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### October 24, 1963

Arkansas Baptist State Convention

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# *Arkansas Baptist*

*newsmagazine*

OCTOBER 24, 1963



**New Hospital plans, page 5**

# personally speaking

## Sauce for the goose

What's sauce for the goose is sauce for the gander" is a favorite expression of the women-folks, especially since they have come into a day of equal rights—cigarette inhaling, pants wearing, gainful employment, etc., etc.

But when you consider the basic philosophy of this barb, you see that it is something a lot of us Baptists might give pause to with profit.

One of my preacher friends tells of something that happened to him early in his ministry. He had just started serving as pastor of a church in a city not too far from one of our Baptist seminaries. Following a Sunday Morning service, as he was standing at the front of the church to give the people the old pastoral gladhand, a retired Seminary professor, with a not-too-friendly gleam in his eye, started to speak a few words of strong counsel to the pastor.

The pastor discreetly suggested that he would talk with the professor a little later, and went on greeting the people.

When the crowd had cleared out, the pastor walked over to the waiting professor with something like, "Now, what was it you wanted to tell me?"

This was all it took to launch the professor on quite a spiel of what all the preacher had said in his sermon that the professor did not like.

"One nice thing about being Baptist is that you have the right and privilege to your own opinions," replied the pastor. And while the professor was nodding his head vigorously, the pastor added: "But if you are going to be Baptist and contend for your right to your own personal views, you must allow me the right to have my own views."

The professor got the point. "That's reasonable enough," he replied, slapping the young pastor on the back good naturedly.

After that, the professor had occasional suggestions, but he always made them in the right spirit and the preacher was able to accept many of them that he could not have accepted under the old stiff-arm approach.

Well, if you and I are going to contend for our right to think for ourselves, we must allow

everybody else—certainly our fellow Baptists—the same privilege.

Right? Right!

*Erwin L. McDonald*

## IN THIS ISSUE:

UNITED Nations Day is being observed today and the Editor takes a thoughtful look at the work the UN is doing, at the efforts to discredit the organization and at the reasons for its "inestimable value" to the world. See page 3.

NÓ CHURCH can afford to damage its witness by submitting to the exploitation of power-hungry politicians, says Charles Welborn, Duke Divinity School doctoral student, on page 8. "Is the Church a Donkey or Elephant?" is the second of a series on forces seeking to use the churches.

AMERICA'S foremost space scientist, Dr. Wernher von Braun, says that religion has to be backed up by discipline and effort. The moral and ethical climate needed in the space age to use power wisely calls for prayer, he believes. Read his "Prayer Can Be Hard Work" on page 10.

A FULL program is being planned for Southern Baptists attending the 1964 convention at Atlantic City. The first tentative plans are outlined for you on page 15.

READ about the far-reaching plans of Arkansas Baptist Hospital to establish a mental health unit, page 5.

Cover story, page 18.

**Arkansas Baptist**  
newsmagazine

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ARKANSAS BAPTIST

### The Hospital proposal

ON Monday of next week the executive board of the State Convention will have before it one of the most important proposals of recent years, as the administrators of Arkansas Baptist Hospital present plans for a new \$1.5 million mental health unit. The importance state Baptist leaders attach to the proposal is seen in the fact that the executive board is being asked to meet in special session just one week ahead of its regular meeting at the opening of the State Convention's annual sessions, here at Immanuel Church.

*(For a news article dealing with the Hospital proposal, see page 5.)*

The plans are not as precipitate as might appear, for no one could come up with such extensive and far-reaching proposals as the Hospital has without long and careful study. A part of the picture is the limited psychiatric care that has been provided at the Hospital for the past seven years. (Baptist Hospital was the first private hospital of the state to enter this field and now is the only such hospital having this type of healing program.)

Pointing to the urgency of enlarging the facilities and program in the mental health field, the Hospital's administrator, John Gilbreath, said that Arkansas has a severe shortage of psychiatrists, partly because hospital facilities for private mental patients are so limited. He also pointed to "many new developments in the field, particularly in the area of rehabilitation" which call for broadening the services to make them available to more patients.

While the final approval of the new unit would have to come from action by the State Convention, its presentation to the full state board under circumstances that will permit an extensive and unhurried consideration, ahead of the annual meeting of the Convention, would seem to be the proper approach. Since the state board is made up of Baptist pastors and other leaders from all sections of the state, its decision on the plans will be of great import.—ELM

### United Nations Day

TODAY is being observed across the nation as United Nations Day. This gives occasion for a new look at this international organization for

the promotion of the cause of peace and general welfare among the nations of the world.

Recently there have been sporadic efforts to discredit the UN. There are those who feel the United States is compromising her position as a democracy and "a Christian nation" by entering into any kind of organization with other nations, particularly the totalitarian, anti-democratic nations. There are hard words being expressed against "co-existence." Following the recent agreement by the United States, Britain, and the United Soviet States of Russia on the banning of above-the-earth nuclear testing—something heartily promoted by UN—some have said that we have "given in to Russia."

Someone said the other day that the United States had compromised her Christian principles by giving in to the demands of Russia, an atheistic government, that the sessions of the UN not be opened with oral prayer. (This, incidentally, is reminiscent of the accusations hurled at the Lord himself as he was accused of "eating with publicans and sinners.")

Christians cannot impose their Christianity upon non-Christians. And a democracy, such as the United States, cannot impose its democracy upon totalitarian states. But Christians and those with democratic convictions and ideals must live—if they live—with non-Christians and those who do not believe in democracy. And the UN is the best demonstration we have of the fact that there is much that can be achieved in the interest of building a better world through such an organization as this. This is not necessarily to elevate a man-made organization unduly any more than having local, state, and national government does this. We can still as Christians give God first place in our hearts while working for the best possible relations with other people.

Space does not allow a full-scale confrontal here of all the objections that have been raised to UN. Suffice it to say that UN is of inestimable value to the nations of the world for at least three reasons:

1. It provides a place of debate—a center for publicity, education and persuasion—a forum which the weak as well as the strong can make their cases;

2. It is a place for negotiation—a standing diplomatic conference where the peaceful settlement of disputes can be sought through quiet diplomacy;

3. It is a place for action — an international executive—a vehicle for doing things rather than merely talking about them.

Not too generally known is the fact that the UN helps, to the tune of \$300 million a year, the

less-developed countries of the world, in the healing of the sick, the feeding of the hungry, and the teaching of illiterates. The UN also assists in the setting of standards for workers in factories, for air and ocean transport, and for peaceful uses of atomic energy.—ELM

## Beverly Hillbillies

**A** FROM-the-People letter in the *Arkansas Gazette* (Oct. 17) makes some timely comments on the appearance here recently of a part of the Beverly Hillbillies troupe at the Arkansas Livestock Show rodeo. The letter follows:

"I took my near-five-year-old son to the livestock show rodeo. I was chagrined and disappointed with the Beverly Hillbillies' performance. It was definitely attuned toward a night club crowd and not toward a large group of teenagers and children who were present. Their jokes were in bad taste and their act was in no way in keeping with their television show.

"I am wondering if others are in agreement with me."

This editor is definitely in agreement. Based on the sorry, distasteful performance of the highly-touted "Nation's No. 1 TV attraction," as Granny, Elly May and Jethro performed on Friday night of the rodeo, the night that my wife and I attended, I wrote the following in my personal diary for the day:

"... We were greatly disappointed with the performance of the Beverly Hillbillies. They put on a regular burlesque performance. Granny really salted down the corn."

We paid our money and went to the show expecting corn, but Granny deliberately kept salting the corn over and over. And nothing is so unappetizing to me as corn soaked in brine.

The 1963 livestock show is over. Nothing can be done about it now. But whoever arranges for the entertainment for future shows might be more on his or their toes to guard against further night club-type performances. There's more than enough of that in this morally topsy-turvy world without setting the stage for it at what could and should be a great all-family occasion, the annual rodeo.

—ELM

## LETTERS TO THE EDITOR

# *the people* SPEAK

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

### Two-dollar editorials

ONE of your editorials is worth the price of the Newsmagazine. I like your sense of humor and usually get a chuckle or two from your editorials. I am waiting the arrival of each issue, sit down and read it from cover to cover, when I receive it. I also enjoy hearing you speak, very much. . . .

I can't understand people who don't want to read and keep up with what goes on in the world.—Hazel Kuhn, Caraway

### WMU anniversary

On Monday of this week we blew out the candles on our 75th Anniversary cake. In many respects we had a wonderful anniversary year. You editors did much to keep our goals and plans in the minds of Southern Baptists. These could not have been executed as successfully as they were without your co-operation. Your interest in many instances led you to do far more than carry the articles requested.

Mrs. Mathis and members of our staff

join me in this expression of appreciation to you for your part in Woman's Missionary Union's 75th Anniversary. Though Mrs. Fling was not our president during the anniversary year, I am sure she would like also to be included in our "thank you." Mrs. Fling is no stranger to WMU and is going to give us fine leadership. I hope she will have opportunities to become acquainted with you through your papers and personally.—Alma Hunt, Executive Secretary, Woman's Missionary Union, Birmingham, Ala.

### The Bumpus' report

WE were not able to get out one of our letters to give you our address just before leaving the field as we did last furlough and for that reason some of you have had trouble contacting us. Our address during our furlough is below and our phone is UNION 2-4076, Zone Code 501. We have already been busy with speaking engagements with our calendar rapidly filling up for the rest of 1963, with a few Sundays and some week nights still open.

Some of you may know we had planned to visit Charleta and Alex Garner and family in Argentina. This is Frances' sister and family, if you may not know. We left Rio de Janeiro

July 12 and flew to Buenos Aires to visit with the Garners. We attended a portion of the night session of their mission meeting and the next afternoon drove to Santa Fe, about a ten hour trip, where the Garners live. We had a very enjoyable visit with them until about 9:00 p.m. on Tuesday the 24th and rode a bus until 6:30 the next morning to get back to BA to catch our plane at 11:00 a.m. The plane left on time and after stopping in Assuncion, Paraguay; La Paz, Bolivia; Lima, Peru; Guayaquil, Columbia and Panama City we landed in Miami at 6:00 a.m. July 25th. Our plane left Miami at 7:30 and an hour and forty minutes later we were in New Orleans. We rented a car and at 10:00 we were on our way again, arriving in El Dorado, Arkansas about 6:00 p.m. where we checked into a motel and slept in a bed for the first time since Monday night. After checking into the schooling and housing situation we drove on to Stuttgart on Saturday to be with my people. After a week we went on to Tulsa to visit Frances' mother and on to Oklahoma City to visit relatives there. Then we went to Glorieta for Foreign Missions Week where we had a very good time. Now the children are in school. Linda is in High School and it looks like she may graduate this year. La Donna is in the 6th and Larry is in the 2nd. They are both in the same school.

It is good to be back and we are having a good time seeing old friends and meeting new ones. We are especially grateful to the members of Second Baptist Church here in El Dorado, who have been so gracious in helping us to furnish our house. We are looking for-

(Continued on page 23)

## \$1.5 Million unit for Baptist hospital proposed to Board

The executive board of the Arkansas Baptist State Convention has been called to meet in special session at 10:30 a.m., next Monday (Oct. 28) to consider plans for a \$1.5 million mental health unit for Arkansas Baptist Hospital.

The proposed new unit would be housed in a two-story structure, across Marshall street from the present hospital, on property to be cleared by the Urban Revival program. It would provide accommodations for a total of 87 patients.

Facilities are planned also for day patients who would stay for treatment during the day but would be dismissed at night; and also for out-patients who would come for only a few hours a day.

Since many of the mental problems patients have stem from environment, classrooms for the instruction of the families of patients would be included in the mental-health unit, John Gilbreath, administrator of the hospital, said.

Ray Wilson, president of the hospital's board, said that present psychiatric facilities at the hospital are overcrowded and that many patients have had to be placed on a waiting list. He said that after treatment here they must be sent out of the state for rehabilitation and long-term therapy, since there is no adequate facility now in the state.

Under the new-unit plans, a patient would progress from one unit to another until he is well. To aid in the rehabilitation of the mentally sick patient, the new unit would have a large occupational therapy department, a gymnasium, an indoor-outdoor swimming pool opening by glass doors onto a patio, a physical therapy department, a music therapy room, a barber shop, beauty shop and a small tutor room so that teenaged patients could keep up with their studies.

The final decision would be made by the State Convention, possibly at the meeting here, Nov. 4-6.



*J. T. MIDKIFF, Southern College professor and director of Baptist Student Union on the campus, greets Jarrell McCracken, president of Word Record Company as he arrives to participate in the college's recent BSU Religious Emphasis Week. Also participating in the week were Dr. Phil Lett, Operating Manager of Defense Engineer for Chrysler Corporation; Maurice Little, investment broker of Magnolia; Rev. and Mrs. J. H. Street of Little Rock; Mrs. R. L. Crozier of West Plains, Mo.; Dr. Joe Hall Morris, oral surgeon, Memphis, Tenn.; Rev. Walter Yeldell of Hot Springs; and Rev. Leland Hall of Bolivar, Mo. The annual event is planned and sponsored by the State Student Office.*

### News about missionaries

MR. and Mrs. J. Frederick Spann, Southern Baptist missionaries to North Brazil, have completed initial language study in Campinas, Sao Paulo, and moved to Recife, Pernambuco, where he is teaching in the North Brazil Baptist Theological Seminary. Their address is Caiza Postal 221, Recife, Pernambuco, Brazil. Both are natives of Arkansas, he of Levy and she, the former Bettye Brawner, of Colt.

ALAN Judson, fifth child of Rev. and Mrs. Russell L. Locke, Southern Baptist missionaries to Nigeria, was born Sept. 14. The Lockes may be addressed at Box 182, Owerri, Nigeria, West Africa. Mr. Locke is a native of San Diego, Calif.; Mrs. Locke is the former Veda Williams, of Shirley, Ark.

### Floyd Titsworth moves

GRACE Church, Shalbiana, Ky., welcomed Rev. Floyd Titsworth as its new minister, Oct. 13. A native of Van Buren, Mr. Titsworth was graduated from the University of Arkansas and received his B. D. from Southern Seminary, Louisville, in 1959. He was formerly the pastor of the First Church, Mousie (Knott County), Ky.

Pastor and Mrs. Titsworth (nee Mary Ida Campbell) have two children: Connie Ruth, 4, and Mark, 11 months.—Reporter

MISS Amanda Tinkle, Southern Baptist missionary to Nigeria, has moved from Ogbomosho to Shaki, where her address is Box 43, Shaki, via Oyo, Nigeria, West Africa. She is a native of Benton.

# What is your P. R.?



What is your P. R.?

Tests and measurements occupy a place right at the center of today's living.

One's aptitudes, intelligence quotient, creativity dimensions, and health condition may be measured scientifically and with a fair degree of accuracy.

There is still another measurement that is of vital importance: *Personality Rating*.

One's personality includes one's identity and individuality; one's "habitual patterns and qualities of behavior as expressed by physical and mental activities and attitudes."

The only real security one has, say family specialists, is from within the personality.

Many a person is missing opportunities to utilize his I.Q. in full degree because development of his personality has been neglected.

Persistent choruses about persuasive salesmanship have almost drowned out the basic melody of character quality.

Ever so effervescent a personality that is lacking in the sturdy element of character will produce an unsatisfactory life consequence.

Regular personality inventories deserve to be booked along with scheduled health check-ups and periodic intelligence measurements.

How do you score, by honest answers to this check-list?

1. Am I honestly, genuinely interested in the happiness and wel-



fare of other people?

2. (a) Do I have a patient attitude toward the short-comings, mannerisms, peculiarities of others?

(b) Do I recognize and work constructively upon my own?

3. Am I able to rejoice in the achievements and successes of others?

Or am I given to back-biting?

4. Have I learned that my competition is not against other people but against my own maximum capacity?

5. Can I, and do I, hide my disappointments and hurts; and keep my chin up.

6. Am I a good listener?

Or do I think and talk only about my own affairs and the things that interest me?

7. Do I have within me the quality of loyalty in friendship? Have I the capacity to appreciate people for what they are rather than for their degree of popularity, wealth, standing . . . ?

8. Do I accept in good spirit constructive criticism and profit by it?

Or am I touchy? Do I harbor prejudice against people who suggest improvements that might be made in me?

9. Do I avoid gossip? Careless, cheap talk?

10. Do I recognize the possibility that others may be right, and that I may be wrong?

11. (a) Will I go out of my way to do a kindness for another person?

(b) Are such incidents so rare with me that I feel very pious after doing a favor and ex-

pect a lot of credit for it?

12. Have I the courage to stand alone for what is right and the sense to avoid critical attitudes toward those who don't?

13. Do I live by wholesome sex principles?

14. (a) Have I friends among my own sex?

(b) Am I able to have friends among the opposite sex without falling in love with every guy (or gal) I date?

15. Do I accept gifts and compliments with sincere appreciation, but without fawning?

16. Is courtesy of speech and manner; considerateness of others natural with me?

17. Am I able to make decisions, choices, and stick to them?

18. Do I place such high evaluation upon the time and importance of other people that I am on time for my engagements and appointments with them?

Or do I feel that I am important enough to justify inconvenience to others—individuals or groups?

19. Am I conscientiously working toward the mastery of a few skills rather than "spreading myself so thin" as to be only mediocre in many things?

20. Am I willing to pay the price to find and to fulfill God's purpose in my life?

Recent engagements on three different college campuses in our state have put me in fresh touch with problems students are facing and questions they are asking. This week's column is response to a request from one conference group. Other student requests and suggestions will be treated from time to time in the weeks ahead.

Rosalind Street

Mrs. J. H. Street

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

## Baptists and debts

Two years after the Arkansas Baptist State Convention was organized it almost ceased doing missionary work because of \$400 indebtedness.

The Convention met in 1850 at Mt. Bethel church near Arkadelphia. It had been a good year from a spiritual standpoint.

But the debt was embarrassing and discouraging.

Because of the debt some leaders wanted to give up missions for a while and turn to education and other matters.

Anti-missionism, that had ravaged young state conventions in other parts of the nation, reared its ugly head with the cry, "Don't risk any more debts. Go easy." No doubt those favoring this view talked much about the unscripturalness of debts and the good name of Baptists.

But missions won and the messengers, by a large majority, voted to employ Rev. Isaac Perkins as general agent for 1850-51. But they refused to employ more than one.

The report of the 1851 Convention showed meager results. Mr. Perkins was again appointed general agent. The brethren were disappointed with what had been accomplished. The agent's wife had died and her illness had prevented some of the work being done on the field.

The emphasis in this Convention was "The harvest truly is great but the laborers are few." Many Baptist churches were without pastors. The indebtedness still hung over the Convention like a dark cloud.

But all was not dark. Quite a number of country and small town churches were organized that year. It was good that our fathers were concerned about paying their debts; perhaps they were unduly con-

## Baptist beliefs

# SUBSTITUTIONARY ATONEMENT

By HERSCHEL H. HOBBS

Past President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THIS means that in His atoning death on the cross Christ died as a substitute for sinful man. He did for man what man or anything else could not do for him. The idea of substitution is clearly taught in the animal sacrifices of the Old Testament (cf. Day of Atonement, Lev. 16).



DR. HOBBS

Isaiah 53:1-12 is truly a foregleam of Calvary.

The New Testament clearly sets forth this truth. This may be seen in two prepositions used with respect to Christ's death: *anti*, over against, instead of; *hyper*, in behalf of, in the place of. For instance, the Son of man came "to give his life a ransom for [anti] many" (Mk. 10:45). Or "... my blood, which is shed for [hyper] you" (Lk. 22:20); "... my flesh, which I will give for [hyper] the life of the world" (John 6:51); "... I lay down my life for [hyper] the sheep" (Jn. 10:15). Caiaphas unknowingly expressed this idea when he said, "... it is expedient for us, that one man should die for [hyper] the people, and that the whole nation perish not" (Jn. 11:50).

cerned about the amount owed.

There was another bright picture. Two associations—Bartholomew and Independence—were organized that year. They would be strong supporters of the Convention in years to come. The brethren could not see this at that time. But their persistence to hold on would be their strength and basis for victory.

This same truth is taught throughout the remainder of the New Testament. Paul says that "Christ died for [hyper] the ungodly" (Rom. 5:6); "Christ died for [hyper] our sins" (I Cor. 15:3); "For he hath made him ... sin for [hyper] us ... " (II Cor. 5:21); "Who gave himself a ransom for [hyper] all" (I Tim. 2:6).

The author of Hebrews says that Jesus tasted "death for [hyper] every man" (2:9). I Peter 3:18 says, "For Christ also hath once suffered for [hyper] sins, the just for the unjust ... " And I John 3:16 notes that "he laid down his life for [hyper] us." It is unnecessary to multiply citations.

Now what is the meaning of truth? It means that Christ became our substitute to do for us that which we could not do for ourselves. As sinners men live under the "sin-death principle" (Mullins) which they cannot break. In His death and resurrection Christ broke the reign of this principle and delivered man from it. He stood over against [anti] us in order to do this. Furthermore, man in his sin is under the condemnation of a righteous God. Christ took this condemnation on Himself [hyper]. This word means "over" or "above." Thayer notes that it carries the idea of one standing or bending over the one he would shield. Thus Christ bent over us to receive in His body the punishment that was due to sinful man. He became our substitute on the cross as He died. He became our substitute as He rose again providing life which we could not achieve for ourselves.

Yes, Jesus Christ is the Substitute. But He is Substitute in fact only for those who believe in Him (John 3:16).



I BECAME very dissatisfied with my car after constantly paying large repair bills over the past three years. I even threatened (silently) to leave it parked near a cliff in neutral.

When the car marketing manager mailed me a card-size questionnaire asking if I was pleased with their product, and if in the future I would probably purchase another of their brand, I took some revenge in venting my hostility with a resounding NO.

After several weeks a letter arrived from the Customer Liaison Section of the district office of this major automobile organization. I was notified that one of their representatives would contact me to discuss my complaint.

I was waiting on him when he came. I dug up my car maintenance bills and had my sleeves rolled up to present my case. The very personable and highly trained gentleman, whose calling card identified him as a customer relations representative, immediately disarmed me by thanking me for answering their questionnaire. He proceeded to discuss, in a patient and understanding way, my complaint. His kindness and concern, along with some financial adjustment, helped change my chronic attitude to that

of a considerate customer, who would be willing, at least, to rethink the matter and look with favor upon the possibility of purchasing another of their automobiles.

I was amazed to think that one of the top three automobile manufacturers in the world, producing more than seven million automobiles a year, was concerned enough over one unhappy customer, would go to the bother of sending a representative over a hundred miles in an attempt to keep a potential buyer satisfied with their product.

During the course of our conversation, the man from customer relations gave me some startling facts about his work. He was one of over 300 travelling personnel, and expenses, establishing satisfactory customer relations.

Just to think, a company with many millions of customers was concerned enough with one insignificant owner to look him up and try to change a complaint into a satisfied customer again.

Then it occurred to me that we have the same basic problem as Southern Baptists in maintaining satisfactory "customer relations."

Using a system of deduction, an educated guess could be ventured that as many as 50,000 members

leave Southern Baptist churches and join other denominations in a single year.

Let me explain in detail. The number of baptisms in 1962 was 381,510. The net new membership gain for the year was 214,564. Therefore, the difference between 381,510 and 214,564 is a little under 167,000; that could be accounted for largely by (1) deaths, (2) loss to other denominations, and (3) removal from roll for miscellaneous reasons (e.g. those who couldn't be located). If the United States death rate were applicable to our membership, perhaps there were 100,000 to 110,000 church membership losses by death last year. This would give, then, a rough estimate of 57,000 to 67,000 for those lost by other reasons, including those joining other denominations.

Imagine! 50,000 or more of "dissatisfied customers" a year changing to some other "brand" of religion, some of them drastically opposite the fundamental teachings of the New Testament.

We who are "representatives" of the greatest business in the world, our Father's business, oftentimes do not bother to try and make an "adjustment" and keep a "satisfied customer." We have shown little or no concern over the loss of one chronic; after all, we have ten million more across the convention territory.

If a major automobile company, that sells millions of cars around the world, cares enough about one little man at the forks of the road, that uses their product, how much more ought we to care about a living soul that has strayed from the fold of the New Testament church that Jesus purchased with His own blood?

By Jack Gollidge  
Tucson, Arizona

*Transforming*  
*a*  
*dissatisfied customer*

# IS THE CHURCH

a donkey



**U**O WHAT extent should Baptist churches get involved in partisan politics? With the next national election not far off, what lessons can be learned from viewing in retrospect the 1960 election?

We are still close enough to the 1960 election to view the circumstances at close hand. Though the religious issue was repudiated by the major candidates, the undeniable facts are that both parties used it as a vote-getting device.

The Democrats were delighted by the mass Catholic support of their Catholic candidate. In addition, they angled for sympathetic votes by emphasizing that their candidate was the target of bigotry.

On the other hand, the Republicans were delighted to pick up a strong anti-Catholic vote. They capitalized on this factor in many areas, particularly in the South.

Unfortunately, some Baptist churches thus became involved, however unwittingly, in partisan politics. What some Baptists fail to realize is that the more reactionary Roman Catholic elements would like nothing better than to see a political party or movement identified as "Baptist," "Protestant," or "anti-Catholic" rise to prominence in this country.

The eventual and inevitable political effect could be nothing but a gain in Catholic influence and the achievement of many of the political aims of the Catholic hierarchy.

Perhaps the atmosphere in the churches during the 1960 presidential campaign made it easier for other political, social and economic groups—each with its own axe to grind—to move in.

In the 1930's, extreme leftist groups sought to identify their political philosophy with that of Christianity; they called on the churches to advance the cause of "Christian socialism." Today, the pendulum has swung and, in a similar way, extreme right-wing radicals are

seeking to organize churches in support of their programs.

Recently, for instance, some Southern Baptist churches have given their Sunday school and Training Union periods, and sometimes the worship service itself, to these radical groups, spouting extremist propaganda.

Baptist preachers and laymen who, with good intentions, allow churches and congregations to be exploited by partisan political groups would do well to consider European political history.

The church-connected political party has been part of the European scene for

**O R**

centuries. Today, at least seven unofficial Roman Catholic parties participate powerfully in the governments of Italy, France, West Germany, Belgium, the Netherlands, Spain and Portugal.

In each case such church-identified political activity produces much that Baptists, with their strong emphasis upon separation of church and state, bitterly oppose.

The United States has largely been spared such mixtures of church and politics, except in isolated local instances.

In recent times the nearest that American national politics has come to such patterns occurred in the presidential elections of 1928 and 1960. In both cases, the problem centered in the nomination of a Roman Catholic presidential candidate by a major party.

American citizens are entitled to believe politically as they choose. But Christians are not entitled to identify the gospel of Jesus Christ with any partisan political program.

There is no "Christian Party" and no official Baptist candidate for any office. The Democratic Party is not dedicated to the establishment of the Kingdom of God, and the Republican Party is not conducted in accordance with the Sermon on the Mount.

Americans for Democratic Action is not a Christian organization, and the John Birch Society is not entitled to claim God's approval or the church's

*(Editor's note: In this second of four articles on forces seeking to use the churches, the author discusses the place of partisan politics in the pulpit and pew.)*

By Charles Wellborn  
Doctoral student  
Duke Divinity School

sanction on its activities.

Every Christian has a moral and spiritual obligation to be a good citizen. This involves intelligent consideration of such civic activities as voting, party membership, and candidate support.

But the lesson of history is that, in honest obedience to conscience, sincere believers end up in widely diverse political groupings. Such political differences are not tests of Christian fellowship and must not be allowed to divide Christian brethren.

Democrats, Republicans, left-wingers, right-wingers—these are passing political phenomena. As they come and go, the churches are called to be God's instruments in the midst of them, proclaiming the redemptive gospel of Jesus Christ and His judgment on a sinful world.

With such a mission, no church can afford to damage its witness by submitting to the exploitation of power-hungry politicians, whatever brand they wear.

elephant?



# 'Prayer can be hard work'

BY WERNHER VON BRAUN

I GUESS I have always daydreamed about space flight. When I was in my early teens, I used to slip off to an old World War I munitions dump and pick up odd parts to use in my homemade rockets. I'd try out the rockets in a field near our house. I would kneel down at a safe distance and dream that I was sending another Braun Super Space Ship out to a faraway galaxy, and then I'd push the ignition button. Usually the rockets wobbled a little way into the air and fell back again. They were really just a lot of smoke and noise. My dreams were not very practical.

I would always pray when I knelt down to push the ignition button. A kind of last-minute, hope-against-hope prayer. "Please let this one go," I'd say.

Shortly after I turned eighteen, I learned that an old hero of mine, a famous German scientist, had written a paper claiming that we could get to the moon with rockets. I couldn't wait to get that paper. But when it came, my heart sank. The paper had almost no text to it. It was one long, complicated, mathematical equation.

The trouble was, I didn't like math. I'd failed the subject in school. But this was what it took to get a rocket into space. Not romantic stories. Not daydreams. But math. When I found that I'd have to learn math if I wanted to put a rocket into space, I learned math. And with it, I eventually got rockets that could probe space, too. But first came months, years, of hard, unromantic work.

I think prayer is often the hardest kind of work, if in work you include the ideas of discipline, regularity, effort, sacrifice. To be effective, religion has to be backed up by discipline and effort.

In this age of space flight and nuclear fission, to use power wisely calls for a moral and ethical climate that—quite frankly—I do not think we now possess. We can achieve it only through many hours of the deep concentration we call prayer. It will take effort.

Prayer can be the hardest kind of work—but it is certainly the most important work we now can do.—Condensed from *The Episcopalian*

## Facts of interest

... THE American Telephone and Telegraph Company spent \$193 million for construction last year, more than twice the amount spent for that purpose by any other company in the United States. The 1963 directory of the hundred largest United States building clients, published by Architectural Forum magazine in August, lists General Motors as second, with \$97 million spent on construction.

... The Western Electric Corporation has built what is believed to be the world's smallest television camera for exploration of the moon and for spying on orbiting astronauts. The new space instrument, known as "molecularized," is the length of a two-cell flashlight and weighs twenty-seven ounces. It has electronic blocks for amplification, synchronization, and scanning that usually need bulky tubes and devices. The engineers hope to reduce its size by half before they put it into production.

... Mental retardation among Americans is probably higher than in any other nation, and higher than at any time, Lloyd M. Dunn of Peabody College, Nashville, Tennessee, told the 375 delegates at a recent White House Conference. He further said that the number of retarded in this country would double to more than 10 million by 1980 unless steps were taken to halt the trend. Rise in population, medical advances that save the weak and handicapped who might have died at birth or in childhood, and an increasingly complex society that demands higher intellectual prowess in individuals contribute to the trend.

... Motor-vehicle registrations for 1963 total 82,058,000, an increase of 3.8 per cent over last year. The passenger-car total is 68,452,000; trucks and buses, 13,606,000. California, topping 9 million for the first time, leads in registration. New York is next with 5.5 million; and Texas is third, with about 5 million.—Survey Bulletin

Know your missionaries  
BY JAY W. C. MOORE

## Allen T. McCurry

FAULKNER County Association stretches from the north up near Clinton down through many hills and ridges of the Ozark foothills through Conway and on down to the rich Arkansas River bottom lands.



MR. McCURRY

This is one of our oldest associations and one of the smaller ones. With 24 churches it has only five that pay \$3,600 or more per year salary. These are First and Second, Conway, Cadron Ridge, Pickles Gap, and Pleasant Grove. This condition has largely been brought about by the 18 Landmark churches located in the county. However, in all of the 24 Southern churches there are God's most dedicated people. I served Faulkner for nearly three years and never served a greater people of God.

The coming to Faulkner of Allen T. McCurry as the superintendent of missions means, I sincerely feel, a new day for Southern Baptist churches in the association. Mr. McCurry has been one of our most successful pastors. He is also a seasoned, experienced and mature associational missionary, having served for several years in Harmony, Delta and Perry Associations. I have known this man of God and his work for several years. Two years ago I spoke in his church at Martindale in a school of missions and found him to have a burning passion for every area of our mission work and activity.

Allen McCurry succeeds James Evans, who resigned several months ago to re-enter the pastorate. Mr. Evans served in Faulkner for five years, and while there conducted 44 revivals, preached 737 sermons, with 140 additions to the churches, and traveled nearly 100,000 miles.

## Prayer

By Peggy Vining  
Little Rock

Like a balloon, high in the air,  
Drifting aimlessly about,  
Those who do not practice prayer  
Are ever blown by winds of doubt.  
Evil currents taunt and dare  
Those who aren't securely tied  
By the "safety string" of prayer  
With the Savior as their guide.

## Mulkey is music head



HOYT MULKEY

HOYT MULKEY, minister of music at First Church, Pine Bluff, has been elected to the position of state music secretary for the Arkansas Baptist Convention. He will assume his work with the Music Department Nov. 15.

Mr. Mulkey is a native Texan, having been born and reared at Amarillo. He received the A.B. degree from Wayland College and bachelor of sacred music from Southwestern Seminary, Ft. Worth. While a student he was listed in "Who's Who on American College and University Campuses," and served as student missionary to Hawaii in 1949. He has been on the faculty for the Southern Baptist Convention Assemblies at Ridgecrest and Glorieta for the past three years.

After serving a year and a half in the army, Mr. Mulkey spent two years in music ministry at Pleasant Grove Church, Dallas, and two years at Lamar Heights Church, Memphis, Tenn. He has been serving as minister of music at Pine Bluff since 1959.

Mr. Mulkey is married to the former Miss Elizabeth Rose Johnson of Arizona. They have five children.

Mr. Mulkey has been one of the district music men for the State Music Department for several years.

J. T. Elliff, director of the Religious Education Division, of which the Music Department is a part, said: "It seems to be the feeling of all who know Mr. Mulkey that he will bring to our Music Department strong music leadership and a depth of spirituality which will enable us to continue to render the high quality of music ministry which our people have known in past years. We are very grateful to have him on our Baptist Building staff."

## Wives to hear Vaught

Dr. W. O. VAUGHT Jr. will address the Ministers' Wives Conference, at Immanuel Church, Little Rock, meeting at 1:45 p.m. Nov. 4, in conjunction with the Arkansas State Convention.

Mrs. Ben Elrod of Arkadelphia, president of the group, said that the primary function of the conference will be inspiration and fellowship, with special recognition given to past officers and charter members.

A report of the nominating committee will be heard, and an election of officers will precede a closing tea.

## Naylor to be speaker

DR. ROBERT E. Naylor, president of Southwestern Seminary, will be the featured speaker at the Southwestern Seminary luncheon at the state convention. The luncheon will be at noon at the Sam Peck Hotel on Tuesday, Nov. 6. Dr. Naylor served as pastor of churches in Nashville, Malvern, and Arkadelphia. He has been president of Southwestern since 1958.

Dr. Ben M. Elrod, state president of the Southwestern Alumni Association, is inviting all graduates, former students prospective students, and friends of the seminary to attend. Tickets may be purchased in advance of the convention from the following persons:

Rev. D. C. McAtee, Smackover; Dr. Rheubin L. South, North Little Rock; Dr. C. W. Caldwell, Little Rock; Rev. Jim Tillman, Little Rock; Dr. Bernes Selph, Benton; Rev. Charles Chesser, Alma; Rev. David Crouch, Moscow; Rev. Bill Sewell, Searcy; Dr. Ben M. Elrod, Arkadelphia.

Tickets will be available at the convention.

## Cooper at Bethany

H. G. COOPER has accepted the pastorate of Bethany Church, North Little Rock, and has been serving since Sept. 16.

Mr. Cooper came to Arkansas from Mingo Church, Tulsa, Okla., where he had been pastor for three years. Other pastorates in Oklahoma were First Church, Watonga, and First Church, Bixby.

In 1954 and 1955, Mr. Cooper was a representative for the Billy Graham organization, working out of Kansas City. He has been active in the ministry for 22 years.

Mr. and Mrs. Cooper have twin sons, juniors in high school.

## Church changes name

MEMBERS OF Second Church, Corning, recently voted to change the name of the church to Calvary Church. Rev. Sedric D. Wesson is pastor.

The church was established with 54 charter members in 1961 and has grown to 113.

The church plans to build a permanent auditorium within the next two years.

## Carver to Ft. Smith



WADE L. CARVER

WADE L. CARVER, who has served the 800-member First Baptist Church of Moore, Okla., a suburb of Oklahoma City, has accepted the pastorate of the 600-member Temple Church, Ft. Smith. Carver succeeds Kenneth Williams, who resigned three months ago to accept the pastorate of First Church, Velma, Okla.

While pastor for four years of the Moore church, there were 497 additions, with 151 of these coming by baptism. Also during this pastorate, Mr. Carver led the church to establish two new missions in new housing areas in the city. These missions were housed in newly-constructed buildings.

Before going to the First Church, Moore, Mr. Carver served Central Church, Muskogee, Okla., for four years. During this ministry there were 450 additions to the church. He led the Muskogee church in the construction of a \$125,000 educational plant.

Carver is a graduate of Union University in Tennessee and Southern Seminary in Louisville, and has served on the executive board of the state conventions in Tennessee and Oklahoma. He served as moderator of the Muskogee Association two terms.

Before entering the ministry, Carver was associated with his father in the wholesale feed, seed, and produce business in Jackson, Tennessee.—Reporter.

## Alumni to meet

LOUISVILLE, Ky.—All Arkansas alumni of Southern Seminary here are reminded of their annual meal scheduled during the state convention meeting in Little Rock this year.

The meal will be held Nov. 6 at 12 noon at First Methodist Church in Little Rock. Meeting with the group will be Southern Seminary faculty representative Dr. Hugh R. Peterson, administrative dean.

## H. Max Smith at national music event

NASHVILLE—The performance of a new concerto for organ and brass instruments will be the opening musical event of the nation-wide conference of Southern Baptist musicians, set for Feb. 11-13 in Louisville.

H. Max Smith, organist and artist in residence at Southeastern Seminary, Wake Forest, N. C., on Feb. 11 will play the concerto on the new 102-rank pipe organ in Alumni Chapel at Southern Seminary.

The new work is "Concerto for Brass, Organ, and Percussion on Christ ist erstanden" by Dr. Paul T. Langston, dean of the school of music, Stetson University, DeLand, Fla.

The Stetson University Brass Ensemble will accompany Smith for the recital.

The nation-wide conference is said to be the largest of its kind ever planned for Southern Baptist musicians. It will commemorate 20 years of organized music work in the Southern Baptist Convention.

Conference sponsor is the Baptist Sunday School Board of Nashville, with Dr. W. Hines Sims, secretary of the church music department, as director. State music departments and secretaries will co-operate in promoting and conducting the conference.

During the conference, Smith will also teach a master organ class.

Smith, a native of Arkansas, has been presented as an organ recitalist throughout the nation. He was winner of American Guild of Organists regional organ playing competition in 1952 and again in 1956.

A candidate for a doctor of sacred music degree from Union Theological Seminary, New York City, Smith received a bachelor of music degree from University of Missouri, Columbia, and a master of music degree from University of Oklahoma, Norman.

Smith has studied organ with Carl Weinrich of Princeton (N.J.) University and composition with Norman Coke-Jephcott of New York City.

His denominational experience includes serving as organist for two annual meetings of the Southern Baptist Convention and for the 1958 Baptist World Youth Conference. He has been on the music leadership conference faculty at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist assemblies.

## Karam schedule listed

JIMMY Karam, Little Rock layman, has announced speaking dates for the last of October and for November:

Oct. 30, First Church, Gulfport, Miss., loyalty dinner; Nov. 3, First Church, Mobile, Ala.; Nov. 7, Assembly of God state youth meeting, Hot Springs; Nov. 23, Trinity Church, Oklahoma City, Okla., banquet; Nov. 24, Capitol Hill Church; Nov. 25, First Church, Ardmore, Okla.; Nov. 26, First Church, Lawton, Okla.



TRINITY Church, Ft. Smith, dedicated its new parsonage Sept. 15, with Rev. Charles Graves, Van Buren, Rufus Spessard and Tucker Moore participating in the ceremony. Dr. Eugene T. Moore is pastor. The parsonage committee was composed of Luther Stem, Jr., M. W. Sprouse and Mr. Moore. The new parsonage is a three-bedroom home with central heat and air conditioning, costing \$15,000.



TRI-COUNTY Association recently purchased the above home in Wynne for use by the association superintendent of missions. They have sold the former home at Parkin. Rev. E. E. Boone, formerly superintendent of missions in Calvary Association, assumed his new duties as Tri-County missionary Sept. 20.

## Current River Ass'n.

JUNIOR Vester, member of Mt. Pleasant Church, Pitman was ordained to the ministry Sept. 1. Mr. Vester was an active layman in the Mt. Pleasant Church and a dairyman with a thriving business.

J. Russell Duffer, supt. of missions was the moderator for the service at Mt. Pleasant since the church has no pastor at this time.

Mr. Vester has been called to the Columbia-Jarrett Church as pastor and is enrolling at Southern College.

The associational music department of Current River has been Standard this year with Mrs. Basil Goff of Biggers as the director. All the requirements have been met and the Standard work in our association is felt in many of the churches.

The Current River Association had a hymn-sing at the Hopewell Church Sept. 29 with 67 in attendance. The entire program was built around the life of Dr. B. B. McKinney. The songs that were used were written by him. The comments of the day had to do with his life. Mrs. Basil Goff, music director of the Current River Association, was in charge. There were seven churches represented.—Reporter

## Gainesville Association

NEW Pastors: Rector, First Church, Rev. Lawrence Green, who was pastor of Northside Church, Jackson, Tenn. He is an active Sunday School man, trained in the new Christian Witnessing Campaign that is being fostered by Southern Baptists next year as we celebrate our Jubilee Year.

Knobel, First Church, Rev. Leslie Allen, who came from Jackson, to enter Southern College.

Rev. Sam Pillow of Pollard is serving Austin Church near Piggott as interim pastor. He is a resident of this area.

Gainesville Association had a most successful Association meeting this year at Nimmons Church. Mr. Threet, pastor of Piggott First Church was re-elected moderator. Mrs. Bob Johnson was elected clerk.

On Oct. 8, there were 12 churches out of the 15 in the association attending the associational meeting at Leonard Church. More than 75 attended. The associational Sunday School was in charge under the leadership of W. D. Johnson of Pollard. Mr. Johnson is a member of New Hope Church and, associational superintendent of Sunday School work. The meeting resolved to have a Standard Sunday School in the association this year and several Standard Sunday Schools.—Reporter



L. H. ROSEMAN

REV. and Mrs. L. H. Roseman are back in Arkansas following ten years of pioneer mission work in South Dakota, and with the retirement of Mr. Roseman from the pastorate. They plan to live in Camden, Mr. Roseman's native city, where they will announce their permanent address soon. In the meantime they will be located at 550 Maple Street, S.W., in Camden or visiting their daughter, Mrs. O'Neal Blair, at 1716 Tulane, Little Rock.

For sometime after they went to Rapid City, S. D., Mr. Roseman was pastor of the only Southern Baptist church in that state. Now there are eight SB churches and four missions, in South Dakota.

Mr. Roseman attended Ouachita College and was graduated from Northern Baptist Seminary, Chicago. His first pastorate was at Piggot. Other Arkansas pastorates were Baptist Tabernacle, Little Rock, where he served for 12 years, and West Batesville Church, Batesville, where he was for four and a half years.

He plans to do supply preaching and "try to catch up on all the things my wife wants done around the house."

### Mississippi County Association

DANIEL Hughes has resigned as pastor of Dyess Central Church to accept the pastorate of Crossroads Church. This year at Dyess, under his leadership, the church raised a crop to be designated toward the building fund. The cotton has been harvested, and there were more than 11 bales. The only expense was for the picking.

Zane Gragg has resigned as pastor of Wardell Church to return to Southern College. (CB)

THE Beta Beta Social Club at Ouachita College will hold a club reunion at the Town House Restaurant immediately following the homecoming football game Oct. 26.

LONOKE Church, Sept. 22-29; Billy Walker, evangelist; Curtis French, First Church, Jacksonville, singer; 7 for baptism; 6 by letter; Eugene A. Ryan, pastor.

UNION Church, El Dorado, Oct. 6-14; Robert Young, Lakeview Church, Lorain, O., evangelist; Bob Elmore, El Dorado, singer; Carter Tucker, pastor; 11 professions of faith; 10 for baptism; 5 by letter; 1 surrendered for special service.

OAK GROVE Church, Oct. 7-13; J. W. Whitley, evangelist; 3 by letter; 2 by baptism; 12 rededications; Oscar Huston, pastor.

FIRST Church, Green Forest, Oct. 6-14; Klois Hargis, pastor, First Church, Marshall, evangelist; Mrs. Clyde Compton, church choir director, music director; 2 rededications, 1 by letter; 1 surrendered to Foreign Mission work; 1 surrendered his life to church music; Sardis Bever, pastor.

FIRST Church, Prescott; Sept. 29-Oct. 6; William R. Woodell, pastor, evangelist; M. A. Turman, music director; 10 additions; 7 by profession of faith; 3 by letter; 3 rededications; 1 additional profession of faith. (CB)

FIRST Church, Sherwood, North Little Rock, Sept. 29-Oct. 6; William G. Kersh, executive director of Baptist Hospitals and Golden Age Homes, Baptist General Convention of Oklahoma, Oklahoma City, evangelist; William D. Hill, Sherwood, musical director; Jerry Don Abernathy, pastor; 6 professions of faith; 5 additions by letter.

### Harmony Association

FIRST Church, Dumas, ordained as deacons Sept. 29 Jack Dowden, Earnest Bradshaw and William Puryear.

Immanuel Church has ordained John Wallace as deacon.

Charles Johnson, associate pastor of Immanuel Church, Pine Bluff, was ordained to the ministry June 30.

Rankin Chapel Church has a new pastor, Rev. Frank Taylor, who had served the church two years ago.

Miss Ethel Winters, First Church, Pine Bluff, was the first in Arkansas to complete requirements for the "Citation Award" by the Sunday School Board Study Course Awards office.

Bill Dawson, coach of Dial Junior High School, is the new part time music director of Forrest Park Church.

Rev. Bill Holcomb is the new pastor of Sulphur Springs Church. He has held several pastorates in Northeast Arkansas, the last being Crossroads Church in Mississippi County. He is a graduate of Southern College.

Rev. Richard Rogers, pastor of Dollarway Church, has accepted the pastorate of Humphrey Church. He is a graduate of Ouachita College.



MR. AND MRS. ST. JOHN

ATLANTA (BP)—The Home Mission Board of the Southern Baptist Convention has commissioned 16 missionaries to various ministries across the United States, including work with the deaf, Spanish-speaking, and Negroes.

The recent appointments make a total of 2,201 missionaries now serving under this agency, most in cooperation with state mission boards.

Mr. and Mrs. Jerry St. John were commissioned to serve in language missions.

Jerry St. John, a native of Bastrop, La., was commissioned to serve as state worker with the deaf in Mississippi. He received degrees from Ouachita College, Arkadelphia, and Golden Gate Seminary. He has served as a pastor in Hermitage and Wooster.

Mrs. St. John (Ertle Eldean) was also commissioned to serve the deaf in Mississippi. She is a native of Conway. She studied at Arkansas State Teachers College, Conway, Ouachita College; and Golden Gate Seminary.

### Hope Ass'n

TRINITY Church, Texarkana, Leo Hughes, pastor, is building a new parsonage.

Eastview Church, Texarkana, Delbert Garrett, pastor, has voted to relocate in a more desirable place.

Antioch Church, near Fouke, has a new pastor, W. R. Nall of Texarkana.

Hickory Street Church, Texarkana, observed its 11th anniversary recently and dedicated a new chapel, called "Morrison Hall" in memory of the late T. N. Morrison, a former pastor. (CB)

### Coleman to Alaska

REV. L. H. Coleman, pastor of Immanuel Church, Pine Bluff, will participate in the Alaskan revivals.

Mr. Coleman will be with the Grandview Church at Anchorage.

By the BAPTIST PRESS

## Writers' contest

NASHVILLE—Student writers attuned to the magic words "publication" and "cash," lend an ear!

The editors of the Baptist Student announce a writers' contest beginning Nov. 1 and continuing through Jan. 1, 1964.

The Baptist Student is the Christian collegiate magazine published by the Baptist Sunday School Board, Nashville.

The purpose of the contest, open to all Southern Baptist students in institutions of higher learning, is to stimulate and secure student contributions for the magazine.

Three winners will be selected in each of the following categories: short stories, up to 2,500 words; articles, up to 1,200 words; and poems, up to 25 lines.

The Student uses fiction about college students and campus life; articles interpreting the Christian faith to students uniquely involved in the campus environment; and poetry, both traditional and modern, with a Christian theme.

All of the nine winning manuscripts will be published in the 1964-65 series of the Baptist Student, one per issue. Monetary prizes will include \$50 to each of the winning short story and article writers and \$25 to each of the winning poets.

Submissions will be judged by Mrs. H. C. Brearley, English teacher, Belmont College; Miss Lucy Hoskins, editor, church administration materials, Baptist Sunday School Board; Ed Willingham, religion news editor of "The Nashville Tennessean;" and Bill Junker, editor of the Student—all of Nashville.

Contestants are requested to submit their manuscripts typewritten on white bond paper, using double-spaced, 70-space lines, and to include a brief biographical sketch.

Entries are limited to one per student in a college, university, business school, professional school, or military academy. Submissions must be postmarked no later than Dec. 31.

## Board for paper

ALEXANDRIA, La.—The executive board of the Louisiana Baptist Convention, meeting here, voted to recommend The Baptist Message, convention weekly newsmagazine, be incorporated and its control vested in its own board of trustees.

The board also voted to transfer title to a three-story downtown building to The Baptist Message. The building, now housing The Baptist Message printing plant, was occupied by the executive board prior to the opening of a new \$1.5 million building a few years back.

In other action, the board voted to grant The Baptist Message, \$45,000 for operating capital to help launch the printing plant.

## Arkansans visit Mexican missions



A LETTER from Arkansas Governor Orval Faubus to Thomas Mann (center), United States ambassador to Mexico, was delivered in Mexico City by Parnell Hammons (right) of Forrest City, member of a 31-man tour of Baptist mission points in Mexico. Looking on is Lucien Coleman of the Brotherhood Commission, tour director.



G. C. HILTON (left), former president of the Arkansas Baptist Brotherhood and now resident of Hutchinson, Kans., gives a Spanish Gospel of John to a Mexican during the recent tour. Hilton, head of Leech Products, Inc., of Hutchinson, gave the laymen on the tour 1,000 booklets to distribute. The 3,000-mile bus tour was sponsored by the Baptist Brotherhood Commission of Memphis, Tenn.

# Southern Baptist Convention

CONVENTION HALL  
ATLANTIC CITY, N. J.  
MAY 22-24, 1964

THEME: "For Liberty and Light"  
PRESIDING: Theodore F. Adams, Richmond, Va.  
SONG LEADER: W. Hines Sims, Nashville, Tenn.

## Friday Evening, May 22

7:00 Congregational singing, Scripture and prayer  
Keynote Address: John G. Diefenbaker, Canada  
Special Music: "Testament of Freedom," by the Singing Churchmen, Oklahoma  
Address: (To be announced)  
Closing prayer and benediction

## Saturday Morning, May 23

8:45 Congregational singing, Scripture and prayer  
Baptist Jubilee Advance, an historical glimpse: Kenneth Scott Latourette, professor emeritus, Yale University  
Baptist Distinctives—a prepared paper, with panel discussion  
Congregational singing  
Differences Among Baptists—a prepared paper, with discussion  
Presentation of message from Message Committee  
Closing prayer and benediction

## Saturday Afternoon, May 23

1:45 Congregational singing, Scripture and prayer  
Results of mission work around the world—representatives of each continent  
Report on results of Baptist Jubilee Advance  
4:00 to 6:00 Boardwalk fellowship (free time)

## Saturday Evening, May 23

8:00 Oratorio (written especially for the Jubilee celebration)  
Libretto: Samuel Miller, Harvard University  
Composer: Ron Nelson, Brown University  
Conductor: Thor Johnson, Northwestern University  
Musicians: specially selected  
Vocalists: "Singing City" group from Philadelphia, directed by Elaine Brown

## Sunday Morning, May 24

9:00 Congregational singing, Scripture and prayer  
Dramatic presentation of the quest for all people for freedom  
Action on message  
Acknowledgements, announcements, etc.  
Morning worship: preacher, John Soren, Rio de Janeiro, Brazil (president of the Baptist World Alliance)

## Sunday Afternoon, May 24

3:00 Closing Program: Billy Graham, Speaker  
4:30 Adjournment



## Executive Board

### Does it work?

DOES the Stewardship Emphasis as recommended by our denomination work? This question has been asked over and over. Our



DR. DOUGLAS

reply is—no, the church must work the programs. Have the churches increased attendance-wise and has the church maintained a high level of spiritual fervor since the Stewardship Emphasis? That question usually follows the first one. If every-

thing that Baptists do through our organizations is judged by the above questions, then maybe we had better try something else. I know some churches that have three revival meetings a year and they have not shown an increase in attendance for the last nine years. I know churches that have been having Sunday School for 100 years and they have not had an increase in enrollment or attendance in the last ten years. I know a church that has been having two revivals a year and has been having Sunday School 100 years and that church has decreased in enrollment and attendance in all organizations the last few years.

Yet, some churches are not emphasizing stewardship because they heard of a church that does emphasize it and they are not showing an increase in attendance and maintaining a high level of spiritual concern.

Stewardship is the best plan that Jesus offered to his disciples to tell his story. He said, "Go—make disciples—baptize—teach—" Yet in too many in-

stances we go—, we baptize, period. Now this false stewardship is catching up with us and we hear the cry—"Oh, we're down in this, or down in that." And perhaps we should be pleading, "Oh God, forgive us for our shallow, superficial stewardship teaching, and help us face up to our task of really indoctrinating our people."

Baptists grew on Bible doctrine and Baptists will continue to grow on a strong Bible emphasis and this includes the stewardship of money.—Ralph Douglas, Associate Executive Secretary

## Brotherhood

### Awaiting the official word

THE TRUE functions of each of the organizations of Southern Baptist churches are determined, of course, by



MR. TULL

each church; for each church is entirely autonomous. However, to give clear direction to our church programs, the Southern Baptist Convention, through its Executive Committee, is seeking to determine those areas of work in which each of the organizations can serve with greatest effectiveness. The programs of the organizations will necessarily overlap to some degree as the organizations carry through on their assigned (suggested) functions; and the sum total of all the programs of all the organizations will add up to unity (The whole must necessarily be the sum of all its parts).

There is at present a measure of confusion among Southern Baptists because

of a recently published book which has, in effect, "jumped the gun" on the Executive Committee's study; a book which presumes to show forth and set out a church organized and functioning. Much pressure is presently being applied to get all Southern Baptist churches to study this book as authoritative. But we cannot afford at the moment to develop a mind-set on the program of work of any church organization. Rather, we should wait until the Executive Committee completes its study and issues its findings in its own book;—which book will be the official word for which alert Baptists are waiting.

Stated in other words, no church should be led presently to believe that we already have from Southern Baptist leaders the final word on the functions of church organizational life and work, for that word has not yet gone out. However, the Executive Committee is presently giving careful and prayerful consideration to the major areas of work which should properly be assigned to each organization.

We do not believe that any vital activity of church life will eventually be given over exclusively to any one organization; for if that were ever to be brought to pass, then for the organization to fail would mean the failure of the church in some vital area of its work.

For the present, Brotherhood work will continue under the New Plan which went into effect in September, 1960; and Brotherhood will plow on down the road for God with its present emphases until the work of the Executive Committee is finalized. At that time Brotherhood will follow through on the recommendations of the Executive Committee and make any adjustments which are needed to bring Brotherhood work into exact parallel with the other organizations, as

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they also adjust to the recommendations of the Executive Committee.

A great victory that our denomination can win now is for all the organizations to lay aside all assumed prerogatives and (mounting) jealousies, and all work together to enhance and set forward all the God-given work of our churches and of our great denomination. Most of us believe in the Co-operative Program of giving. May God lead us into an even greater program of organizational co-operation. Therein lies the success (or the failure) of Southern Baptist Work in the years ahead.—Nelson Tull, Brotherhood Secretary

### Woman's Missionary Union

#### Mrs. Mathis to speak

MRS. R. L. Mathis, Promotion Division Director of Woman's Missionary Union, SBC, and second vice-president of the Southern Baptist Convention, will be a featured speaker on the opening night of the Arkansas Baptist State Convention, Nov. 4.

For seven years Mrs. Mathis was president of Woman's Missionary Union, S. B.C. At the annual meeting in May commemorating the 75th Anniversary of the organization, she was elected to her present position with headquarters in Birmingham, Ala. During the years she served as president of the Union, she was director of student activities at Baylor University.

At the 1963 Southern Baptist Convention, Mrs. Mathis was chosen second vice-president of the convention, thus becoming the first woman to hold an elective office in the convention. Her rare leadership abilities have been recognized in many other areas of denominational life. Currently she is a member of the executive committee of the Baptist World Alliance, treasurer of the North American Baptist Women's Union of the BWA, former member of the executive board of the Baptist General Convention of Texas, member of the Foreign Mission Board, SBC, chairman of Southwestern Seminary Advisory Board.

During her visit to our state, Mrs. Mathis will speak to the annual report of Woman's Missionary Union, auxiliary to the Arkansas Baptist State Convention. — Nancy Cooper, Executive Secretary and Treasurer



MISS COOPER

### Evangelism

#### Convention speaker

OUR STATE Convention is to be held at Immanuel Church, Little Rock, Nov. 4-6. The closing session Wednesday night,



DR. HAVLIK

Nov. 6, will be given over to missions and evangelism. This is as it should be for 1963 has been the year of "World Missions." Next year we shall stress evangelism. Our Nation-wide Jubilee Evangelistic Crusades will be held Mar. 8-22 and Mar. 29-Apr. 12. Arkansas will cooperate in this great movement.

For the closing message we have secured Dr. John F. Havlik, Secretary of Evangelism of the Louisiana Baptist Convention. Dr. Havlik was born in Milwaukee, Wisc., Mar. 22, 1917. The family then moved to Tulsa, Okla., where at the age of 17 Dr. Havlik's interest was aroused by the preaching of Gypsy Smith in Tulsa Central High School auditorium. He found Christ as his personal Saviour in a revival meeting in the Bethel Baptist Church, Tulsa, in 1936.

Dr. Havlik was educated in the Southwest Baptist College, Boliver, Mo., and Baylor University. He received the A. B. degree from Baylor in 1946. He is a graduate of the Southern Seminary, Louisville. He received the B. D. degree in 1949. In 1955 he received a Master in Theology degree from the Central Seminary in Kansas City, Kans.

Dr. Havlik has served in the pastorates of Dayton Church, St. Louis, Mo.; Fair Park Church, Dallas, Tex.; East Church, Louisville, Ky; and Beaumont Church, Kansas City, Mo. He became Secretary of Evangelism for the Kansas Convention in 1954. He served as a trustee of Southwest Baptist College, a member of the Missions Committee and Executive Committee of the Kansas City Baptist Association and on the radio and television commission of the Southern Baptist Convention. He has appeared on state-wide evangelistic conference programs in Arizona, Alabama, Kansas, California and New Mexico. In 1961 Dr. Havlik was elected Secretary of Evangelism for the Louisiana Baptist Convention. He is one of our outstanding men in the field of evangelism today. His subject Nov. 6 will be "An Evangelism for Today".—Jesse S. Reed, Director of Evangelism

### Missions

#### Visit to Big Flat

DO YOU know where Big Flat is? It is about 22 miles east of Marshall, Ark., in the beautiful Ozark Mountains. I was there Sunday, Oct. 13, for the dedication service of a new Baptist church house. The background that led to this dedication is an interesting story.



DR. CALDWELL

Several years ago a group of Baptists affiliated with the Missionary Baptist Association undertook to establish regular services in Big Flat. Property was secured, the foundation of a building laid and then all efforts ceased and services were discontinued. The years passed without Baptists gaining a foothold in the community.

Two or three years ago we provided two student missionaries to work with the associational missionary and they conducted a Vacation Bible School in Big Flat. An interest was aroused and later a preaching service was begun under the sponsorship of Eastside Church, Mountain Home. Still later a Sunday School was organized and the Missionary Baptists agreed that our convention workers could have the property and building blocks which were on the ground if a building would be erected. The Department of Missions voted to give \$1,000 on the new building.

A good Baptist brother 77 years of age indicated to Obie Ford, pastor of Eastside Church, Mountain Home, that he had prayed for many years that a Baptist Church might be established in his town. He stated also that he was now praying that he might live long enough to see the building completed. The building was completed a few weeks ago and the first service was to be held. The good brother made a request that he have the privilege of offering the first prayer in the new building. When the people gathered for the service following the devotional he led the prayer and in a few moments dropped dead. God had permitted him to live long enough to see the dream and hope of many years brought to reality, and Arkansas Baptists had a part in seeing it accomplished. The building was dedicated in a wonderful service on Sunday afternoon. How long it will take for the mission to grow into a church we do not know but certainly Arkansas Baptists should rejoice that the Baptist cause had been planted in Big Flat.

By the way, one of the student missionaries who served in Vacation Bible Schools years ago is now along with her husband working in the Big Flat Mission. —C. W. Caldwell, Superintendent of Missions

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# The Bookshelf

Two Roads to Sumter, by William and Bruce Catton, McGraw-Hill, 1963, \$5.95

A brilliant young historian joins his distinguished historian father in writing an outstanding book on the events leading up to the Civil War and centering on the two men who were destined to play leading roles on opposite sides—Abraham Lincoln and Jefferson Davis.

The story begins in Kentucky, where the two men were born within 100 miles of each other, and where so much of the conflict took place. It shows the growth and development of Lincoln and Davis and how they came to have greatly divergent views on the issues before them.

Here are found, related with great narrative skill and understanding, a discussion of all of the major factors which precipitated the bloodiest war in American history.

The Cattons have added a most valuable book to the growing shelf of books dealing with the Civil War. And their new book will give their readers a better perspective on the 1960's.

The Jewish-Christian Argument, by Hans Joachim Schoeps, Holt, Rinehart, Winston, 1963, \$5

The Jewish-Christian argument has been going on since early New Testament times. Sometimes it has been charitable, at other times, bitter and unforgiving. At all times, it has been a crucial controversy, centering upon the abiding themes which divide the New from the Old Testament—whether the Messiah had indeed come; whether he was or was not Jesus of Nazareth, called the Christ; whether he had fulfilled the Law or was its misinterpreter and destroyer.

Here are the views of a man called by Frederick C. Grant "one of the leading Jewish scholars of this generation." It will be of great value to those who are interested in having a better understanding of the Jewish viewpoint.

Simple Sermons from the Gospel of Matthew, by W. Herschel Ford, Zondervan, 1963, \$3.95

This book consists of 16 expository sermons centered around the Lord's kingly character. Each message closes with an application both to the believer and the unsaved person.

Strength to Love, by Martin Luther King, Jr., Harper and Row, 1963, \$3.50

The author centers this collection of his sermons on divine laws mirrored in the Gospel, rather than in the incidents which made him a controversial personality in editorial and statehouse debate. He gives strong emphasis to Jesus' teaching of the "second mile."

## Training Union

### Last call for workshop

1. WHAT? Adult Clinic and Training Union Leadership Workshop.
2. WHERE? Second Church, Little Rock.
3. WHEN? Monday, Oct. 28, 10 a.m.-5 p.m.
4. FOR WHOM? Adult Clinic will be for all pastors, Training Union directors, Adult Department officers, all Adult Union members, Associational Missionaries, and Associational Training



Union directors and Adult leaders. Department Workshops will be for all church Training Union leaders in the Nursery, Beginner, Primary, Junior, Intermediate, and Young People's Department.

### The Cover



## Dilemma

THERE were many "ohs" and "ahs" around the office of the Arkansas Baptist Newsmagazine when the cover picture was shown about — and just as many suggestions for the cover story. We finally turned down one that began "double, double, toil and trouble," and accepted the following poem by Robert Burns from Ed F. McDonald, Foundation Department:

"O wad some Power the giftie gie us  
To see oursels as ithers see us!  
It wad frae monie a blunder free us  
An' foolish notion.  
What airs in dress an' gait wad lea'e us.  
An' ev'n devotion!"

ments and Associational Department leaders.

5. Nursery will be open.
6. Workshop and clinic will meet for a brief joint meeting in main auditorium at 10 a.m.
7. Baptist Book Store will have a display of materials for each department.
8. Workshops and clinics are for all

### ATTENTION!

Those attending the Training Union Leadership Workshop should bring their Training Union quarterlies.

experienced and inexperienced Training Union leaders of all the churches and associations in Arkansas. Keep up with "What's New in Training Union."

9. Church Library Conference for all Librarians will be conducted during the day by Glen Hill of the Church Library Department of the Baptist Sunday School Board.—Ralph W. Davis.

## The why of it

Not the high cost of living  
But the cost of high living  
Along with the drive  
And the push of our times  
Is the price that we pay  
In our mad rush today.  
It's the cost of our errors  
and crimes.—W. B. O'Neal



by R. Earl Allen, pastor of Rosen Heights Baptist Church, Fort Worth, Texas

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## FMB reaches 15-year goals, honors leader for 10 years

BY IONE GRAY

IN annual meeting in Richmond, Va., Oct. 8-10, the Foreign Mission Board of the Southern Baptist Convention:

1. Voiced praise to God for the realization of a 15-year-old dream of having more than 1,750 missionaries overseas backed by a budget of more than \$20,000,000.

2. Appointed eight new missionaries for a total overseas staff of 1,795 (including 27 missionary associates).

3. Adopted a budget of \$22,133,031.96 for 1964, an increase of \$1,692,124.00 over that for 1963.

4. Accepted the resignation of Dr. Elmer S. West, Jr., secretary for missionary personnel, and elected Dr. Jesse C. Fletcher, associate secretary, to succeed him.

5. Revised the employment age range of missionary associates, setting it at 35 through 59.

6. Heard Dr. K. Owen White, president of the Southern Baptist Convention, say that Southern Baptists need to take a long, hard look at what they are doing at home and around the world to see if they need to change their methods or approaches in view of a changing world.

7. Honored Dr. Baker J. Cauthen at a luncheon in recognition of his 10 years as executive secretary. He responded by calling it "an anniversary of a team of men and women (some no longer among us) who have pulled together."

8. Heard a resolution adopted by the missionaries in Nigeria calling on Baptists to "acknowledge the fact that there is a serious moral problem involved in race relations," to "examine our attitudes and position in the light of New Testament teachings," and to "work toward the solution of race problems, realizing that only as these problems are solved can the Great Commission be fully carried out."

9. Adopted the following recommendation: "That in examining the doctrinal positions of candidates for the mission field and of personnel for the headquarters staff, the Foreign Mission Board confine itself within the limits of the Statement of Faith and Message adopted by the Southern Baptist Convention in May, 1963."

10. Re-elected Dr. Homer G. Lindsay, of Jacksonville, Fla., president, and Dr. Meredith K. Roberson, of Richmond, first vice-president; elected Dr. J. Ralph Grant, of Lubbock, Tex., second vice-

president, succeeding Rev. George R. Wilson, Sr., of Phoenix, Ariz., who rotates off the Board next year; and re-elected Rev. W. Rush Loving, of Richmond, recording secretary, and Miss Inez Tuggle, of Richmond, assistant recording secretary.

### No summons to relax

When the program of advance in foreign missions was adopted by the Southern Baptist Convention in 1948 there were 625 foreign missionaries under appointment for 19 countries. "To many, the objective of 1,750 missionaries reinforced by \$20,000,000 seemed to be fantastic and unrealistic," Dr. Cauthen said in his report to the Board. "It called for resources which seemed far beyond any possibility. But with the eight missionaries appointed in this meeting and others who will come for appointment in December we will close the year with more than 1,800 missionaries serving in 53 countries.

"The reaching of this objective is not a summons to relax," Dr. Cauthen said, "but a summons for girding up afresh for the battle. A glance at the map of the world with its vast areas where we have no witness brings a sense of rebuke to our hearts. A closer examination of the map indicates that while we have entered many lands the entry has been fragmentary and partial. There is no country in which we serve where the needs are not far out of proportion to what we have been able thus far to do."

He listed the following as imperatives for the future: A greater emphasis on evangelism by word and deed; the planting and growing of New Testament churches; leadership training in theological seminaries and other institutions of learning, which "must always hold a high priority in the task of worldwide missions;" and ministries of love and mercy among masses of humanity in distress, "that the world may know the love of Jesus Christ."

To accompany this "fresh new surge forward in sharing Christ with the whole world," Dr. Cauthen said, "there must be sustained increase of missionary volunteers, sustained increase of financial resources to send them, and mighty intercessory prayer to hold them near the heart of their Lord."

The missionaries in Nigeria are "deeply conscious of what has been happening in the United States and aware of the effect that this may have upon their efforts," Dr. H. Cornell Goerner, secretary for Africa, told the Board. In their recent annual meeting, he said, they reaffirmed and expanded a resolution on race relations they had adopted in 1957. The 1957 resolution reads in part as follows:

"We, the missionaries of the Nigerian Baptist Mission of the Foreign Mission Board of the Southern Baptist Convention, have become increasingly aware of the degree to which relationships between the white and Negro races in America determine the effectiveness of carrying out our mission task in Nigeria.

"Nigerians are acutely conscious of the problems of race relations in America, they identify themselves with the American Negro, and they consider racism in any form unjust.

"We believe that racism is inconsistent with, and a hindrance to, the world mission task to which Southern Baptists have committed themselves.

"We sincerely commend Southern Baptist individuals and institutions for the rapid progress made in recent years toward elimination of racism and for the service they have rendered in meeting the spiritual, educational, and social needs of all men."

This year the missionaries unanimously added the following: "We call on our fellow Baptists to acknowledge the fact that there is a serious moral problem involved . . . We urge all Baptists to work toward the solution of race problems, realizing that only as these problems are solved can the Great Commission be fully carried out."

Dr. Goerner also read to the Board part of a letter written September 23 by a veteran missionary in Nigeria:

"On television here last week it was reported that the Vice-Premier of the Western Region of Nigeria had sent a message to the American Ambassador serving in Nigeria. The statement was made in the report that the race situation was becoming unbearable and that if something was not done soon there would be definite public reaction to the situation existing in the United States. I had a feeling of uneasiness such as I had not experienced before, although only a few days ago I had remarked that I did not see how this could continue much longer without having a serious effect on the attitude of Nigerians toward us who serve in this country.

"In Nigeria there has always been a spirit of love and tolerance shown toward the white people who serve here. We do continue to pray for the situation; we pray that in some way our Baptist people at home may be challenged to realize more completely the seriousness of the conditions and the effect on the rest of the world."

# On mountain ledges

By Thelma C. Carter



**W**HEN in high places, such as mountain ledges, peaks, and slopes, most of us have a special warning sense that protects us. "Be careful!" a still, small voice within us seems to say. How grateful we are that the Creator gives us this inner danger signal.

Wild creatures, too, must recognize danger, for many live in high mountain areas. These animals have an almost magical sense of danger when facing loose rocks and narrow ledges.

You can see this careful behavior in the actions of your pet cat or dog. If you place it on a ladder rung, it will size up the distance to the ground before it leaps.

Animals usually stand back, with front feet rigid. Then they study the situation before them before moving. Naturalists have studied the behavior of turtles, rats,

coyotes, leopards, weasels, and mountain sheep and goats. They are amazed at the sense of looking before leaping that the animals possess.

Turtles have their own way of sizing up danger. They usually back away from the edge of a mountain ledge. Then they move about carefully until they find a safe sliding and tumbling area.

Rats, coyotes, sheep, and goats leap from ledge to ledge with amazing safety. Leopards and all members of the cat family have a keen sense of distance and of a pinpoint area on which to land. Nature gives wild creatures soft pads on their feet, claws, hoofs, and strong toes to help them get a firm foothold.

The Heavenly Father has given all creatures their instincts and abilities to judge danger.

# Po San and the elephant

By  
Verna  
Turpin  
Borsky

**S**MALL, brown Po San hurried through the forest to the place where the elephants worked. In his country of Burma, elephants use their long tusks and trunks to move logs that have been cut from teak trees. Men ride the elephants to guide them.

On this bright warm morning, Po San was surprised to find only six elephants at work. Always before he had seen seven. Away he ran to find Mr. Kah, the man in charge.

"The elephant called Bo Gy is not working today. His rider is sick," explained Mr. Kah.

He pointed to a cleared place in the forest. There stood the great elephant, Bo Gy. His long trunk drooped and also his ears.

"He looks very sad," said Po San.

Mr. Kah nodded. "Bo Gy is lonely. He doesn't like to stand by himself while the other elephants are working."

Po San loved the elephants. He wished he could make Bo Gy happy. Suddenly he thought of something. Early that morning his mother had filled a cloth bag with food for his lunch. Po San had carried it all the way from his little bamboo house in the village.

Now he peeked inside the bag. Um—rice cakes, sweet yams, roasted chestnuts! Yes, and she had put in several big golden bananas, an elephant's favorite food. Picking out an especially fine one, Po San walked slowly toward Bo Gy.

"Will you have one of my bananas, please?" he asked in a friendly way.

Bo Gy wagged his great ears. He raised his trunk and sniffed. Satisfied that Po San was a boy he could trust, he took the banana with his trunk and popped it into his yawning mouth. Po San gave him another and another, all the bananas he had. The elephant ate them eagerly. Then he curled his trunk around the boy's shoulders and gently rubbed his cheek.

"He is saying thank you," laughed Mr. Kah.

Po San fondly patted the elephant's trunk. Now that he was standing close, he could see that Bo Gy's grayish skin was covered with bits of dried mud.

Mr. Kah explained what had happened. "At night the elephants go in search of food, such as the tall, sweet elephant grass. Often they wade through mud. Then in the morning they must be scrubbed clean at the river. Today, however, there has been no one to give Bo Gy a bath."

-All at once the idea came to Po San. "Sir, I will take Bo Gy to the river," he offered. "I will scrub him very clean."

To Po San's great joy, Mr. Kah bobbed his head yes. "Bo Gy knows you are his friend. He will go with you."

Po San's back was straight and proud as he led the way out of the forest. Bo Gy plodded along behind, swinging his trunk, fanning his great ears. When they came in sight of the river, he raised his trunk and made happy whistling sounds.

"Come, Big One," Po San shouted gaily.

Together they splashed into the water. It was warm and pleasant. Bo Gy sucked up a trunkful and squirted it over his shoulders and back. Then he playfully squirted some on Po San. Po San laughed.

On the way to the river, the boy had picked up a piece of tree bark. It was a kind of bark that becomes like soap when soaked in water. Bo Gy knelt in the river so that Po San could use the bark to rub his big ears. Po San scrubbed the elephant's back and his sides, as well as his long ivory tusks.

After a while, the boys and the elephant waded to the bank and stood in the sun. Po San swished a leafy tree branch over Bo Gy to dry him.

Washing an elephant is hard work. Po San now felt tired. Back to the forest clearing where Mr. Kah waited for them seemed a long way. Already his weary feet stumbled.

Then suddenly, to his surprise, the boy felt himself swung into the air.

"Oh!" he gasped, as he discovered that Bo Gy's long trunk was wrapped about him.

The elephant lifted him up, up, up. The next thing Po San knew, he was sitting on Bo Gy's broad neck, just behind the great flapping ears.

Bo Gy knew the way. With shuffling steps he carried Po San through the forest, not stopping until they reached Mr. Kah. Again he wrapped his trunk around the boy, this time lowering him to the ground. Then he gently nuzzled his cheek.

"He is glad you gave him a bath," smiled Mr. Kah.

Po San hugged the elephant's trunk. He felt glad, too, glad that he had a friend like Bo Gy to carry him through the forest when he was tired.

(Sunday School Board Syndicate, all rights reserved)

# POTENTIAL

By J. I. COSSEY

POTENTIAL means power, power means strength, strength means force, force means energy, and all these mean influence. Influence is your "pearl of great price."



MR. COSSEY

Once you lose your influence in a community, you may not be able to stay there long enough to regain it.

Guard your influence as you would your most valuable possession. Your influence is your most potent gift from God and should be given opportunity for growth.

If a church calls a pastor who has no potential, it has a "dud" instead of a growing pastor. If a preacher is called to a church that refuses to grow, he has a "dud" instead of a growing church. I have often wondered what would happen if a dead church called a dead preacher. There is one good thing about such a combination—they can't drag each other down. But there is one bright thing about being at the bottom—one can look up.

A pastor must have creative power if he is to keep his church on the highway of success. No pastor can develop a church without a world-wide vision. He cannot grow a program of world missions with a wheel-barrow potential. But he can raise himself from failure as pastor to success with a positive approach to his task.

You can develop the power to lead people. People will follow as fast as you lead. You can grow in sermon preparation and delivery. You can develop charm in the pulpit and out of it. When you have charm and personality people will love and follow you.

You can learn the art of visitation and the things to say when you meet people. One must be en-

thusiastic, and move around with alertness, no one likes a "drag." One cannot dream about enthusiasm, he must act enthusiastic.

Practice punctuality, no one likes a tardy. There was once a deacon who was always late, never on time. He was known for always being late. Some one said, "There would have to be two judgment days. This deacon would not get there the first day."

Some preachers feel that they have never had a challenging position. They think they have too much ability for the little church they have. I have always been called to churches that were down, down, down, but I have always stayed until they outgrew me. All my pastorates have been too big for my limited ability, but I surely have enjoyed my work with them.

Don't feel sorry for yourself and complain that people have kept you down—go to work. No one is against you. On the contrary, people are ready to help anyone who is trying to reach success. Why live on a low limb? Go on up to a high limb. If you want a big

church, make the one you have a big one. It will grow; give it a chance. Stay with your church for a long, long pastorate. If you stay you will have to make new sermons and new sermons will make you grow. Prepare new sermons each week and your people will come out to hear them.

Remember that your ability to grow is unlimited. Your church will likely follow as fast as you lead.

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by Jesse C. Fletcher

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# Christian love

BY JOHN R. MADDOX, PASTOR  
FIRST CHURCH, CAMDEN

Lesson Text: I Cor. 11:2-13:13  
October 27, 1963

## A. Christian Love Demands that We Approach the Worship Hour with Dignity and in the Proper Spirit of Worship.



DR. MADDOX

was disappointed by the actions of some before the partaking of the Lord's Supper and during the observance of the ordinance. For the real purpose of the Lord's Supper is to bring us closer to Christ as we think of the tremendous sacrifice Jesus made upon the cross to provide salvation for all who believed in Him.

## B. Christian Love Demands that Christians Realize that Each is a Part of the Whole.

EACH Christian has his own gifts. These gifts differ, but all are greatly needed in the work of God's kingdom. It takes all Christians, each with his own gift, to carry on the work of Christ properly. Paul illustrates this with the necessity of each member of the human body. No part of the body is to feel that it is not needed, but each has its own function. If every member of the body were an eye, then we would not be able to hear, or smell, or walk. Therefore, each is important and needed. And so it is with Christians who make up the church of the living God.

Each Christian has certain gifts, or talents, and each must use these talents, which have been assigned to him by the Holy Spirit, to the best of his ability. When all Christians do this, then the work of Christ will be carried out in a balanced and proper way: "When one member suffers, all the others suffer with it; and when one member is honored, all the members are glad with it" (I Cor. 12:26). (Montgomery translation is being used in the quota-

tions in this article). This shows the unity of the entire body. "Now you are the body of Christ, and individually members of it" (I Cor. 12:27). Each has his own ability and each is responsible to use his own talents. We are not to covet the gift someone else has, but we are to be faithful with the gift which has been given us.

## C. Christian Love Teaches Us that the Greatest Spiritual Gift a Christian Can Have is Love.

PAUL had been doing a good job discussing the subject of gifts, but Paul's conclusion is that the Christian should truly seek the greater gifts. Many people give the 13th chapter of First Corinthians the prominence of being the "Love Chapter" of the Bible. This is not the type of "love" so many people think of when they are merely infatuated with another person, or when they think well of another person. But this "love" spoken of here is the greatest possible love, like the love God has for us in sending His only Son to die on the cross that "whosoever trusts in Him should not perish, but have everlasting life" (John 3:16b).

Without this real love all else is in vain (I Cor. 13:1-3). We may be charitable to the poor, even to the extent of giving them all of our possessions, but this in itself is not enough. We might even give our body in sacrifice and in no sense be the gainer. We must have this real love in our hearts, which can only be attained as Christ is allowed to have full control of our hearts and lives.

Paul then gives us a picture of Jesus and the characteristics we as Christ's followers ought to have: "Love suffers long and is kind; love envies not; love makes no parade, is not puffed up, is not rude, nor selfish, nor easily provoked. Love bears no malice, never rejoices over wrong-doing, but rejoices when truth rejoices. It knows how to be silent, it is trustful, hopeful, patient, enduring. Love never fails" (I Cor. 13:4-8a).

Love is the most powerful force in the world. It is the very essence of the nature of God for "God is love." It is the will of God that all people possess

this irresistible and eternal quality. The one who has this love will be willing to endure anything for the sake of Christ and the accomplishing of His will. He will not be puffed up over self and his possessions for he will be thinking of others. Love will cause Christians to do their job for the Lord well. It might be teaching a Sunday School class, being a department superintendent, or a deacon. Love demands that we fill our responsibilities to the best of our ability.

This chapter closes with a great message for us. We learn that the immature Christian has a dimmed vision and a partial knowledge. The more mature the Christian becomes, the better he is able to see spiritual things and the more he will be able to understand spiritual truths and experiences which come to him through this life.

Some commentators feel that Paul is saying that the culmination of verse 12 in the 13th chapter can be attained in the flesh, as one becomes a mature Christian, that Paul is here only contrasting immature with mature Christians. Others feel that it goes a little further, that seeing "face to face" and knowing "even as also we are known" will only be completely fulfilled beyond this body of flesh. I tend to feel that the latter is more fully bringing out the meaning of this passage, that as long as we are in these bodies we will be somewhat limited.

The reference made to "see through a glass darkly" is interesting, for they did not use glass and mirrors as we do. This refers to seeing in an imperfect way, or in a blurred way. For some sort of polished metal was used for a mirror at that time. These did not reproduce flawlessly the person who was before it. This greater vision carries the meaning of "facing eye to eye"; this is better than a blurred vision. As to the knowledge, it implies "full knowledge," knowing fully even as we are fully known to God. Things we have not been able to understand here as Christians will be fully understood by us one day. We will know that God's will for us is indeed better and proper, and that any other way would have been disastrous.

The climax of this chapter comes when Paul tells us that the following things endure: faith, hope, and love (selflessness). But then he says that "love" is the greatest of these three.

May ours be the goal of loving God supremely, and loving our fellowman as we love ourselves, for this is what our Saviour, Jesus Christ, taught us to do. May this love be made manifest in our everyday life and activities. May our living be lived within the circle of God's will, and may it bring glory to God and cause many to accept Jesus as Saviour.

October 13

Church	Sunday School	Training Union	Additions
Alpena, First	72	55	35
Barling, First	143	66	
Berryville, First	183	85	
Blytheville, East Main Camden	291	123	1
Cullendale First	466	200	1
First	593	201	2
Conway, Pickles Gap	90	56	
Crossett First	569	196	
Dumas, First	327	83	1
El Dorado			
East Main First	332	147	
First	862	231	4
Fort Smith			
First	1112	352	10
Missions	536	173	
Grand Avenue	812	359	
Mission	35		
Temple	263	136	1
Trinity	349	169	
Green Forest, First	146	61	
Rudd Mission	51		
Harrison, Eagle Heights	249	122	
Heber Springs, First	212	98	7
Crossroads Mission	25		
Huntsville, Calvary	52	25	
Jacksonville			
Berea	193	71	2
First	590	235	
Marshall Road	129	75	
Jonesboro			
Central	522	240	6
Nettleton	817	123	
Lavaca First	270	181	1
Little Rock			
First	983	374	5
White Rock	38	20	1
Highway	219	88	
Immanuel	1170	458	6
Kerr	32	23	
Rosedale	289	119	
McGehee, First	466	213	1
Chapel	100	76	3
Monticello, Second	191	291	2
North Crossett, Mt. Olive	266	123	1
North Little Rock			
Baring Cross	794	233	5
Southside	54	33	
Camp Robinson	46	37	
Calvary	540	228	21
Gravel Ridge	183	113	
Runyan Chapel	40	80	4
Park Hill	320	266	7
Sherwood First	174	105	
Sylvan Hills	266	118	
Piggott, First	357	150	
Pine Bluff, Centennial	242	113	
Siloam Springs, First	369	200	
Springdale			
Gaudle Ave.	139	62	
First	523	194	1
Van Buren			
First	503	194	4
Second	86	36	
Vandervoort First	57	47	
Warren, Immanuel	297	112	1
Chapel	84	58	

**Big job**

"HOW many men have you got working for you now?"  
"You're talking to him."

**Basic training**

A PRIVATE in a boot camp called out to a khaki-clad figure, "Hey, Mack, got the time?"

The figure halted, wheeled, strode over to the private and told him the time. To the soldier's utter panic, the figure turned out to be a general.

"I beg your pardon, sir," the rookie blurted. "I didn't mean no disrespect. I didn't notice you were an officer, sir!"

"That's okay, buddy," said the general. "But you should thank your lucky stars I'm not a second lieutenant."

**Half truth**

HUSBAND: "But, darling, haven't I always given you my pay on the first of the month?"

Wife: "Yes, but you never told me you were paid twice a month."

**Last laugh**

"SENATOR, your speech was superfluous, simply superfluous," a woman admirer said.

"I'm glad you like it," he said, tongue in cheek. "I hope to have it published posthumously."

"Wonderful! Just wonderful," she replied. "I hope it will be soon."

**GBS on love**

SOME years ago Bernard Shaw was addressing a women's club in London, the subject of his talk being whether people really died from broken hearts. At one point he told of a friend who loved a girl very much, but for certain reasons couldn't marry her.

"And did he die?" asked a woman in the audience.

"Yes," Shaw replied dryly, "fifty years later."

**Did she accept?**

SAID one young woman to another, "I understand that the congregations at your church are very small. Is that so?"

"Yes," replied the other, "so small in fact that every time the minister says 'Dearly Beloved' you feel as if you had received a proposal."

**There's a moral here**

A YOUNG secretary once found a \$1 bill on the road. From that time on, she never lifted her eyes from the ground when walking. In the course of 20 years, she accumulated 19,516 buttons, 28,101 pins, 7 pennies, 1 nickel, a bent back and a miserable disposition.

**More leaders needed**

MEMPHIS—State Brotherhood leaders need to concentrate on training more leaders at the associational and church levels if Southern Baptists are going to meet the challenge of men and boys' work.

That's the advice E. R. Eller, of Easley, S.C., an associational superintendent of missions, gave 38 state Brotherhood leaders here. The three-day planning meeting was sponsored by the Brotherhood Commission of the Southern Baptist Convention.

Warning against the practice of conducting statewide workshops, Eller, superintendent of Piedmont Baptist Association, said attendance at such events is slim because of time involved, travel costs and indifference.

"One solution to trained leadership is to take more clinics out to where the people are," he said. "I'm aware this will take more money and more state leaders. But unless we do more, we will one day face the slogan of 'too little and too late.'"

A—Arkansas Baptists and debts (BL) p7; Arkansas State Convention, Ministers' Wives conference p11; Southwestern Seminary reunion p11; Southern Seminary reunion p11; Atonement, substitutionary (BB) p7.  
B—Baptists, sauce for the goose (PS) p2; Beverly Hillbillies (E) p3; Bookshelf p18.  
C—Carver, Wade L. to Ft. Smith p11; Children's Nook p20; Christian harmony (SS) p22; Church in politics p8; Coleman, L. H. to Alaska p13; Cooper, H. G. to North Little Rock p11; Cover story p18; Current River Association p12.  
D—Departments pp16-18.  
F—Foreign Missions Board report p19; Ft. Smith, Trinity Church, new parsonage p12.  
G—Gainesville Association p12.  
H—Harmony Association p13; Hope Association p13.  
K—Karma, Jimmy schedule p12.  
L—Letters to editor pp4-5; Letters to the editor (E) p4.  
M—McCurry, Allen T. (KYM) p10; Mississippi County Association p13; Mulkey, Hoyt, state music secretary p11.  
P—Personality rating (CMH) p6; Potential (MR) p21; Prayer can be hard work p10.  
R—Revivals p13; Roseman, L. H. retires p13.  
S—St. John, Mr. and Mrs. Jerry commissioned by HMB p13; Southern Baptists, transforming a dissatisfied customer p9; SBC program, Atlantic City, p15; Smith, H. Max to play concerto p12.  
T—Tri-County Association parsonage p12.  
U—United Nations Day (E) p3.

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

**Letters**

(Continued from page 4)

ward to seeing many of you during our stay in the States and we are grateful for what you have meant to us and to the mission cause around the world and if we can be of service to you please call upon us.

Trust this finds you all well and the Lord blessing you in your efforts wherever you may serve Him.—Claud, Frances, Linda, La Donna, Larry and Allen Bumpus, 617 N. Murphy, El Dorado

**Wedded bliss**

HUSBAND: "Well, my dear, I have carried you safely over all the rough places of life, haven't I?"

Wife: "Yes, and I don't think you have missed any of them."

**And it was a dark night**

FUMBEL: "What are you doing with that red lantern?"

Dumbell: "I just found it. Some foolish person left it beside a hole in the road."

**All thumbs anyway**

BILL: "How did Ed hurt his hand?"

Jack: "Reckless driving."

Bill: "Smash up his car?"

Jack: "No, just his finger. He missed the nail."

**Men or women?**

SOME people have two ideas about a secret—it's either not worth keeping or it's too good to keep.





## Opposes 'Santa Boycott'

## 'News for You'

NASHVILLE (EP)—The president of the largest Negro Baptist group in America declared here members of his race should not endorse a proposed boycott of Santa Claus.

This has been suggested by a few Negro leaders, in memory of the church bombing in Birmingham where four Negro girls died.

Dr. Joseph H. Jackson of Chicago, president of the National Baptist Convention, U. S. A., Inc., told a predominantly Negro audience in Nashville the boycott of Santa Claus was suggested because Santa Claus "is a white man's idea."

Jokingly he remarked, "How many of my little pleasures are you fellows going to take away?"

Resuming his main theme, Dr. Jackson continued: "Negroes have never had a white Santa Claus. We may have put on a white face but that was a false one. Always we have had a colored Santa Claus."

"There's no use to boycott the whole Santa Claus idea, just pull off the false face."

## Law facing challenge

SOUTH CHINA, Me. (EP)—The new Sunday sales law enacted by the Maine legislature faces its first challenge here. A large store which has consistently opposed Sunday closing has devised a method by which it hopes to remain open without violating the statute.

Maine's law specifies that Sunday business must be confined to establishments which do not employ more than five persons and do not have more than 5,000 square feet of selling space.

In order to circumvent the new law, the five owners of a large store here reportedly laid off 16 employees and staffed the store themselves on Sunday.

The store has 25,000 square feet of floor space, but the owners claim they are within the new law by operating it themselves.

SUCCESS of the easiest newspaper in the world shows the trend of Christians' concern for persons with limited reading ability. This unique paper, *News for You*, is published at 1011 Harrison Street, Syracuse, N. Y., by Robert Laubach, former visiting professor at Carver School of Missions and son of world-famed missionary and "Apostle to the Illiterates," Frank C. Laubach.

*News For You* is used by adult education programs, literacy councils, prison chaplains, and concerned individuals who provide subscriptions for their pupils and friends of limited reading ability. Of particular interest to Christians is its use with the persons within the shadows of the local church who are functional illiterates. Church groups are providing subscriptions for a growing number of such persons.

The paper is an adult weekly covering national and international news, complete with pictures provided by International News Service. It is written in a vivid, interesting style by a staff of graduate journalists. Edward Arnold, its graphic arts consultant, served this past summer in developing the new format for Louisiana's Baptist Message.

*News For You* has jumped in two years to a circulation approaching 20,000 with readers in 40 states and 18 foreign countries. But according to Editor Caroline Blakely, its potential readership is over 12 million adults. Printed in three levels, it provides a ladder of literacy for those just learning to read, the foreign-born just learning English, and those with limited ability.

The Sunday School Board's new "Sunday School Lessons Simplified" and the Home Missions Board's work in literacy are reflections of the growing compassion for the 10 per cent of America that is functionally illiterate. "Southern Baptists are doing more to meet this problem than any other denomination," says one Laubach publication.

Details on the use of *News For You* are available from the Laubach Literacy Fund, Inc., 1011 Harrison Street, Syracuse, New York-13210.—Reporter

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark.

## Rest area for tourists

SHERIDAN, Ark. (EP)—The Center Grove Methodist congregation here has provided an area for travel-weary tourists to stop for picnic-style meals, relaxation and meditation at the church grounds at U. S. Highway 270.

A prayer room, a picnic area and playground are available to the general public.

Carl McIntire of Clinton, Miss., recently left the following note at the church: "We Mississippi Baptists appreciate the thoughtfulness of you Arkansas Methodists in providing this nice picnic area and play apparatus for the kids. We enjoyed our stop."

The project was completed at low cost because members of the congregation prepared the grounds and placed equipment.

## Lottery controls?

CONCORD, N. H. (EP)—The executive director of the New Hampshire Sweepstakes Commission said here that the state lottery, bitterly opposed by Protestant leaders before its establishment, will not fall into the hands of "thieves, racketeers and bums."

Edward J. Powers, an FBI agent in Boston before his appointment, said the name and address will be required of each purchaser of a sweepstakes ticket. He announced that it had been decided to limit the sale of tickets to 10 to a customer at any given time.

## In the world of religion

... A PLAN to merge The Methodist Church and the Evangelical United Brethren Church into a new "United Methodist Church" was adopted in Chicago at a recent meeting of union commissions from the two denominations. Talks and study have been underway for about eight years, and the merger could take effect by 1968 if approved by the two Churches. At present Methodists number 10,234,986 members. Membership in the Evangelical United Brethren Church is 761,754.

... Pope Paul VI marked his 66th birthday on September 26 by telecasting a message to the United States. Telstar, the communications satellite, was used to carry his greeting to Georgetown University, Jesuit institution marking its 175th anniversary in Washington, D. C.

... Official figures published in the annual report of the West German Government revealed that of the total population of 56 million in the West German Federal Republic and West Berlin, 51 per cent are Protestants; and 44 per cent are Roman Catholics. Three per cent are religiously unaffiliated. Comparative figures for 1953 were 51.2, 45.2, and 3.3 per cent.

... Building activity by private hospitals and institutions, many of them church-related, set a new high record for a single month, reaching \$99 million in August. This was \$8 million above July and \$16 million above August a year ago. Construction for the first eight months of this year is \$666 million, compared with \$579 million in the same period during 1962.—Survey Bulletin