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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

DECEMBER 5, 1963

personally speaking

We never exert much influence over others for good till we have achieved a becoming control over ourselves.

Erwin L. McDonald

IN THIS ISSUE:

On growing up

LIVES there a man with soul so perfect who never to himself has said, after some disappointing conduct or unbecoming attitude on his part, "When am I ever going to grow up?"

"You can't teach an old dog new tricks," it is said.

But, fortunately for us, we are not dogs. And, with God's help—and a little help from ourselves—we can go on growing and learning to live better and to become better persons, as long as we live.

As an example, one man past 50 years of age, who had been pretty much a thorn in the sides of those who had to live with him, finally got his eyes opened one day in a business meeting of one of the organizations to which he belonged.

In the discussion of the group on a proposed action to be taken, the man in question was finding himself in the minority. When it appeared that he could not win his point on reasoning; he suddenly flared up in anger and began to make threats about "fighting it out on the floor" of the larger convention to which the matter was to go for final action.

A friend who had been in other sessions with the man and who had observed that he had a pattern of arguing more with his temper than with his mind, said to him: "If you are going to become angry everytime you run into somebody who doesn't agree with you, you are likely to be angry all the time."

That stuck with the man. Long after the meeting was over, he was still thinking about it. He came to realize that in the important matter of swapping ideas and taking stands, he had never grown up. And, of course, this new awareness, which had been so long in coming, marked the beginning of a more becoming and more influential personality.



PRESIDENT Kennedy's assassination points up the "awfulness of hatred and the terrible fruit it bears in the hearts of the people," the editor declares on page 3. He calls for all Christians and Americans to stand up against the wave of hatred that has been sweeping the land.

BEGINNING an interesting two-part series is George H. Shriver Jr.'s report on 150 years of organized Baptist life in the United States on page 9.

YOUR special attention is drawn to the box on page 10—the Mental Health Unit proposal. It deserves your careful consideration.

FROM December's issue of *Church Administration* comes an article by the editor of the *Arkansas Baptist Newsmagazine* outlining a plan for greater spiritual growth within the church. It's entitled "Pastor and Deacons Together." See page 8.

PETTY jealousies produce little people. So says J. I. Cossey in his Middle of the Road column on page 17. Dr Cossey describes pettiness as the most difficult problem facing the pastor.

COVER story, page 2.

Arkansas Baptist
newsmagazine

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The hate cancer

THE tragic death of a great and good President was a terrible price to pay, but surely it will point up the awfulness of hate and the terrible fruit it bears in the hearts of people. Quotations from sermons preached in Greater Little Rock on Sunday, Nov. 24, and an excerpt from an *Arkansas Gazette* editorial on Nov. 25 are worthy of a second look.

Said Dr. Dale Cowling, pastor of Second Baptist Church:

Let us face the awful truth. The murder of our President is not simply the work of one deluded maniac. It is the product of radicals and extremists from every side of the issues which have torn our nation in recent years. Every person who has preached and practiced hate, violence and lawlessness has had a part. It is true beyond doubt that the influence of all men of ill-will joined together to put the pressure upon that trigger last Friday.

God help us learn this lesson. Hate is the cancer of the soul. Whether it operates in the individual or the nation it can have only one result. That is destruction—ruthless, wanton, cowardly destruction.

Rev. Rufus F. Sorrells, pastor of First Methodist Church, North Little Rock, declared:

Here in stark realism was the inevitable climax of every story with such a plot. Here in the crumpled, quivering, bloody form of a dedicated young man cradled in the arms of an agonized young wife, in a car rushing headlong to the nearest hospital: Here was the inevitable harvest of hatred. Prejudice, bigotry and hatred are the seeds. Death is the harvest.

The *Gazette* editorial, entitled "A Day of Enshrinement and of Rededication," had this to say:

Let us hope that the American people will re-examine, for one thing, the anatomy of hatred. This is not to address only the hatred expressed in the monstrous act of assassination, not only as expressed in the incredible killing of his apparent assassin yesterday. The introspection should encompass, too, the hatred that has found expression among a minority of the people who have been unable to express dissent with the policies of national leaders in terms compatible with honor and decency.

It is not possible in a democracy to put any more than the very minimum of restraint upon expression, but all of us can hope for a turning inward of the thoughts of those who have elected to speak of the country's great figures with slanders against the leaders' very loyalty and their elemental principles. All of us are familiar with these black calumnies, expressed against President Kennedy and his recent predecessors. The phenomenon has been disturbingly evident in our own South, where an immoral social concept has become with so many an obsession. But it has known neither sectional nor party lines, nor has it been directed at Presidents alone. It is mirrored in

suggestions, only half in jest, for "hanging" the chief justice of the United States and in a variety of other expressions.

This is not to suggest that constraints can be imposed by force against such canards, but neither is there obligation upon any of us to remain silent when the litanies of hatred are recited.

It is for each one of us to probe deeply into his own heart to be sure there is no hate lurking there. It is a time for all Christians and Americans to stand up against the wave of hate that has been sweeping our land. If there are those who will continue to spew hatred, let us not take it silently or sitting down. To be quiet and inactive in the face of such a situation would be to acquiesce.—ELM

John F. Kennedy

(Eulogy given by Dr. C. Z. Holland in Memorial Service for President Kennedy at First Church, Jonesboro, Nov. 25, 1963)

WE pray the Holy Spirit shall brood over us as it does over others in similar services today.

Only the arch enemies of the civilized world can take any comfort in the series of unspeakable tragedies that have come to this beloved land which we sing with pride "is the land of the free and the home of the brave."

Every flag in the nation, save those which grace sacred services like these, are hanging at half mast. There is a rhythm of spirit that is consonant throughout the civilized world. We mingle our tears and attempt to share our sorrows with multiplied millions. Every man, woman and child; every race and creed has felt the sting of the assassin's bullet that felled our beloved President.

Without question he was one of the most widely known and universally respected men that this or any other generation has produced. He was so big he made so many feel so little. In his presence the challenge of the poet was felt: "O, for the man to arise in me—that the man I was may cease to be."

Call to repentance

IF we are not deeply moved and brought to penitence and prayer by what has taken place in such cyclonic fashion in recent days, we could hardly conceive ourselves as true Americans. Our prayer should be, "Lord, my most prized pleasure take and stab my sullen spirit awake."

The truth of Frank Laubach's words comes

with forceful clarity now, that "America must wake up or blow up." He said there are two ways of getting rid of enemies: one is Jesus' way by befriending them—the other is the gangster's way of shooting them. He also said, "If one feels oppressed it is for him to seek relief by peaceful and legal means and not become worse than the oppressor by killing him."

The Communists believe that the powerful oppressor cannot be unsaddled by love and law. They believe the realistic way is to form a conspiracy and destroy.

To say that our great nation is sick from the fatigue of battle that now has been lasting more than twenty years is to state it in the mildest and most sober terms. But who is brazen enough to point his finger at one section of the country and say it is more ill than another section of the country? All we can say is the symptoms of the ills that are universal manifest themselves in different ways. When the body politic is sick anywhere, it is sick everywhere.

The Herculean task of serving as President of the United States is beyond the resources of any human being. To claim that our recent president did not make mistakes would be to claim more for him than he claimed for himself. To say that he was universally admired by all would be an accolade that is not true. But to say that those who knew our President loved him will go unchallenged. He heeded the admonition the Apostle Paul gave to Titus to "command the respect of all men."

'A practicing Christian'

BROOKS Hays, former president of the Southern Baptist Convention, and a Christian statesman said, "He was a beloved friend and a sincere, practicing Christian. He was trying to be President to all the people. He performed as President magnificently. He acknowledged his world responsibility. He was reared in a fine Christian home. He belonged to the soul of my church."

Senator Russell said the Kennedy family was one of the most remarkable families in America and that President Kennedy was one of the most remarkable men he had ever known.

Herschel Hobbs, past president of the Southern Baptist Convention, said, "It was my privilege to know President John F. Kennedy personally. He was a sincere Christian man who loved his nation with the last ounce of devotion. We shall miss him but we must dedicate ourselves to the purpose that he shall not have died in vain."

Great statesmen like Goldwater, Scott, Dirksen and Nixon were little less, if any, generous in their

warm and heartfelt expressions of gratitude for this man of magnitude.

As the black-winged vulture of death swooped down upon our President it brought shock and surprise to all and many swooned in grief because we had not buffeted ourselves for this tragedy. Neither age nor failing health had raised the flag of danger. We found our hearts as unshielded as was the President's head. It leaves our nation as prostrate in grief as our President's body is in death.

The words that were spoken so often that they became a funeral dirge were, "I cannot believe it!" It is not in keeping with the high ideals of America to so dispose of its leaders. It is beneath the civility of the oldest democracy of the world. It is the undemocratic and inhuman way to dispose our leaders.

The virus of hate, like cancer, has no respect for whom it strikes. It struck the heart of our great leader.

He was not the first to give his life for his country. He stood shoulder to shoulder with twelve million that formed a shield of protection for our country. The graves of young Americans who answered the call to service surround the globe. These have laid us all under obligation to them. We are here because they are not here. We were told they could do more in their death than in their life. Our president died fighting the same enemy.

"We still have enemies to fight—tyranny, poverty, disease and war are our constant enemies.

Nature, grace collaborated

NO one worked harder than did our President during his two years, ten months and two days. Nature and grace collaborated in making a man of charm and magnetism. He was a child of fortune, a man of destiny. In his speech or manner he was never vulgar nor profane. He magnified his office and his wife graced the White House. Two great shadows have fallen upon his wife in the last few months. We again extend to her our deep sympathy and prayers.

President Eisenhower told him, "No easy problem will ever come to you—they will be settled on a lower level."

President Kennedy believed in his country. He said united there is little we cannot do—divided there is little we can do. He believed in the United Nations and had confidence in the man who represents us. He had said, "Never let us negotiate out of fear but never let us fear to negotiate. Let us ever explore the problems that unite us instead of belaboring the problems that divide us."

He advocated bringing the power that destroys

one nation under the power of all nations. He, like so many of us, wanted to use the wonders of science to benefit man instead of the terrors of science to destroy him. In his inaugural address he used Isaiah 1:17, "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

Perhaps he did more in his death than he did in his life. Perhaps his transfusion will be an infusion which will eradicate suspicion and hate.

We have the consolation that, "all things work together for good to them that love the Lord..."

The words of Longfellow are appropriate:

Sail on, O ship of state
Sail on, O Union, strong
and great
Humanity with all its fears,
with all the hope
of future years
Is hanging breathless on thy fate.
Our hearts,
our hopes, are all with Thee,
Our hearts, our hopes, our prayers,
our tears,
our faith triumphant O'er our fears,
Are all with thee—are all with thee.

The glory of a flag is not in the length of its staff but in the colors it bears. Bright and glorious were the colors of the life to whom we pay our humble respect and to whose family we send our sincere prayers.

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.

'Gray decision'

THE problem of our hospital has been of deep concern to me. Because, I feel very keenly about the matter of separation of church and state. In a very real sense we have made a decision that has put the Federal Government's foot in the door of our denominational institution. Frankly, I was disappointed in our leaders.

I was disappointed with your editorial of Nov. 14, 1963. Your editorial is cast to build up fear in our people.

You wrote, "The results would have been that in a few years, in the considered judgment of Administrator John Gilbreath, we would no longer have been able to offer anything approaching first-class health ministry. This would have led to the actual closing of the hospital—"

You press the point that this was sure to happen unless we abide by the judgment of Mr. Gilbreath. With all due respect to our good Administrator, his judgment is not infallible.

I agree with you and Mr. Gilbreath, that we are at a seemingly impossible position with the hospital. But I cannot agree that the Federal grant is the solution to the problem.

We must remember that God deals with the impossible. I cannot believe that the Lord would lead us into the hospital ministry without supplying the needs for this program. Nor can I accept the fact, that the Federal grant is God's answer. It is perhaps the easiest and most expedient at the time. The Children of Israel were frightened in their impossible position at the Red Sea and wanted to return to Egypt; they saw no way out. We often follow the same

pattern. But God is sufficient in every Red Sea experience.

We made our decision "grey" when we voted to trust the Federal Government instead of God. The Federal Government stuck out the ready cash and we voted to walk by sight rather than by faith. Have we considered?—Maybe God has allowed us to come to this point, to shut us up to faith.

God has given the hospital to the Arkansas Baptist people. This matter should have been laid square on the hearts of our people in the churches before the decision was made.

I'm not proud of this "grey" decision.—James O. Melton, Pastor, Whitton Baptist Church, Rt. 1, Box 181, Tyronega

Why, Brother O'Neal!

BLESSED is the bald-headed man:
He need not worry about a permanent,
He has it.
He need not pine about pomades,
He doesn't need them.
He need not fret about cures for dandruff,
He is already well rid of it.
There's little need for comb or brush,
His hair is already (de)parted.

In addition to all these valuable reliefs, he is usually the possessor of that schoolgirl complexion without benefit of rouge. There is only one set-back; the bald-headed dares not come home to his wife with lipstick on the top of his face.—W. B. O'Neal, Jacksonville

Remarkable record

JUST recently I learned something about the American Temperance Associates policies issued by Pioneer Life Ins. Co. which I feel you should know.

Written into each policy is a definite agreement placing the company under the jurisdiction of the courts of any state, whose laws permit, in order that

any policyholder may sue the company in his own state of residence.

The likelihood of a policyholder having reason to sue the company is most remote, however. All of the advertising done for 18 months has produced only 4 complaints from all the subscribers to settled satisfactorily. Not 1 of them involved a claim of a policyholder. Approximately 120 publications have run the ads.

I'm sure you'll agree that this is a most enviable record for any advertiser and is the sort of record you should know about.—Robert F. Black, Jacobs List, Inc., Publishers' Representatives, Clinton, S. C.

The Cover



Muscle to missions

MISSIONS means many things to many boys, but to Roy Jordan, 14-year-old Memphis Royal Ambassador, it's a leaf raking job with the proceeds going to the Lottie Moon Christmas Offering for Foreign Missions. Thousands of Royal Ambassadors throughout the Southern Baptist Convention will give to the special offering in December.—Photo by Roy Jennings

The in-law problem

"When difficulties arise, try to face them with patience and understanding. Avoid a critical, carping attitude, which destroys all harmony and peace."—David R. Mace

QUESTION: "Our in-laws bring about the main trouble my husband and I have.

"We have sisters-in-law who antagonize my husband with their immodest ways.

"Some of my own family have severe marital troubles that keep the rest of us disturbed all the time.

"My husband is not communicative with me. He seems to want me to talk to him, but he makes very little response.

"Should we move to a new location, away from our relatives?

"I have prayed about this matter, but I just don't know what to do.

"Please give me some advice. I need it desperately."

ANSWER: You will note that I have used in print only a small portion of your urgent appeal for counsel.

I shall not presume to "give you advice," but I will try to feel your problem with you.

My immediate reaction, after the first reading of your letter, was to say to you: Yes, by all means, sell your holdings, move to a new location and start over! Indeed, I still have a feeling that your home and family life would be much more successful and pleasant if you could be away from all your in-law complications.

All students of family life agree that chances for happiness are far more favorable for those couples who live away from their in-laws.

I must register my feelings, however, that the in-law matter has been treated in unfortunate ways—to such an extent that the relationship that should be anticipated with joy is viewed with fear and dread. The problems arise not altogether from the relationship, but from the quality of character and maturity of those involved.

Then, there are other angles to consider.

It is not a simple matter to "sell out" where families are already established and to start over in a new location.

Furthermore, running away from problems seldom proves the best way to solve them. Always a wise first step toward solution is to have an honest, objective look at all angles of the situation.

About your praying: how, and in what spirit do you pray? Do you consistently have your private devotional time each morning? Do you pray for the in-law families, asking God to direct them to Christian ways of life and more satisfactory relationships? Do you ask Him to guide your attitudes and lead you into congeniality with your husband and your relatives?

Or do you pray spasmodically, and then perhaps with accusing mood toward the other members of your family? Have you asked the Heavenly Father to make you aware of any points at which you may be at fault?

Could it be that you let yourself become more involved than you should with the affairs of your in-laws? Has just enough holier-than-thou tone slipped into your general demeanor to provoke the sisters-in-law to take mischievous delight in their immodest ways?

Do you suppose a slight element of nagging enters into your discussion of these matters with your husband?

Why don't you leave off all mention of the problems for a time and concentrate on making your home the happiest possible place for your husband and children. Be an affectionate, devoted wife and mother, cheerful and exemplary in your own bearing, but not critical nor preachy toward others. Build up your hus-

band's confidence in his own abilities. Put more effort into bringing about his happiness than into worry over the in-law problems.

There is not too much danger that those who threaten to hurt each other in their marital brawls will. If your relatives will ignore their fights and they find these incidents no longer create sensations, it may be they will begin to keep their disagreements to themselves and act more sensibly toward each other.

You are fortunate that you do have your own home and are not under the same roof with your in-laws. You and your husband are the authorities in your house and you can kindly, but firmly request that they leave their disagreements out of their visits in your home. Let your husband take the initiative. Avoid all actions that would create in you the image of a bossy woman.

Parts of your letter prompt me to ask if your relatives are professing Christians. Do they know about *Home Life Magazine*? Could you interest them in reading it—maybe give them a subscription?

Here are some helpful books, any one of which would make an excellent Christmas gift for any family of your in-laws. Perhaps you would like to choose one, read it yourself, underscore certain good passages; then gift-wrap it in good faith at the family Christmas tree.

Success in Marriage by David R. Mace (Chapters nine and twelve deal specifically with your problems)

Making Your Marriage Succeed by Theodore F. Adams

In-Laws: Pro and Con by Evelyn Duvall

Whether in your present location, or in another, let the major occupation of your life be the creation of a real home for your husband and children. "He is the happiest, be he king or peasant, who finds peace in his home."

Rosalind Street

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

Rice overcomes travel obstacles

LUTHER Rice, preacher, missionary, and denominational organizer, felt his appointments to be of such importance that he let nothing prevent his keeping them.

He found travel to be one of his biggest problems. Poor roads, deep and swollen streams often made travel dangerous. Rice never allowed these to deter him.

Once on reaching a swollen stream he surveyed the body of water and saw it could not be forded without some danger to himself. Leaving the horse and sulky on the bank, he plunged into the river. He found that he could wade, but as he waded the water crept higher and higher on his body. Just as it reached his neck he found himself near the opposite shore. He returned to his horse and carriage and dashed through the rising river.

He was ingenious as necessity demanded. One day he approached a raging stream which seemed impossible to cross. A water mill was located on its banks. He asked the miller to help him over. Astonished, the miller said, "You will not be able to cross the river today."

"I will if you help me," Rice replied.

He was busily taking a wheel off the sulky. Picking it up, he carried it through the mill onto the opposite bank of the river. The second wheel followed.

By this time the miller had caught on. Together they carried the body of the sulky through the mill. Successive trips took the harness off the horse and carried it to the other side. Then mounting the horse, Rice swam him across the stream, harnessed him, reassembled the sulky, and went on his way.

Baptist beliefs

The great white throne judgment

By HERSCHEL H. HOBBS

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

THIS is found in Revelation 20:10-15. Some see this as one of several judgments which will come at the end of the age. This author regards it as one of several pictures of final judgment (cf. Matt. 25:31-46; Rom. 14:10; II Cor. 5:10; Heb. 9:27). "Great"



DR. HOBBS

added to the throne pictures in Revelation 4:4 and 20:4 suggests finality of judgment. And Swete notes that "the absolute purity of this Supreme Court is symbolized by the colour of the Throne."

Note that God the Father is on the throne (20:12), but Christ is pictured elsewhere as sitting in judgment with the Father (cf. Matt. 25:31ff.; Jn. 5:22; Acts 17:31; II Cor. 5:10; II Tim. 4:1).

"... the dead, small and great, stand before God..." (v. 12). Not the righteous dead or the unrighteous dead, but "the dead, small and great..." All will be there (v. 13; cf. Dan. 12:2; Jn. 5:29; Acts 24:15).

Note that "the books were opened: and another book was opened, which is the book of life..." (author's italics). The "book of life" has already been mentioned (Rev. 3:5; 13:8; 17:8). This is the book in which are written the names of all who have believed in Jesus as their Saviour. No mention is made of anyone being judged out of this book. But those whose names are not written in it will be cast into the lake of fire (v. 15). By implication those whose names are written in the book of life will go into eternal bliss. They have already been judged and justified in Christ. But the point to note is that

the final judgment will not determine whether one goes to heaven or hell. That has already been determined. The believers' names are written in this book the moment that they believe in Jesus. Thus eternal life is sealed for them. By their refusal to believe in Jesus the unbelievers' names are not written in this book. And at death it becomes a fixed and final state.

The judgment is out of "the books" (v. 12). And this involves the righteous and the unrighteous ("the dead"). These books contain the record of the deeds of all men. Even of the Christian Paul says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Salvation is not by works (cf. Eph. 2:8-10). So this judgment is not to determine one's eternal abode in heaven or in hell.

It will be a judgment with respect to reward or punishment. The Bible teaches degrees of reward and punishment in heaven and hell respectively (cf. Matt. 25:14ff.; Lk. 12:47f.). The Christian will be rewarded according to his works (cf. I Cor. 3:12-15). The lost will be punished in degree as to his works. But both reward and punishment will be eternal respectively.

So the Great White Throne Judgment will not arbitrarily determine the final state of each individual. It will reveal the evidence at hand. It will declare that which will already be a reality. And its declaration will be final.

The Bible contains no teaching as to soul annihilation or a second chance. "To day if ye will hear his voice, harden not your hearts..." (Heb. 3:7f.).

PASTOR AND DEACONS TOGETHER



Erwin L. McDonald

THE church of Jerusalem was the first to discover that a pastor needs help in administering the affairs of a church. The Jerusalem church was not the last to arrive at this conclusion.

Life has become many times more complex than it was when the first deacons were chosen. If the first church needed deacons, today's churches need them even more.

The pastor and the deacons together must carry the load of ministering to a church. The age-old question, How can two walk together except they be agreed? applies to the pastor-deacon relationship. When the pastor and even one deacon are in open disagreement, the whole church suffers.

Walking in harmony does not mean always seeing eye to eye. Real progress demands differing opinions and viewpoints. Pastor and deacons should be able to discuss any issue without their fellowship being jeopardized. If any of this group become "yes" men, the working relationship will be impaired. A frank sharing of views is essential.

Mr. McDonald, a former pastor, is editor of *Arkansas Baptist News-magazine*, Little Rock, Arkansas.

Deacons, like pastors, are servants, not rulers, of churches. The best pastor-deacon relationship is that of Christian brothers and fellow servants.

In *The Churchbook*, Gaines S. Dobbins declares:

Deacons are servants of the church. Only within recent years has the body of deacons been referred to as the "board." . . . They should never arrogate to themselves any authority for running the church. Their greatest service . . . will usually be found in their assistance to the pastor. To them he will bring the problems, the needs, the plans, the purposes, the opportunities, the difficulties, the embarrassing situations, the material and spiritual concern of the church.¹

Deacons—and pastors—have no authority to act in the name of the church except as the congregation delegates authority to them. They are to make recommendations from time to time, but the church should decide on all matters of church business.

Since the welfare of the church hinges upon the right relationship of pastor and deacons, members should take seriously their respon-

sibility in selecting men to these positions. They should ask for and follow the leadership of the Holy Spirit in the calling of pastors and the setting apart of men to the office of deacon. They should read 1 Timothy 3, which gives the qualifications of deacons.

When a church has prayerfully sought out God's men for pastor and deacons, it should support the leadership of these men with a good fellowship.

NOTHING will prove more vital to the pastor-deacon togetherness than for them to be together in prayer. More and more pastors are finding new power in their preaching ministries when their deacons meet with them for prayer just before the preaching services. Many pastors like to have the deacons sit together at the front of the sanctuary, thus assuring them of their hearty support and their prayerful concern.

When pastors learn to pray for deacons, and deacons for pastors, new spiritual heights will be attainable in churches that may not have had visible evidence of the Holy Spirit's leadership in many months.

—Church Administration
December, 1963

¹Gaines S. Dobbins, *The Churchbook* (Nashville: Broadman Press, 1951), pp. 65-66.

150 years are telling

A survey of 150 years of organized Baptist life in the United States

Part One

IN a way, Abraham Lincoln was ideal as a historian. The "House divided" speech commenced with the observation, "if we could first know where we are, and whither we are tending, we could better judge what to do, and how to do it." He then analysed the past in a way as to suggest where the country then was and which way it was tending. This is the only kind of approach to history which is valid. History for history's sake is an outdated number.

From another standpoint, but sharing the same outlook, Santayana is cited in some preface quotations to William Shirer's *The Rise and Fall of the Third Reich* in the statement: "Those who do not remember the past are condemned to relive it." This survey is attempted with this particular orientation, otherwise it would only be bare facts with no internal significance.

There are some major themes in Baptist history in America since the formation of the Triennial Convention in 1814 which are observed in every generation. Let us get them before us in one block since they are so basic. They would include the following: religious freedom, evangelism, missions, education, cooperation, translatable theology, diversity in the midst of unity, social concern, adaptability or versatility, lay leadership, and responsible membership (discipline). These categories are thoroughly illustrated in every part of the Baptist movement in America.

In the early years of the nineteenth century, the church in America began to share in the awakening among English Baptists concerning Christian missions. As a result, home mission societies were formed by Baptists for work in pioneer areas and with the Indians. Unusual circumstances led to the Baptist interest in foreign missions, though.

Luther Rice and Adoniram Judson had been sent in 1812 to India by a Congregationalist board—the American Board of Commissioners for Foreign Missions. During the voyage they became convinced of Baptist views and were baptized as soon as they arrived in Calcutta. Judson stayed in India, and Rice returned to the States to urge by every possible means American Baptists to enter the task of world missions. Primarily because of his labors, in 1814 the General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions was formed. In May, 33 delegates met in Philadelphia for the purpose of organization. Even though the specific reason for its formation was foreign mission work, and though it bore striking resemblance to the older society, it was a major step toward a denominational body.

There were very definite objections and resistance to the organization, however. Some of them were theological. A very high Calvinism claimed that such energies were blasphemous, for only God can save people—and he saves whom he wills no matter what we might do in the direction of missions. Others objected because they had fears of the kind of ecclesiastical machinery that might evolve out of the Convention.

The frontier mentality resented missionaries and leaders who were paid and feared that they would dictate to the churches. Some were quite ready for missionaries to go if they would only do so "on faith" without specific financial support.

Despite all this, however, the organization showed real success in relation to its basic purpose. It developed a keen interest and support for missionary work and helped to foster a real denominational consciousness.

It must be said that as a result of the opposition and fears, many members and even whole congregations were lost from Baptist ranks in the 1820's and 1830's. The movement of converging streams was led by Alexander Campbell and

Barton W. Stone—men who drew from other denominations, but especially from Baptists. Its emphasis was upon the primitive pattern of church order and a rejection of non-scriptural organizations. A question was actually raised here which has been an abiding problem in Baptist life. In short, does faithfulness to the New Testament message involve duplication? And we have generally answered "No." The principle of adaptability or versatility has been the result of our answer to this problem.

The major division among Baptists in America came in 1845 and was the result of erupting tensions between the North and South. The problem took on tones of a religious, moral, economic, political, and social nature. And the analysis is not as simple as the division sounds. Needless to say, however, the question of slavery was at the heart of the matter.

On May 8, 1845, 327 persons gathered in the First Baptist Church of Augusta, Ga., and the end result was the organization of the Southern Baptist Convention, now the largest religious group in the United States, numerically speaking. The more centralized type of organization triumphed in this Convention in place of the looser society. The purpose read as follows:

It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad, and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the kingdom of God.

The purpose itself explicitly stated the wider interest of the Convention. It would set up its various boards to meet felt needs "for the furtherance of the kingdom of God." The good men of 1845 who formulated these words surely could not foresee the involved structure of boards and commissions of later generations, but they did lay an excellent foundation. For since their days, we have taken on ourselves ever new and increasing responsibilities "for the furtherance of the kingdom of God."

The General Convention continued to serve the Baptists of North and West. In 1907 this yielded to the Northern Baptist Convention and is now called the American Baptist Convention. The two major Baptist groups in America have remained separate through the years, though there are areas of cooperation. One of these areas will be vividly illustrated in May, 1964, when these bodies will join five other Baptist groups in joint meetings in Atlantic City.

The years before the war were limited ones. In addition to the national turmoil, there remained the fears of centralization and a Calvinistic orientation. But, home and foreign missions were launched on a limited scale. The irrepressible conflict quite naturally hampered foreign missions, but there was fresh activity among the churches during these years. They didn't go underground. Their responsible place in society was assumed.

Times were hard during the period of reconstruction, but the Southern Baptist Convention decided to "go it alone." There seemed to be an absolute determination to continue as an independent entity. One is not shocked with this spirit of provincialism after such a defeat in war.

Before the war and after it, Southern Baptists evidenced an interest in a vital area of life which they have never forsaken — theological training. In 1859 Southern Seminary

(Continued on page 16)

Comes to Ft. Smith



DAN B. CAMERON

DAN B. CAMERON, who resigned recently as pastor of First Church, Borger, Tex., to accept a call as pastor of First Church, Ft. Smith, will begin his new duties Dec. 15.

Mr. Cameron was born in Meridian, Miss. He is a graduate of Mississippi College and Southern Seminary, Louisville, and studied Bible History in the Holy Land under Dr. J. J. Owens, professor of Old Testament at Southern Seminary, during the summer of 1960. He participated in the Japan New Life Movement this year, and has held revivals in Hawaii, Panama and Costa Rica.

Pastor Cameron has served the present pastorate for the past five years. During that time 1,237 people have been added to the church, 517 by baptism; an educational unit was built and paid for and plans formulated for the building of a third unit; cabins at Pan Fork Baptist Encampment and Glorieta Baptist Encampment have been erected; percentage of giving through the Co-operative program has been increased along with the annual receipts of the church; six pieces of property around the church purchased to insure future expansion, and a complete remodeling of the church offices.

Mr. Cameron has served as a member of the Executive Board of Texas, a trustee for Wayland College, Plainview, Tex., and president of the District Ten Convention.

WILLIAM Fleming, son of Mr. and Mrs. James Branum of Keo, preached his first sermon at the evening service of Keo Church Nov. 17. William is a junior at England High School.

The Mental Health Unit proposal

(An Official Statement by the Board of Trustees and Administration of Arkansas Baptist Hospital.)

We are grateful for the State Convention's support of our proposal to operate a much needed mental health unit for the entire people of Arkansas. The vote to approve the proposal was made upon recommendation of the Executive Board of the Convention.

There is a critical need for facilities to treat mental patients in a private institution, not only for the therapy required for immediate treatment, but rehabilitation facilities as well. Such rehabilitation facilities would include occupational therapy, physical therapy, recreational therapy, a gymnasium and swimming pool. It would include the assembling of psychiatrists, clinical psychologists, social workers, physical therapists, and occupational therapists.

The building of such a unit would provide long term care in a private general hospital which is now unavailable in Arkansas and also provide additional needed beds in order that patients might not have to be placed on a waiting list to be admitted. It would also mean that many psychiatrists now in training programs over the country would locate in Arkansas. There is such a shortage of psychiatrists, that many times patients have to wait 90 days to see such a physician although they may be threatening suicide, and these men will not set up a practice here until adequate facilities are provided.

For approximately two years now the hospital board of trustees has studied the possibility of expanding its own facilities. It has been determined that such a building would cost somewhere between a million and a half and two million dollars. We have not been able to determine how this amount of money could be raised.

There are citizens in this community who are sufficiently interested in mental health that they would be willing to form a separate corporation, raise funds and accept government grants, in order to build such an institution. This corporation could then

Hope Association

Hope elects officers

HOPE Associational has elected Jim Powell of Bradley moderator for 1963-64.

Other new officers are: Jack Clack, Lewisville, vice moderator; William V. Garner, Texarkana, clerk; Ronald Boulter, Texarkana, treasurer; Hubert Thrash, Hope, Sunday School superintendent; C. E. McGlothlin, Texarkana, Training Union director; Don Edmondson, Magnolia, music director; Earl Bailey, Magnolia, VBS superintendent; Mrs. Ernest Harris, Texarkana, WMU president.

The next meeting will be held Oct. 15 at First Church, Bradley, with Delbert Garrett, pastor of Eastview Church, Texarkana, delivering the annual sermon.

Two new churches were welcomed into the association at the meeting. Trinity Church, Magnolia, Charles Nash,

pastor, was organized this year. Sanderson Lane Church, Texarkana, Fred Déahl, pastor, has been organized for several years but has not been affiliated with any group.

Little Rock featured

NASHVILLE—Baptist student nurses of Little Rock's and Atlanta's Baptist hospitals and St. Louis' Jewish Hospital are featured in an article appearing in the January Baptist Student, Southern Baptists' collegiate magazine.

In "Student Nurses Face Unique Challenge-Opportunity," Miss Estelle Slater, director of the Board's Baptist student work in schools of nursing, reports the innovation of a Baptist student center for the Arkansas nurses. She also tells of a unique singing ministry which the Georgia students perform and the establishment of a Baptist student union at the St. Louis Jewish Hospital school of nursing.

lease to our trustees on a long term basis, and Arkansas Baptists could thus render a ministry to the community and state. The lease to be drawn up will be approved by the Arkansas Baptist Executive Board. It will include a clause which will allow cancellation of the lease if at any time the federal government might attempt to regulate institutions having accepted federal funds.

We are confident this action will not involve the principle of religious liberty and separation of church and state. This conclusion has been reached by our Board after an exhaustive study of our denomination's position on this principle. There seems to be no clear-cut definition. Historically it is impossible to tell our position since many of our other Baptist institutions have on many occasions used federal grants directly. Other institutions have refused. As was pointed out at our Convention, our own state accepted property from the federal government for Central College. We have in the past run Baptist academies with tax supported money in Arkansas. Many of our hospitals over the entire southland took construction grants during the 1940's under the Lantham Act. The Baptist medical school, Bowman-Gray, in North Carolina, receives between two and three million dollars each year for research purposes. The Baton Rouge Baptist Hospital used Hill-Burton funds in its construction. Some institutions have taken the position that a church and hospital are not identically the same; that where a public service is rendered, rather than entirely a religious effort, that tax fund acceptance does not violate our principle.

We have come to the conclusion that there is no meeting of Baptist minds on the subject, except that all of us want to maintain our principle. Only in interpretation of what violates the principle, is there any question.

Therefore, in order to assure our protection of this principle, we have chosen to go the lease route. In this way, we will never own the property, therefore will not have received any federal funds. Also we will forever be able to divorce ourselves from the operation, should the need arise.

We trust that all Baptists will join us in support of the operation of the mental health unit and in our sincere efforts to maintain the religious liberty in which we all believe.



DR. JAMES T. DRAPER

DR. JAMES T. Draper, district missions secretary of the Baptist General Convention of Texas, has accepted a call to the pastorate of First Church, Warren, and will begin his service Dec. 8.

Dr. Draper is a native of Grant County, and a graduate of Little Rock High School, Ouachita College and Southwestern Seminary. He received a Doctor of Divinity degree from East Texas Baptist College.

Previous pastorates include Clarksville, Ark., Bay City, Jacksonville and Houston, Tex. He began his service with the Texas convention in 1946.

Mrs. Draper is the former Miss Lois Keeling, daughter of the late Rev. L. M. Keeling, who served 54 years in Arkansas, and Mrs. Keeling. They have three children, James T. Draper, pastor of a San Antonio, Tex., church; George Draper, a student at East Texas College; and Charles Draper, a high school junior. The Drapers have three grandchildren.

His denominational service includes service as president of both District Two and District Four Conventions, as a member of the executive board of the Texas convention for eight years; and as a member of the board of trustees of East Texas College for nine years.

Mrs. Hink dies

MRS. MARGARET Moise Fuller Hink, 55, wife of Rev. George H. Hink of Little Rock, died Nov. 27 at a Little Rock hospital.

She was a member of Pulaski Heights Church and was a state-approved Sunday School worker for the intermediate age with the Arkansas State Convention.

Other survivors include a daughter, Mrs. Charles O. Mayo of Benton; two brothers, A. B. Fuller and F. M. Fuller, both of Shreveport; a sister, Mrs. Nell Beutelschies of Gillham and three grandchildren.

Mr. Hink formerly served as an assistant in the state Sunday School Department.

Lottie Moon drama

ON Sunday morning, Dec. 8, at 11 o'clock, "OUR HERITAGE—A MISSIONARY CHALLENGE," will be presented at Immanuel Church, Little Rock.

This annual presentation will launch a month-long emphasis in the church on Foreign Missions. The offering goal for Immanuel this year is \$20,000, according to Dr. W. O. Vaught, pastor.

The drama will reature a note burning, symbolizing Immanuel's debt-free status this December. It will include six scenes from the life of Ann and Adoniram Judson, calling attention to the susquicentennial of the work of the Judsons in Burma.

As money is contributed toward this \$20,000 goal, lights will be turned on, each light on the Lottie Moon tree representing \$1,000.

MIKE Dolle was licensed to preach by First Church, Warren, Nov. 17. Mike is a junior at Warren High School. (CB)

Revival news

FIRST CHURCH, Leslie; Sardis Bever, pastor, First Church, Green Forest, evangelist; Mrs. Jo Treece, song leader; Mrs. Leon Wilson, pianist; Homer Allred, pastor; 14 additions; 8 by baptism; 6 by letter; 4 rededications.

WYNNE CHURCH, Nov. 1-7; Bill Lewis, pastor, Second Church, Monticello, evangelist; Norman Lewis, Santa Ana, Calif., music; 17 professions of faith; 3 by letter; R. B. Crofts, pastor.

SECOND CHURCH, Jacksonville; Nov. 10-17; Walter K. Ayers, evangelist; 21 baptisms; 11 by letter; Gene W. Welch, pastor.

REV. and Mr. Henry D. Applegate announce the birth of a son, their second, Douglas Lynn, Nov. 18. Mr. Applegate is pastor of Trinity Church, Blytheville.

Church organized in Cave City

Class for shut-ins



CLARENCE HUBBARD, a deacon in First Church, Charleston, is serving as superintendent and teacher of the Sunday School class in the Greenhurst Nursing Home in Charleston. The mission Sunday School was organized by First Church in February of this year. Forty-one patients live in the home and the class has an average attendance of 17 members.

THE second annual Bible Conference arranged by Pastor Ralph Dodd and First Church, Greenwood, will be held December 8-11, in the Greenwood church. Three evangelists, Harold Boyd, Don Edwards, and J. Oscar Wells, will appear on the program, along with pastors Andy O'Kelly, G. L. Hobbs, Hugh Horne, David Land, Wade Carver, Carl Nelson, Jess McDowell, Murl Walker, and Roy Tippet.

VERNE BENTLEY has been elected chairman of the committee on rural evangelism to lead laymen in this work in First Church, Ft. Smith. These men will hold weekend revivals, week revivals, prayer services, and revival visitation. Any rural church desiring the services of these men may write Mr. Bentley at 3523 N. 6th Street, Ft. Smith.

TWO Concord men, Ron Staton, son of Rev. and Mrs. Cecil Staton, First Church, Charleston, and Calvin Mahan, of the same church, have assisted Don Owen of St. Louis, who is a Southern Baptist evangelistic singer and a recording artist for RCA Victor, in cutting a long-playing record recently in St. Louis. In many of the numbers Don is accompanied by Ron on the organ and Calvin on the piano. Both men play an instrumental number on the record, which is soon to be released by RCA.

ANGEL MARTINEZ, who resides in Ft. Smith, recently conducted a revival

ON Sunday afternoon, Sept. 29, a Southern Baptist mission became the Eastside Southern Baptist Church of Cave City in an organization service in the new sanctuary. For the 58 charter members this was the culminating of a long dream.

Southern Baptists held their first revival here in Aug. 1960, conducted by Rev. Noble Wiles, who was at that time superintendent of missions for Rocky Bayou Association, and with Rev. Harrison John, who, then superintendent of missions for Independence Association, as song leader. During this revival 13 people came for membership in the mission.

Independence Association sponsored the mission, with First Church, Batesville, extending an arm to receive members.

meeting for Dr. W. A. Criswell and First Church, Dallas. The crowds were so large that they were forced to move to one of the large city auditoriums in Dallas. The largest crowd was estimated at 10,000 and there were 800 decisions, 300 of which were professions of faith. Dale Evans, the wife of Roy Rogers, sang and gave her testimony during the revival.

EXCELSIOR Church has ordained Gene Spearman as deacon. Pastor Martin served as moderator; James Simons preached the sermon; Missionary Moore led in the interrogation; Lloyd Plunkett, a deacon in the church, offered the ordination prayer; and another deacon, Bob Wallace, served as clerk.

GLENN YELDELL was ordained recently as a deacon in the Kelley Height Church. Pastor Fitzgerald served as moderator. Glenn's brother, Walter Yeldell, pastor of Second Church, Hot Springs, and president of the Arkansas State Convention, preached the sermon.

During the months that followed, Rev. Johns served the mission as pastor. Through the efforts of friends, the Arkansas State Convention, and the Independence Association, a building valued at \$10,000 was erected.

In October, 1962, Rev. W. L. Bunch accepted the call to become pastor of the mission.

Moderating at the organization service was Rev. John Holston, pastor of First Church, Batesville, with Rev. Bob Cartwright serving as recording clerk. A devotional by Rev. Jesse Hall; the history of the mission, by Mrs. Lillian Trammel; statements of reasons why a church should be organized, by Pastor Bunch; and "Challenge to the New Church," by Rev. Noble Wiles, were highlights of the program.

W. O. Flanagan, a retired preacher, offered the ordination prayer. Henry Evans, pastor of Spradling Church, led in the interrogation, and a deacon in the church, Dorvan Ashlock, served as clerk.

FIRST, Lavaca, has called Joe Hall of Ft. Smith as director of their youth program. Doyle Lumpkin is pastor.

ALTON CROSS, who is pastor of Towson Avenue Church and who has been on leave from the church for four and one-half months, has resumed the activities of his pastorate. Capt. Cross has been serving as Command Class Leader in Class 1 in the Associate Armor Career Officers Course in Fort Knox, Ky. This training enabled Capt. Cross to become a lieutenant colonel. During his training period he was able to witness to seven captains and colonels from seven different countries.

FIRST CHURCH, Marianna, has called Paul Parker as minister of music. Paul served Spradling Church, Ft. Smith, for the past two years.—Reporter

By the BAPTIST PRESS

Nine states to hike percentage to SBC

NINE state Baptist groups will give a larger percentage of their Cooperative Program income to support work carried on by the Southern Baptist Convention nationally and worldwide.

One or two states appeared to have reduced their budget goals and their percentages to the SBC.

This financial picture emerges from a preliminary study of actions this fall at 28 state Baptist conventions or associations cooperating with the SBC. It is based on news reports given to Baptist Press.

The Cooperative Program supports state and SBC work. As the state budget goes, so moves the SBC budget. Messengers to the 28 state bodies adopt the percentage division of funds between state and SBC activities.

About one-third of the total state budget reaches the SBC. The other two thirds supports state missions. The actual amount, state by state, ranges from 43 per cent to only 15 per cent.

Involved is approximately \$60 million in Cooperative Program receipts which the 32,500 Southern Baptist churches will send next year to their state offices.

Size of the SBC share does not necessarily hinge on the size of the state budget, according to 1963 actions, which apply to 1964 budgets.

New Mexico and Maryland offer a comparison. Maryland has a Cooperative Program budget of \$562,000, of which 40 per cent is going to the SBC. New Mexico will send only 27 per cent of its \$565,000 to the SBC.

Generally, however, young and struggling state conventions are found in 15 and 20 per cent category, such as Colorado Baptist General Convention where the SBC 1964 share is 15 per cent.

States where the work is more solidly established give a higher percentage to the SBC. Oklahoma, Florida, Maryland and Georgia all voted to give 40 per cent or more of their Cooperative Program 1964 budgets to the SBC.

And, of course, budgets in long-established state conventions are larger normally than in young conventions.

States use their money, their two-thirds, to support many institutions, or to embark on building programs. These were in the 1963 news picture.

Arizona Southern Baptist Convention, whose share to SBC will be 20 per cent in 1964 compared with 18 per cent this year, arranged to buy land for a Baptist hospital to be built in Tucson.

Florida State Baptist Convention, plugging toward a 50-50 division of Cooperative Program income, announced an effort to meet a Ford Foundation matching gift of \$1.5 million to Stetson

University (Baptist) at DeLand. Its percentage went up from 41 to 42 per cent.

Both Florida convention and the Baptist Convention of Maryland voted to establish Baptist junior colleges in their states.

The State Convention of Baptists in Indiana made a slight increase in its yearly forwarding to the SBC—from 26 per cent now to 26.1 per cent in 1964. Its messengers learned state executive offices probably will move into their new building outside Indianapolis in January.

The Baptist General Association of Virginia, moving from 36 to 37 per cent of its budget to the SCB, considered the need for more homes for the aging.

Other states reporting an increase in SBC share of the Cooperative Program include the Baptist General Convention of Oklahoma, from 41 to 42 per cent; Baptist General Convention of Oregon-Washington, from 17 to 18 per cent, the Alaska Baptist Convention, from 26 to 27 per cent, and the State Convention of Baptists in Ohio, from 27 to 30 per cent.

Gauging the news appeal by out-of-state interest, the Baptist State Convention of North Carolina probably attracted most attention.

North Carolina in its 1963 session (1) failed to permit non-Baptist and out-of-state trustees for Wake Forest College, (2) passed a resolution opposing capital punishment for crimes, (3) elected a new general secretary and (4) vetoed a proposal for a new Baptist state office building in Raleigh.

Less turmoil over doctrine was evident in the fact that while the Oklahoma convention adopted a resolution on the subject, it was evidently the only state.

Race statements were most outspoken in Hawaii Baptist Convention and in Maryland. Hawaiians called for integration of churches and church institutions throughout the SBC. Maryland urged its affiliated churches to receive Negro members.

Kentuckians will survey integration of churches and church-related schools and hospitals there. Georgia Baptist Convention voted support of its university, Mercer in Macon, which has admitted Negro students.

South Carolina Baptist Convention asked Furman University trustees to delay admitting Negro students to that Baptist school. The convention wants to find a policy to apply to Furman and to its three other schools as well.

District of Columbia Baptist Convention received a Negro church into fellowship.

Church-state matters got an airing. California Baptists opposed a bill in Congress giving federal aid to church-related colleges.

Kentucky Baptist Convention approved the United States Supreme Court ruling outlawing required Bible reading and prayer in public schools but disapproved extreme interpretations of it.

New colleges were planned in several states. Maryland moved ahead with a proposed Baptist junior college. Florida also voted to establish a Baptist junior college. South Carolina Baptists heard of progress toward a new college near Charleston.

Laymen serve as presidents in three states. Mississippi Baptist Convention re-elected a dentist. The Baptist General Convention of Texas elected the layman president of one of its schools—Baylor University—as convention president. A direct descendant of Roger Williams serves the District of Columbia.

A new state convention is soon to be formed. It will break off from the Arizona convention and will include Southern Baptists in Utah and Idaho. It will probably come into existence Jan. 1, 1965.

Oregon-Washington and Kansas conventions established "firsts" in their 1963 convention sites. Both serve a larger area than one state. The Oregon-Washingtonians met in Vancouver, B. C., the first time in Canada. Kansas Convention of Southern Baptists met in suburban Omaha, the first time in Nebraska.

New Arkansas Baptist Subscribers

| Church | Pastor | Association |
|---------------------------------------|-------------------|------------------------|
| One month free trial received: | | |
| Blue Eye | Quentin Middleton | Carroll Co. |
| Three months free new church: | | |
| Rupert | T. W. Simmons | Stone-Van Buren-Searcy |
| One month free trial received: | | |
| Calvary, El Dorado | Harold Wilson | Liberty |

This is the picture

SOMEONE has said, "Money talks." It never talked louder than in this phrase—A total of \$11,800,000,000 was spent for liquor and alcoholic beverages in 1961, but only \$3,993,000,000 was spent for religious purposes during the same year. Almost three times as much was spent for liquor as was spent for religion.

If only non-church people bought liquor last year, then 37 percent of the people in the U. S. gave four times as much money for liquor as 63 percent of the people gave to their churches. This is true because 63 percent of the population holds church membership.

But, the sad fact is just this—many church members spent more money for liquor than they give to the church.

This picture is a black one, but what about the rank and file Baptist church member who gives about .03 of each dollar that he earns to his church. That is the record. Think of it! The average church member spends .97 on himself and gives .03 to his church.

Yet, the average Baptist church is doing little if anything toward helping their members to change this picture. This statement is made because very few churches, percentage-wise in the Southern Baptist Convention, are using the Stewardship Programs to help develop better stewards. If anyone has a valid reason for such action, some of us would like to hear them.

There is one bright spot in the dark picture. The churches that are using the programs—Growth in Christian Stewardship and Stewardship Development—are enlisting more people and these people are becoming more concerned about the trend and are giving more money than ever before.

When a group of church leaders can take a program and help the people increase their gifts to the church by 35 percent in one year, then it must have merit. If the business men had a plan that had helped the average business to increase its sales 35 percent in one year, they would pay large sums of money for the privilege of using it. Yet, the denomination spends money trying to get churches to use the plans that have produced 35 percent increases in giving and then only a small percentage of churches use them.

It does not sound good, but sin never did look or sound good when you picture it or talk about it. The Bible says, "Him that knoweth to do good and doeth it not, to him it is a sin."—Ralph Douglas, Associate Executive Secretary



DR. DOUGLAS

Associational carol sing

SCORES of associations throughout the Southern Baptist Convention territory have found great delight in sponsoring an annual Christmas carol sing. This is conducted on the courthouse square, in the city park, in a municipal auditorium, on an athletic field, or at some other easily accessible location. It should be conducted so as to attract those from outside the churches of the association. One of the benefits of conducting it on the courthouse square or in the city park close to the business area is that many unsaved and seemingly disinterested persons will be attracted by the singing. Their hearts are often reached by a program of this type.



MR. MULKEY

When the program is planned, congregational singing should be given the most prominent place. The carol sing is not the time for a cantata, oratorio, pageant, or choir festival. Let all the people sing!

The following carol sing program suggestion will give an idea as to the format. Preludes, opening songs, prayers, and other matters preceding the program may be planned by associational leaders. If you would like to have alternate carol sing programs, please write Church Music Department, 312 Baptist Building, Little Rock. —Hoyt A. Mulkey, Secretary.

PRESENTING THE STORY OF CHRIST—OUR SAVIOUR— OUR HOPE

1. The Prophets Spoke—Isaiah 9:2, 6-7
 CONGREGATION: "O Little Town of Bethlehem"Brooks-Redner
 CHOIR: "Lo, How a Rose E'er Blooming"Baker-Praetorius
 (*The Church Musician*, November, 1957, or MF 440)
 or
 "There's a Song in the Air"Holland-Harrington
2. The Shepherds Heard, Obeyed and Rejoiced—Luke 2:8-27
 CONGREGATION: "Angels, from the Realms of
 Glory"Montgomery-Smart
 DUET AND CONGREGATION: "O Holy Night"Adam-McKinney
 (*The Broadman Hymnal*)
3. The Wise Men Followed the Star, Worshipped Jesus and Offered
 Gifts—Matthew 2:1, 7-11
 CONGREGATION: "The First Noel the Angel Did Say"Traditional
 MALE CHORUS: "We Three Kings of Orient Are"Hopkins
 (*The Broadman Hymnal*)
4. The Nativity, A Reality—Luke 2:1-7
 CONGREGATION: "Silent Night, Holy Night"Mohr-Gruber
 CONGREGATION OR TREBLE VOICES OR PRIMARY CHOIR: "Away
 in a Manger"Murray
 CHOIR: "Come to the Manger"Gratty-Waddington-Sneed
 (*The Church Musician*, October, 1957)
 or
 "The Light of Bethlehem"Abt-Winston
 (*The Church Musician*, December, 1957)
5. The Faithful Continue to Express Praise and Adoration—Isaiah
 52:9-10
 CONGREGATION: "Joy to the World! The Lord Is
 Come"Watts-Handel
 SOLOIST: "The Holy City"Weatherly-Adams-McKinney
 (*The Church Musician*, September, 1951 or MF 140)
 or
 CONGREGATION: "Hark! The Herald Angels
 Sing"Wesley-Mendelssohn
6. The King of Glory, Hope of The World—Revelation 11:15; 19:6
 CONGREGATION: "O Come, All Ye Faithful"Wade's *Cantus-
 Diversi* (If soprano descant is desired, see *The Church Musician*,
 December, 1957)
 CONGREGATION: "All Hail the Power of Jesus'
 Name"Perronet-Holden
 or
 CHOIR: "Hallelujah Chorus" (from *The Messiah*)Handel

Hawaiian to speak



SAM CHOY

SAM Choy, director of Religious Education of the Hawaiian Baptist Convention, will speak at a special rally of Baptist men at First Church, Newport, Friday night, Dec. 13. The meeting, which will begin at 7:30 p.m., is sponsored jointly by the North Central and Northeast Brotherhood Districts, and is under the direction of Elbert Wilson of Batesville, president of the North Central District Brotherhood, and of Harold Anderson, Baptist layman of Heber Springs, a close friend of Mr. Choy. Mr. Choy will be accompanied to Heber Springs by James Sapp of Memphis, Tenn., director of promotion for the Brotherhood Commission of the Southern Baptist Convention.

Mr. Choy is a native of Honolulu and is the son of Korean parents. He is a graduate of Leilehua High School, Wahiawa; also of Wayland College, Plainview, Tex., and of Southwestern Seminary. Mr. Choy has served as Korean interpreter with the United States Army, and with the military government in Korea. He has served also as minister of education, University Church, Abilene, Tex. Returning to Hawaii in 1958, he became pastor of the Kahului Church, on the isle of Maui, from which position he went to Honolulu in January, 1962, to his present work.

Mr. Choy was married in 1955 to Miss Elsie Kay Toyama, at Abilene, Tex. To them have been born three daughters, including a set of twins.

Men from all over Arkansas are expected to attend the Newport rally. The general public is invited. Church and associational Brotherhood officers, and all pastors, Brotherhood men and other Baptist men from the North Central and Northeast Districts are urged to hear Mr. Choy.—Nelson Tull, Brotherhood secretary

TIMES CHANGE



Have you reviewed your will lately?

ARKANSAS BAPTIST FOUNDATION

Baptist Building

401 West Capitol Avenue

Little Rock, Arkansas

May we help you?

Evangelism

Record of baptisms

| Association | 1962-1963 | Inc. or Dec. |
|------------------------|-----------|--------------|
| Arkansas Valley | 242 | - 88 |
| Ashley | 135 | - 54 |
| Bartholomew | 234 | 42 |
| Benton Co. | 172 | - 72 |
| Big Creek | 64 | - 5 |
| Black River | 192 | - 96 |
| Boone-Newton | 189 | - 19 |
| Buckner | 135 | 25 |
| Buckville | 9 | 1 |
| Caddo River | 41 | - 52 |
| Calvary | 127 | - 113 |
| Carey | 78 | - 32 |
| Caroline | 212 | 13 |
| Carroll Co. | 36 | - 41 |
| Centennial | 143 | 19 |
| Central | 490 | 34 |
| Clear Creek | 257 | - 56 |
| Concord | 687 | 61 |
| Conway-Perry | 89 | - 38 |
| Current River | 101 | - 49 |
| Dardanelle- | | |
| Russellville | 232 | - 28 |
| Delta | 206 | - 15 |
| Faulkner Co. | 112 | - 28 |
| Gainesville | 115 | 18 |
| Greene Co. | 240 | 85 |
| Harmony | 584 | 84 |
| Hope | 361 | - 40 |
| Independence | 107 | 4 |
| Liberty | 465 | - 96 |
| Little Red River | 69 | - 18 |
| Little River | 133 | - 5 |
| Mississippi Co. | 441 | - 82 |
| Mt. Zion | 376 | 30 |
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| Ouachita | 119 | 8 |
| Pulaski Co. | 817 | - 72 |
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opened its doors in Greenville, S. C., with four professors. For financial reasons it was moved to Louisville in 1877. Baptists had experienced the need of an educated ministry and they thus tried to meet the need.

The nineteenth century saw two formidable professors lost as teachers because of theological and other criticisms—the famous cases of Toy and Whitsitt. Strains in theological education have been felt in the twentieth century, too, but then, as now, there are fresh signs concerning the expansion of theological education and new insights as to its meaning. Baptists are a frontier people, and here is definitely one of

those contemporary frontiers which must be met with deep faith, honest concern, and creative insight.

The post-war years were not without other strife. The movement called Landmarkism rent the churches in several parts of the Convention. In this movement one observes a doctrine of the Church which outdoes even the Roman Catholic view! The Gospel Missionism with its opposition to boards and its emphasis on the absolute authority of the local church went hand in glove with Landmarkism. In 1905 the group formally withdrew from the Convention, but sadly enough, its false ideas of the Church are still with us!

(To be concluded next week.)



CONFERENCE PERSONALITIES—Among the leaders at the annual Church Efficiency Conference sponsored Dec. 9-11 by Southern College at Walnut Ridge, will be: (Top row) Robert A. Dowdy of the Baptist Sunday School Board, Nashville; Rev. Roy Hilton, pastor, 1st Church, Harrison; (bottom row) Rev. Mel Mintz, evangelistic singer, Little Rock; Rev. Richard Perkins, pastor, First Church, Galveston, Tex.

Rev. Billy Walker, Sr., will direct the conference. The theme will be "Edifying the Churches." Other participants will be Walter Emanuel, Memphis; John Farris, Little Rock; Rev. H. L. McClanahan, Kennett, Mo.; Rev. Bobby Moore, Memphis; Rev. W. I. Thomas, Memphis; Billy Walker Jr., Ouachita College student; and Dr. H. E. Williams, president of Southern College.

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PETTINESS

BY J. I. COSSEY

IF I should try to name the most difficult problem in my small places of leadership, I would have



MR. COSSEY

to say, it has been working with little people.

Petty jealousies produce little people. People filled with pettiness will usually pop up with some petty idea which is designed to throw

the apple cart "clean off the track."

When I was an active, full-time pastor, in a teacher's meeting, I was ascending the heights of my success program by assigning attendance goals to each department. Each leader was graciously and optimistically accepting his goal until we arrived at the assignment point of one of the best-trained leaders in the organization. This most efficient leader arose at the height of this momentous occasion by hilariously announcing, "I don't believe in goals." His influential "wet blanket" fully covered the pastor and all the other leaders.

This was definitely an act of pettiness. His pettiness completely threw the meeting into confusion and defeat. I have never understood why this leader chose a time when church leaders were in the phase of a success program to throw his "wet blanket" of pettiness into the cogs of a well-oiled church machinery.

However, I have learned that petty people never know when to inject their pettiness. It reminded me of the time when the little country boy came rushing into the house and announced to his mother "I have found a guinea's nest." Finding the guinea's nest did not really amount to anything, but it side-tracked the family program for the time being.

No one should ever object to a

suggested way of doing a thing unless he has a better and well-defined plan to offer as a substitute.

There would be a lot more aggressive work done in our churches if it did not make any difference who gets the credit for it. Very often a committee is appointed to bring in a report. Someone not on the committee may have the most-needed ideas for the report, but because he was not named on the committee, he withholds all these workable ideas. This shows such people to be guilty of littleness and pettiness.

People should rise above pettiness and be "bigger than anything that can happen to them" when there is a job to be done for a good cause.

In my opinion, the man who feels great is usually small, and the man who feels small is usually great. To be able to contribute one's best service and at the same time keep silent, gentle, and responsive, is most surely to be on the road to usefulness.

Pettiness runs riot when a person is voted from church membership or black-balled from lodge membership because of a grudge or grievance.

When a pupil is given an "F" to satisfy a grievance, the pupil has been robbed, and the teacher is the robber. There are many other ways to satisfy grievances. Discipline should be dealt with in the field of correction and not in the field of grades made or not made.

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The Mother of Jesus, her problems and her glory, by A. T. Robertson, Baker, 1963, \$1.75

This is a reprint from the original which was printed in 1925 by George H. Doran Company of New York. It rectifies in a warm and sympathetic manner what has long been wrong. Roman Catholics have deified Mary. Protestants, as a rule, have neglected her. With his eyes on the scripture, the noted author seeks to dispel the ignorance and prejudice which account for error of both Catholicism and Protestantism.

Drastic Discipleship, And Other Expository Sermons, by Raymond W. McLaughlin and Others, Baker, 1963, \$2.95

A collection of 10 sermons, this is exhibit A as proof that "dynamic preaching is not dead."

Faith for a Time of Storm, Beliefs That Sustain Christian Faith, by T. Cecil Myers, Abingdon Press, 1963, \$3

"What do I actually believe?" is a question that comes to most people in time of strain or stress. Mr. Myers, minister of Grace Methodist Church, Atlanta, Ga., sets down the basic convictions of the Christian religion in plain language, as he sees them, hoping that his book will be a help to those who find themselves in a time of storm.

The Kingdom of God in the Teaching of Jesus, by Gosta Lundstrom, John Knox Press, 1963, \$7.50

What did Jesus mean by the Kingdom of God, as used in his teachings? Bishop Lundstrom here follows the various interpretations from the work of Albrecht Ritschl through that of Johannes Weiss and Albert Schweitzer down to the present day. He endeavors to show the philosophical and theological principles by which these authors have been guided, and concludes with a summary of his own thoughts on the matter.

Secrets from the Caves, A Layman's Guide to the Dead Sea Scrolls, by Thurman L. Coss, Abingdon Press, 1963, \$3

Some of the questions answered by Dr. Coss, chairman of the department of philosophy and religion at Hamline University, St. Paul, Minn., include:

What are the Dead Sea Scrolls? Who found them? How did the experts determine their antiquity? Where are they now? Is the concept of Christianity threatened by the discovery of the Dead Sea Scrolls?

The book grew out of talks Dr. Coss has been making on the Dead Sea Scrolls, to church and civic groups in the Midwest, in person and on educational television.



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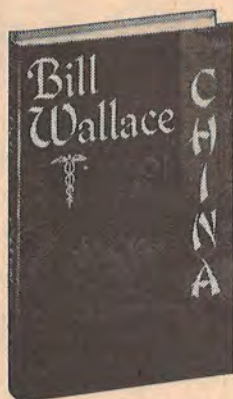
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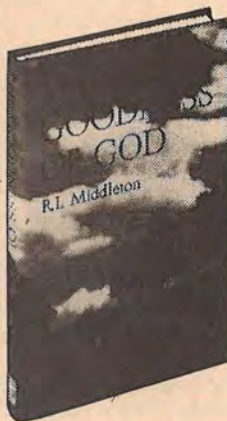
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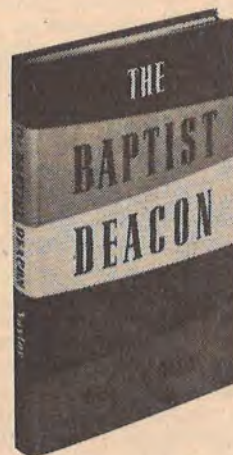
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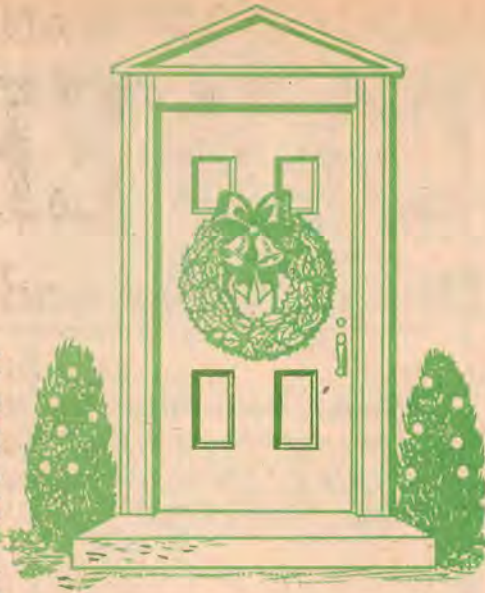
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THE BOY WHO WROTE HYMNS

By Vincent Edwards



Holly at Christmas

By Thelma C. Carter

AT a certain school in England nearly two hundred years ago, was a boy whose favorite hobby was about as strange as could be imagined. He loved to make up hymns. People could not know at the time, but this same boy, James Montgomery, was destined to become one of the great hymn writers of all time.

In those days the Moravians, who conducted this boys' school at Fulneck in Yorkshire, were one of the few groups who believed in using hymns in their worship services. A number of Protestant bodies still continued to sing psalm tunes when they attended church.

Young James Montgomery came to love the hymns he sang in school so much that he started to write stanzas like them. Nobody seems to know how well he succeeded. At least he had a good start on the hobby that was to make him famous in years to come.

Young James was the son of a Moravian preacher. When it came time for him to graduate, he bitterly disappointed his father by not going into the ministry. After various ventures, he turned to journalism and became one of England's important newspaper editors.

He was only twenty-five when he had risen to the editorship of the Sheffield Iris, the leading paper in that part of Yorkshire. He held this office from 1796 until 1825.

Montgomery was not afraid to speak up for the truth when he believed he was right. Twice by his bold editorials he angered the people in power so much that he was put into prison. This did not bother the fearless Englishman too much. He was ready to become a martyr for freedom of the press.

Montgomery never was downhearted because of the harsh treatment that might be given by a judge in a city court. Besides his hundreds of editorials, he wrote several books, mostly on travel. Yet, of all he wrote, his hymns are now the best remembered.

He must have found it pleasant to turn aside from his fiery arguments and disputes to the joyous pastime of his boyhood. His hymn writing became his favorite hobby in middle life. It remained so till the very end. James Montgomery died in 1854 at the age of eighty-three.

When Montgomery's hymns began to appear in print, they were highly praised by the famous poets of England. Two poets laureate, Robert South-

ey and William Wordsworth, put in a good word for his sacred verse. So did Thomas Moore, the Irish poet.

Turn to almost any church hymnal today, and you will find James Montgomery well represented. Some of his hymns found in the Baptist Hymnal are "Stand Up, and Bless the Lord," "In the Hour of Trial," "Prayer Is the Soul's Sincere Desire," "Be Known to Us in Breaking Bread," "The Lord Is My Shepherd," and "Go to Dark Gethsemane."

Two of James Montgomery's best-known hymns were written for the Christmas season. How pleasant it is to think of the joy that filled his heart over the Saviour's birth, just as it does millions of Christian people even today. One of these hymns, "Hail to the Lord's Anointed," is a favorite. It expresses the eagerness with which the world looked forward to the coming of the Messiah.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

Even better known is "Angels, from the Realms of Glory." These lines, with their joyous outburst of feeling, show James Montgomery's happiness at Christmas. He has expressed, as few people can, his delight in the remembrance of the Saviour's birth. Once again, all those whom we read about in connection with that first Christmas long ago—angels, shepherds, Wise Men—are invited to "Come and worship."

Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth:
Come and worship, come and worship,
Worship Christ, the newborn king!

AT Christmas time many people hang holly boughs and wreaths on doors and in windows. The evergreens and bright red berries bring a lift to our hearts as we prepare for Christmas.

In ancient Rome holly was used to decorate temples of worship during the festivals held in honor of bountiful harvests. People loved the beauty of the shiny green leaves and red berries so much for church decorations that it became known as the holy tree. The name "holly" comes from the word "holy." The use of wreaths and boughs came to be a part of church services.

An old superstition caused people to believe that the hanging of holly on doors and windows kept evil, beings from entering their homes. The prickly leaves were supposed to have a certain magic which would prevent witches and goblins from entering their homes.

As the years passed, holly became a part of the Christmas decorations used in homes and public buildings. A sprig of holly was often worn by ancient people on their garments to signify good cheer and a friendly spirit at Christmas time.

Today the hanging of holly in our homes and other buildings is a sign of welcome to people at the Christmas season. Sprigs of holly, used to decorate our Christmas packages, are signs of friendliness.

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The source of Christian commendation

BY REV. J. C. MYERS, PASTOR
FIRST CHURCH, NORTH LITTLE ROCK

December 8, 1963
2 Corinthians 10-13

IT IS human to want commendation. Christians are no exception in this respect. False commendation is hurtful. Honest and intelligent commendation by other persons is helpful. But the commendation that really matters is from the Lord.



MR. MYERS

"Do ye look on things after the outward appearance?" This points up two evils.

One. Judging from appearance: The teachers at Corinth

who were opposed to the apostle prided themselves on their external advantages, and regarded themselves as superior in appearance, rank, and manners to Paul. They judged from appearance. This judgment led them to regard Paul as their inferior. But was he inferior? Was he not, in all that is intrinsically excellent, in mental capacity, in spiritual knowledge, in Christly enthusiasm, and supernatural power, their superior.

Men judged Christ by the outward appearance, and how false, wicked, and pernicious their judgment turned out to be. The only true test is the fruit. "By their fruits ye shall know them," fruits, not actions. Because men judge from "the outward appearance," wolves in society pass for sheep, paupers for princes, devils for saints.

Second. "If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's." While some in the church at Corinth said they were of Paul, others of Apollos, and Cephas, others said they were of Christ. They wished to be regarded as superior to all, as knowing more of Christ, being more intimate with him, having a stronger claim upon him. It might be that some of the members of this party had been with Christ while on earth, had talked with him, had walked with him, feasted with him, and of this they would boast. But thousands could boast of this who had no vital fellowship with Christ. There always have been men in churches who have arrogated superior piety. I have known many, not distin-

guished by any spiritual nobleness, who were accustomed to speak of him as "My Christ," "My Saviour," "My Redeemer," implying that he was more to them than to others.

Verses 8 through 10. Paul talks about God's gift of special power to man.

"For though I should boast," etc. This authority the apostle speaks of here in all probability was supernatural endowment.

Paul implies that he might or might not use his "authority" or "power," it did not coerce him, it did not make him a mere instrument, it did not overbear his will or infringe in any way his freedom of action. God has given exceptional power to some men—to Moses, Elijah, Elisha, Peter, etc., but in all cases it seemed to leave them free—free to use it or not, to use it in this direction or in that.

We may enslave ourselves, but he will not. He will always treat us as responsible for all we do.

Paul says it is designed for usefulness. "The Lord hath given us for edification, and not for your destruction." He gives power to men not to pull down, but to build up. Usefulness is the grand end of our existence. We are formed, not to injure, but to bless our fellow-creatures. Whatever endowments we have, all are given by our Maker to promote truth and virtue and human happiness through the world.

This is by no means a protection from malice. Paul was so distinguished by endowments of God, yet he was subject to bitter envy and cruel slander. The higher gifts a man has the more he is exposed to the malice of others. It was so with Christ himself.

Verses 11-13 show the false and true method of estimating men.

"Let such a one think this, that, such as we are in word by letters," etc.

One. To judge by public report is a wrong method. It would almost seem that there was a general impression in Corinth that not only was Paul's "bodily presence" somewhat contemptible, but that his letters were not a fair representation of himself.

How common it is for people to judge those they have never seen by general report.

Second. To judge by personal knowledge is the true method.

"Let such a one think this, that, such as we are in word by letters—such will we be also in deed when we are present." The meaning of this seems to be—wait until I come amongst you, and you will find that I am true to the character of my letters, that I will act out their spirit.

We have trouble estimating our own character. It is false to compare our character with the character of others. "Measuring themselves by themselves." This the Corinthians seem to have done, and this, perhaps, is the general tendency of mankind. We judge ourselves by the characters of others. When we are accused we say we are no worse than so and so. This is a false standard because, (1) The mass of mankind are corrupt. (2) The best of men are more or less imperfect. (3) There is only one perfect character, Jesus Christ. Paul implies that it is a terrible thing, for it leads to fearful issues. The true method is judging ourselves by the will of God. "According to the measure of the rule which God hath distributed to us." God's will is the standard of canon by which all characters are to be determined. "Search me, O God, and know my heart, try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Verses 14-18. Here we find two subjects for meditation.

The true sphere of human usefulness. We are placed by divine appointment. Paul said he had not come to Corinth merely by his own inclinations, or as a matter of impulse, or as an intruder. He had come by the will of God.

Paul says that this gives reason for exultation. "Not boasting of things without our measure." It is a thing that widens with our usefulness. In what did Paul exult or "boast?" Not in crediting himself with the labors of other men. How common it is for men to credit themselves with the labors of others. We find this in every department of labor. In scientific discoveries, and even in religion one is often found to claim the good that others have accomplished. Paul was above this.

Not in self commendation. "For not he that commendeth himself is approved."

That conscience approves of our conduct, though at all times a source of pleasure, is not a true source of exultation, for conscience is not infallible. Conscience sometimes deceives, what, then, was his true source of exultation?

"He that glorieth, let him glory in the Lord." "God forbid that I should glory, save in the Cross."

Dear ed:

Bro. Hunkston want do thet no more. He didn't mean no harm an his hart is rite but he jest cant get ust to doin what the church voted. When he give the monthly treasure report last nite nothin showed up fer the Corporative Program. Sister Aberleth, shes the womans sturdship head, woke up an ast "why." Bro. Hunkston sed he jest that we oughta save thet money fer the special mission oferin. Sister Aberleth told him thet the special mission oferin wuz sposed to be extra. Bro. Hunkston sed he jest wanted to be shore they had a goodly amont fer the missionarys. Sister Aberleth sed the Corporative Program is missions to. Well, they got it all fixed an Bro. Hunkston sed he wood get it in. Sister Aberleth did good didnt she.

Uncle Deak

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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.

Diagnosis

"IF there's anything wrong with me," the man told his doctor, "don't scare me by giving it a complicated scientific name. Just tell me in plain English."
 "Well, to be frank," said the doctor, "You're just lazy."
 "Thanks," sighed the patient. "Now give me a scientific name for it so I can go home and tell my wife."

Way up north

ONE of the Arkansas pastors participating in the Alaskan crusades dropped by to tell us about his northern trek.

We asked if baths were available and he said yes, but—

"I found it didn't take near as much water nor near as much time as I had thought."

Diagnosis

"MY friend, you are suffering from a chronic complaint."

"I know, Doc, but please lower your voice, she's in the next room."

Next time, elope

"When you married me this afternoon you promised to love, honor and obey!" obey!"

"Well, I didn't want to start an argument in front of all of those people."

Here's a reason

EVERY man needs a wife, for among the many things that go wrong there are some that can't be blamed on the government.

Double trouble

I BECAME acquainted with twin brothers. One was a minister and the other a doctor. I met the medical brother on the street one day and said, "I wish to compliment you on your fine sermon last Sunday, Doctor."

The twin shook his head and replied, "I'm sorry, but I'm not the doctor who preaches—I'm the one who practices."

Target practice

HUSBAND hunting is probably the only sport in which the animal which gets caught has to buy a license.

School days

THE kind old gentleman had stopped the little boy, who was on his way home from school, and was talking to him.

"Tell me, little boy, how do you like school?" he asked.

The little boy fired back this answer, "I like it closed, sir."

Find the man

HAVE you heard about the tottering old lady who went into a police station and claimed she'd been hugged and kissed in the park by a young man?

The sergeant was outraged. He said, "When? Where?"

She said, "Just 34 years ago today."
 "Thirty-four years ago?" Well, why bring it up now?"

She shrugged: "I just like to talk about it."

PERSONALLY, I believe in pay TV. We definitely should get paid for watching some of these shows!

November 24, 1963

| Church | Sunday School | Training Union | Additions |
|-------------------------|---------------|----------------|-----------|
| Alma, Kibler | 132 | 94 | |
| Barling, First | 162 | 78 | 3 |
| Berryville | | | |
| First | 155 | 77 | 8 |
| Freeman Heights | 162 | 83 | |
| Camden | | | |
| First | 556 | 190 | 3 |
| Cullendale First | 433 | 185 | |
| Conway, Pickles Gap | 76 | 49 | 4 |
| Crossett | | | |
| First | 565 | 203 | 1 |
| Mt. Olive | 286 | 112 | |
| Dumas, First | 333 | 99 | 1 |
| El Dorado, East Main | 343 | 144 | |
| Forrest City, First | 587 | 180 | |
| Midway Mission | 68 | 55 | |
| Fort Smith | | | |
| Grand Avenue | 851 | 404 | 1 |
| Mission | 24 | | |
| Temple | 236 | 140 | 1 |
| Gentry, First | 240 | 118 | |
| Gurdon, Beech Street | 186 | 82 | |
| Huntsville, Calvary | 35 | 30 | |
| Harrison, Eagle Heights | 311 | 131 | |
| Heber Springs, First | 232 | 91 | |
| Jacksonville, Berea | 146 | 81 | |
| Jonesboro | | | |
| Central | 537 | 240 | 5 |
| Nettleton | 299 | 129 | 3 |
| Lavaca | 265 | 164 | |
| Little Rock | | | |
| First | 1050 | 346 | 4 |
| White Rock Chapel | 32 | 21 | |
| Immanuel | 1275 | 475 | 4 |
| Forest Tower | 31 | 24 | |
| Rosedale | 260 | 94 | 4 |
| Marked Tree, First | 193 | 60 | |
| McGehee, First | 476 | 219 | |
| Chapel | 97 | 71 | |
| North Little Rock | | | |
| Baring Cross | 774 | 247 | 5 |
| Southside | 38 | 17 | |
| Camp Robinson | 49 | 29 | |
| Calvary | 535 | 167 | 1 |
| Highway | 224 | 90 | |
| Park Hill | 873 | 270 | 1 |
| Sherwood | 194 | 91 | 5 |
| Sylvan Hills First | 257 | 137 | |
| Paragould, First | 514 | 225 | 21 |
| Piggott, First | 368 | 138 | |
| Springdale | | | |
| Caudle Avenue | 140 | 82 | |
| Elmdale | 207 | 112 | 3 |
| First | 529 | 203 | 2 |
| Van Buren, Second | 59 | 48 | |
| Warren, Immanuel | 290 | 103 | |
| Westside Chapel | 70 | 52 | |

That old thing

"DEAR," the little woman reported, "a man came yesterday gathering contributions for the old clothes drive."

"Did you give him anything?" asked the husband.

"Yes, honey," she replied. "I gave him that 10-year-old suit of yours and that dress I bought last month."

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In the world of religion

Refugees aided?

BERLIN (EP)—The East German regime has demanded the recall of a Lutheran pastor at the Swedish consulate here. The Communist government accuses the Rev. Herbert Jansson of having misused his diplomatic immunity by taking at least six East Germans to the West in his car.

Khrushchev 'Bible reader'

TOKYO (EP)—Reports received here say that two articles in the Chinese Communist press described Soviet Premier Nikita S. Khrushchev as a "Bible-reading, psalm-singing servant of the United States." The Red Chinese claim their bombardment of Quemoy and Matsu helped avert a war between Russia and the United States.

Free Church disciplined

MINNEAPOLIS (EP)—Because its pastor and some members engage in "speaking in tongues" and other "Pentecostal-type practices," the Vine Evangelical Free Church has been dropped from the rolls of the North Central District Association of the Evangelical Free Church of America. The ouster was voted at a recent conference of the denomination's North Central District Association at Cooperstown, N. D.

Asks Jewish appreciation

CHICAGO (EP)—Jews must "render unto Jesus that which is Jesus." So said Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, at the 47th general assembly of the group here. He said Jews must admit the influence of Jesus "was a beneficial one—not only to the pagans, but to the Jews of His time as well. . . ."

Holiday observances

HARRISBURG, Pa. (EP)—"Trees at Christmas and bunnies at Easter. . ." These are approved by the Harrisburg School Board in its effort to follow what it interprets as U. S. Supreme Court thinking on religion in public schools. But there will be no manger scenes at Christmas, no crucifixes at Easter—for these practices symbolize a specific religious faith, says the board.

... Although commerce and industry will dominate the New York World's Fair in 1964-65, Christianity and the spiritual life will have an important enclave in the fair's 646 acres. On over seven rent-free acres, the following pavilions are rising: the Protestant and Orthodox Center, the Vatican Pavilion, the Mormon Pavilion, the Christian Science Pavilion, the Billy Graham Pavilion, and the Sermons from Science Pavilion.

... Christianity is running behind Islam in winning converts among African people, the general secretary of the British and Foreign Bible Society warned while visiting there. John T. Watson, a Methodist minister from London, said that for every convert to Christianity from Africa's uncommitted millions there were two converts to Islam. Unless Christian forces seize every challenge presented to them, it will be too late to win Africa for Christ, he said.

... According to a Budapest radio report, a group of Hungarian Catholics have been permitted to leave the Communist country on a pilgrimage taking them to Italy and France. A broadcast received in London said the pilgrimage had been sponsored by Hungarian Catholic Action and was dedicated "to the success of the Ecumenical Council."—The Survey Bulletin

'Tax gift' to city

DES MOINES, La. (EP)—Inspired by a recommendation adopted last May by the General Assembly of the United Presbyterian Church in the U. S. A., Central Presbyterian Church here has voted to donate up to \$4,000 to the City of Des Moines to cover a portion of the property taxes from which it is exempt. The denomination had recommended that congregations should make contributions, "in lieu of taxes," in recognition of services (such as police and fire departments) provided by local governments.

Warns of violence

WASHINGTON, D. C. (EP)—Our country may experience "a night of darkness and violence" if Congress fails to pass civil rights legislation. So said Dr. Martin Luther King, Jr., leading Negro exponent of non-violence in fighting segregation.

Enrollments up

With 55,000-plus students enrolled in 256 schools in the U. S. A. and Canada, the National Union of Christian Schools has reported an increase for its 31st consecutive year. (EP)

Urged desegregation

WASHINGTON, D. C. (EP)—In what is interpreted as a slap at the Knights of Columbus Council in Chicago, where six leaders resigned in protest of a Negro's being denied membership, the National Conference for Interracial Justice has called on Roman Catholic social and fraternal organizations to either accept Negro members—or disband.

White House Bible

WASHINGTON, D. C. (EP)—The National Council of Churches has presented the new library at the White House with a specially bound copy of the Revised Standard Version (RSV) of the Bible.

'Huge church' scare

DETROIT (EP)—Methodist Bishop Gerald H. Kennedy, of Los Angeles, says the thought of a church "with 23 million members . . . scares me to death." While he is "for the ecumenical movement with all my heart," Bishop Kennedy says, he questions whether "this means we must be one organic institution."

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.