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Arkansas Baptist State Convention

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Arkansas Baptist
newsmagazine

OCTOBER 3, 1963

Camp contract awarded, page 5

personally speaking

Family recollections

WHEN is a family at its best?

Many still live, even in this urban, industrialized, commercialized age, who can remember the wonderful family fellowship some of us used to have as we went to the fields in family groups to work. Although we did not realize it at the time the heat (or cold) and the drudgery of the day were largely offset by the joy of just being together as families.

And do you remember the hour we took off for lunch, when several family groups would meet together "at the pump, under the trees," to open their dinner buckets and spread their cold (but delicious, when you've been working all morning!) dinners?

Mealtime, whether in the fields or at home, was always a time of family fellowship, for rarely was one of the family missing at this time.

Another time of family togetherness that stands out in my recollection was on the cold winter nights, after supper and after we had done the evening chores—the milking; the feeding of the hogs, the chickens, the cattle, the mules, the horses; the getting in of the wood for the cookstove and for the big fireplace, and when we were fairly close to the roaring wood fire in the open fireplace, "burning on one side and freezing on the other."

In school days there would usually be some arithmetic or algebra to do, some history or literature to read. Perhaps some sentences to diagram. But while each was in his own corner, trying to do his own work, by his own coal oil lamp, there was a sense of security and wellbeing that came from an awareness of the presence, in the same room or the same house, of the whole family.

Going to church used to be more of an undertaking than today, for traveling just a few miles by horse and buggy or in a wagon pulled by a team of mules, called for some time and work. (And it was pretty hard to harness and unharness the horses or the mules and travel over a dusty (or muddy) road to and from church without messing up your "Sunday clothes!")

But regardless of how you get there, there is nothing quite to compare with the experience of a family on the same pew, lifting up their voices and

their hearts together in the experience of worshipping the Heavenly Father. Surely it is in the experience of worship that the family is at its best.

Erwin L. McDonald

IN THIS ISSUE:

CHRISTIANITY itself is under indictment, says Dr. C. Z. Holland, pastor of First Church, Jonesboro, in commenting on the recent church bombing. He discusses the "sin of silence" in an article on page 18. Dr. Holland is president of the Arkansas State Convention.

J. I. COSSEY is to be honored by the Baptist Student Union of Southern College on Oct. 7 with a special "J. I. Cossey Day" program. Plans are outlined on page 9.

THE Baptist Way of Life" is the title of a new book in Prentice-Hall's "Way of Life" series. Co-authored by two Arkansans, Dr. Brooks Hays and Dr. John B. Steely, this important new book is reviewed on page 4.

DUKE K. McCall, president of Southern Seminary, is featured in another of a series of articles on Southern Baptist Convention leaders. He's the subject of our cover story, page 13.

SOUTHERN Baptists are suffering growing pains, says Editor Erwin L. McDonald, in his editorial on page 3. Ten million Southern Baptists cannot get together in "town meeting" style, he points out, adding that the method of operation through the annual Convention with messengers and, in between, with the Executive Committee is as democratic as is possible.

Arkansas Baptist
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Bulletin; DP Daily Press; EP Evangelical Press.

Embarrassing bigness

AS Southern Baptists continue to grow, holding onto our highly-touted democracy becomes more and more difficult.

Take, for example, the operation of the SBC Executive Committee, which functions as the convention between convention sessions. A few scores of us have just recently returned to our homes across the nation from the annual fall meeting of the Executive Committee in Nashville, sometimes facetiously referred to as "the Baptist vatican."

The Executive Committee usually has two, sometimes three, sessions. At the first session, held on a Wednesday morning, there is a detailed agenda before the group. But there is no action of any major significance taken at this first session. Each item that comes up is referred to its respective committee.

Adjournment of this first session comes anywhere from 11 a.m. to noon. The afternoon is taken for the several committees and sub-committees, meeting simultaneously.

At the next session or sessions of the Executive Committee, the various committees make their reports and their recommendations. There is time allowed for questions or discussion, but most of the time the recommendations of the committees are voted rather routinely, much as the recommendations from the deacons in a typical church business session.

The most of the considerations, pro and con, come in the committee meetings, not in the meetings of the Executive Committee as a whole. But these committee and sub-committee meetings, as the meetings of the Executive Committee itself, are open to any Baptists who care to attend. And the visitors are not only recognized as being present, they are customarily allowed to speak or ask questions.

For obvious reasons, the deliberations of the committee and sub-committee meetings are declared off the record, as far as reporting the news is concerned. This is reasonable, we believe, since the purpose of the meetings is merely to get together on recommendations to be made to the Executive Committee and the committee actions are not final in themselves.

Since it is impossible for 10,000,000 Southern

Baptists to get together in "town meeting" style, it seems that our method of operation, through our annual Convention with its 10,000 to 12,000 messengers, and through the Executive Committee in between, is about as democratic as is possible.

Another embarrassment from our bigness is the fact that it is getting harder and harder to find cities with enough hotel-motel space and big-enough auditoriums to accommodate our annual meetings. Next year, meeting in Atlantic City, N.J., where the auditorium seats 40,000 we will have no problem. But year after next when we go to Dallas, with its 10,000-seat auditorium, there will be room most of the time for no visitors, only official messengers, and messengers will be admitted ahead of others.

We had hoped the Executive Committee would find us another meeting place for 1965, but it didn't work out that way. Apparently there were not enough Baptists agreeing with us on this viewpoint. So, take everybody you can and go to Atlantic City, but sit the 1965 Convention out at home, unless you are going as a messenger.—ELM

On walking together

I CAN go a long way with a fellow Baptist, if we are together on the doctrines," said a Baptist deacon the other day.

Our Lord placed a strong emphasis on the importance of Christians getting along together and as much as possible with those who are not Christian. He said on one occasion (Mt. 5:23-24) that if one remembers, when he is about to make his offering at the place of worship, that "thy brother hath aught against thee" that one should leave the altar and go and first be reconciled with the offended brother, "and then come and offer thy gift."

Breaking off fellowship with a fellow Christian or Christians is a serious matter and should not be done lightly. (Read Mt. 18:15-17).

God asked through his prophet Amos, "Can two walk together, except they be agreed?" (Amos 3:3). But he was talking about his inability to walk with a people who had turned their backs on him and were living ungodly lives.

If there are any people on earth who should walk together it is Christians. When Christians get to fighting among themselves, they are doing that which grieves their Lord and pleases Satan. That

is true whether it involves only two or three, a church, or a denomination.

We Baptists are agreed on the Bible as the inspired word of God and as our final authority. We know that Christ and Christ alone is the hope of each individual and of the world, that he alone can save us from eternal death. We know that we are called to be ambassadors for Christ, to spread the good news of the gospel of Christ, the power of God unto salvation to all who will believe. We believe that Christians, as those bought with the blood of Jesus Christ, are to walk in a new way, living according to the example and teachings of our Lord.

As long as we are together on these basic doctrines, we can allow for differences of opinions on many other things. Christians are brothers and sisters in Christ and the one thing we should be able to demonstrate in common is the love of Christ in our hearts. Brethren, let's learn how to love one another and thus fulfill the law of Christ.—ELM

Guest editorial

Graham on race issue

DURING his recent crusade in Los Angeles Billy Graham said some plain words on the race issue.

Graham declared that the race problem is a world problem and not a national problem. He further stated that it cannot be finally settled by the courts. He said, "It can only be solved in the

hearts of people as they accept Jesus Christ and shed their prejudices."

He continued, "I am convinced that some extremists are going too far too fast. Racial prejudice is a two-way street, but it must be ended and Christian love must prevail." He went on to say that he was concerned about some clergymen of both races who have made the race issue their "gospel." "This is not the gospel," he said. "The gospel is the good news that Jesus Christ died for our sins, and that he rose from the dead, and that God is willing to forgive our sins and to give us new life and peace and joy."

Graham made it clear that he did not mean to imply that the race problem should not be discussed, even preached and taught about in the churches.

But he said we are not "to judge a man's relationship to God solely on the basis of his attitude toward the race question. The issue in America has moral, social and political implications. Sometimes these questions are extremely complicated and equally devout men see them somewhat differently. Therefore, patience and communication are needed."

"Slavery," he explained, "was practiced extensively in the days of Christ and the slaves were mostly white. Yet the apostles never made slavery their gospel, although their teachings eventually meant the end of slavery. If we in the churches are faithful to the message of the cross of Christ, an atmosphere can be created wherein all racial differences can be settled and love can prevail."
—Baptist Messenger

Bookshelf

Arkansans write books on Baptists

THE Baptist Way of Life, by Brooks Hays and John E. Steely, Prentice Hall, 1963, \$3.95.

Another in Prentice Hall's "Way of Life" series, this book is co-authored by two native Arkansans—Dr. Hays, former Congressman, now special assistant to the President of the United States, and a past president of the Southern Baptist Convention; and Dr. Steely—whose father was an Arkansas Baptist pastor—now a member of the faculty, as associate professor of historical theology, at Southeastern Baptist Seminary, Wake Forest, N.C.

These two gentlemen thus join a distinguished group of "Way of Life" authors, including Gerald Kennedy (Methodist); John A. Mackay (Presbyterian); W. Norman Pittenger (Episcopal); Arthur A. Rouner jr. (Congregational); Marcus Bach (Unitarian); and DeWitt John and Erwin D. Canham (Christian Scientist).

Writing for the lay reader, the authors realize that they are not going into the details scholars in Baptist history would prefer. This would be obvious from the thinness of the book—just 200 pages. But historians and lay readers alike will find this an interesting and helpful volume. It should prove a best seller among Baptists.

Divided into four parts, the book takes up, in order: Who are the Baptists?; The Baptist understanding of the Christian way; How Baptists do their work; and Baptist contributions to the Christian world.

Dr. Hays, in the foreword, gives Dr. Steely credit for the major share of the laurels, describing himself as the junior member of the team. He adds: "I can take credit, however, for inducing him to become a co-author, after the publisher had invited me to participate in this series which sets forth the distinctive ways of American reli-

gious denominations . . . I hope . . . that my contribution as a layman is appropriate. I have tried to share certain views and experiences which I regard as somewhat typical. The elements of scholarship are to be credited to Dr. Steely."

States the preface: "The story of modern Baptists begins in England. Today Baptists are found in the greatest numbers in the United States of America, but are also present in New Zealand, Nigeria and Soviet Russia, as well as in other countries.

. . . Since this book is published for American readers, it is fitting that the central consideration be the Baptists in America. That less attention is paid to Baptists in other lands does not suggest a lack of appreciation for their unique contributions to the life of the whole denomination and to all of Christendom. . .

"Baptists belong to that branch of the Christian family commonly known as Protestants. They share with Lutherans, Presbyterians, Anglicans and others many of the gains (and many of the losses) of the sixteenth century Reformation of the western Church. In that great upheaval the apparent unity

Contract awarded for new camp

of western Christendom became a clearly divided group of churches, each seeking to establish itself and to gain agreement with its position. On the one side, those who remained in communion with Rome achieved, through massive efforts at reform and recovery, a closer unity than had been known before, though on a smaller scale. On the other hand, the various Protestant churches were unable to find the ground of agreement among themselves on which they could build together. Yet, although they could not achieve an organic unity, they shared some key ideas. Some of these, such as the priesthood of all believers, justification by faith, the authority of the Scriptures and the rejection of Roman supremacy in spiritual matters, the Baptists have shared along with other later Protestants.

"Thus Baptists owe a continuing debt to the representatives of the 'main stream' of the Reformation, especially to the reforming labors and the theological affirmations of Luther and Calvin. Some of the more specific ideas and emphases, however, we owe to certain ones of the more radical reformers, representatives of the so-called 'left wing' of the Reformation. . . . Most church historians would agree, however, that Baptist origins are to be sought in the part of the western Christendom of the sixteenth and seventeenth centuries which sought to go beyond and to complete the work of the major reformers . . ."

Letters to the Editor

THE PEOPLE SPEAK

Music-Education

PLEASE let me put before the people of the state the name of a young man who is interested in getting into full-time Music-Education work. I have reference to Mr. Paul Parker, a graduate of Ouachita College and a student for awhile at Southwestern Seminary, who is now working with the Spradling Avenue Baptist Church of Fort Smith, Arkansas. Brother Parker is 31 years of age and has a wife and two children and would like very much to get into full-time work.

Anyone desiring further information could contact me or write Mr. Parker at 5214 Plum Street, Fort Smith, Arkansas.—J. T. Elliff, Director, Religious Education Division, Arkansas Baptist State Convention.

'Fine recognition'

I AM enjoying very much the Sunday School lessons written by various Arkansas Seminary Professors. It is a fine recognition for these men. They are making a splendid contribution to the paper.—John H. McClanahan, Pastor First Baptist Church Blytheville.

THE new Baptist camp at Paron, 40 miles west of Little Rock on Highway 9, came a step closer to realization last week as the Executive Committee of the State Convention awarded a contract for the construction of water treatment and distributing system, sewage treatment, and collecting system and construction of a swimming pool.

Receiving the contract, as low bidder, was the Forsgren Brothers, Contractors, of Fort Smith, on

Dates changed for state convention

THE Executive Committee of the Arkansas Baptist State Convention last week voted to start the annual sessions of the state convention a day earlier than scheduled and close a day earlier, to avoid conflict with other meetings that will be held in Little Rock starting Wednesday.

Under the revised schedule, the convention will begin its sessions on Monday night, Nov. 4, and will close on Wednesday night, Nov. 6.

All sessions will be held at Immanuel Church, as originally scheduled.

Program personalities this year will include Dr. C. Emanuel Carlson, executive director, Baptist Joint Committee on Public Affairs, Washington, D. C.; Dr. Douglas Hudgins, pastor, First Church, Jackson, Miss.; Dr. James Middleton, pastor, First Church, Shreveport, La.; Dr. K. Owen White, pastor, First Baptist Church, Houston, Tex., and president of Southern Baptist Convention; Dr. M. Ray McKay, formerly pastor of Second Church, Little Rock, now a member of the faculty of Southeastern Theological Seminary, Wake Forest, N. C.; Dr. Caradine Hooten, executive director, National Temperance League, Washington, D. C.; and Dr. John Havlik, secretary of evangelism for the Louisiana State Convention.

their bid of \$84,487.57.

Dr. S. A. Whitlow, executive Secretary of the Arkansas Baptist State Convention, said that construction would start immediately and should be completed on this part of the project by Jan. 1.

The swimming pool will be 82½ feet long by 25 feet wide. It will have a capacity of 79,000 gallons.

Already completed at the new camp site are the home for the superintendent of buildings and grounds, and the cleaning off of areas for proposed buildings. The roads have been laid out and graveled.

The next phase of the construction program will be started with the awarding of contracts within the next 30 days for a dining hall and kitchen, and an auditorium, each to accommodate 400 people. Also included will be an activities building and 12 cabins each to accommodate 16 campers. There will be five teaching pavilions. All of this is to be winterized so that it can be used on a year-round basis and should be completed in time for the camp to be put into operation next summer, Dr. Whitlow said.

To come still later will be four additional cabins, dormitories for the use of faculty and staff members, the setting up of a new Royal Ambassador camp for boys for for summer use.

The 266-acre camp site is regarded as ideal for the purpose. A creek flows through the grounds and there is adequate level land for recreational use. Hills, well timbered, principally of pine, add beauty to the grounds.

Living on the grounds as the first superintendent of buildings and grounds is Dewey Hart and family.

Dr. Whitlow pointed out that there is no conflict between this new camp program and the Siloam Springs Baptist Assembly. Both will be operated. Approximately \$50,000 has been spent in recent years in improvements at Siloam Springs Assembly.

More about wedding music

"See that what thou singest with thy lips thou believest in thy heart, and what thou believest in thy heart thou dost exemplify in thy life."

(Injunction laid upon church singers by the Council of Carthage, quoted in *Music in the Western Church* by Dickinson)

DISCUSSING problems of church music in America, Edward Dickinson reminds his reader that "aesthetic delight, though it be the most refined, is not worship." He further affirms that "those who speak of all good music as religious do not understand the meaning of the terms they use."

Couples who are dedicated to the Christian way of life are concerned that their weddings shall be a beautiful experience to remember for the rest of their lives together. Woven into that desire is the still deeper purpose to be good witnesses for Christ even in this glorious, sacred moment of their lives. To this end many young people are turning from the conventional pattern of wedding pageantry to make of their own marriages services of worship. They are selecting music that is expressive of this desire to have Christ at the center of the wedding ceremony.

Movement in this direction indicates the high value this generation places upon spiritual depth.

A couple married in one of Little Rock's prominent churches, early in September of this year, exemplified the current trend in Christian, church weddings.

Guests attending this wedding were handed bulletins to guide them into a spirit of worship.

Here are adapted excerpts from the introduction printed on an inside page of the bulletin.

"It is hoped that you will esteem the service you are attending as an act of worship on your part.

"As our guest to share in this, one of the most joyful and holy events of our lives, we hope you find yourself in the presence of

Him who came that all might have holy joy to share with one another and witness to the goodness of His creation in Jesus Christ.

"It is to be a service of worship from beginning to end. Praises will be sung, prayers offered, vows made, and a blessing invoked. Your inward as well as audible participation as a worshiper is important to the worth and purpose of this occasion.

"We are thankful for His gathering us all into this holy event where, as His people, we may worship Him who loved all that we might love Him and one another, to His glory and our joy.

"May His joy and peace be with us all."

The other inside page carried the Order of Worship for the wedding.

The service began with a prelude, "Jesu, Joy of Man's Desiring" by Bach, and a call to worship.

The congregation was invited to join in singing two hymns, one of which was "A Mighty Fortress Is Our God"; to enter into responsive reading of Psalm 103; to hear passages from the Word of God, I John 4:7-19 and Ephesians 5:21-33; and to participate in a period of silent prayer, followed by the pastoral prayer.

After the event had been consummated with the taking of the marriage vows, the congregation stood to sing the doxology and to receive the benediction.

The postlude used was "Joyful, Joyful," by Beethoven.

Southern Baptist couples have used choir, and sometimes congregational, singing of the hymn "God of Our Fathers, Whose Al-

mighty Hand" as a processional; and other hymns, such as "O Master, Let Me Walk with Thee" and "Saviour, Like a Shepherd Lead Us" as a recessional.

One couple I know chose to have their wedding *al fresco* at Ridgecrest. They used only hymns, sung a capella by the college young people gathered there for BSU week.

We have genuine appreciation for one wedding consultant we know who has a fixed rule that wedding rehearsals he directs shall begin with prayer by the pastor.

It is an indisputable fact that widely divergent tastes in music are gathered in any service of any democratic Baptist church.

It is equally true, as pointed out by Edward Dickinson, that one whose taste is fed by such poets as Milton and Tennyson and by such masters as Handel and Beethoven does not drop his taste as he enters the church door.

Labeled as fallacy is the claim that the masses of the people are responsive only to that which is trivial and sensational.

A great religious leader is credited with the statement that children who hear the music of the masters in their schools will not be satisfied with "pull for the shore" in the church.

One writer questions the effectiveness of a church that is content to leave its members upon the same intellectual and spiritual level where it finds them.

These promised suggestions of music titles appropriate for Christian wedding ceremonies are but brief lists that with concentrated effort may be expanded to meet the needs of all brides and grooms who desire to make their weddings truly worshipful throughout.

Thoughtfully chosen hymns are acceptable for instrumental use, solos, choir, or congregational singing. Here are a few: "O Perfect Love," "Jesus, Thou Joy of Loving Hearts," "May the Grace of Christ Our Saviour" ("Dorranance"), "Love Divine, All Loves Excelling," "God Is Love, His Mercy Brightens," "Immortal Love, Forever Full," "The Voice That Breathed o'er Eden," "God of

(Continued on page 23)

Spring River Association

THE second Baptist association organized in Arkansas Territory was Spring River.



DR. SELPH

Five churches located in present Lawrence, Independence, and Izard counties constituted the charter members. Four of these — Richland, Spring River, New Hope, and Little Fork — made application to be dismissed from Bethel association, Missouri, to form the new organization.

Bethel association sent five of her leading men to confer with messengers about forming the new body. Thus, on the second Saturday of November, 1829, Spring River Association was organized.

David Orr was elected moderator and George Gill clerk of the new body. Orr was the leader of this movement. Of the ten churches comprising the association in 1831, Orr had organized nine of them.

Their articles of faith were simply stated: "We agree to adopt the New Testament for our articles of faith, the rule of our practice and our hope of eternal life, the rule by which to try all members, to try all causes between brother and brother, to preach and hold as the eternal, substantial and unchangeable rules to govern in the church of the Lord Christ in hope of immortality."

Reports of the first annual meeting indicated harmony and decorum. The congregations were solemn and well behaved under the preaching of the Word.

But harmony did not long prevail. Its unity and aggressiveness gave way to division and discord. The association disbanded in 1840. A leader of that day said, "The plain truth is this: the disagreement was about men—not principles." (Regrettable as it may be, this has been true so often in Baptist affairs.)

Baptist beliefs

Propitiation for sins

By HERSCHEL H. HOBBS

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

THE word "propitiation" appears only in the New Testament. This is one of several words used to express some specific aspects of the atonement wrought by Christ (e.g. reconciliation, redemption, ransom, remission of sins).



DR. HOBBS

This word renders a Greek word *hilasmos*, coming from the verb *hilaskomai*, middle voice, to render propitious to one's self, to appease, conciliate to one's self. In the passive voice it means to become propitious, placated or appeased, so as to be merciful (cf. Lk. 18:13). In this sense it refers to God's means whereby He may be rendered favorable to sinners. Thus a "propitiation" (*hilasmos*) is an appeasing of God's wrath against sin. In the Septuagint this word is used for "sin-offering" (Ezek. 44:27).

In this light we may understand the two uses of *hilasmos* in the New Testament. Jesus Christ is "the sin-offering for our sins" (I Jn. 2:2) whom God sent to be "the sin-offering for our sins" (I Jn. 4:10).

Another word rendered "propitiation" is *hilasterios* (Rom. 3:25). Again it is said of Jesus "Whom God hath set forth [placed before, foreordained] . . . a propitiation through faith in his blood . . ." This word means that which expiates or propitiates, thus a means whereby propitiation is made possible. This same word in Hebrews 9:5 is translated "mercyseat." The Sep-

tuagint uses this word for the lid of the ark of the covenant in the Holy of Holies in the Tabernacle (cf. Ex. 25:16ff.). On the Day of Atonement the blood of the sacrifice was sprinkled on this. Within the ark were the tables of law. So blood on the mercy seat covered the law. Through the blood of the sacrifice on the "mercyseat" a means was provided whereby God could be appeased and be merciful.

Thus we may understand Romans 3:25-26. God being righteous could not ignore man's sin. Being love He could not ignore man in his lost condition. How could God be both "just, and the justifier . . ." (3:26)? Through Christ "set forth . . . a mercyseat" (3:25). Thus did Jesus "make reconciliation for the sins of the people" (Heb. 2:17). Thus the publican could pray, "God be merciful [hilastheti] to me the sinner" (Lk. 18:13).

And all of this is through the death and resurrection of Jesus Christ. Thusly Jesus did not purchase God's love for us. But through Him on the cross God's wrath against sin was exhausted. In His resurrection He broke the power of sin, and delivered from its power all who believe in Him. Thereby He provided the means by which God's gracious love toward us could be expressed in salvation from sin.

NEW YORK (EP)—A record number of Roman Catholics in the United States—43,851,538—was reported by the 1963 Official Catholic Directory, issued by P. J. Kenedy & Sons here. The figure, as of January 1, represents an increase of 969,372 over 1962.

Know your missionaries

By JAY W. C. MOORE

Paul Wilhelm

WHILE recovering from a coma after the birth of her first child, the mother was asked, "Do you have a name for your boy?" She replied, "Yes, name him Paul, he is going to preach."

However, Paul Wilhelm, missionary in Clear Creek, didn't know that his mother had made

this statement until he had surrendered to preach at the age of 33.

Knowing that he served in the business world for 14 years as a building contractor, one doesn't wonder that this dedicated man has led in eight different building projects on his field, including a large missionary's home.

Ten years before Paul came to his present field he did mission and evangelistic work in small and needy churches and fields. He conducted over 100 revivals with over 1,100 additions to the churches where he labored in Arkansas, Oklahoma, Kansas, Texas, and Tennessee. Evangelism is still his FIRST emphasis through revivals, VBS and the large, associational summer assembly at Baptist Vista. The attendance in this assembly in four years has run up close to 1,500.

He has conducted or helped in 24 VBS; held 11 revivals with 94 conversions; established a seminary center and conducted many study courses and traveled close to 100,000 miles.

Paul's favorite sport is fishing, but he finds but very little time for it as he will be found out fishing for men from the foothills of the Cookson Hills and Ozark Mountains that converge around Uniontown and Cedarville down through and out beyond the in-

Middle of the Road

COCKLEBURS

By J. I. COSSEY

WHO can define the cocklebur?

The cocklebur is a first cousin to the cockle, clotbur, burdock, and the burgrass. The cocklebur has relatives, but none of the bur family are defined as being any good. I have never seen such an aggregation of good-for-nothings. Some member of the

cockle family is found in practically every field in every country of the world. They grow in most any type of soil, but are of no value in any person's field.

Not much definition is given of any member of the cockle family in the dictionary. However, there are some few things that can be said about any member of the cockle family, but nothing said will be good.

Here are a few descriptive words—the fruits are burlike heads, hooked prickles, stinking weeds, noisome, troublesome, offensive weeds, stinking fruits, ill odor, and, "The proximity of these offensive growths is sometimes scarcely endurable." Personally, I do not like a single member of the cockle family, because none of them do anything but scratch. They are despised by both man and beast. The old currycomb was designed with a row of teeth on the reverse side for the purpose of getting the cocklebur out of the mane and tail of the horse.

dustrial city of Clarksville and the vast acres of Elberta peaches as far away as Hagarville.

Missionary Paul of the New Testament would be real proud of his name sake, Missionary Paul of Clear Creek.

Now, if the cocklebur is no good and none of his relatives any good, one wonders if such a family has any illustrative value. Do we have any cocklebur church members? My first thought is at this point—this is a good time for me to be silent. When there is nothing to commend, silence is sublime.

The cockle is defined as a stinking weed. When I was a young preacher, back in the horse and wagon days, there was a man who would fill his head with smoke and come right on into the house of worship and as soon as he was well within the church the smoke would appear to be coming out of all the holes in his head. He was so pitiful and seemed so dizzy, but the saddest thing was that the church building was filled with the stink and continued to stink because the stinker was one of the worshippers. I am not trying to criticize the smoker, but I would like to suggest that stubs and chews be left under the wagon and not beside the entrance to the house of worship.

The cockle weed is noisome, which is defined as disgusting, bad smelling, harmful, and an injurious pestilence. Most often one of these scratchy church members will inject some offensive poison into the business meeting of the church. No possible good could come from the suggestion, but the member with a vision and a desire to go forward is injured and discouraged by the injection.

I never ask if any one has anything to "bring up." I do not want anything "brought up" that has not been previously discussed with the pastor. Don't be a cocklebur church member, knowing how to do nothing but scratch.

My father once said, "Boys, don't ever be in such a hurry, but that you can stop and pull up a cocklebur plant. The cocklebur hinders every good growth in our field."

NEVER ask a child to do something you do not expect him to do.—Wanda Smith Hudson, mother and schoolteacher, Nashville. "Cooperation—It's Wonderful" in October HOME LIFE.



MR. WILHELM



MR. COSSEY

Arkansas All Over

Cossey to be honored



J. I. COSSEY

THE Baptist Student Union of Southern College, Walnut Ridge, is honoring Prof. J. I. Cossey on Oct. 7 at 10:30 a.m. in the college chapel with a special "J. I. Cossey Day" program. This is Mr. Cossey's 75th birthday and also the first day of the Annual Religious Focus Week sponsored by the BSU.

Mr. Cossey has been connected with Southern College for the past 17 years. He is noted for his student recruiting and fund raising as well as for his teaching ability in Religious Education.

Some of the outstanding Baptist personalities in Arkansas who will take part in paying tribute to Mr. Cossey on this occasion are: Dr. C. Z. Holland, pastor of First Church, Jonesboro, and president of the Arkansas State Convention; Dr. Erwin L. McDonald, editor of Arkansas Baptist Newsmagazine; and Dr. H. E. Williams, founder and president of Southern Baptist College.

Other friends and former students of Mr. Cossey will also participate in the program. Special music will be under the direction of Mrs. Jake Shambarger, professor of voice at Southern Baptist College.

The parents and pastors of the student at Southern College will be special guests at this occasion. All of the guests will be served lunch in the college cafeteria at noon.—Reporter

OBC enrollment up

ARKADELPHIA—On-campus enrollment at Ouachita College is at an all-time high with 1,254 registered for the fall term, Dr. Ralph A. Phelps Jr., president, has announced.

The record total surpasses the 1,184 enrolled last year. Neither figure includes those taking classes at the extension center at Camden.

Arkansas leading

ARKANSAS is among six states cited by Nathan Porter of Atlanta as leaders in placing the most students in summer missions. Mr. Porter is associate secretary of the personnel department of the Home Mission Board of the Southern Baptist Convention.

He reported the leaders as: Texas, 105; Mississippi, 75; Tennessee, 63; Georgia, 54; Arkansas, 51; and Louisiana, 46.

The 645 student missionaries appointed for ten weeks this summer represented 199 schools, 25 states and Canada.

CHERYL DOMERESE

FUNERAL service for Cheryl Domere, 5, daughter of Rev. and Mrs. George W. Domere, Clarksville, was held Sept. 23 at Second Church, Clarksville. Rev. Carroll D. Caldwell, pastor of First Church, Clarksville, and Rev. Paul E. Wilhelm, missionary, Clear Creek Association, conducted the service.

Other survivors include a brother, George W. Jr., and a sister, Therese; the maternal grandparents, Rev. and Mrs. John O. Woodard, Clarksville; and the paternal grandmother, Mrs. Loy Dickerson, Flint, Mich.

Mr. Domere is pastor of Second Church, Clarksville, and Rev. Woodard is pastor of Union Grove Church, near Clarksville.

Revivals

JENNY Lind Church, Sept. 15-22; K. Alvin Pitt, evangelist, Dallas Stewart and Doc Jones music directors; Mrs. Dallas Stewart and Mrs. Howard Hamilton, instrumentalists; 8 by baptism; 1 by letter; 24 rededications; 1 for missions; Elva V. Adams, pastor.

SECOND Church, El Dorado, Oct. 20-27; Ed F. McDonald, executive secretary, Foundation Department, Arkansas State Convention, evangelist; George Baker, First Church, El Dorado, director of music; Lehman F. Webb, pastor.

CRYSTAL VALLEY Church, North Little Rock, Sept. 16-22; Lonnie Lasater, Camden, evangelist; Claude Stone, Gulfport, Miss., singer; 10 for baptism; 5 by letter; 39 rededications; Theo Cook, pastor.

John Caylor available

REV. and Mrs. John Caylor are in Georgia and Alabama attending schools of missions. Mr. Caylor is taking indefinite leave after four years as associate pastor and director of activities at First Church, Little Rock.

He will be available for interim and supply work beginning Oct. 13.

PAUL Pearson has accepted the pastorate of Austin Church, Caroline Association. He was formerly pastor of Sulphur Springs Church, Pine Bluff.

Takes mission post



ALLEN T. McCURRY

ALLEN T. McCurry has resigned as pastor of Martindale Church, Little Rock, to become Faulkner County Association missionary.

Mr. McCurry, a native of Arkansas, is a graduate of Ouachita College. He has served churches in Perryville, Gassville, Monticello and Searcy. Previously he has been superintendent of missions in Harmony, Delta and Perry County Associations.

Mrs. McCurry is the former Miss Lillian Luker of Rover, Ark. They have two daughters, Mrs. Laquita Wisner and Mrs. Berniece Burns of Pine Bluff, and a son, Truett McCurry, an ordained minister and student at Ouachita College.

During his two and a half years at Martindale, Mr. McCurry has had 74 additions to his church. A three-bedroom red brick parsonage has been built and an education building, housing two nurseries, primary, beginners, and junior departments, is almost completed.

MRS. SILAS A. HALEY

FUNERAL service for Mrs. Ida Haley, 73, of Van Buren who died Saturday night, Sept. 21, was held Sept. 23 at First Church, Van Buren. Rev. Jay W. C. Moore, missionary of Concord Association, Rev. Charles Chesser Jr., pastor at Kibler, and Rev. G. L. Lonsbury conducted the service.

Survivors include her husband, Rev. Silas A. Haley; one daughter, Iona Campbell of the home; two stepdaughters, Mrs. Ruby Crawford of Van Buren; and Mrs. Eula Cook of St. Louis, Mo.; one brother, George Cooksey; and one sister, Mrs. Lola Hudson of Brisco.

Mr. Haley is pastor of Baptist Chapel, mission of First Church, Van Buren, and has pastored in the Van Buren area for nearly 57 years.

Our heritage -- our horizon



SEATED: (left to right) Mrs. Larry Creek, Mrs. Charles Perry, Mrs. Leland Riddell, Mrs. Thomas Trevathan. Standing: Mrs. Leland Anderson, Mrs. Thurman Jones, Mrs. James McCauley, Mrs. Ellis Wheeler, president for 1964, Mrs. Gregg Freeze and Mrs. Arlien Allen, president for 1963.

OBSERVING the season of prayer and the Dixie Jackson offering for state missions was unique at First Church, Jonesboro.

A group of young matrons presented "A Goodly Heritage" in costume, depicting the season's theme of "Our

heritage—our horizon." As part of its program, the Jonesboro group read letters which had been requested from all department heads in the Arkansas State Convention. It was the only W.M.U. to ask for the letters. Prayers were offered for the convention work by departments.



STEP OF FAITH—Members of First Church, Trumann, recently took what their pastor, J. P. Pollard, called "a tremendous step of faith" by relocating the entire church plant in a more strategic section of town. Four acres of "prime" property, Mr. Pollard reports, were donated by Mr. and Mrs. M. T. Byrn of Trumann. The property fronts on Highway 69. Shown above is the dedication ceremony for the new property.

New Arkansas Baptist subscribers

Church	Pastor	Association
Berea	Marvin Boswell	North Pulaski

Liberty Association

SYLVAN Hill Church is being served by Rev. T. J. Watts as interim pastor. Mr. Watts recently returned to Camden from Texas.

W. O. Miller is interim pastor at Junction City church. The former pastor, H. B. Fuller, is now at Cook Church, Monroe, La.

Huttig Church is completing its new building under the leadership of Rev. Bruce Murphy, pastor.

Ebenezer Church is also in the midst of a building program. They are constructing a new auditorium and additional educational space. Kenneth Everett is pastor.

Victory Church has erected an auditorium on top of an existing basement. Floyd Taylor is pastor. Recently ordained as deacons are J. S. Brown and Jeryl New.

Three Creeks Church is renovating its auditorium. Gib Williams is pastor. (CB)

Arkansan is missionary



JOAN FAY FRISBY

MISS Joan Fay Frisby, an Arkansan, has been named a regular missionary of the Home Mission Board of the Southern Baptist Convention to serve in the week day activities of Ervay Mission Center at Dallas.

She had previously been an associate missionary to the Baptist Good Will Center of Dallas.

Born in Muskogee, Okla., Miss Frisby holds degrees from Ft. Smith Junior College, the University of Arkansas and Southwestern Seminary.

Before her appointment as a missionary she taught English and speech in the Van Buren public schools.

Miss Frisby's parents, Mr. and Mrs. C. C. Frisby live at Ft. Smith, where they are members of First Church. Mrs. Frisby is association GA director of Concord Association.

The young missionary taught in GA camps and directed recreation in state GA camps for eight years.



A THREE-BEDROOM brick-veneer residence in one of Springdale's newest residential areas, 513 Morrison Place, was the scene of an open house for all members of Elmdale Church Sept. 13. It is the new parsonage for the church, and its first occupants, the Rev. and Mrs. Paul M. Wheelus and children, invited all the congregation to tour the home. The house is the first parsonage owned by Elmdale, which was started three years ago as a mission of Springdale's First Church.

Off for Venezuela

MR. and Mrs. Gerald Cound boarded a plane at Little Rock Sept. 19 on the first leg of their journey to Venezuela for two years with the Peace Corps.

In their pockets was a tangible token of the good wishes of First Church, Conway, in the form of a sizeable check.

The former Arkansas State Teachers College athlete and his bride of three months, who was Bitsy Spinks, will be in Caracas for two weeks awaiting assignment. They have recently completed a training course at Springfield, Mass.

Both were active during college lays in the Baptist Student Union.

Here for convention

W. A. HARRELL, secretary of the church architecture department, will represent the Sunday School Board at the Arkansas State Convention at Immanuel Church, Little Rock, Nov. 5-7.

The Sunday School Board will have a representative at each of the 1963 state general conventions. They will be on hand to answer questions concerning the work and services the Sunday School Board has to offer Southern Baptist churches, and to explain and secure participation in the Broadman Readers Plan.

The Board representatives will distribute copies of a folder "Advance Aids for Your Church," which gives headline suggestions to help churches reach the Southern Baptist goal for 1964. The goal for the last year of Baptist Jubilee Advance is "Advance in All of Our Work."



W. A. HARRELL

Largest church library in state operated by seven volunteers

SEVEN ladies—housewives and career girls—donate their time and talents to operate what is probably the largest church library in Arkansas.

The library at Second Church, Little Rock, has grown from 150 volumes to approximately 11,000 since its opening in 1948. And the problems of the volunteer librarians have grown in proportion.

The doors are open from 4 until 5:30 Wednesday afternoon, when they take off for supper, and again from 6 until 7. Sunday hours, sandwiched around service times, are 8:30 to 9:45 and 10:30 to 10:45 in the mornings, and 5 to 5:15 and 6 to 6:30 in the evenings.

In addition to these times, when the librarians are busy checking books in and out and assisting with selections, a night a month is set aside for filing and other chores connected with the busy organization. More work is done when the ladies have an idle hour on their hands and drop by the church to do catchup work.

Mrs. Harold R. Haley has been chief librarian since 1953. She is assisted by Mrs. O. H. Colvert, Mrs. Jack Ferguson, Mrs. Ralph Jones, Mrs. Chester May and

Mrs. Bob Buice.

The library does not accept used books. There is \$500 in the church budget for the library, but the project depends for the most part on memorial donations, most of which are undesignated.

There is little repair work that needs doing, Mrs. Haley says, except in the children's department. These mendings are done by the volunteer staff.

The library has a 12,000 book capacity and the workers are concerned now about the additional space that will soon be needed.

The library meets the needs of the church members in its adequate range of subject matter. It includes the children's section. Adults find useful subject matter which ranges from golf technique to the Dead Sea scrolls. General and religious reference works are available. There are books of fiction, on philosophy, prayer, Bible, doctrine, practical theology pastoral ministry, missions, church history, organization methods, the arts, languages, science and biography.

Dr. Dale Cowling is pastor of Second Church.

Tulip Church constituted

TULIP. Mission, sponsored by First Church, Fordyce, was constituted into the Tulip Memorial Baptist Church, Sept. 22, with 37 members. Cline Ellis, pastor of First Church, Fordyce, served as moderator; Enon Boyette, missionary, as clerk; and Dr. C. W. Caldwell, superintendent of State Missions, preached the sermon.

It was at Tulip that the State Convention was organized in 1848. For unknown reasons the Baptist Church in Tulip became extinct many years ago. Calvary Church, near Camden, during the pastorate of Garland Anderson, re-established services in the Tulip community. A building program was launched with financial aid given by the Department of Missions. Later First Church, Fordyce, assumed the sponsorship and gave aid for the building and pastor's salary and promises continued financial help for another year.

David Blase, student at Ouachita College, is pastor.—Reporter

L. I. Lawrence dies

L. IRVIN Lawrence, a native of Arkansas, died Aug. 23 in Kansas City, Mo. Upon retirement in 1961 due to failing health, he completed 46 years of service with the Missouri Pacific Railroad as building inspector. He was a member of Winnwood Church, Kansas City.

Among his survivors is his wife, Mrs. Una Roberts Lawrence, who was Arkansas' first state WMU Youth Secretary. Her address is 4332 Vivion Road, Kansas City 19, Mo.

Regional clinic here

NASHVILLE—The church music department of the Arkansas State Convention co-sponsored a regional church music materials and methods clinic Sept. 30-Oct. 1 at Broadmoor Church, Shreveport.

Other co-sponsors were the Baptist Sunday School Board's church music department and the music departments of state Baptist conventions in Louisiana and Texas.

"The clinic is designed to give intensive training and assistance in the use of methods and materials for every phase of the church's music education program," said Clifford A. Holcomb, director of the clinic. Holcomb is associational music consultant in the Board's church music department.

LeRoy McClard, former church music secretary for Arkansas, now with the Sunday School Board's church music department, lead a panel on "Our Plans for Tomorrow's Music Ministry." He was assisted by David Tate, minister of music at First Church, Camden.

Karam lists talks

JIMMY Karam today released a list of his October speaking engagements:

Oct. 6, West View Church, Jackson, Miss., and Woodville Heights Church, Jackson.

Oct. 13, First Church, Amarillo, Tex.

Oct. 20, First Church, Madison, Tenn.

Oct. 27, First Church, Bristol, Tenn.

Oct. 28, Christian Business Men's Convention, a state-wide meeting, Bristol, Va.

By the BAPTIST PRESS

World, theology, race named as SBC concerns

NASHVILLE—World communism and clericalism, race and theological liberalism are the "concerns" facing people in the Southern Baptist Convention today, their Convention president believes.

In an address to the SBC Executive Committee here, K. Owen White of Houston said, "We need a great forward surge in revival and evangelism. Many of our problems will be solved by it; many will fade away in face of this thrust."

He lamented the attitude of many preachers and church members toward revivals—the begrudging performance of holding a revival as a yearly habit and failing to bring unsaved persons to revival services.

White asked Southern Baptists to come down from the "intellectual heights, sophisticated culture and ritual that has crept in."

"We work under the shadow of two dictatorships," the SBC president said. "One is political, the other is ecclesiastical. The nature of these two dictatorships has not changed even though friendly hands have been extended."

He mentioned Premier Khrushchev of Russia by name. While not naming the other, the ecclesiastical system was referred to as believing sacraments played a part in salvation of the soul.

White defended again the First Baptist Church of Houston, which he serves as pastor, for turning away membership applications from several Negroes. He accused the Congress of Racial Equality (CORE) of using the church as a testing ground.

He denied a statement attributed to him by a Negro demonstration leader in Houston that he (White) was taught the gospel "with a footnote—for white only."

He said he had paced the floor at 3, 4 and 5 o'clock in the morning wrestling with the racial problem as it affected his church. The church, he noted, continues to seat Negroes without discrimination.

"We need to ask God to help us find the answer (to the race problem) without destroying and disintegrating New Testament churches," the Convention president said.

"There is no use to pretend we do not have a theological problem," White continued.

"There is a great groundswell of dissatisfaction and concern all across the Convention, growing out of the conviction that what has made us great is

our loyalty to the Bible as the Word of God," he went on.

He said he feared theological liberalism would cause the denomination to "drift from this concern and this loyalty and our candlestick of witness might be taken from us."

White repeated his statement of support for Southern Baptist seminaries and colleges, his desire to see them strengthened and his unwillingness to go around the Convention "calling down anathemas."

Pacific Crusade plans

NASHVILLE—Concerning that West Coast Layman's Crusade for which 2,000 laymen across the Southern Baptist Convention are being sought: 222 men have already signed up.

That was reported here by Lucien E. Coleman, Memphis, associate secretary of the SBC Brotherhood Commission.

"This number signing up one year in advance of the Crusade indicates great interest among the men in this tremendous undertaking," Coleman told a steering committee breakfast.

Jack Stanton, Dallas, associate in the SBC Home Mission Board's division of evangelism, said most Southern Baptist churches and missions on the West Coast would take part in the Crusade. Stanton is working with Coleman to promote it.

The crusade is also sponsored by the Southern Baptist General Convention of California and the Baptist General Convention of Oregon-Washington.

News about missionaries

MISS Irene Branum, Southern Baptist missionary to Korea, is beginning furlough in the States. A native of Leslie, she may be addressed at 6 Vine St., Bonne Terre, Mo. 63628.

REV. and Mrs. Claud R. Bumpus, Southern Baptist missionaries on furlough from South Brazil, have moved to El Dorado (address: 617 N. Murphy, El Dorado, Arkansas 71730), from Almyra. Both are natives of Arkansas, he of Sherrill and she, the former Frances Beindorf, of Simpson.

MRS. John S. Oliver, Southern Baptist missionary on furlough from Equatorial Brazil, has moved to Southern Pines, N. C. (address: 871 N. Leak St.), from Carthage, N. C. She is the former Virginia Winters, native of Leslie.

Media rated highest in providing facts

NASHVILLE—Two Iowa sociologists said here newspapers, television and radio rate the highest in making people aware of new ideas and methods.

These mass media also rate highest in giving people information about the new ideas and methods, according to the professors from Iowa State University at Ames.

They are George M. Beal and Joe M. Bohlen, rural sociologists connected with the university's college of agriculture.

Speaking at the annual Southern Baptist Communication Conference, the professors said when new ideas and methods are tried and evaluated, however, newspapers, television and radio play only a "very minor" role. In fact, these mass media play the least significant part of four influencing factors.

Most people turn instead to their friends and neighbors when they want to find out or discuss how well a new method of farming, for instance, worked when it was tried. Government agencies and commercial sources rank next in providing help of evaluation and trial.

Because of this, it may take people five years to accept even a profitable idea or method.

"About three out of four persons cannot take an abstract idea from a platform or printed page and know that it is valid," the professors reported. They have to prove it for themselves.

They say, in effect, "Just because it worked for him, it won't work for me. I'm different. I'm another person, different in every way."

The fourth person, on the other hand, understands how he is similar to the person discussed in the media. He can take another person's experience with a product or a method and establish how well it will work for him before he tries it out, Beal and Bohlen said.

Surveys also show, they declared, that "social class and economic status may have more influence on people than the church."

Baker Hotel chosen

NASHVILLE—Baker Hotel, Dallas, has been chosen headquarters hotel for the 1965 Southern Baptist Convention in that city. The SBC Executive Committee made the selection.

Negroes at Mercer

MACON, Ga.—Mercer University here has accepted three Negro students as the first of their race in the history of the 130-year-old Baptist school.

Sam Jerry Oni of Ghana will be the only dormitory resident. The other two Negroes are from Macon. Benny Stevens was valedictorian of his high school class and Cecil Dewberry is a transfer from a Negro college.

THE 21-year-old youth at the wheel had been looking forward all summer to the weeks just ahead when he would enter Vanderbilt University Law School.

Only a short time before, he'd received the bachelor's degree, summa cum laude, from Baptists' Furman University at Greenville, S.C. Now he was driving through the Smokies of east Tennessee.

It was a rough enough drive in dry weather. The highway twisted sharply around the mountainsides. Now a storm of rain pelting down, against which windshield wipers made little headway, cut the visibility.

But, as the young man recalls later, the toughest part of the drive was going on inside the car: "The rain fighting the windshield wipers and the sharp curves matched the writhing of my spirit." He was wrestling with the future course of his life.

The road to becoming an attorney was not as sure as it had been.

The first jolt several years before seemed to have been weathered. Without his previous knowledge his hometown church suddenly licensed him to preach.

Up to that time, he had wanted to join his father's law office. The church action nettled him but the shock soon wore off and he went to Furman as a pre-law student.

Now the issue was clouded again. Suddenly, he remembers, he was aware of what a voice on the car radio was saying. "Why not try God?" it pleaded.

He braked to a stop on the roadside. Then with bowed head, "I gave my life to God, even as when a Junior boy, I accepted Christ's death for my salvation," Duke K. McCall recollects.

At a highway intersection later, the car followed a different arrow than had once been intended. It matched the new interest of the driver. The course lay toward Louisville and the campus of Southern Seminary, rather than back toward Nashville.

Since the young man was mostly looking for quick answers, and did not plan to stay long at the seminary, he postponed his enrollment date at Vanderbilt Law School till January.

But in seminary classes, he began to "see how religion could be intellectually acceptable, and how it wasn't necessary to throw away all the things I had learned in order to be a devout Christian."

Soon he realized he should be a minister and would spend several years in seminary studies.

The next year he became pastor of an every-other-Sunday country church 340 miles away in Tennessee.

To get to the church he rode an overnight train from Louisville on Saturdays and returned on Mondays. So many student preachers rode the train and tried to sleep as they traveled that it became known as the "seminary sleeper."

Two years later he became pastor of the Centertown, Ky., Baptist Church and received a master of theology degree in 1938.

While completing a doctor's degree

at Southern, he became pastor of Louisville's historic Broadway Baptist Church.

This was the first in a series of positions he held as the youngest man to have the jobs. He was now 25.

One year after Duke K. McCall received his doctor's degree in 1942, he was elected president of Baptist Institute in New Orleans.

Still less than 30 years old, he was the world's youngest head of a theological institution.

Soon after arriving on the campus, a freshman asked the youthful looking McCall, "Are you new here too?" "Yes I am," he replied, "They have just made me president."

In 1946, he was named executive secretary of the Executive Committee of the Southern Baptist Convention.

During these years he became recognized as a "Baptist dynamo" and received international publicity by opposing President Truman's appointment of a representative to the Vatican.

DECISION ON TOP OF OLD SMOKY

BY LEONARD L. HOLLOWAY
FOR BAPTIST PRESS

A disagreement with Baptist leaders when a Joint Baptist Conference Committee filed a brief with the U.S. Supreme Court opposing Bible teaching in public school brought criticism because he publicly differed with a denominational agency.

He maintained his position of fighting any effort which would outlaw religion in public schools, although he opposed specific kinds of religious instruction.

His answer to critics was, "If being executive secretary robs me of the right to express my personal convictions, then I'll go to the pastorate of some country church where I can proclaim what I believe."

Major parts of his five years as executive secretary included directing a \$3 million campaign for relief and rehabilitation of war-torn countries in Europe and Asia in 1946 and an "Every Baptist A Tither" campaign which resulted in the Southern Baptist Cooperative gifts exceeding \$6 million for the first time.



The Cover

MERGER PAPER—Duke K. McCall, Louisville, president of Southern Seminary, signs legal documents merging Carver School of Missions and Social Work into the seminary. (BP) Photo

When, at the age of 36, Duke K. McCall was the youngest man ever elected president of Southern Baptist Theological Seminary, a Louisville Courier-Journal editorial referred to him as having the "refreshed goods looks of a college athlete. He has proved himself the heir—in conviction, vigor and independence of spirit—of those venerable men who have preceded him."

The now 48-year-old seminary president is a frequent world traveler, author and for 11 years has been a weekly panelist on a radio program, "The Moral Side of the News." He is a member of many civic, educational and denominational groups.

He is one of five children of Judge and Mrs. John W. McCall of Memphis. One sister is a missionary in Indonesia where her husband, Dr. Ralph C. Bethea, is a medical missionary.

Mrs. McCall, now deceased, referred to her son Duke and said, "When I get to heaven, the first person I want to look up will be Hannah. I have used her as an example more than any other character in the Bible. Like Hannah, 'For this child I prayed. And the Lord hath given me my petition when I asked of him.'"

When meeting others he frequently begins a conversation by asking the other person, "What is your favorite verse of scripture?" His favorite is Jeremiah 31:3.

On his 22nd birthday, he married Marguerite Mullinnix who was also a Furman University student. They are parents of four sons: Duke Kimbrough, Jr., and Douglas Henry (twins); John Richard; and Michael William.

Departments

Executive Board

'Heartbeat'

THE 16mm film entitled *Heartbeat* has recently been made available by The Stewardship Commission.



DR. DOUGLAS
al appeal.

The film emphasizes world mission giving through the Cooperative Program. We have returned from Nashville, Tenn., where we, along with a few others, viewed the film for the first time. It is an excellent picture with a tremendous emotional appeal.

Our office has four of the films for use, rent free, for the Arkansas Baptist churches that wish to use them. We plan to book them on a first come basis. If you plan to use the film this fall, we would advise you to book it immediately. We have a few listings already and we feel that growing popularity of the picture may cause some delay in getting it to all who would like to use it.

Heartbeat is in full color to be used in a 16mm projector. The rent is free and all that we are asking the church to do is to use it, take the best care of it possible, and send it back to our office immediately after using.

Order today. It will bless the lives of all who view it.—Ralph Douglas, Associate Executive Secretary

Evangelism

Association Evangelism Clinic

ONE PHASE of our evangelism program is The Association Evangelism Clinic. There is such a turnover on the part of the pastors in our state that our chairmen of evangelism change often. Because of this we must keep a constant training program for these men. We should keep in mind that it takes time to train leaders to do their job right.



MR. REED

Sept. 17, we had an all-day session with the chairmen of evangelism, missionaries and staff at the Baptist Building, concerning The Association Evangelism Clinic.

The Clinic is used to acquaint our pastors and church council members with the most recent and up-to-date plans and methods in evangelism. It also serves to challenge and inspire personal as well as mass efforts in soul winning. The clinic program is designed to be both practical and inspirational and a good clinic program will insure a better evangelism program later.

Our suggestion is that we have a clinic in every association and keep it exclusively on evangelism. To mix the clinic with anything else is to weaken the program. When the clinic loses its distinctive qualities it will have lost its effectiveness for the promotion of evangelism.

What are the possibilities of the clinic? Many pastors cannot attend the annual Evangelism Conference. Some of these are most in need of help and encouragement in evangelism. They can and will attend the Evangelism Clinic.

Key people, members of the local church councils, will carry the load in revival preparation and the perennial program of evangelism and spiritual growth. The clinic helps them to see the effectiveness of the program of evangelism in a local church. Each member of a local church council will have an opportunity to give directions to that organization in the field of evangelism.

We need high inspirational hours in our evangelism promotional work, but there must also be a time to study how we may channel this information and inspiration to others. The clinic is where this is accomplished. When we have had real bonafide evangelism clinics we have experienced great success in jubilee revival efforts afterwards. Yours for a great clinic before the crusades—Jesse S. Reed, Director of Evangelism

Brotherhood

'The best organization'

THE TITLE above is put within quotation marks because of the recent crescendo of their use in some of our denominational publications (which are being echoed in many church bulletins), setting forth the affirmation that some one organization is "the best organization" to carry through on some particular activity, or on a variety of activities, in church life and work.

We cannot agree that any one church organization is "the best organization", per se, to achieve any particular objective. The truth is that no organization, just because it exists, can accomplish anything worthy. It must be led to do so. The insistence that one organization, being larger in numbers than any of the others, is, because of its size and the comprehensive potential of its outreach, "the best organization" for the reaching of certain objectives, is not axiomatic. And, for a church to give over entirely to one of its organizations those vital elements and activities



MR. TULL



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of work the accomplishment of which determines the real success of a church, means simply that if that organization fails, the church likewise fails. May God pity a church whose success or failure in any phase of its work depends entirely upon what one organization does or doesn't do!

What is "the best organization" for visitation? Surely it is any organization that gets the job done. But visitation is so vitally important in the life of a church and of all of its organizations that the best program of visitation is a church-wide program, with every organization doing its part. We should know that truly effective visitation is going to a home, finding the spiritual needs of each member of the family, and endeavoring then and there to meet with the word of God and in the power of the Holy Spirit, the needs of every individual. To visit with the concept that a person must be enrolled in some church organization before his spiritual needs can be met leads to failure in much of visiting.

What is "the best organization" to evangelize? (We have been given some elaborate statistics) Evangelism must be

church centered if it is to be truly effective, not centered in one organization; for all the organizations must constantly and perennially evangelize if they are to justify their existence and if they are to make a worthwhile contribution to the real work of their church.

What has all of the above to do with Brotherhood? The answer is that Brotherhood, being an organization of the church, wants the (unhindered) privilege of working to discover, to enlist, and to develop, the men and boys of the church; and to lead them to use their God-given powers to enhance the missionary spirit and the missionary outreach of their church. A good Brotherhood means a better Sunday School, a better Training Union, a better WMU, a better Music program,—and a better church!—Nelson Tull, Brotherhood Secretary

Sunday School

This is it

TWO identical Sunday School workshops. One at Central Church, Magnolia, Oct. 7-8 and one at First Church, Forrest City, Oct. 10-11.



MR. HATFIELD

Dr. Perry Webb of Little Rock will be the featured speaker at each workshop. The first day of each workshop will be for Elementary workers including Cradle Roll, Nursery, Beginner and Primary departments.

The second day will feature—youth and adult emphasis with conferences for leaders in Junior, Intermediate, Young People, Adult and Extension departments. More than 20 leaders will participate on the general program and as conference leaders. Special local groups will give demonstrations of teachers and officers meetings and Sunday morning class procedures. At one session a primary choir group will sing a song composed by the primary boys and girls at Siloam Springs last July.

Programs have been mailed to all pastors of churches listing the hours of meetings and conference periods. (See program elsewhere in this issue.)

A recognition banquet will be held at each location for standard and training achievements by churches and associations.

Hear Perry Webb preach.
Study better Sunday School work.
Attend the workshop nearest you.
—Lawson Hatfield, State Sunday School Secretary

Religious Education

Making a will

OFTEN THERE are things of such tremendous importance to all concerned that it is fitting for everyone at the Baptist Building to give emphasis to it. I have reference at the moment to the matter of making a will.



MR. ELLIFF

Ed McDonald, who leads in our Baptist Foundation, has given ample evidence through his writings of the importance of everyone making a will. About the most conclusive argument offered is simply that if you do not make a will you already have a will made for you automatically by our state.

Since the State of Arkansas cannot anticipate all of your desires in regard to your will, it seems very senseless to leave such a vital matter in the hands of other people. Hundreds of those who read the Arkansas Baptist Newsmagazine need immediately to attend to this vital matter.

Another important Christian duty is that other Baptist people need to remember God in a continuing way in their estate. It has been my observation that many good Christian people can render no greater life service to God than to remember some great cause of Christ in their will. God has given to many rich material blessings. In some instances, dedicated Christian children can use extensive capital and continue to bless the Lord in their work. In other instances, however, it seems obvious that the best thing to do would be for the person whom God has blessed to arrange for disposition of the major part of his estate in such a way as to guarantee that the Lord would be honored.

Let's all give attention to this during this month—J. T. Elliff, Director

The preacher poet

When there's a need

When the head is too big for
The shoulders that bear it,
Or the shoe is too small for
The foot who would wear it,
There's need of adjustment of
The mind and the heart;
That sense and sound judgement
Should play the chief part.

—W. B. O'Neal

Discard Your Autumn Worries



Autumn can become a nightmare to church Brotherhood officers who think they must plan a new year of programs by themselves.

But autumn can be wonderful, particularly for those Brotherhood officers with the foresight to get individual copies of the 1963-64 Brotherhood Handbook now.

This annual publication contains 30 suggested church Brotherhood programs, each prepared by a Brotherhood leader with extensive experience in men's work.

But that's only part of the package.

There's suggestions to each officer on how to do his job better, an installation service for officers, and information about special activities a Brotherhood can use to interest men. There's also a complete listing of supplies available to do Brotherhood work.

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Adult Music Festival

LEROY MCCLARD has accepted our invitation to direct the Adult Music Festival to be held in Little Rock on Feb. 22. It is hoped that there will be many choirs planning to participate in this festival. Following is an excerpt from a letter from Mr. McClard listing the festival selections he has chosen:

"Here is the list of festival music for the adult festival next spring. I have tried to give a great deal of thought to these selections. There is a great deal of variety and I think reason for each selection appearing on the list. Selections are as follows:

"From All That Dwell Below the Skies"—Gordon Young, Galaxy Music Corporation, 22 cents, Number GMC 2186 . . . 'A Song of Jesus'—arr. David Williams, 25 cents, Number CM 7171, C. Fischer . . . 'The Garden Hymn'—arr. James D. Cram, 25 cents, Number 485-37, Broadman Press . . . 'Peal Out, Ye Bells'—Douglas Major, 20 cents, Number 2366, H. W. Gray . . . 'O Lord God'—Tschesnokoff, 20 cents, Number 1500, Boston Music Company, SATB—divided . . . 'O Clap Your Hands'—L. Stanley Glarum, 25 cents, Number CM

"Please allow me to give a brief paragraph about each selection.

"'From All That Dwell Below the Skies' by Gordon Young: A fine anthem of praise. Much use of unison. Please note the cononical imitation in the second stanza. The last stanza ends with terrific harmonic climax after three stanzas of unison.

"'A Song of Jesus' can be used for Christmas or Easter, but is really a general anthem on the life of Christ. The anthem is based on the familiar 'Kingsfold' tune harmonized by Ralph Vaughan Williams, and arranged by David H. Williams. The baritone solo will be sung by all the men. Especially appealing is the fact that this Christmas anthem does not leave the baby in the manger, but presents the full plan of redemption.

"'The Garden Hymn' will give variety to the festival. You will notice that the loudest dynamic marking is the mezzo forte which should give some clue to the character of the anthem.

"No time signature, but this should present no difficulty for you will observe that the measures seem to alternate between six and nine beats per

"'Peal Out, Ye Bells' is a fine Easter anthem somewhat different from most of the Easter anthems we sing.

"It is truly an anthem of victory and alleluia for a risen Saviour. Please note that the anthem begins in unison with the men singing and should be sung mezzo piano as marked.

"'O Lord God' will represent a real challenge to many of the choirs attending the festival. It is not as difficult as it first appears although it is marked for eight parts. This anthem is characterized by a strong beautiful melody that will forever linger in the memory of those participating in the festival. The second bass part is important to the choral beauty of this anthem from the Russian school.

"'O Clap Your Hands' is a bright rhythmical anthem based on one of the Psalms. This number will substitute for the spiritual that is usually included in the festival series and should make a fitting climax to the festival program. Sincerely, LeRoy McClard"

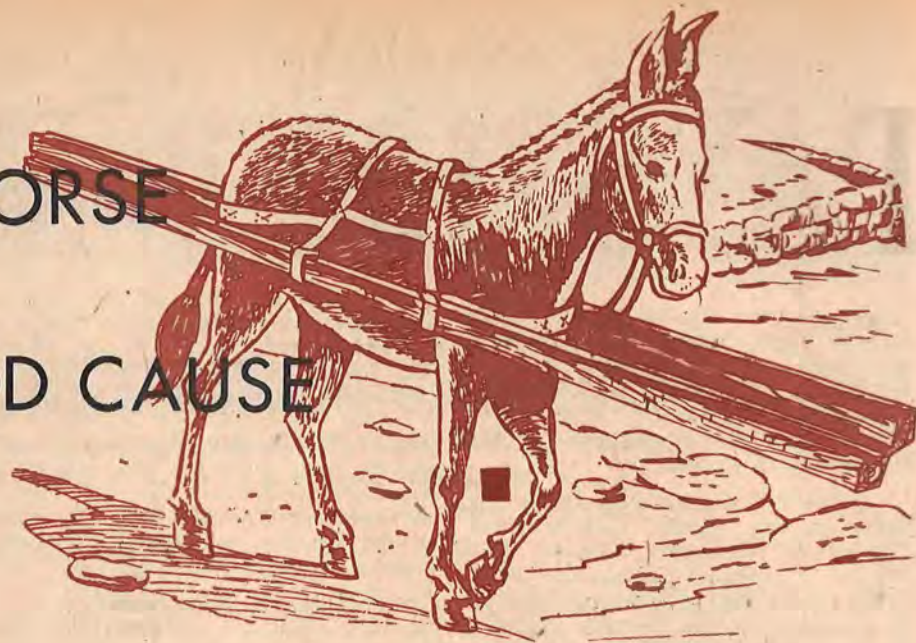
This music is available at the Baptist Book Store now, as is the list of music for the Junior High Festival.

SUNDAY SCHOOL WORKSHOPS

PROGRAM

"Outreach for the Unreached—Spearhead for Evangelism"		10:20 Feature: Cullendale—Advanced Standard
MONDAY AFTERNOON	THURSDAY AFTERNOON	Mayo Horn, S.S. Supt.—Robert Parker, Pastor
Magnolia, Central Church	Forrest City, First Church	10:45 You and Your Association
October 7	October 10	11:15 SERMON
Featuring ELEMENTARY CONFERENCES		Dr. Perry Webb
Cradle Roll—Nursery—Beginner—Primary		TUESDAY AFTERNOON
1:00 Worship, Don Edmondson	Robert Glenn	Magnolia
1:15 Welcome		October 8
1:20 Meet Our Faculty		1:00 Meet the Faculty
1:30 ELEMENTARY CONFERENCES:		1:10 ADULT AND YOUTH CONFERENCES:
Primary Workers & Parents	Mrs. Carl Clark	General Officers and
Beginner Workers & Parents	Mrs. J. E. Humphrey	Ministers of Education
Nursery Workers & Parents	Mrs. Robert Whitaker	J. T. Elliff
Cradle Roll Workers	Mrs. A. C. Kolb	Ernest Campbell
General Conference	Ernest Campbell	Lawson Hatfield
3:00 Adjourn to Auditorium		Mrs. Ben Haney
3:05 Demonstration: Home-Church Cooperation		Ben Haney
3:30 SERMON	Dr. Perry Webb	Bernard Barber
Magnolia	Forrest City	Mrs. George Hink
October 7	October 10	Bob Holley
7:00 Worship		Mrs. Tony Gibson
7:15 Original Song—Primary Group		General Elementary Conference—Mrs. J. E. Humphrey
7:15 Demonstration: Primary Teachers and Officers Meeting		2:40 Adjourn to Auditorium
7:40 Music		2:45 Feature: Adult Thrust
7:45 Sermon	Dr. Perry Webb	Music
8:15 ELEMENTARY CONFERENCES		3:15 Sunday School Witnessing Campaign
Nursery open for children 5 years		Jesse Reed
and under during all services.		5:00 RECOGNITION BANQUETS
TUESDAY MORNING	FRIDAY MORNING	TUESDAY EVENING
Magnolia, Central Church	Forrest City, First Church	Magnolia
October 8	October 11	October 8
Featuring ADULT and YOUTH CONFERENCES		7:00 ADULT AND YOUTH CONFERENCES (Same as Afternoon)
Adult—Young People—Intermediate—Junior—Extension		8:00 Adjourn to Auditorium
10:00 Worship		Music
10:15 Welcome		8:05 Demonstration: Sunday Morning Procedure—Adult Class
		8:15 Filmstrip
		8:35 SERMON
		Dr. Perry Webb

THE PACK HORSE OF EVERY GOOD CAUSE



ASK yourself, "Where would Southern Baptists be today, without their Baptist state papers?"

Missions, education, benevolences, the trilogy of our cooperative effort, are kept before our people week after week through the Baptist state paper!

Evangelism, enlistment, stewardship, the heart of our united prayers and hope are reported week after week through the Baptist state paper.

We have enjoyed two notable increases in the circulation of our Baptist state papers—the Baptist 75 Million Campaign in 1919, and the decade following the 1940 Convention in Baltimore, when Dr. Truett made his impassioned appeal for "the pack-horse of every good cause."

Last year we added only 17,909 new homes for our 28 papers. We should have added 100,000. We have set a goal for 1964 of 1,750,000 circulation. To

LOUIE D. NEWTON, Chairman
Southern Baptist Convention Committee
on Baptist State Papers

reach this goal, we must add 250,000 new homes by May 1964. Each state has its proportionate quota.

Our churches are now making their new budgets. We will succeed or fail in the effort to reach 1,750,000 circulation on the basis of the number of new church budgets including the state paper.

Pastors and lay leaders can turn the tide by putting the paper in your church budget this fall. Write today to your editor and ask him for details of putting the paper in your budget this year.

Help the pack-horse, and the pack-horse will help you lengthen the chords and strengthen the stakes of every good cause.

The sin of silence

IN the book of Obadiah the prophet charged the Edomites of destroying Jerusalem when they sat silently and allowed the enemy to wreck the temple and carry away the sacred vessels. "In the day that thou stoodest on the other side, in the day that the strangers—and foreigners entered into his gates—even thou wast as one of them."

When intemperance, fanaticism and ignorance are inflamed by immature and misguided forces and used as an instrument to destroy Christian people bowing in wor-

ship, it is time for every Christian, not only to be concerned, but to speak up.

A Baptist church has been bombed while a group of people were in worship. Had this taken place in Spain or Venezuela where the charge could be laid at the door of some responsible group, we would be most vociferous. When it occurs in our own Southland, where the responsibility is laid at our feet, we are most pertinent and plead for the mercy of God to be upon us. These are our people—citizens of our country, and could be people of our churches. Christianity itself is under indictment. Not so much because it has failed to give it a chance to work. The solution to the problem is not

to try to overcome evil with evil, but to overcome evil with good. The least that could be done to express our indignation and to offer some token of restitution would be for Christian people everywhere, and especially Baptists inasmuch as they were our own Baptist people who suffered, to rebuild the church as Nehemiah and his co-workers rebuilt the walls about the temple.

We feel sure that men of goodwill everywhere sympathize with this church and its people who have been found guilty of no crime other than being born black and kneeling in worship at what proved to be an untimely hour.—C. Z. Holland, Pastor, First Church, Jonesboro, in *First Baptist News*.

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**Our rates are based on your
superior health,**

as a non-drinker and non-smoker. The new American Temperance Hospitalization Plan can offer you unbelievably low rates because we do not accept drinkers and smokers, who cause high rates. Also, your premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates. And only you can cancel your policy. We cannot.

READ YOUR AMERICAN TEMPERANCE PLAN BENEFITS

**1. You receive \$100 cash weekly—
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from the first day you enter a hospital. Good in any hospital in the world. We pay in addition to any other insurance you carry. We send you our payments Air Mail Special Delivery so you have cash on hand fast. No limit on number of times you collect.

**2. We cover all accidents and
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except pregnancy, any act of war or military service, pre-existing accidents or

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sickness, hospitalization caused by use of liquor or narcotics. On everything else you're fully protected—at amazingly low rates!

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(as described in policy). We pay \$2000 cash for accidental death. Or \$2000 cash for loss of one hand, one foot, or sight of one eye. Or \$6000 cash for loss of both eyes, both hands, or both feet.

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Actually, no other is like ours. But compare rates. See what you save.

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I also apply for coverage for the members of my family listed below:

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2.	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____

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

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.

Date: _____ Signed: **X**

AT-IAT

Mail this application with your first premium to

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AMERICAN TEMPERANCE ASSOCIATES, Inc., Box 131, Libertyville, Illinois

THE BOY WITH MANY FRECKLES



*Who wants
a boy
with wild
red hair
and a
million
freckles?*

By

Sharlya

Gold

DANNY stared hard at the face in the mirror. Two enormous brown eyes stared back.

"No wonder I haven't been adopted," said Danny to his reflection. "Who wants a boy with wild red hair and a million freckles?"

As he gazed at himself, he felt a tug at his arm. "Danny, the boys won't let me play again. They say I can't run fast enough."

Danny glanced at the brace on Bobby's twisted foot. "Never mind. I was just waiting for you so that we could play checkers again. Maybe I'll win for a change."

The two boys flopped on the floor and began another game. Danny pretended to study the checkers before he made his first move.

"I was just thinking, Bobby. Today is visiting day."

Bobby scowled. "I know it, but no one wants to adopt a fellow with a brace. You know the kind they always choose, strong-looking boys."

"I know," answered Danny, "the kind with good-looking faces, not with a million freckles. If my freckles would only get together, I'd have a terrific tan."

All the children went into a large play area. Many of them were visited by aunts and uncles. The boys and girls who had no relatives talked to each other and to the people who were interested in adoption.

Danny looked at all the visitors carefully. Whenever he saw anybody speak to Bobby, his heart would beat faster. If only Bobby would hide his brace! But he never did. He would stick his leg out in front so that no one could miss it. The visitors would usually smile at Bobby, glance at his foot, and move away to talk to someone else.

Suddenly Danny noticed a tall man and a tall woman walking across the floor toward Bobby. Danny hurried toward Bobby, too, as he saw that these two were staying to chat with Bobby. They probably hadn't seen the brace yet.

"This is my friend Danny," said Bobby to Mr. and Mrs. Anders. "He's the best athlete here, and he's the best. . ."

Danny interrupted. "He's saying that only because he doesn't want me to tell you that he's the smartest fellow in school. He's a whiz at arithmetic and spelling. He's checker champion, too, and the best reader and the best. . ."

"Whoa, Danny!" laughed Mr. Anders. "We know all about Bobby. We've been keeping our eyes on him for about six months."

Danny's heart sank. If they had seen him for six months, they couldn't have missed the brace.

Mr. Anders continued. "My wife and I have wanted a son for a long, long time, and we think Bobby is just the boy we want. How about it, Bobby?"

Danny turned eagerly to Bobby. "Isn't that great?"

Bobby didn't return Danny's excited grin. "I'd like it fine, but Danny's my best friend. I don't want to leave till someone adopts him, too."

Mrs. Anders exchanged glances with her husband. "You didn't give us a chance to finish. When we saw Danny, we knew we just had to have two sons."

This time it was Bobby who whooped. "Oh, boy!"

Danny's mouth was a tight line as he said in a low voice, "You don't have to bother about me. There are lots of other boys here."


Mrs. Anders continued. "My husband and Bobby have the same color hair and eyes. I need someone in the family that looks like me."

She took off her hat and showed Danny a mass of fiery red curls. He also became aware of a liberal sprinkling of freckles across her nose and cheeks.

"Why," he said, "everybody will think I'm really your boy."

Mr. Anders put an affectionate hand on the boy's shoulder. "You're right, Danny. After all, you both have a million freckles."

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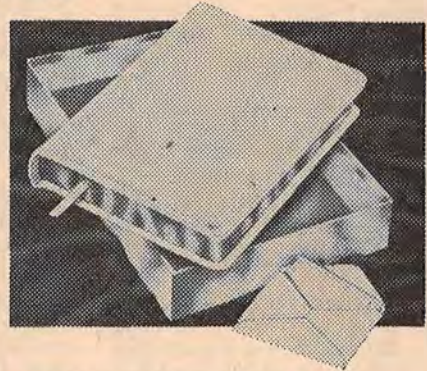
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Christian harmony

BY JOHN R. MADDOX, PASTOR

FIRST CHURCH, CAMDEN

LESSON TEXT: FIRST CORINTHIANS 1-4

FIRST Corinthians was written to the young church in Corinth. Corinth was one of the largest, richest, most wicked, and most important cities of the Roman Empire. It had a population of some half million souls. Only Rome, Alexandria, and Antioch were larger than Corinth. Corinth was situated on the main trade route of the Empire. It was the capital city of the Roman province of



DR. MADDOX

Achaia. Here the vices of the East, and of the West, met.

The Church in Corinth was founded by Paul (I Cor. 3:10, Acts 18:1-18) on his second missionary journey. He spent eighteen months there "teaching the Word of God among them" (Acts 18:11). To begin with, he preached in the synagogue, and then he used the house of

During the time that Paul was in Ephesus, members of the household of Chloe came to him with reports of trouble in the Corinth church (I Cor. 1:11). Later Paul received a letter from the church at Corinth which was brought to him by Stephanas, Fortunatus, and Achaicus. (I Cor. 16:17). This letter told about the problems and disorders which existed in their church.

First Corinthians is Paul's answer to the letter he received from the church at Corinth. Paul wrote this letter possibly in the spring of 57 A.D., some three years after he left Corinth. Ephesus is some two hundred miles to the East across the Aegean Sea.

This church had become infected and polluted with the evils which surrounded it. So Paul in his letter was trying to help the church get rid of false conceptions of the ministry, intellectual pride, social evils, and other disorders. This was a letter bathed in love, yet with strong words of rebuke and instruction.

This letter may be divided into two parts. First, the main theme, which is the cleansing of the church from false conceptions, intellectual pride, social evils, and other disorders (Chapters 1-11). Second, doctrinal instructions and advices, (Chapters 12-16).

Let us now note four important things concerning Christian Harmony:

A. Christian Harmony is Needed.

The Christian is to be in harmony with Jesus and with those who are fellow Christians. True harmony among Christians comes when we are living close to Christ. Christian harmony will help non-Christians desire to become Christians.

But when members quarrel all of the time, their church becomes unattractive and the picture their lives portray of Christ becomes polluted. Most of us know of churches in which there is constant unrest. The members just simply cannot get along, and many are always getting their feelings hurt. From time to time one can hear non-Christians say that if they were to accept Christ they certainly would not join that church because the members did not exemplify Christian principles.

B. Christian Harmony Not Had.

PAUL had been informed, both by mouth and by letter, that harmony did not exist in the church at Corinth. He was also informed of the many existing problems, and that there were many serious divisions among them. When Paul asked them to "be of the same mind," he did not mean that the Corinthians could not hold different opinions on minor matters, but they were not to be split up into such groups as to fragmentize the church.

The members of this church had become divided over leadership. "Now this I mean, that each one of you saith, I am of Paul; and I of Apollus; and I of Cephas; and I of Christ" (I Cor. 1:12). They had lost sight that Christ was not divided, but that He was the one true leader, and that these men and all Christians were only servants through whom the work of Christ was to be carried out.

Paul shows how unreasonable these divisions are by reminding them that he has not been crucified for them, and that they were not baptized in his name. So, Paul pleads for unity in Christ for He is the one who died on the cross for them. The message of the cross is indeed the power of God unto salvation for all who believe in Jesus.

C. Christian Harmony Demonstrated

IT was not Paul's desire to come in great eloquence, thus making a show of

his own ability and power of persuasion, but it was his desire to demonstrate the power of Christianity in action, so that their faith and trust would be in God. "My message and my preaching were not in the persuasive language of philosophy, but in demonstration of the Spirit and of power; in order that your faith should rest, not in human philosophy, but on the power of God" (I Cor. 2:4-5).

D. Christian Harmony not Attained by Factions.

IN Verse 1 of Chapter 3, Paul said that they were "babes in Christ." Therefore, he fed them milk and not meat, for they were not mature Christians. They were not able to eat solid spiritual food. They were unspiritual because there was among them jealousy and strife; they were behaving like people do who have not followed Christ, people of the world. Paul let them know that they were not to be followers of human leaders, but of Christ. Christian leaders are only men through whom Christ works, each having his own job or function, one planting, one watering, but God being the one who brings about growth.

Paul let these Christians know that they were also a part of God's enterprise, and were God's fellow workers, and that they would also receive rewards for work done. Christ has already laid the foundation, and his followers are to continue properly upon this foundation.

Full Christian harmony will only be attained as Christians rally around Christ and his will for their lives.

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(Continued from page 6)

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Imagine that!

ASKED how she liked her new boss, a young secretary remarked, "Oh, he isn't so bad, only he's kind of bigoted." "How do you mean?" "Well, explained the girl, "he thinks words can only be spelled one way."

Quack

GRETA was a little refugee. Rather bedraggled when she came to America, her foster parents put her on a strict bath routine. Greta took it for a week without so much as a whimper.

Then one night she looked up through a face full of suds: "You folks don't want a refugee," she said calmly. "What you want is a duck."

A penny goes a long way to day—you can carry it around a long time before you find anything you can buy with it.

Blind man's bluff

A WOMAN wrote a doctor who had been treating her husband: "Ever since my husband started going to you, he's become a different man. He used to be a wonderful husband, father and provider. He was handy around the house. He adored me, considered me one of the most beautiful women in the world. Now, he scarcely looks at me, and he disregards the children. And frankly, doctor, I think he's become a woman-chaser. My feeling is that you have been giving him shots that have changed his personality."

The doctor wrote back: "Dear Madame, As regards your husband, I have been treating him with nothing. I merely prescribed for him a pair of contact lenses."

Pleasant work

"IT must be tough to be a bill collector," she suggested. "You are unwelcome wherever you go."

"Not at all," he replied. "Practically everyone asks me to call again."

Well, ask again

JOAN (rejecting suitor): "No! A thousand times no!"

James: "Don't rub it in. I only asked you once."

Rare disease?

FIRST man: "I hear you are under the doctor's care. What is wrong?"

Second man: "I've got a tricky kind of insomnia. The only place I can sleep is on the job."

Just miss-ed

"IS she the bride-to-be?" "No, she's the tried-to-be."

No home movies either

AN old friend once said to Winston Churchill, "Do you know, Sir Winston, I have never told you about my grandchildren."

Sir Winston nodded his head and said: "I realize it, and I cannot tell you how grateful I am."

Philosophy

HAPPY is the man who can enjoy the scenery when he has to take a detour.

Church	September 22		Additions
	Sunday School	Training Union	
Camden			
Cullendale First	424	188	
First	553	177	
Crossett, First	688	190	2
Dumas, First	324	77	1
El Dorado, East Main	298	133	2
Forrest City, First	557	174	
Midway	60	43	
Fort Smith			
First	1071	301	4
Missions	491	178	
Grand Ave.	752	344	6
Mission	24		
Green Forest, First	143	61	4
Huntsville, Calvary	43	28	
Jacksonville			
Berea	145	61	
First	592	225	88
Marshall Road	185	102	1
Second	198	104	2
Jasper	72	45	
Jonesboro, Nettleton	236	106	
Lavaca	258	153	
Little Rock			
First	979	336	2
White Rock	15	16	
Highway	206	88	
Immanuel	1185	399	10
Forest Tower	41	23	
Kerr	27		
Rosedale	318	125	5
McGehee, First	386	182	
Chapel	105	55	1
Monticello, Second	271	158	
North Little Rock			
Baring Cross	739	199	
Southside	47	17	
Camp Robinson	60	26	
Calvary	469	116	
Gravel Ridge, First	207	120	4
Park Hill	787	258	
Sherwood First	172	80	
Sylvan Hills, First	257	100	
Pine Bluff, Centennial	224	103	
Rogers, First	433	150	3
Siloom Springs, First	345	154	
Springdale			
Elmdale	124	86	2
First	529	167	15
Van Buren			
First	479	155	
Second	59	43	
Vandervoort First	67	45	4
Warren, Immanuel	287	97	
Westside Chapel	67	45	

Texas and more Texas

THE two Texas oilmen walked into an automobile showroom and one of them asked a salesman: "How much is that fancy deluxe model over there?"

"Twelve thousand dollars," the salesman replied.

"I'll take it," said the Texan, and he began to take out twelve one thousand dollar bills from his wallet.

"Oh, no you don't," said his friend. "You bought the lunch."

Modern saw

WHENEVER you hear it said that there is a beautiful tie between father and son, the son is probably wearing it.

Easy victory

A LITTLE girl was taking her great-grandfather for a walk around the neighborhood and introduced him to the lady next door, adding the information that the old gentleman was 100 years of age.

"That's marvelous," exclaimed the neighbor. "How very remarkable to have reached 100 years!"

"Oh, I don't know," said the little girl. "He didn't do anything but grow old—and look how long it took him to do that!"

In the world of religion

... A RECORD 134,254 persons jammed Memorial Coliseum, Los Angeles, California, Sunday, Sept. 8, for Billy Graham's final rally. It was the largest attendance ever recorded for a single meeting at any of the evangelist's crusades. The 25-day crusade drew a total attendance of 930,340 persons. Some 750 churches in the Los Angeles area have launched a vast follow-up program of visitation evangelism to enlist the 40,000 reported to have made "decisions for Christ." Local pastors predicted at least 30,000 more persons will make "decisions" during the follow-up.

... Membership in The Methodist Church in the United States is now 10,234,986. This figure pertains to a church statistical year ending in the early summer months of 1963. (Editor's note.—This membership figure is thus for a period ending approximately nine months after the effective date of latest figures for the Southern Baptist Convention. Comparison inevitably made between the two denominations should properly allow for the significant difference in periods.) The 38,990 organized Methodist churches reported total contributions of \$598,980,812. Church school membership is 6,837,464, with an average attendance of 3,685,049. Methodists spent \$100 million on buildings and improvements, bringing the value of church buildings, equipment, and land to \$3,349,223,840.—Survey Bulletin

New merger proposed

TORONTO, Ont. (EP)—Formation of an Anglican, or Episcopal, Church of North America through merger of the 3.5 million member Protestant Episcopal Church in the U. S. and the 1.3 million member Anglican Church of Canada was suggested here.

"Is the time coming when we should develop an international sense to our ecclesiastical life?" asked the Rev. Gordon Baker in a recent issue of the *Canadian Churchman*, the national magazine of Canadian Anglicans.

Mr. Baker, editor of the publication, asked whether Canadian and U. S. members of the Anglican communion "always have to undertake their church work independently" and suggested they merge.

"Unified missions, finances and resources would surely be a benefit to those whom our two Churches serve," he said. "Conversations with other Churches, educational programs, social action, television and stewardship programs could then be undertaken in more effective ways.

"Above all, it might be a way to show something of the Christian conviction and concern which knows no barriers."

Bible production up

BERLIN (EP)—Production of Bible and Scripture portions in Germany increased from 170,250 copies in 1945 to 1,522,000 in 1962, according to the latest annual report of the Association of Evangelical Bible Societies in Germany.

There are 35 Bible societies in Germany, 24 of them in West Germany. Only four, however, are engaged in the actual production of the Scriptures. They are in East Berlin, Altenburg, Stuttgart and Witten, the latter two places in West Germany.

Jews lose appeal

MOSCOW (EP)—City Appeals Court here has ruled against three Moscow Jews convicted of the illegal sale of homemade Passover matzoh, or unleavened bread. It was reported that the defendants, convicted last July by a People's Court, now plan to take their cases to the Supreme Court of the Russian Federated Republic.

The Soviet government since early 1962 has banned the making of matzoh in state-operated bakeries and has made it a crime to sell the matzoh produced in homes.

Increased social effort

THE HAGUE, The Netherlands (EP)—A message urging increased awareness of Christian responsibility in seeking to solve social problems was issued here by the Netherlands Council of Churches.

The document, addressed to member churches of the interdenominational Protestant agency, also was presented to the legislative branch of the Netherlands government.

It noted that the World Council of Churches in past pronouncements has declared that action against social problems "should be taken in obedience to Christ," and said the Netherlands Council "wants to make a contribution to promote . . . a responsible society here and abroad in the service of Christ."

Fight abortion rise

DUESSELDORF, Germany (EP)—An increasing number of consultation centers aimed at helping unmarried expectant mothers have been set up by the regional Protestant churches in West Germany in an effort to check abortions.

Sponsored by Hilfswerk and Home Mission, welfare arms of the Evangelical Church in Germany (EKID), the centers and affiliated institutions provide spiritual guidance, material help, medical assistance and care of mother and child after birth.

Catholic Postmaster

WASHINGTON, D.C. (EP)—With President Kennedy's nomination of Dr. John Austin Gronouski of Madison, Wis., as Postmaster General, the United States for the first time in history has three members of the Cabinet who are Roman Catholics.

Other Catholics currently holding Cabinet posts are Attorney General Robert F. Kennedy and Secretary of Health, Education, and Welfare Anthony J. Celebrezze.

Mr. Gronouski, 43, an economics professor and authority on public administration, is a native of Dunbar, Wis., and is of Polish-American ancestry.

Opposes chaplains

CAMDEN, N.J. (EP)—A chapter of the American Civil Liberties Union has challenged the constitutional right of the federal government to pay chaplains to teach religion to servicemen and their dependents.

The group pointed to the recent U.S. Supreme Court decision banning prescribed prayers and Bible readings in the public schools in support of its contention.

Said Charles C. Thomas, a Camden lawyer who serves as chairman of the South Jersey Committee of the New Jersey Committee of the New Jersey ACLU: "We do not know how the United States Army would have any more right to teach religion" (than the public schools)

Religious issue unlikely

MINNEAPOLIS, Minn. (EP)—Nearly two out of three Minnesotans are agreed that the 1964 presidential election is likely to differ from the 1960 contest in one important respect: It's "not likely" there will be much discussion of religion.

ARKANSAS BAPTIST
401 West Capitol
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