence piled up by scientists and researchers indicating cigarettes as a lung cancer cause is becoming increasingly difficult to ignore, even by the most confirmed skeptics."

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