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Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

1-7-1965

January 7, 1965

Arkansas Baptist State Convention

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Clerk—	Rev. A. W. Upchurch, Marshall Road, Jacksonville
Treasurer—	Mrs. T. A. Spencer, First, NLR
Historian—	Rev. W. B. O'Neal, First, Gravel Ridge

FROM THE MODERATOR:

I received the news of the resignation of Dr. Bates with deep regret. I hate to lose him as a fellow pastor in North Pulaski Baptist Association. I also regret that he is leaving because of the position that it places me in. I had anticipated serving under him during this year and, to be perfectly honest, getting by with as little work as possible. Now I find myself trying to step in and fill a position that he has vacated. To further complicate matters the Executive Board has agreed that they are not authorized to elect a Vice-Moderator.

As I assume this place of responsibility, I humbly request your prayers. I know that you are as concerned as I am about Baptist work in North Pulaski County. There are so many things that need to be done. The challenge of our work must be constantly before us. There are several areas in which we need to work. I feel that our greatest need is in the area of missions. I agree that we need mission sites, but in my humble estimation there is more to associational missions than this. I think that we need to re-evaluate our ministry to existing churches, particularly our small and weaker churches.

I also see a great need in the area of Evangelism. Many of the churches of our state have been weakened because of a shifting population. They long for prospects to work with. God has placed us here in the midst of a fertile field. There are prospects all around us. Our program of Evangelism needs to be strengthened in all our local churches. Please give this serious thought in our local church planning.

Join with me in praying that God will richly bless us in our work during this coming year.

COMING EVENTS

- Bible Study in all churches (we hope)
- Jan. 11 State Stewardship Conference, Little Rock
- Jan. 24 Baptist Men's Day in all churches
- Jan. 18 Executive Board Meeting, Levy, 6:30 P. M.
- Jan. 18 Assn. Sunday School Rally, Levy
- Jan. 25-27 Evangelism Conference, 1st Little Rock

JANUARY BIBLE STUDY

The theme of each of our churches this month should be "Increasing our Worship through Bible Study." Throughout our Southern Baptist Convention our people are coming together to study a portion of God's Word. Baptist have long been known as a people of the "BOOK." To remain this way we must continue to study. What better way is there to begin a year than to begin it with a period of Bible Study. Many of our churches will have completed their study by the time this is received. Others are making plans to have theirs soon. However, some of our churches have made plans for this special Study this year. If you need help in planning or teaching this study we have many men in our association who would be glad to help. If you need some assistance please call Levy Baptist Church SK 3-7347. Help to make our Association 100 percent in January Bible Study.

OF THE KINGDOM

1. Dr. B. Franklin Bates has resigned as Pastor of the First Baptist Church, Jacksonville, to accept the Wells Station Baptist Church in Memphis, Tennessee.
2. The First Baptist Church of Sherwood has called Rev. Gerald Taylor from Pine Bluff and he is now on the field.
3. The Oak Grove Baptist Church has called Rev. Curtis Bryant and he is now on the field.
4. The Gravel Ridge Baptist Church has just closed a Youth Revival.
5. The First Baptist Church of North Little Rock has just closed a Youth Revival.

TREASURERS REPORT

December 21, 1964	
November 16, 1964—Cash Balance	\$ 2,438.54
Offerings November 16-December 21, 1964:	
Amboy Baptist	\$ 218.36
Minutes	\$ 5.00
Baring Cross Baptist	292.19
Bayou Meto Baptist	24.31
Berea Baptist	20.00
Bethany Baptist	35.81
Calvary Baptist	102.38
Cedar Heights Baptist	154.00
Central Baptist	100.00
Crystal Valley Baptist	52.00
First Baptist, Jacksonville	
History:	5.00
First Baptist, North Little Rock	250.00
Forty-Seventh Street Baptist	25.00
Grace Baptist	20.47
History:	12.00
Gravel Ridge Baptist	38.00
Graves Memorial Baptist	60.00
Harmony Baptist	6.00
Highway Baptist	27.00
Minutes:	10.00
Hill Top Baptist	11.84
Levy Baptist	146.05
Park Hill Baptist	379.90
Pike Avenue Baptist	
History:	25.00
Remount Baptist	19.84
Runyan Baptist Chapel	17.50
Second Baptist, Jacksonville	80.82
Sherwood Baptist	66.84
Sixteenth Street Baptist	8.82
Stanfill Baptist	4.00
Sylvan Hills Baptist	37.77
Zion Hill Baptist	22.95
A. W. Upchurch	
Envelopes:	26.65
TOTALS	\$83.65 \$ 2,221.95
Total Funds Available	\$ 4,744.14
Disbursements:	
American National Bank, Lakewood	\$ 600.00
Arkansas Baptist Newsmagazine	
December	17.50
Winrock Enterprises, Inc., Indian Hills	617.66
L. R. Baptist Student Union	83.33
W. I. Thomas—"M" Night Speaker	
Training Union	50.00
Runyan Baptist Chapel—Pastoral Aid	
3 Weeks December	37.50
Parkin Printing & Stationery Co.	
Treasurer's Supplies	8.80
Home Mission Board—Pastoral Aid in Michigan — Dec.	50.00
Spauldings—Trophy Cups Camp	\$12.36
Plaques TU \$21.22	33.58
Mr. Shin J. Suzuki—Brotherhood	
Speaker	25.00
Mrs. Verda Resch	
Typing Asso. History	20.00
Highway Baptist—Supplies for "M" Night—TU	6.10
A. W. Upchurch—Phone Calls	
Camp \$1.17, Minutes \$1.91	3.08
Total Disbursements	\$ 1,551.55
December 21, 1964—Cash Balance	\$ 3,192.59
Balance on Properties after November Payments:	
Lakewood	\$46,756.49
Indian Hills	5,505.48
Mrs. T. A. Spencer, Treasurer	

R THE COOPERATIVE PROGRAM

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State Missions Offering



Our Church Reaches Out

The battle of '65

THE APOSTLE Paul was writing from Ephesus to one of his problem churches, Corinth. He said, "But I shall remain at Ephesus until Whitsuntide, for a great opportunity has opened for effective work, and there is much opposition." He was writing from one problem field to another problem field. In fact, when one studies the life and ministry of Paul it seems that most, if not all, of his labors were spent where problems abounded. Opposition was manifest on all sides. However, in and through it all he learned in "whatsoever state he was to be content." He also discovered that in his times of weakness he was really at his best.



DR. WHITLOW

We are living in a time when the abnormal has become the normal. We may at times yearn for the "good old days" when life moved at a slower pace and when opposition was not so pronounced. However, if we could march around problems for seven days and then witness the walls of opposition crumble before us it might be nothing more than a hollow victory.

We have formidable foes confronting us. Opposition to the spiritual is strong. Not the least of these, I suspect, is our abundance. Our material welfare may have produced within us a false sense of security. It may have taken the edge off our sense of deep need of and dependence upon the Spirit of the Living God. We may be fighting spiritual battles with human instruments. This being true, we would suffer a sense of defeat and look for an easier way out. What we need, is not so much that our problems be removed from us, but to

discover anew that the One who is for us is greater than the one who is against us. If we could somehow lay hold of this inner reality and set ourselves to the tasks that are before us and into which God has called us when we come to the end of 1965 it is altogether possible that it might have been our best year. The outward circumstances are not the really important things, but how we respond to these circumstances. Out of a deep commitment, Oh, God, help us to respond with a conscious dependence upon Thee.—S. A. Whitlow, Executive Secretary

IN THIS ISSUE:

HAPPY New Year to you from all of us at the *Arkansas Baptist Newsmagazine*. The Editor comments on the advent of 1965 with some thoughts on 'magnanimity.' See the opposite page. Our cover story also bears out the message of the New Year. It's on page 5.

SOME of our Baptist institutions may go down without federal aid, but, "... let them go down in unflinching loyalty to the biblical and historic principle of separation of church and state." So say two distinguished professors of Southern Seminary in the article, "Baptists at the Crossroads," on page 10.

ONE of the best stories we've read lately is reprinted for you from the *Tarrytown Tidings*. We think you, too, will enjoy "Who's got the gizzard?" on page 16.

MORE than 1,900 are on the missionary staff of the Foreign Mission Board. For a full report of the December meeting, turn to page 15.

ONE of the most popular features of our newsmagazine apparently is our "Letters to the Editor" page. Today on page 5 you'll find our readers dealing with subjects as varied as our Arkansas Baptist Hospital and the Canadian field for Southern Baptists.

PRAY FOR:

- The New Program of Advance, calling for 5,000 Southern Baptists missionaries in overseas service.
- Brazilian Baptists' nationwide Evangelistic Crusade, March—June, 1965.
- Evangelistic Crusade in Mexico, April 4-11, 1965.
- Evangelistic Crusade in Malaysia, April 11-25, 1965.
- Evangelistic Crusade in Thailand, April 25-May 9, 1965.
- Egypt and for an opportunity for Southern Baptists to send one or more couples into this important, heavily populated country.

Arkansas Baptist newsmagazine

MEMBER:
Southern Baptist Press Ass'n
Associated Church Press
Evangelical Press Ass'n

January 7, 1965 Volume 64, Number 1
Editor, ERWIN L. McDONALD, Litt. D.
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Opinions expressed in editorials and signed articles are those of the writer.
Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

Thought for 1965

THOSE of us who feel the urge to try to do better in a new year than we were able to do in an old year can find some help in the Bible. Just one suggestion from Paul has helped us with the framing of one of our new year's resolutions: "Let your magnanimity be manifest to all" (Phil. 4:5, NEB).

What is one's magnanimity? According to the dictionary, it is "loftiness of spirit enabling one to bear trouble calmly, to disdain meanness and revenge, and to make sacrifices for worthy ends." And the adjective *magnanimous* means "showing or suggesting a lofty and courageous spirit; showing or suggesting nobility of feeling and generosity of mind: forgiving."

This seems to be in harmony with a part of our Church Covenant:

"We further engage to watch over one another in brotherly love;

"To remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech;

"To be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay."

The italics are ours. And the "rules of our Saviour" will be found in Matthew 18:15-17 and 21:35, for anyone who wants to go by them.

How to be 'good'

SOMETHING a fish said to a rabbit the other day is more than amusing. Freshly flopped out of his lake—in the Pogo comic strip—the fish said to the rabbit: "Heighty, little Awry, what's you up to?"

"I'm just a-settin' mindin' my own business an' me only a week old," said the rabbit. And he added: "Yep, I'm a-settin' payin' nothin' no mind an' bein' as good as good as good as can be..."

In the next scene the fish and the rabbit are just sitting, sleepy-eyed, not even talking.

Later, the fish becomes philosophically eloquent:

"Man! one can be awful good when one don't do nothin', can't one?"

We know nothing of the fish's background. But, traditionally, he would be from a school of fish, if not from a university. He certainly is no sucker. Unless the goodness that comes from doing nothing is counterfeit!

Guest editorial

Pastor not a hired man

THE minister is not a hired man. From time immemorial important folk have tried to purchase the voice of the minister. The wealthy Scottish lords had the cus-

tom of appointing the ministers, and of controlling them. The Church of Scotland struggled long and hard before it was able to abolish this custom and make its ministers really free.

The emperor, the king, the great nobles, the business tycoon of modern times, have thought they could by means of their power control what the minister said. Sometimes they have succeeded, but fundamentally the ministry has been above purchase. True, even in ordinary congregations ordinary folk in subtle ways have let the minister know that after all they pay his salary. A Swiss layman at Neuchatel said to William Farel in 1541, "I fire a servant who displeases me, why not a pastor?" And some congregations have stooped so low as deliberately to "starve out" their minister.

Fortunately such a vicious attitude is rare. Basically the pulpit is free. No minister is a hired hand, duty-bound, to preach what the congregation wants to hear. His loyalty is to his Lord and he must preach the whole gospel with all its implications as he understands those implications. In so doing, he will tread on the toes of some of his people... Most people really do not want their minister to be muzzled. There is stern judgment as well as sheer grace in the gospel, therefore sometimes what the minister says hurts. Prophetic sermons are needed at all times.

Eighty-five years ago R. M. Patterson wrote words that still have plenty of meaning: "Perhaps there should



"It's great! We don't have a budget to worry with, and our attendance is up 100%!"

be added the duty of our presbyteries... to refuse to permit faithful pastors to be driven from their post by ill treatment. Whatever encourages the people to look at their ministers as hired men, instead of divinely appointed officers entitled to support, should be frowned upon." He suggested three things that would help: (1) Elevate the ministry in the public estimation by maintaining the true view of ordination; (2) elevate the standard of intellectual proficiency in the incumbents in office; and (3) elevate the standards of support. These suggestions continue to be valid!—Harry G. Goodykoontz in *The Minister in the Reformed Tradition*, just published by John Knox Press, as reported in *Biblical Recorder*

Guest Editorial

A dangerous regulation

POAU reports in an article elsewhere in this issue of the Record the recent Third Army regulation which forbids chaplains at Fort Jackson, S. C., to participate in any church service or conference which is racially segregated. The story states that the order covers funerals and church conferences as well as regular church services.

POAU says, and rightly so, that this regulation is "a direct violation of the First Amendment."

Without considering the issue of segregation or integration, this regulation immediately is seen by any clear thinking person as a dangerous move, and, certainly, a violation of the First Amendment.

When a division of the United States government (in this case the Department of the Army) is able to regulate the services or work of the churches, or of God-called ministers in their activities outside of their regular duties as chaplains, religious liberty is at an end.

We would not deny that the army has the authority to regulate and control the services on its bases, and the activities of its chaplains while they are on duty. Even there, however, we understand that a chaplain is not required to do that which he cannot conscientiously approve.

We would deny, however, that the army, or any other branch of the government, has any right to control the activities of the chaplain when he is not carrying out the regular duties of his office. A funeral off the base and not related to the armed services, certainly is not one of his regular duties, nor is the supplying of the pulpit in a church outside the army base.

We hope that this regulation will be challenged until it is withdrawn, for it has no place in American life.—Editor Joe T. Odle, in *The Baptist Record*, Jackson, Miss.

personally speaking

I'm going to try!

BACK in the 1930's, soon after I entered the ministry, one of my Presbyterian friends invited me to preach for his congregation on a Sunday morning. I took for my text: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1). At the close of the service, the pastor commented facetiously to the congregation: "I had expected us to hear a *Baptist* sermon, but this sounds to me mighty like *United Brethren!*"



ERWIN L.

Is there anything better than for Christian brethren, regardless of denomination, to "dwell together in unity"?

As I listened the other Sunday to the inspired report of Mrs. J. W. Tucker, Assembly of God missionary whose preacher husband was slain recently in Paulis, the Congo, one of the things that impressed me was the fellowship in suffering of the Tuckers and Catholic missionaries. Catholics and those of the Assembly of God faith are about as far apart theologically as any. But it was a friendly nun who brought Mrs. Tucker and her children reports from time to time on her husband, after

he was taken from his family by the Congo rebels. Finally, on the fateful morning of Nov. 24, it was a Catholic nun who gave Mrs. Tucker the sad news of her husband's martyrdom. Mrs. Tucker had called the nun by telephone to ask: "How is my husband—is he all right?" Replied the nun in French, compassionately: "He is in heaven."

Living on friendly terms with people—even those of your own faith—is not easy. There are so many little things we allow to come between us—we are frequently so Christless in so many of our views and attitudes.

For those you do not like, nothing they do or say pleases you. You remember the story of the over-corrected son. Nothing the boy did would please his hyper-critical dad. The father was always punishing or correcting. Finally the boy looked his dad in the eye and asked in all meekness: "Dad, if I ever do anything right, will you tell me?"

When we all get to heaven—if we do—we will probably be amazed at how many people "made it" that we had little or no time for down here.

During 1965, I am going to try to be less cantankerous than I was in 1964. My family, my friends and my fellow workers will be glad to hear this. With the Lord's help, I am going to try even harder to pay attention to Paul's admonition: "If it be possible, as much as lieth in you, live peaceably with all men."

Since 1965 will be one day shorter than 1964 was, I will have a little better chance keeping my resolutions this year.

Best wishes for 1965!

Erwin L. McDonald

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.

Our Baptist Hospital

FOR nearly a score of years I have had some personal association with our Baptist State Hospital, largely through our children as patients, students and an externship. Now, I have been a patient with that 24-hour-a-day acquaintance. ABH has always shown that personal interest that has made me feel a part of it. I'm sure I am no exception.

Rapid modernization has changed the appearance, but the spirit of ABH is contagious and inherent. The psychology of optimism diffused with the sympathy of the sufferer is sure to hasten recovery. Thank God for an institution that can keep up to the minute with scientific developments yet increase the warmth to serve those who come under its roof and to the staff that makes it possible.

Please relay my gratitude for the prayers given in my behalf, and for the greetings and interest shown. I am divinely grateful that the (throat) growth was not malignant.—John M. Basinger, Pastor, First Baptist Church, Lake City, Ark.

The Canadian field

ALL Canadian Southern Baptists felt honoured recently when the state convention of Oregon-Washington elected one of our pastors as its president.

Joy over our own growth is tempered somewhat by the continued deterioration in the religious picture of our whole country. This can be illustrated from the Nov. 1 issue of "The Observer", the official magazine of the United Church of Canada, our largest Protestant denomination. Here are some quotes from an article explaining their new Sunday School curriculum: "There are myths in the Bible, particularly in the first 11 chapters of Genesis, but elsewhere as well, including the story of Jonah and the story of the coming of the magi to Bethlehem. Such myths contain vital truth in symbolic form. . . . 'The account of Adam and Eve in the Garden and of their fall is not history. It did not happen. . . . 'The virgin birth did not happen as history, and is scientifically impossible.'"

Another article hits hard at the people who fully believe those things to be

historical, and who accept such Biblical teachings at face value. Bible believers are identified by or with such terms as "Neanderthal types", "perverted brethren", "paranoiac barbarism" "Human dinosaurs", and "lilliputian creatures" (six inches tall). You can thus see that there is a new boldness in those who would both destroy the Bible AND those who believe and accept it as it is. The reason for this boldness is that there is no voice in the country strong enough to answer them.

We desire to answer them, not by returning their accusations, but by calling upon Southern Baptists to back us in starting 3,500 New Testament churches across Canada, instead of the 20 we now have. With such backing, scores of pastors could come immediately without having to learn a new language, as would have to be done in most of the world. The greatest force on earth today for the effective proclamation of the gospel of Christ is the churches of the Southern Baptist Convention. God has surely raised up our convention for this hour of world need. As others are abandoning the gospel, may Southern Baptists take a more firm grip upon it; what has happened in Canada is proof that the age-old truths can be lost anywhere, if they are not proclaimed every week. Pray with us for the backing to start 3,500 churches which will proclaim the truths of Christ. Write and tell us you are praying.—W. R. Gifford, Pastor, Eckhardt Ave. Baptist Church, 352 Eckhardt Ave. East, Penticton, B. C., Canada

Way out and up

ALL devout Southern Baptists are deeply concerned about the fact that we are not growing as fast as we should. A great deal of thought has been given to this on the part of our leaders—able leaders. These leaders have been analyzing our situation. Meeting after meeting has been held; programming after programming; many committee meetings have transpired; we have talked about methods; we have written books; we have prepared papers; the Pastors have received a large number of letters and other literature concerning the problem of mirror gazing. Self inspection has seemed to become the order of the day.

Some of the above mentioned things no doubt have helped us. But, we are thoroughly convinced that the simple ABC approach to things—in other words, the Bible message is the need of the hour. We talk about Bible cen-

The Cover



—Photo by H. Armstrong Roberts

'And miles to go . . .'

ONE good thing about the beginning of a new year is the opportunity to start over, as symbolized by this fresh, new pair of baby moccasins as over against the worn shoes. Some lines of Robert Frost, favorites of the late missionary physician Dr. Thomas Dooley and the late President John F. Kennedy, seem appropriate for the new-born 1965:

"The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep."

tered programs and Bible centered literature, but much of it is not Bible centered nor worship centered. Look at our State Convention budget and see how much of it is for objects other than the simple ABC approach to the Bible. How little of it, if you please, is for real evangelism and missionary work.

Why should we not call upon all of our pastors, staff workers, associational missionaries, state workers, south-wide workers, college teachers and seminary teachers, hospital employees, foreign missionaries and home missionaries, and any others that I have not mentioned that are full-time workers to set a goal for themselves for 1965 or March 1966 to win a certain number to Christ and baptism. I would like to challenge every person who reads this article to set a goal for himself for 1965 or 1966. Let's start a movement that will turn us back to the New Testament Way of doing things. Yours for return to the New Testament Way, —E. Butler Abington, Pastor First Baptist Church, DeQueen, Ark.

QUESTION: "There is a fellow on our campus in whom I am very much interested. I have plenty of dates, but somehow this particular one to whom I am attracted and who apparently has all those qualities I look for in a future husband never asks me for a date.

"We have worked together on some BSU committees and we get along famously but he still never takes me out on a date.

"We have a good, friendly relationship and he seems to enjoy our passing contacts on campus as much as I—but that is as far as it goes.

"Do you think it is all right for me to pray that he will come to like me?"

"You see, my life is dedicated to the service of God and I don't want to go against God's will."

ANSWER: Certainly I think it is right for you to pray that this young man will like you.

It is a conviction of mine that all praying should be done on the basis of, "Thy will be done on earth (in my life and the lives of those with whom I associate) as it is in heaven."

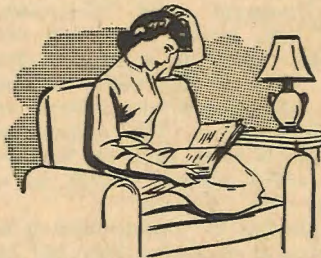
If you read this column very regularly you know that I believe **prayer and work** are the two master-keys to life.

Lazily praying that some magic will be performed will accomplish nothing. Praying earnestly in a true spirit of dedication to God's will releases power and touches off procedures that may be surprising and exciting to you.

For example, you may find yourself working more consistently on the attractiveness of your appearance and your personality; digging away with more depth at your reading program to make for more alertness of mind and more sparkle in conversation—all this rather than much day-dreaming and wishful sighing over the prince charming.

It may be that your admiration for this particular young man causes you to "freeze" because of self-consciousness, when you are around him. Your program of prayer and work will almost sure-

*May I pray
he likes me?*



ly produce a more-at-ease, more-poised, more-charming you.

Be sure to include the young man's future in your praying. Ask not only that he will come to reciprocate your feelings for him, but that God's purposes in his life may be fulfilled and that he may live at his maximum for Christ.

Bring into your prayer-work program serious, reverent study of all that Jesus taught about prayer. Hiding His word in your heart will be rewarding in itself.

Search for secrets to victory in prayer through available biographies, cultivate associations with Christians who make prayer the core of their living.

Trust God with the outcome of this important episode. One great man of prayer listed as one of his principles the practice of leaving the manner of solution with God, after he had prayed about a problem. He refrained from trying to figure out good answer-plans for God. Rather, with trusting heart, he went about the other tasks at hand, with complete assurance that the Heavenly Father would take care of the matter about which he had prayed daily and about every detail of life.

God will hear and answer your prayer. The answer may be a developing friendship between you and the young man you admire. It may be a receding of the attraction you now feel. It may be a

dawning realization that your happiness lies in another direction, which direction neither you nor I could anticipate for you now. Of this one thing you may be sure: His way will be best and will ultimately lead you into fulfillment and joy no other path could offer.

Recently a group of young unwed mothers-to-be were asked what could be done to help steer other girls away from the unfortunate path these had followed. Two of their suggestions in response come vividly into my mind now.

(1) Teach young people that sex and love are not synonymous.

(2) Lead young people to think of marriage as a serious matter.

Asked if their peers do not think of marriage as a serious undertaking, their answers were unanimously and emphatically "No." Most of these girls are high-school age. They maintain that by and large their friends and former associates at school think of marriage as a lark, a game.

Your attitude of seriousness and reverent concern is a hopeful sign.

Dr. T. B. Maston defines the wave of secularism which is engulfing our nation—indeed our world—as "the ordering and conduct of life as if God does not exist." We look to dedicated young people like you to ride out the wave.

Pray that within the walls of your house—whether that house be a mansion, a mobile home, or a low-rent apartment—may live a family of Christian witnesses who can survive in today's culture, which has been described as "an impersonal, anonymous jungle."

Here is a prayerful hope that by this time "everything's going your way!"

Rosalind Street

Mrs. J. H. Street
P. O. Box 853
New Orleans Baptist Seminary
3939 Gentilly Boulevard
New Orleans, Louisiana

Rozell's Complete Lessons, 1965, Zondervan, \$2.95

THIS commentary on the Sunday School lessons was begun 18 years ago by the late Rev. Ray Rozell, who for 30 years pastored Baptist churches in the South and devoted himself to training Sunday School teachers in lesson preparation. His Sunday School philosophy is now being carried on under the direction of Mrs. Lydia E. Rozell as managing editor and the Rev. Dale Austin as editor. The purpose of the commentary continues to be to provide fresh and teachable material focused on the complete lessons. The material is written within the framework of an outline of the lesson passage and is aimed at meeting specific needs of the class members. Teaching materials and teaching methods are joined.

The Myth of the Britannica, by Harvey Einbinder, Grove Press, 1964, \$7.50

"A once great and respected vehicle of learning has largely decayed and lost its essential purpose by becoming a commercial enterprise," says the author, on the basis of a five-year research into the reliability and usefulness of *Encyclopedia Britannica*.

Dr. Einbinder points out in the 1963 printing of the *Britannica* articles he brands as "obsolete. . . taken from editions as ancient as the ninth edition of 1875-1889. The *Britannica*, he charges, is slow to catch up with recent discoveries in the sciences "and perpetuates outworn attitudes in the humanities and social sciences." The reader will judge as to whether the author has made his case.

The Bay of Pigs, by Haynes Johnson, W. W. Norton & Co., 1964, \$5.95

When the survivors of Brigade 2506 were freed from Cuban prisons they emerged into a world which knew only the outlines of the story of the Bay of Pigs. The four commanders of the Brigade wished the story of the Brigade told in full. Mr. Johnson took information gained from these and others who had a part in the Bay of Pigs attempt and added to it materials gained from Washington, Guatemala, Miami, etc.

His report claims to be "the full, true story, reconstructed by a man who now knows more about the entire episode than any man alive, including those who went ashore at the Bay of Pigs, and those who sent them ashore."

The Epistles of James Peter and Jude, translated with an introduction and notes by Bo Reicke, Doubleday & Co., 1964, \$5

SPECIAL aim of this commentary on the epistles of James, Peter, and Jude is to place them in a setting that is historically realistic. Since political and social problems of the time of the writers were of extraordinary importance to both the writers and the readers of the epistles, special attention is paid to them by the translator.

Paul's fear of being a castaway

BY HERSCHEL H. HOBBS

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

(I CORINTHIANS 9:27)

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

PAUL is discussing his privilege and responsibility as a preacher of the gospel. Certain privileges are his (9:1-16) but he does not claim them. He places himself under certain responsibilities that he may more effectively proclaim the gospel (9:19-22). The primary thought in this chapter is that he renders his ministry without receiving financial remuneration. Though he is entitled to it, he foregoes it as a discipline by which his ministry may be more effective.

This he illustrates by the figure of an athlete in the Grecian games. In order to win the prize they undergo certain disciplines in training. So Paul says that he does not indulge his body in claiming his rights. Instead he foregoes them as his discipline.

And then comes the verse under consideration. He likens himself to a boxer (v. 26), not a shadow-boxer, but one with a real opponent. And his opponent is his own body. He does not regard his flesh as evil, but as something to

be kept under control that it may do his bidding in the contest.

Thus he says, "I keep under my body." Literally, "I buffet my body." "Buffet" means a blow in the face. He beats his body black and blue to "bring it into subjection" or bondage as a captive or slave to do his bidding. And the reason is "lest . . . when I have preached to others, I myself should be a castaway."

The word "preach" basically refers to a herald who announced the rules of the game and called out the competitors. So Paul sees himself as both a herald and a contestant. Now he fears that after having announced the rules and himself as a competitor, he might be a "castaway." This word means "be rejected."

He is not afraid of losing his salvation. He had to be saved in order to be in the contest. What he fears is that he will not so deport himself as to win the prize or reward in the contest.

And what is the reward? This he states in I Corinthians 9:18. It is the privilege of preaching the gospel without charge to the Corinthians. Otherwise he feels that by insisting upon his rights he would "abuse . . . my power [authority] in the gospel."

He does not set this forth as a general rule for all preachers, but as one he had adopted for himself. For he says that "the Lord ordained that they which preach the gospel should live by the gospel" (I Cor. 9:14).

The preacher poet

Hatred

Hatred hatches horrible harpies,
The inner brood of an harboring
mind,
A hater's source for a poisoned
blood
To chill his soul and drive him
blind.

—W. B. O'Neal

SELF-INDULGENCE

BY J. I. COSSEY

ONE is forced to live carefully to keep from returning to the old flesh man. We must remember that in the old flesh man there is deep seated sin. It is a fact that man was born with a selfish nature. We must not indulge in the weaknesses of our fleshly nature. We must keep the sins of the flesh under subjection. The weakness of our flesh is our battleground. Some people succumb to the fleshly lusts and go the way of the lower nature.

The conquering truth is: To be alive in Christ is to be dead to sin. It is not necessary nor desirable for anyone to die in the cellar of his lower nature. When Christ offers people something better and free, why live in the shadows of a wicked and fallen nature? God through Christ offers us something better and he offers it free.

It is man's lower nature that causes him to indulge in drinking liquor. He feeds himself upon that which will finally destroy him. He may ruin his health in the nightlife of sin and dissipation. He finds himself when it is too late to overcome what he has lost in his indulgence of drink, nightlife, gambling and debauchery. His only hope is to return to the thing he has always fought, salvation in Christ. It is a strange thing to note that men will fight against the only power that can save them. It is said that a drowning man usually fights his rescuer.

Why not return to Christ and the church where self-indulgence is not necessary? The Bible and Christianity offer the best in every category of life. If Christ is right, then the best life without him is lost in the long run. If Christ is not right, there still is no loss in following after him. In Christ, there is a possibility of missing hell and gaining heaven. Leave Christ out of your life and

Beacon Lights of Baptist History

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

Ministerial education

HOW well did Arkansas Baptists support ministerial students in their educational program with the Baptist College in Mississippi a century ago?

The Convention first adopted the goal of \$10,000 to be raised to assist ministers in their education. In 1870 the specified amount was altered to read "funds."

At this same convention the Ministerial Board reported that W. M. Lea and E. L. Compere had been appointed agents to travel in interest of this work. The latter was unable to assume his duties. The former worked only a few months.

But progress had been made nevertheless. The amount of \$850 had been collected in cash. About \$2,000 had been pledged. First Church, Arkadelphia, where the Convention was being held, pledged \$600. A total of \$175 had been paid the agent.

The 1871 Convention report shows that \$1,275 had been collected and \$705 expended. Pledges had been taken to be paid during the year. The plan of the board was proving successful. Over \$1,200 for work was collected at this session.

The report on education in 1871 reveals a keen interest in this work. "Our sons and daughters must be educated, if we would keep pace with this enlightened civilization of our times. Every Baptist who fails in this matter neglects one of his highest duties to posterity. Our ministers, our children, all the people must be educated. This is a part of our glorious mission to which our hearts and hands have been given.

you lose the best that life has to offer. In Christ you find complete happiness without ever indulging in sin. But sin has nothing to offer except despair and punishment. I urge you to take Christ and live. There is never any gain in indulgence.

Mississippi College has been adopted by this Convention. The institution is one of high order, and we certainly recommend that our brethren in the state not only give their sympathy, but their material aid, above all that, their sons to make this school second to none. Our hope for the future is lodged in the question of education." (Rogers, *History of Arkansas Baptists*, p524)

During the report Dr. J. B. Searcy stated that as a trustee of Mississippi College he had pledged \$400 to help pay its indebtedness and that he had paid \$100. When the Convention learned what the good man had done it discussed the matter and promptly raised the balance of \$300 to pay his pledge.

In the report of 1872 the Ministerial Board stated that the "liberality of the people" had enabled five young men to attend Mississippi College. One, J. D. Jameson, had been supported by his association, Liberty.

Mission funds up

COOPERATIVE Program receipts in the Southern Baptist Convention crept forward in November toward the much-awaited goal for the year and the advance mission stage beyond. SBC Treasurer Porter Routh, Nashville, reported income of \$1,663,242 in November brought the year to date via the Cooperative Program to \$18,840,449. This is within shouting distance of the year's objective of \$19,187,355. It appeared the goal would be passed during the first week or 10 days of December.

After the Convention passes the \$19.1 million mark, Cooperative Program funds received from state Baptist offices will go entirely for foreign and home missions. All operating and capital needs for the two mission boards and other SBC agencies will have been met by the objective.

The advance stage, which enables the mission boards to undertake projects beyond the limits of the regular yearly allocation, provides 75 percent to foreign missions and 25 percent to home missions through Dec. 31.

Was There a Christian Will?



January-MAKE YOUR WILL MONTH

Baptists at the CROSS ROADS

by JAMES LEO GARRETT
and WAYNE E. WARD

Southern Seminary, Louisville, Ky.

Baptists are today at the juncture of major decision. They must decide whether to maintain their historic teaching and practice on separation of church and state in the face of new and complex challenges or to accommodate and weaken their practices on church and state in order to find and secure governmental loans and grants for the operation of their church-controlled institutions.

The struggle of Baptists to gain religious liberty for all and the consequent struggle, especially under John Leland and Isaac Backus in the United States, to obtain a valid institutional separation of the churches and civil government is a well-known story that need not be retold here.

The present critical decision we Baptists face arises from our deep commitment to educational and benevolent institutions which we have deemed essential expressions of the teaching and ministering roles of the churches. Baptists must decide whether (1) these institutions can and will be adequately supported by the voluntary gifts of Baptists and from other non-public sources; (2) these institutions, lacking adequate Baptist support, should be detached from Baptist ownership and control and set free to find other support; or (3) these institutions, continuing under Baptist ownership, should be partly supported by governmental loans and by government grants derived from the taxation of all citizens.

The writers believe that the first alternative is by far the most desirable for Baptists to take. Baptists ought to maintain and support institutions of a high quality which serve a distinctly Christian purpose; and no stone should be left unturned to lead all Baptists to a more adequate stewardship, supportive of such institutions.

Yet, if the first should fail we believe that the second should be taken. If Baptist institutions should fail to receive adequate support from Baptists or fail to

maintain a distinctly Christian function and program then let Baptists honorably, if regrettably, sever their ties and relinquish their claims upon such institutions that the latter may seek other sources of support, whether public or non-public, merge with other institutions, or terminate their existence.

The third alternative is not only *not* desirable but is a dangerous course. It is a faulty argument that government funds may rightly be used to support the teaching of every subject in a Catholic parochial school or every department in a Baptist college except religion. Such is a confession that religion can be isolated and confined to religion courses and that any religious permeation of the curriculum, even in the humanities, is non-existent. The very purpose of the religiously oriented school is thereby threatened.

While admittedly there is a degree of difference between government grants and government loans to church-owned institutions, the fact that neither Baptist leaders nor government economists and tax experts have been able to come to a precise conclusion as to whether federal loans involve an indirect tax subsidy places these loans in the "gray area" of compromise. Loans seem to be the stepping-stones to grants. For Baptists to help break down the wall of church-state separation will likely weaken the Baptist cause both in the United States and throughout the world. No movement will likely thrive by the betrayal of one of its central affirmations.

If it was wrong for eighteenth century Baptists to pay taxes to support Anglican ministers in Virginia and Congregational churches in New England, how can it be right for Jews, Seventh-Day Adventists, and secularists in 1964 to be taxed to build Baptist colleges, Methodist hospitals, and Catholic parochial schools? Let us either disown Leland and Backus as mistaken men or apply their principles consistently today.

Is there not irony in the fact that at

the very moment when our Baptist witness to religious liberty is making its impact on the Christian world, as may be seen in Vatican Council II and the World Council of Churches, Baptists should be considering retreat from our historic position? Vatican Council II's consideration of a statement on the right of all human beings to the free exercise of religion, both privately and publicly, both individually and collectively, points to the possible adoption by the Roman Catholic Church of a position quite agreeable to the historic testimony of Baptists on religious liberty. In fact, religious liberty has ceased to be a Baptist *distinctive*, because Protestants, Jews, secularists, and, increasingly, some Roman Catholics have come to embrace it.

Adherence to the universal right of religious liberty by the major Christian bodies of the world and even by the United Nations would not in itself solve all the problems of the relation of religious bodies and the civil authority, the churches and the governments. Indeed, the relation of church and state has been a major problem throughout the history of Western civilization since the advent of Christianity. It is likely to become increasingly a worldwide problem.

Leaders in some of our institutions have made a candid appeal to the principle of expediency—that is, if Baptists do not take governmental aid for their institutions, they will lose out in competition with other religious groups and tax-supported institutions. When Baptist institutions become government-supported, they are already lost as witnesses to the New Testament faith and the Baptist heritage. To "save" them in this way is to lose them anyway!

We may reluctantly agree that some of our institutions may die; but if Baptists fail to support them, let them go down in unflinching loyalty to the biblical and historic principle of separation of church and state—not in compromise of our witness to truth. Our Baptist schools and other institutions have no reason to exist if they do not present a distinctively Christian and Baptist interpretation of truth and life.

Baptists have shown that they will support a reasonable number of genuinely Christian institutions which faithfully perform their distinctive ministry. The acceptance of governmental support will cut the nerve of Baptist giving and stifle Baptist witness to religious liberty.

Baptists are at the crossroads! To take governmental aid is to preserve the external structure of our institutions at the sacrifice of their very reason for existence. The voices in our noble history cry out in warning, and the words of our Lord ring in our ears: "Render unto Caesar the things that are Caesar's—and unto God the things that are God's!"

Pine Bluff pair to Korea

REV. Frank J. Baker, associate pastor and director of religious activities at First Church, Pine Bluff, and Mrs. Baker were employed Dec. 10 by the Southern Baptist Foreign Mission Board for a five-year term of service as missionary associates in Korea.

Mr. Baker has served with First Church since July, 1959. His duties include directing the radio and television ministry of the church. Mrs. Baker is a substitute schoolteacher and writer for *The Church Musician*, a publication of the Southern Baptist Sunday School Board.

Mrs. Baker says that a trip to the Orient in the fall of 1963 brought the desire to serve overseas "into focus" for her and her husband.

"I cannot apply the word 'call'—at least, not in the sudden sense of that term—to our decision; for a strong identity towards missions has been dominant in our minds for years," she says. "However, we surely reached a point of action when we saw needs first-hand."

Mr. Baker, who, in addition to visiting the Orient, has traveled in Europe, the Caribbean area, and such outlying portions of the United States as Hawaii and Alaska, says that two of "the greatest experiences" of his life were serving for two weeks in a Baptist mission in Alaska and preaching in a Baptist church in Japan. "In these experiences I felt I found Christian living at its highest and best," he says.

"I have witnessed the hunger and privation of multitudes and their struggle for the bare necessities of life. I have visited missionaries, lived in their homes, and felt the impact of their lives upon mine.

"My greatest desire for the years God has left for me is to invest them for Christ and his kingdom in the place where they can produce the maximum results."

Before joining the staff of the



FRANK J. BAKER

Pine Bluff church Mr. Baker was minister of education for a church in Miami, Fla., and one in Ennis, Tex. Before entering full-time religious work he was in radio and TV for about seven years. He worked with stations in Waco, Tex., Norman, Okla., Mobile, Ala., and Memphis, Tenn., holding positions as announcer, newscaster, salesman, writer, and director.

He served in Europe with the U. S. Army during World War II.

A native of Clearwater, Fla., he graduated from Baylor University, Waco, Tex., with the bachelor of arts degree and from Southwestern Seminary, Ft. Worth, Tex., with the master of religious education degree. He also studied radio and speech at the University of Oklahoma, Norman.

Mrs. Baker, the former Margaret Reaves, daughter of a Baptist minister, was born in Honey Grove, Tex., and lived in five states during childhood. She graduated from Stetson University, De Land, Fla., with the bachelor of arts and bachelor of music degrees and from Southwestern Seminary with the master of sacred music degree.

She has taught music in Southwestern Seminary, Baylor University, and the University of Oklahoma and directed music for several churches.

Berryville progress

FREEMAN Heights Church, Berryville, recently completed improvements on their auditorium. The auditorium interior was repainted and the choir loft prepared for new opera seats. A family of the church gave the new choir seats.

The church has voted to participate in the Church Development Ministry as sponsored by the State Convention and the Home Missions Board.

With the Brotherhood in charge of the Dec. 16 prayer meeting, Dr. Robert A. Etherington, M.D., presented slides on the Congo. Dr. Etherington, now in Eureka Springs, had worked with Dr. Paul Carlson, who was killed by the rebels in Stanleyville.

Miss Mollie Center

FUNERAL services for Miss Mollie Center, 77, were conducted from First Church, Waldron, Dec. 14. She had been a member of the church since baptism in 1907.

Among her many services to her church was her office of treasurer, a post she filled for more than 40 years.

She served as a trustee for Arkansas Baptist Home for Children for 14 years. Associated with the Bank of Waldron for almost 50 years, she had served as a member of its board of directors and as vice president.

Survivors include two sisters, Mrs. Hattie Mitchell of Waldron and Mrs. T. A. Bryant of Attalla, Ala.

BILL Stroud is the new minister of music of First Church, Star City. Mr. Stroud lives in Monticello and teaches at Drew Central School.

She and her husband have two daughters, Pamela Ann, 13, and Bethany Ann, nearly 10.

Mr. and Mrs. Baker were among six missionary associates employed during the December meeting of the Foreign Mission Board. With the 22 career missionaries appointed at the same time, the Southern Baptist overseas mission staff now numbers 1,906.

Palestine mission now church



MIDWAY Mission, three miles northeast of Palestine, a mission of First Church, Forrest City, was officially organized into a church Dec. 6.

Staff evangelist



WALTER K. AYERS

FIRST Church, Little Rock, has announced the appointment to its staff of Rev. Walter K. Ayers as staff evangelist.

Mr. Ayers became a Christian at the age of 18 and has been an evangelist since he was 20. He received his education at Arkansas State Teachers College and at the University of Arkansas.

In his new position, Mr. Ayers will continue to schedule revivals and expects to travel out of Little Rock about 10 months out of the year. He has offices on the 3rd floor of the Sipes Building of First Church, and his telephone number is FR 5-4626.

The mission was started in April, 1959, south of Palestine and in June moved to its present location on land donated by Mr. and Mrs. Standish Young.

The buildings were erected in 1959 and occupied in 1960. In 1961 brick was added to the outside walls. The late W. A. McKay was the first pastor.

In 1961 a three bedroom brick home was built for the pastor's family.

The present pastor, Rev. J. C. Mitchell Jr. was called in January, 1963, and is to continue to serve the new church.

Program personalities for the organization included Samuel C. Gash, pastor of First Church, and E. E. Boone, associational Education and Missions director.

Hooton to speak

DR. Carradine R. Hooton, executive director of The American Council on Alcohol Problems, Washington, D. C., will be the guest speaker for the annual meeting of the board of directors of the Christian Civic Foundation of Arkansas, Inc., at a noon luncheon Jan. 11, at First Methodist Church, Little Rock, Dr. William E. Brown, executive director of the Foundation, has announced.

Dr. Brown describes Dr. Hooton as "a world Christian leader and an outstanding authority on international approaches to alcohol problems."

All of the 200 members of the Foundation's board, representing all sections of the state, have been invited. Each member is requested to invite his state senator and representative to be special guests, Dr. Brown said.

Business to be considered at the meeting will include plans for the 1965 activities of the Foundation for dealing with moral problems in the state.

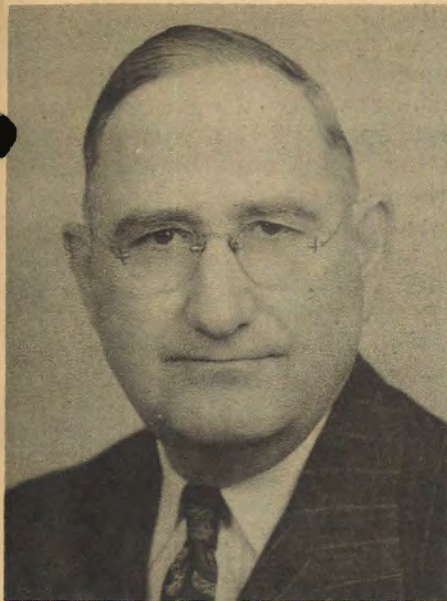
Immediately preceding the board meeting the executive committee of the Foundation will meet, at 11 a.m., also at First Methodist Church.

JERRY Huling has resigned as minister of music, First Church Springdale, to accept that position with First Church, Jonesboro.



THE three finalists chosen in the Ouachitonian Beauty pageant among 25 candidates at Ouachita College are, from left, Sharon Carlisle, Jefferson City, Mo.; Jane Ellen Miller, Camden; and Judy Cook, McGehee. The order of the finish will be announced when the year-book comes out in the spring.

Rev. H. D. Palmer dies



HOMER D. PALMER

REV. Homer D. Palmer, 75, retired minister of Perryville, died Dec. 23, following a brief illness. Funeral services were held Dec. 26, at Perryville Church, with the funeral address being given by Rev. William R. Brown, pastor of First Church, Plumerville. Others taking part in the service included Luther Whitfield, Casa; Rev. Morris L. Smith, pastor of First Church, Morrilton; and Rev. Loy W. Garner, of the Perryville Church.

Survivors include his wife, the former Miss Electa Lamkin of Dallas, Tex., to whom he was married in 1917, and a brother, Horace J. Palmer, of Georgia.

Mr. Palmer was a native of Georgia. He received his theological education at Southwestern Seminary, Ft. Worth, Tex., and had been an ordained minister since 1933. He served as pastor of churches in Oklahoma, West Virginia and Arkansas.

Mr. and Mrs. Palmer came to Arkansas in 1943 from Barboursville, W. Va. He served as missionary of Current River-Gainesville Association, Corning; Black River Association, Kennett, Mo.; Black River Association in Arkansas; and then served in Poplar Bluff, Mo.

He was called to Perry County Association in December, 1947, as missionary. After two years here, Perry County Association merged with Conway County Association

and he was to serve for 10 years as missionary of the new association, retiring in 1959.

Mr. and Mrs. Palmer had kept busy in retirement. He served as supply pastor and he and Mrs. Palmer specialized in conducting vacation Bible schools. They moved to Perryville in November 1960, after living for many years in Perry.

New University pastor



C. GLYNN McCALMAN

C. GLYNN McCalman, missionary to Brazil for the past five years, has accepted the pastorate of University Church, Little Rock.

Mr. McCalman is a native of Bradley and a graduate of Ouachita College and Southern Seminary. His last Arkansas pastorate was First Church, Morrilton.

Mr. and Mrs. McCalman, the former Sarah Jeanne Allen of Bradley, have three sons, Mark, Clyde and David.

Mr. McCalman went to equatorial Brazil to do pioneer mission work, establishing new churches and missions in the interior. He also served as executive secretary of the Baptist State Convention and as director of Caleg-o Batista, Baptist primary and high school in Sao Luis.

University Church was organized in 1959. It has recently acquired the Broodmoor Baptist Church property. William Henley, First Church, Trimble, was the first pastor. J. H. Street, New Orleans Seminary, was the most recent pastor. Fritz Goodbar has been serving as interim pastor.

New spa pastor



O. DAMON SHOOK

O. DAMON Shook has resigned as pastor of First Church, Dardanelle, to accept the pastorate of Park Place Church, Hot Springs.

A native of Little Rock, Mr. Shook is a graduate of Ouachita College and Southwestern Seminary. He has served as pastor of churches in Texas and Kentucky, as well as in Arkansas.

While he was serving the Dardanelle church, a new sanctuary and educational unit was constructed. Increases were shown in Sunday School, Training Union and church membership.

Mr. Shook served for two years as moderator of the Dardanelle-Russellville Association and one year as president of the Dardanelle Ministerial Alliance.

Mr. and Mrs. Shook have three children, Mark, Kerry Glyn and Mona Sue.

Revivals

IMMANUEL Church, El Dorado, Nov. 8-15; Billy Walker, Walnut Ridge, evangelist; W. Haskell Lindsey, singer; 20 additions; 12 professions of faith and 8 by letter.

FIRST Church, England; Walter K. Ayers, evangelist; Doyle Neal, singer; 7 for baptism; 1 for special service; Dr. T. R. Coulter, pastor.

(More Arkansas news on page 19)

By the BAPTIST PRESS

Alumni back Tribble

THE Alumni Council of Wake Forest College has given Dr. Harold W. Tribble a unanimous vote of confidence as president of the school.

Responding to a resolution overwhelmingly defeated at the Greensboro convention calling for the college's trustees to fire Dr. Tribble, the council pledged its full cooperation to his administration. Meeting on the Wake Forest campus, the council expressed "deep regret" over the resolution, called it "entirely out of order" and declared that it "did injury to Dr. Tribble and the college."

The council's resolution commended the administration for "overall growth, development and administration of Wake Forest College as a great Christian institution" and urged its continued progress toward university status in the immediate future in accordance with Baptist principles and ideals.

Summer missions

STUDENTS wishing to serve in 1965 as one of the 650 summer missionaries with the Southern Baptist Home Mission Board have only until Jan. 15 to submit their applications. Student missionaries will serve in all 50 states, plus Panama and Puerto Rico.

All normal expenses are provided during the 10 weeks of service from June 14 through Aug. 20, and in addition, the students receive \$25 a week. Couples receive \$45 a week.

Applications should be sent to Student Summer Missions, SBC Home Mission Board, 161 Spring St. N. W., Atlanta, Ga. 30303.

NINE doctoral candidates and 48 other students are scheduled to receive degrees during winter commencement exercises at New Orleans Seminary, Jan. 26. Commencement speaker will be Claude Broach, pastor of St. John's Baptist Church, Charlotte, N. C., and a former New Orleans Seminary trustee.



RETIRED SBC AGENCY HEAD MARRIED—Dr. T. L. Holcomb (left), former executive secretary of the Southern Baptist Sunday School Board for 18 years, was married in Dallas to Miss Eunice King, a one-time missionary to Brazil, in a ceremony performed by Dr. Holcomb's son, Luther Holcomb (right). It was a reversal of circumstances 25 years ago when the father performed his son's wedding ceremony. Three days after the wedding, Dr. Holcomb observed his 83rd birthday. (BP PHOTO courtesy Dallas Times Herald).

For racial tensions

MISSION philosophy must be undergirded with theology, not culture, anthropology, or a way of life, Victor T. Glass, Atlanta Ga., told state Baptist executive secretaries and state mission directors at a meeting in Atlanta.

"The Negro is a human being and God loves him and wants for him the abundant life for which he made him," said Dr. Glass. "To stand in the way of the Negro achieving all that he is capable of achieving, is to oppose God in His plan for every life."

New Baptist building

PRELIMINARY architectural studies for a new Missouri Baptist Building in Jefferson City, Mo., to be ready in mid-1965, have been authorized by the executive board of Missouri Baptist Convention. Unofficial estimates of the cost of the new office building run as high as \$1.5 million. The convention already owns a site of

17½ acres on a four-lane highway south of the city.

Surgery on ex-king

BAYLOR University Professor Michael DeBakey has the distinction of performing surgery on a former king of England—the Duke of Windsor. The 70-year-old duke underwent surgery at Methodist Hospital here by the chief surgery professor at a Baptist medical school—Baylor University College of Medicine.

DeBakey and a team of five physicians removed a section of the Duke's aorta artery which had ballooned to the size of a small cantaloupe or large grapefruit.

The 67-minute operation was successful. DeBakey and his associates removed the aneurysm and substituted in its place a four-inch section of dacron tubing.

Queen Elizabeth of England was kept informed on the Duke's progress by telephone. The Duchess waited in the couple's six-room hospital suite.

FMB commissions 28; total exceeds 1,900

BY IONE GRAY
DIRECTOR OF PRESS RELATIONS

THE Foreign Mission Board pushed its missionary staff beyond 1,900 with the appointment of 22 missionaries and the employment of six missionary associates at its December meeting. At the end of this last Board meeting of the year the overseas staff totaled 1,906 (including 39 missionary associates). One hundred and fifty-nine of these have been appointed or employed this year, reaching the second highest record in the history of the Board.

The new missionaries were appointed as churches throughout the Southern Baptist Convention observed the Week of Prayer for Foreign Missions and received the Lottie Moon Christmas Offering. In his report, Dr. Baker J. Cauthen, executive secretary of the Board, expressed gratitude for this prayer support and for the offering.

The remainder of his report was devoted to a summary of accomplishments during 1964 and to the outlook for advance in 1965. He gave special attention to what had been done and what is being planned in overseas evangelism in 1965. Campaigns in Ecuador, southern Mexico, Portugal, and Lebanon in recent months resulted in more than 4,000 professions of faith. Preparations are being made for large evangelistic campaigns in Brazil, Malaysia, and Thailand for the spring of 1965.

On special evangelistic efforts overseas, Dr. Cauthen said: "The Foreign Mission Board sponsors special crusades when they are requested by Missions (organizations of missionaries) and conventions on the field and approved by the Board. This calls for organization of special crusades through the office of the Board's consultant in evangelism and church development and in cooperation with the area secretaries. These special efforts are financed through the regular funds for mission work as they are made available to the Board through the Cooperative Program and the Lottie Moon Christmas Offering."

New missionaries

THE career missionaries appointed in December, their native states, and fields of service are Ted E. Cromer, Oklahoma, and Bernice Lewis Cromer, Indiana, for Liberia; Marshall G. Duncan and Margie Rains Duncan, Tennessee, for Kenya; Jack L. Gentry and Ruby Hickman Gentry, North Carolina, for Taiwan; R. Dean Harlan, Indiana, and Katie McMahan Harlan, North Carolina, for Venezuela; E. Gene Medaris, Oklahoma, and Jane

Hawkins Medaris, Texas, for Trinidad.

Ira E. Montgomery Jr., and Mary Gail Couch Montgomery, Texas, for Indonesia; William L. Morgan, Mississippi, and Noretta Smith Morgan, Tennessee, for South Brazil; L. Gordon Ogden, Sr., Oklahoma, and Louise Wood Ogden, Texas, for Zambia; Daniel W. O'Reagan, Texas, and Beverly Broussard O'Reagan, Louisiana, for Japan; George R. Trotter and Martha Wilson Trotter, Virginia, for Indonesia; and Carol A. Veatch, Sr., and Helen Hubbard Veatch, Georgia, for the Bahama Islands.

The new missionary associates are Rev. and Mrs. Frank J. Baker, Pine Bluff, Ark., employed for Korea [See story elsewhere in this issue.]; Rev. and Mrs. William J. Guess, of Sanford, Fla., for Germany; and Rev. and Mrs. T. C. Hamilton, of Minden, La., for the Phillipines.

Report on Africa

THREE of the Board's four area secretaries have just returned from mission business in the area for which they have responsibility.

Dr. H. Cornell Goerner, secretary for Africa, called for calm reasoning and the avoidance of exaggeration and wild generalizations concerning the extent of disorders and dangers on the African continent.

He said he read about the Congo tragedy in the newspapers while in Rhodesia. "There these events seemed just as far away as they appear to us when we read the headlines in Richmond," he said. The week before, he and seven missionary couples had two and a half days of retreat near Broken Hill, Zambia, less than 100 miles from the Congo border. "No place in all the world could have seemed more far removed from those tragic events than our happy gathering in the peaceful and stimulating atmosphere of this new republic," he said.

Dr. Goerner reported on plans for expansion of Baptist work in the new nations of Zambia and Malawi; in East Africa, where a new Baptist secondary school will be established at Nyeri, Kenya, with the local Baptist association underwriting 25 percent of all expenses, and where a church has been started by a layman in the village of Masasi, Tanzania, 400 miles from the nearest Baptist mission station; and in Ghana, where about 200 students of the Kwame Nkrumah University, at Kumasi, made professions of faith during evangelistic services held on the campus by a Southern Baptist missionary.

Religious liberty

DR. John D. Hughey, secretary for Europe and the Middle East, said one of the most disappointing developments of recent weeks or years was the failure of the Vatican Council to vote on religious liberty. "The Catholic and non-Catholic world was waiting for this declaration," he said. (Vote on the religious liberty declaration was delayed until the next Council session.)

'Who got the gizzard?'

YOU will perhaps understand my restraint in telling this story when I say that the principals involved bore the name of "McCoy" — a family of legend in the Kentucky hills where this took place. To a degree, at least, it may explain why I waited nearly twenty years to share it with the world.

Invited one day to share the Sunday table of this good family, I seated myself on a long bench with the rest of the family, a good-sized clan of graduated proportions. I was hungry and the lavishly spread table invited full participation, so when the fried chicken was passed to me first I helped myself.

Knowing the propensity of some hosts to count the bones left on a preacher's plate, I took the gizzard and hid it under a bonier part. By the time the platter reached the other side of the table the gizzard was no more.

Two boys sitting across from me pawed through the remaining pile of chicken. Obviously failing in their search, they became more agitated. Then the more masculine of the two yelled, "All right, who got that gizzard?"

I practically fricasseed but kept the dreadful secret to myself!

Throughout the entire meal those two young fellows looked accusingly about and repeated the question, "Who got that gizzard?" I secretly praised, the Providence which made gizzards without bones.

At supper things moved along well until time for the dessert. Again, the plaintive cry with its threatening undertones — "I'd sure like to know who got that gizzard!"

As the year comes to its close I find myself looking back over the past twelve months and recalling the high ambitions of a New Year's Day long since past. There were so many things I planned to do, so many personal goals I hoped to achieve. For the moment, at least, I think of Robert Browning's words: "The sin I impute to each frustrate ghost

Creative planning in theological education

AT a recent meeting the presidents of the Southern Baptist seminaries considered with utmost care the fundamental issues involved in the advancement of theological education.

In friendly candor they examined the bonds of common purpose in Biblical and theological studies, the qualitative improvement of educational facilities, the obligation of the seminaries in collaboration with the Seminary Extension Department to encourage pastors to maintain life-long habits of scholarly work, and the current enrollment of students for church-related vocations.

This fall 4,240 students are enrolled in Southern Baptist seminaries. Approximately 85 percent of these students are college graduates. As a result of efforts to co-ordinate college and seminary education, no degree programs are offered by the seminaries that do not require a college degree. The seminaries continue to provide courses of study leading to a certificate or diploma for older men who have not earned a college degree.

The seminaries are vitally involved with Baptist homes, churches, and colleges in guiding the intellectual and spiritual growth of Christian leaders. The dilution of the sense of mission in very many talented youths and the decline in the enrollment of students for church-related vocations in Baptist schools should be taken seriously by the denomination. Unless these trends are reversed Southern Baptists may lose the pearl of great price in the education of called and committed men for the ministry.

The presidents of the seminaries are united in the conviction that God calls men to the Christian ministry, that there is no substitute for excellence in theological education, and that the quest for more adequate financial support of the seminaries deserves a higher priority than it has yet received.

It was agreed also that the formula presented to the Program Committee last September, after five years of application and adaptation, is an exceptionally valuable instrument for the division of Co-operative Program funds to the seminaries provided the allocation is commensurate with the rising cost of theological education.—Olin T. Binkley, President, Southeastern Baptist Theological Seminary, Wake Forest, N. C.

Is—the unlit lamp and the ungirt loin."

Then comes an almost irrepresible agitation of soul. I want to jump up and shout to the whole world, "Who got that gizzard?!"

But a new year is just before us and a more pleasant thought comes to mind—although those two McCoys are now grown men I'm certain they have never again let a gizzard be snatched away right under their noses.

Therefore, "... forgetting those things which are behind," I, too, am "reaching forth unto those things which are before." — Charles Frank Pitts, in *Tarrytown Tidings*

'Church-state' separation

THE congregation at the First Baptist Church, Clarksville, Tex., faithfully gathered for the morning service.

Between pastors at the moment, they were to hear a visiting preacher, Cecil Sutley of Ouachita Baptist College, Arkadelphia, Ark. When church time came the preacher didn't show up.

And if the folks in Clarksville, Tex., were surprised, you can imagine how Sutley felt when he showed up at the First Baptist Church in Clarksville, Ark.

Right church. Wrong state.

Departments

Executive Board

First Church, Decatur

RECENTLY some encouraging information has come to our office from Decatur, First Church. Under the leadership of John Stell, pastor, the church used the Forward Program of Christian Stewardship for the first time.

Here are the basic statistics for the past year: The total gifts to the church increased \$10,000; the Cooperative Program gifts doubled; and the associational mission gifts doubled. The total church receipts were \$22,000, which means that the over-all gifts to the church almost doubled.

We know that this record will not be duplicated in every church that uses the Forward Program of Christian Stewardship, but the records prove that all phases of the church program can be strengthened when the people are led to become better stewards of their money.

No, it is not easy to lead a church people to see the need of giving themselves and their money, but it can be done with a positive teaching program.

Yes, any church, when the members have a mind to do it, can grow Christians who know the demands of Bible stewardship and practice them. This cannot be one with the hard-shell approach which says, "Tell them what they should do and then leave them to God." What would happen to evangelism and soul-winning in a Baptist church if we took that attitude by saying everyone should win souls and every church should be evangelistic and then never setting aside a special time for a revival which is giving definite leadership, emphasis, and effort to soul-winning.

We believe in evangelism and therefore many Baptist churches have as many as three revivals a year, yet in some of those churches the leaders say, "We teach Bible stewardship and therefore do not need any special emphasis on it." Consequently, the average

Baptist gives about three cents out of every earned dollar to his church.

Our mind keeps going over these figures in Decatur, First Church. If every church had done the same thing last year, the total gifts to all Baptist causes would have doubled. That means that Baptists could quit begging for money to help orphans, to support missions, to undergird education, to erect church buildings, and all kingdom causes.

Progress is slow, therefore growth is slow, but our sincere prayer for Baptists is that God will lead us out of our hardshell attitude toward stewardship.—Ralph Douglas, Associate Executive Secretary

Training Union

New material

A SET of three flexible plastic 33-1/3 rpm "Separation of Church and State" recordings will add a new dimension to the Adult and Young Adult study of the February-March topic, "The Separation of Church and State." In all, there will be about 36 minutes of helpful material to supplement the printed material in the quarterlies. The three records will come in a folder. The records do not need to be removed from the folder to play. They can be ordered on the Church Literature

Order Form, the set of three records, \$1.15.

Record contents:

Record 1, Side A—A Baptist leader discusses "Why study separation of church and state?"

Record 1, Side B—A discussion of "What experience has taught us about separation of church and state."

Record 2, Side A—Two Baptist leaders discuss the religious liberty conversions between John Leland and James Madison and what meaning these conversations have for us today. (A portion of the sound track from the film *Magnificent Heritage* is included.)

Record 2, Side B—In an open-ended dialogue, two college officials discuss Federal grants to Baptist institutions.

Record 3, Side A—A Baptist leader discusses "What Baptists can do to preserve the separation of church and state."

Record 3, Side B—In another open-ended dialogue, two housewives, along with a narrator, discuss "Bible reading and prayer in the public schools."

—Ralph W. Davis, Secretary

REV. and Mrs. Clarence A. Allison, Southern Baptist missionaries on furlough from East Africa, may now be addressed at 220 N. 25th St., Arkadelphia. He is a native of Walnut Ridge; she is the former Alta Brassell, of Pine Bluff. (She was born in Monroe, La.)

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Church Music Workshops

THE First week in February, two of our seminaries will conduct their annual church music workshops on the seminary campuses. The New Orleans Seminary, whose acting dean in the School of Music is William L. Hooper, has planned a very fine program of class work and other features. Southwestern Seminary, Ft. Worth, whose dean of Music School is Dr. James McKinney, also has a very interesting and informative program outlined. Southern Seminary, Louisville, has its Church Music Workshop later in the year.

At both these workshops, there will be some outstanding church music educators and performers from all over the country to lead in classroom discussions and demonstrations and will have some pertinent information and materials for those who attend. Listed below are a few of the leaders and outstanding features at each Workshop:

First, the New Orleans Workshop. Some of the leaders will be A. Ray Baker, Mrs. Mable Boyter, R. Paul Green, Clifford Tucker, and Don Hustad. Features of the program will be classes in music in evangelism, choral techniques, graded choir techniques, anthem reading sessions, graduate recitals, voice classes, and organ literature classes. The program opens with a concert Monday evening of the Seminary choir and a reception following, and will close Friday afternoon at five.

Some of the personnel for the Southwestern Workshop will be Dr. Howard Swan, Occidental College, Los Angeles; Dr. George Markey, Westminster Choir College; William J. Reynolds; and our own Margaret Baker from Pine Bluff. (We are especially proud to have one of our own Arkansas musicians to serve on the faculty of this Workshop.) Some of the features of the week at Ft. Worth will be: classes in choral technique; piano and organ service playing; a master organ

class; vocal technique and literature; children's choir technique, literature and materials; and choral arranging. Some of the concerts we will hear will be "Belshazzar's Feast" by the Southwestern oratorio chorus and orchestra; and the new cantata, "Let Us Now Praise Famous Men," by Dr. Dean; a faculty recital featuring John Woods, Frank Stovall, Virginia Seelig, and David Appleby; an organ recital by Dr. Markey; All Saints Episcopal Boys Choir concert; and others. This Workshop begins Monday afternoon at 1:40 and closes Friday noon.

It is hoped that many of our ministers of music and choir directors in the state will plan to attend one of these Workshops whether or not you attended one of the seminaries. This would be a wonderful experience for each of you and would mean much to

your own personal ministry in the future. Registration fee, including pack of anthems, is \$10 for the New Orleans Workshop and \$25 for the Southwestern Workshop. Those attending, of course, are expected to make their own reservations at a motel or hotel. If you need some help in this area, please write to me and I will be happy to make some suggestions to you concerning accommodations.

Many of our directors cannot attend music week at Ridgecrest or Glorieta and these Workshops are the next best thing. A church would profit greatly by sending their music leaders to one of these Workshops. Please let me know if I can be of any assistance to you in helping you with transportation or making other arrangements for you to attend these Workshops.—Hoyt A. Mulkey, Secretary

Sunday School

Little dogies

"GET along little dogies (pronounced dough-gies), get along, get along."



MR. HATFIELD

This old western tune came to my mind as I bounced along in the pick-up truck with p a s t o r, Hugh Cooper, down the gravel road to his farmhouse just out of Melbourne a few miles.

With us was pastor Shaw Griffin of Sage. We went out to feed the cattle and look over the farm during a little time of relaxation.

As we entered the farm area, I noticed a pasture with some dozen or so Black Angus yearlin's. Brother Cooper, pastor, at Melbourne, gave his pick-up horn a few long blasts.

Immediately and simultaneously all the cattle turned and looked in our direction. Then in a graceful gallop all heads were following the truck along the fence row toward the house.

What a sight! A field full of beautiful babyfaced Black Angus

cattle making a broken field run. It was a touchdown, too.

Three preacher farm hands broke down a shock of sorghum and loaded it on the truck bed and forthwith the fatted calves were kept in fine condition.

The objective of the week for the Sunday School secretary and Mrs. Humphrey, elementary director, was to conduct a Central Training School, assisting the churches in the training of Sunday School workers. And it was a good week, too.

Missionary Shelby Bittle had prepared the churches for the study program and assisted in the evaluation of the event.

Lessons abound in this beautiful hill country of Arkansas.

"The cattle on a thousand hills are mine, saith the Lord." This is just as true in Arkansas today as it was thousands of years ago in David's day. The people of God are in need of and will respond to training both then and now. We have an unending task of outreach for unenlisted people.

Churches training, Vacation Bible Schools, missionary endeavor, buildings—great is the work. Blessings on Bittle, 17 churches and 1,705 church members in Rocky Bayou Association.—Lawson Hatfield, Secretary



JUANITA STRAUBIE



JAMIE JONES

JUANITA Straubie has begun her fourteenth year as Baptist Student Director at Arkansas Baptist Hospital School of Nursing. Jamie Jones recently began his fourteenth year at the University of Arkansas as Baptist Student Director.—Tom J. Logue, Director.

Mrs. Susie L. Wadley

MRS. Susie L. Wadley of Texarkana, Tex., Baptist church leader and philanthropist, died Dec. 28.

She leaves her husband, J. K. Wadley; two daughters, Mrs. El-lione W. Moseley of Dallas and Mrs. Emmily E. DeWare of California; and two sisters, Misses Belle and Ida Crowell of California.

Mrs. Wadley, a native of Lewisville, had been a member of First Church, Texarkana, since 1901

and had taught a Sunday School Class.

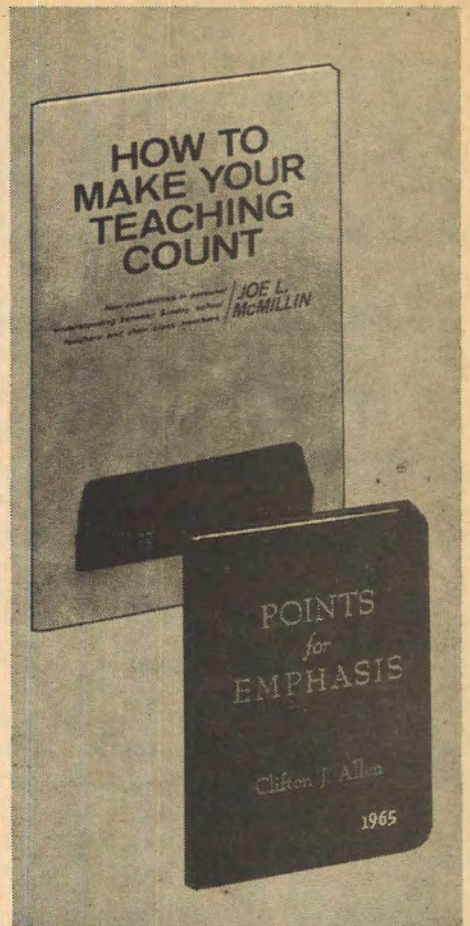
Mr. and Mrs. Wadley's charities included the J. K. Wadley Foundation for charitable, religious and educational purposes, the Wadley Hospital and First Church, Texarkana, the J. K. and Susie L. Wadley Research Institute and Blood Bank in Dallas and the Susie L. Wadley College at Volta Redonda, Brazil.

Pastor honors church

THE congregation of Maple Avenue Church, Smackover, was honored at a Christmas dinner at the Rosehaven Restaurant in El Dorado Dec. 23 by their pastor, Lewis E. Clark, to promote the Lottie Moon offering and express appreciation to Maple Avenue and other churches he has served.

A total of \$625 was contributed to the Lottie Moon offering, exceeding the \$400 goal.

Another gift of \$100 was sent to Southeast Church, Cleveland, O., for rental on the new church mission organized in November, 1964. The pastor had been sent to Ohio to take part in simultaneous revivals last year, and learned of the needs of the area. The church has also sent 100 folding chairs to Lake View Church, Vermillion, O.



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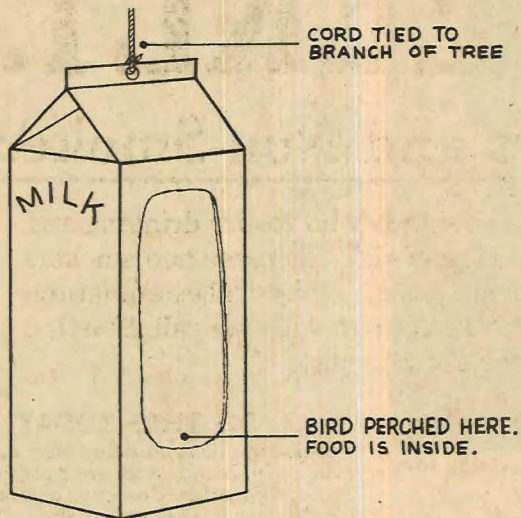
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A FEEDER FOR BIRDS

BY THELMA C. CARTER



WHEN January skies are cold and gray, we are snug inside our warm homes. Then we can easily forget the birds that live in the area of our homes all winter long. That is, we may forget unless we see a bright cardinal or a sparrow darting from a fence post or tree to the ground in search of food.

During the cold months of the year, birds feed upon whatever food is at hand. This includes weed seeds, tree buds, dried berries, and bits of summer fruit still clinging to fruit trees. Sometimes the

birds find insects that somehow have escaped the cold.

During these months many people set up feeding stations. Wonderfully true is the fact that the birds don't take long to locate the feeding stations that contain their own special kinds of food.

Even though different kinds of bird-feeding containers can be found at ten-cent stores, many people prefer making their own. These may vary from a small shelf or tray to a food basket of wire netting or grating. They are put in trees, on poles, or on window ledges.

An excellent food container for birds is a coconut with a hole in one end. You can fill the cavity with chopped suet, bacon rinds, or any kind of cooked meat. Then suspend the coconut by a wire from a limb of a tree or near a window ledge.

The size of the hole will determine the kinds of birds you will feed. If small, chickadees, titmice, sparrows, wrens, and other small birds will feed there. If the hole is larger, you will invite cardinals, bluebirds, and woodpeckers.

You can use all kinds of tidbits in the feeding stations. Small grains—sorghum, millet, and chick scratch—as well as sunflower and cantaloupe seeds, raw peanuts, peanut butter, and stale pecan meats are welcome. They will draw smaller birds as well as red-headed woodpeckers, hairy woodpeckers, purple finches, and nuthatches. Raisins and leftover pieces of fruitcake are special treats for the fruit-eating birds.

Any effort you put forth in feeding your feathered neighbors will surely bring sweet songs and friendly chatter from these birds. Try it.

The oldest reptile

BY DORIS TAYLOR

KINGS, queens, and other nobility often trace their ancestries back for hundreds of years. In New Zealand lives a reptile whose family tree dates back for thousands of years.

The tuatara is said to be one of the oldest of all living things. It is the only surviving animal belonging to the lizard-like creatures of early creation. It is partly like a crocodile and partly like a turtle. Though lizard-like in outline, the tuatara is not a lizard. It is a "one-on-its-own" species and has remained unchanged through the ages. Some scientists consider this creature the ancestral form of hundreds of other reptiles.

A young tuatara has teeth in both jaws, but these wear away

leaving him toothless. Then he is sometimes called a "beaked lizard."

Because of attacks by wild pigs, cats, logs, stoats, and weasels, this strange creature almost became extinct. These enemies had been brought to New Zealand by early settlers. The tuatara, however, has found safety on the many small islands along the coasts of New Zealand, and the government has passed laws against killing it.

A friendly little animal, the tuatara likes to live in the breeding places of seabirds, which do not attack him. When hatched from the egg, the tuatara is about four inches long. It grows to about thirty inches long. Tuatara eggs are laid at the same time of the month, year after year. Usually they are laid in a burrow about twelve inches deep, covered with sand or earth, and left to be

hatched by the heat of the sun. This takes from ten to twelve months.

Tuatara sleep through the winter. Then they come out of their burrows and bask in the sun, lying perfectly still like stone animals. After they slip out of their old brown skins, they display new coats with green and bright-brown spots.

The tuatara appears to be slow and awkward, but it is very quick when catching spiders and other insects. He is not afraid of people as he is of dogs. If approached carefully, he simply stares with quiet, thoughtful eyes at that strange creature, man.

In all of New Zealand's wildlife, nothing is stranger than the ancient tuatara.

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

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

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The temptations of Jesus

BY FINLEY M. CHU

MATTHEW 4:1-11

JANUARY 10, 1965

THE very name "kingdom of heaven" should be too good and too attractive for anybody to fail being readily responsive to answer its call. But "the underworld of the devils" ruled by the Tempter must be conquered when one attempts to enter the kingdom.



DR. CHU

I. The nature of temptation

A MODERN mind often tries to understand the great temptation in terms of mental strifes, ruling out the possibility of the supernatural power and the personality of the devils. This we cannot do. Whether or not our scientific knowledge and personal experience can explain the teaching of the Scriptures, we must not cast doubt upon the existence of the supernatural beings.

There are two meanings to the word "temptation," testing and inciting. Probably the former is more related to our study. On Feb. 20, 1962, the Project Mercury carried Astronaut John Glenn into space for five hours. Space scientists called it a "textbook flight."

On July 31, 1964, the Ranger-7 hit the moon and sent back thousands of valuable pictures. The scientists referred to this as a "textbook shot." The descriptive word "textbook" suggests a complex of ideas: testings, experiment theories, and what not. The business of the kingdom of heaven is much more complicated than a spacecraft. Testings are necessary to assure its success.

Since Jesus is God, who is omniscient and omnipotent, why is it necessary for him to be tempt-

ed? One reason is that Jesus is man as well as God. Being man, even perfect man, he is endowed with human nature and human needs which are not evil by themselves but are open channels to incitements. Going through the temptations, Jesus proved himself before God and demonstrated to man that he was able to accomplish the divinely appointed task.

II. The kinds of temptation

During his earthly ministry Jesus went through many kinds of temptations. Three are most illuminating:

1. *The bread and butter temptation* (Matt. 4:3-4)

MAN'S physical life depends upon bread and butter for sustenance. There is nothing wrong with hunger; it is a natural desire for food. Hunger does, however, open the channel for temptations. Adam and Eve yielded to the temptation of "the fruit of the tree" (Gen. 3:6); so did Esau to "bread and pottage" (Gen. 25:29-34). The devil knew well how important food was to the hunger of Jesus as man. Appeal to a man's desire for food at hunger is most natural and unobtrusive; yielding to it may even be considered as understandable.

In 1848, Karl Marx and Friedrich Engels published their *Communist Manifesto*, stating that man must live by bread. That is a fact that nobody can deny. But many religious leaders and philosophers have forgotten it and have neglected teaching people to use their hands as well as their heads to produce bread for human sustenance. They have spent too much of their time and energy in speculating upon the number of angels dancing on the point of a pin. People who believe in and act upon such doctrines cannot but starve to death.

Man must live by bread, but he does not live by bread alone. He must have both in order to live a meaningful life. Where the Christians spread the gospel of the kingdom, they teach people the word of God and at the same time introduce them to education and scientific knowledge of bread-making. Both are essential elements of the Christian message.

2. *The "Declaration of Independence" temptation.* (Vers. 5-7)

"DADDY, when I am seven, I will be big enough to do what I want," a six year old girl said. Craving for independence is of human nature. However, the truth of Christian religion teaches that man cannot have true independence and real freedom until and unless he becomes a "slave" to God. Anything which detaches him from God enslaves him. Now the devil suggested to Jesus that he could exercise his selfwill and dictate his will to God.

In any realm of life, one cannot be great until he first submits himself to the authority of his field and thus tries to understand the major accomplishments achieved by people before him. Only out of authority comes authority.

3. *The short-cut temptation.* (Vers. 8-10)

JESUS is King of kings and Lord of lords. The devil knew that Jesus was to rule "all the kingdoms of the world." He also knew that Jesus had to suffer hardship and endure difficulty as part of the divine plan. Knowing all of that, the devil presented Jesus the great temptation of taking a short cut: "Fall down and worship me."

Many scholars argue that the devil was lying; he could not deliver what he promised Jesus. This is beside the point. Suppose that the devil could fulfill his promise and deliver the kingdom and the glory to Jesus, Jesus would not fall down to worship him. Divine ends must be achieved through divine means.

III. The victory over temptation

JESUS won the first victory of temptation, and the second one,

and the third one. In each case, Jesus fell back on the Scriptures: "It is written..." So, the first lesson we should learn from him in dealing with temptation is to study and apply the word of God. The Baptist believes in security of believers. In dealing with temptations, however, there is no such thing as immunity. As long as one lives, one faces temptation. The higher the ground a Christian sets his foot on, the greater the temptation he must face.

Strictly speaking, since Jesus was (and is) God, he did not need going through any temptation. He found it necessary to do so in order to teach us what we should do when we are confronted with temptations.

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 D—Decatur, First Church (Ex. Bd.) p17
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 M—McCalman Glynn to Little Rock p13; Ministry: Pastor not a hired man (E) p3
 N—New Year: who's got the gizzard p16; Thought for '65 (E) p3; Battle of '65 (Ex. Bd.) p2; I'm going to try (PS) p4
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 S—SBC: Way out and up (letter) p5; Self-indulgence (MR) p8; Seminaries: Creative planning p16; Shook, O. Damon to Hot Springs p13
 W—Wadley, Susie L. dies p19

Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road.

Honest Abe

THE recent political furor reminds us of the time Abraham Lincoln was accused, during a debate, of being two-faced.

"I leave it to you, my audience," replied Honest Abe. "If I had two faces, would I be wearing this one?"

IT'S pretty obvious, isn't it, why the husbands of the Ten Best-Dressed Women aren't on the list of the Ten Best-Dressed Men.

A Smile or Two

Adult delinquency

TWO modern youngsters were discussing the subject of piggy banks.

"I think it's childish to save money that way," was little Mary's firm opinion.

"I do, too," Annie agreed. "And I believe also that it encourages children to become misers."

"And that's not the worst of it," Mary added. "It turns parents into bank robbers."

"Backward turn backward"

"AH," sighed the boarder who was given to rhapsodies, as they sat down to the Christmas dinner, "if we could only have one of those turkeys that we used to raise on the farm when I was a boy!"

"Oh, well," said the pessimistic boarder, "perhaps it is one. You never can tell."

The bugged bagger

A HUNTER was returning home from the field without a thing in his bag and feeling quite dejected, when suddenly he spied a flock of ducks swimming in a little pond, with an old Scottish farmer watching them.

"How much do you want to let me take a pot shot at those ducks?" the hunter asked the Scotsman.

"Half a dollar," was the immediate reply.

The hunter let fly with both barrels, killing 14 ducks.

"Well," the hunter said, smiling, as he paid the farmer, "I guess I got the best of that bargain."

"Ah, I dinna ken," replied the Scotsman. "They're no my ducks."

"Come to see us!"

"IT must be awful to be a debt-collector. You must be unwelcome wherever you go."

"Not at all. Practically everybody asks me to call again."

Attendance Reports

December 22, 1964			
Church	Sunday School	Training Union	Additions
Berryville, Freeman Heights	170	74	
Blytheville, Gosnell	235	119	
Camden			
Culendale First	465	187	1
First	472	154	
Conway, Pickles Gap	68	48	
Crossett, First	511	142	2
Dumas First	329	90	
El Dorado			
Caledonia	37	46	
East Main	275	108	3
Trinity	179	106	
Forrest City First	525	175	1
Gurdon, Beech St.	163	66	
Harrison, Eagle Heights	260	96	
Huntsville, Calvary	40	22	
Jasper	62	45	
Jonesboro			
Central	465	157	
Nettleton	212	93	1
Little Rock			
Immanuel	1,041	444	2
Rosedale	258	124	
McGehee First	396	157	
Chapel	67	36	
Magnolia Central	627	234	3
Marked Tree	119	154	
Monticello Second	259	114	4
North Little Rock			
Baring Cross	578	201	
South Side	41	32	
Camp Robinson	26	27	
Bethany	172	72	
Calvary	382	118	
Gravel Ridge First	170	103	
Runyan Chapel	55	29	1
Levy	484	209	
Park Hill	769	228	
Sixteenth Street	24		
Sylvan Hills First	268	124	2
Pine Bluff			
Matthews Memorial	282	111	1
South Side	707	264	
Tucker Chapel	29	32	
Siloam Springs First	314	191	
Springdale First	500	218	
Star City First	260	106	
Van Buren			
First	442	182	
Second	90	71	
Vandervoort First	57	35	
Ward, Cocklebur	55	46	
Warren			
First	410	126	
Southside	66	56	
Immanuel	278	76	
Westside	77		

December 29, 1964			
Church	Sunday School	Training Union	Additions
Berryville			
Freeman Heights	151	68	
Blytheville Gosnell	206	103	1
Camden First	411	133	
Conway Pickles Gap	75	54	
Dumas First	247	68	
El Dorado			
East Main	259	76	2
First	671	495	
Philadelphia	38	25	
Trinity	172	87	1
Forrest City First	399	101	
Fowke First	83	61	
Greenwood First	216	91	
Gurdon Beech St.	120	46	
Harrison Eagle Heights	206	77	
Huntsville Calvary	30	19	
Jasper	64	31	
Jonesboro			
Central	370	135	
Nettleton	220	102	
Little Rock Immanuel	923	326	
McGehee First	317	117	
Chapel	57	36	
Marked Tree Neiswander	138	70	
North Little Rock			
Baring Cross	552	141	
South Side	29	13	1
Camp Robinson	19	13	
Calvary	363	111	
Forty-Seventh St.	156	68	1
Grace	100	77	
Gravel Ridge First	150	73	
Runyan	41	21	
Park Hill	549	158	4
Sixteenth St.	24	24	
Sylvan Hills First	231	101	3
Siloam Springs First	287	169	1
Springdale First	408	157	
Van Buren			
First	418	149	
Second	90	64	
Vandervoort First	53	35	
Ward Cocklebur	46	27	
Warren Immanuel	202	74	
Westside	60	23	

Religious News Digest

By Evangelical Press

GRAHAM IS HONORED

SIX hundred persons, including scores of dignitaries and religious leaders from across the state and nation applauded and paid tribute to Billy Graham world evangelist, when he was presented with **The Upper Room** Citation at Raleigh, N. C., recently by the Rev. Dr. J. Manning Potts, editor of **The Upper Room**, interdenominational devotional guide. Dr. Graham was honored for his contribution to world Christian fellowship.

Among those who gave responses were the Rev. Dr. Norman Vincent Peale, pastor of Marble Collegiate Church, New York City, who gave the address of the evening and Governor-elect Dan K. Moore of North Carolina.

Dr. Peale said Billy Graham is the "greatest spiritual leader of our time" and said that he himself knew more "about Jesus Christ because of Billy Graham."

Governor-elect Moore said Billy Graham is a "most distinguished son of North Carolina."

In return, Billy Graham said he was "absolutely overwhelmed by **The Upper Room** award" and that he would use the occasion to rededicate his life to God and to the Gospel.

VISITS TO USSR RAPPED

CRITICISM in Kitzingen, Germany, of increased travel by western churchmen to the Soviet Union was voiced at a meeting of the Committee for Eastern Affairs of the Evangelical Church in Germany (EKID).

Several speakers emphasized that most Western travelers were unable to judge the real conditions prevailing in the Eastern Bloc states because of lack of proper information.

AGAINST FEDERAL AID

WHEN the Federal Government makes grants to church-related colleges and universities it is violating most state constitutions, according to the man behind the landmark case being tried in Annapolis, Md.

Dr. Edgar Fuller, Washington, D.C., executive secretary of the Council of Chief State School Officers, said in a private courtroom conversation which was not part of the testimony, "The Federal Government is doing with federal funds what most state constitutions prohibit."

He said, "We simply can't allow Congress to undermine public education in this country. We bring our case as educators on constitutional grounds."

He was speaking of the case known as the *Horace Mann League vs. J. Millard Tawes* (Governor of Maryland). Testimony ended Dec. 11, and arguments by attorneys for both sides were expected to begin in a short time.

MINISTERS ADVISED OF RIGHT TO REPLY

PROTESTANT ministers are being advised that they don't have to suffer in silence when a right wing radio broadcaster attacks them or organizations to which they belong.

Under the "fairness doctrine" enunciated by the Federal Communications Commission, the targets of broadcast attacks have the right to demand free air time for rebuttal.

Details of the FCC rule are being circulated by Church Councils in many parts of the country, including Arkansas.

The FCC rule provides: "When a controversial program involves a personal attack on an individual or organization, the (broadcasting station) licensee must transmit the text of the broadcast to the person or group attacked, wherever located, either prior to or at the time of the broadcast, with specific offer of his station's facilities or an adequate response."

—(DP)

'COMMERCIAL' YULE STAMP

A CONGRESSMAN said in Washington, D.C., that if the Post Office Department plans to issue a Christmas stamp each year the issues should follow a religious, not a commercial, theme.

Rep. Melvin R. Laird (Rep.-Wisc.) criticized the department for issuing "a highly commercialized stamp which purports to convey the 'spirit' of Christmas but which in no way symbolizes the true meaning of Christmas."

In a letter to Postmaster John A. Gronouski, the legislator noted that in recent years there have been many controversies over separation of church and state, but that deliberately keeping the religious motif out of the Christmas stamp issues lacks relevance.

RIGHT TO STUDY

THEOLOGICAL students of the Dutch Reformed Church in South Africa may find themselves barred from studying abroad lest they become influenced by attitudes on race at variance with those of their own denomination.

This was the hint dropped in Capetown, S. Africa by *Kerkbode*, official organ of the Church which supports the government's apartheid (racial segregation) policy.

It said that already, as a result of overseas studies, "there has been a noticeable shift in the traditional view of young clergymen, particularly those visiting the Netherlands and studying there."

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