

12-12-1963

December 12, 1963

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "December 12, 1963" (1963). *Arkansas Baptist Newsmagazine, 1960-1964*. 215.
<https://scholarlycommons.obu.edu/arbaptnews/215>

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Arkansas Baptist
newsmagazine DECEMBER 12, 1963

The hospital protest, page 2

The hospital protest

by S. A. WHITLOW
Executive Secretary

THE OFFICE of the Executive Secretary has received a total of thirteen letters and telegrams protesting the action of the recent Convention in permitting the Arkansas Baptist Hospital to lease from a private corporation facilities for a mental health unit. (The private corporation plans to finance the purchase of the land and the erection of the facilities by monies raised from individual sources together with a matching sum from the government.)

Four of these communications were from individuals; seven came from churches; and two came from executive boards of two different associations. A number of these protests included requests for a called meeting of the Convention.

The Executive Board in a regular meeting December 3, 1963 at the Baptist Building, Little Rock, voted to decline to call a special session of the Convention. There were seven members of the sixty members present who voted to issue such a call.

Since there may be others over the state who might wonder why a special session should not be called, may I point out some of the problems involved in such action:

First, the only provision in the Constitution and By-Laws of the Convention for issuing the call for a special meeting reads as follows: "The Executive Board is empowered in emergencies to call special sessions of the Convention and to change either the time or place or both should the occasion demand." It will be noted that the Executive Board must first declare an "emergency" before it has the power to issue a call for a special session. The question immediately arises, What is the emergency? The point of protest is a matter upon which the Executive Board had previously voted unanimously to recommend to the Convention and the Convention had approved by a majority vote of 297 for and 262 against.

In the second place, if we reject the time-honored measurement of "majority rule" by what measurement of process shall we resolve our problems? If a special session of the Convention were held and the vote was reversed by a majority of 35 votes, what course would we need to pursue from there? When does a majority become a majority?

In the third place, legal counsel has advised us that in all likelihood a called meeting by the Board under the present circumstances would be illegal,

inasmuch as the point of protest is a matter upon which the Convention has already expressed itself. When the Convention voted on the matter it became Convention property and the Executive Board, of which the Convention is the parent body, does not have the right or power to question Convention action. Only the Convention in session could deal with this same question or call a special meeting to deal with it again.

These are some of the problems involved in calling a special meeting to deal with this particular question. These questions have been discussed so that our people may see that the calling of a special meeting involves more than the flipping of a coin.

All of us are called upon to make decisions which are not easy. I would not presume to say this particular problem was either black or white. Certainly, there are shades of gray involved. I would like to urge all of our people to give careful thought and prayerful concern to our reactions. Let us not impugn motives, nor deal in personalities. Let us try to see the facts and factors involved and seek a wisdom beyond our own as we attempt to find solutions to our problems. We shall more nearly solve our problems correctly if we keep cool heads and warm hearts. Only God can enable us to find and maintain this balance.

IN THIS ISSUE:

WE predict someone's face will be red when she reads the "Personally Speaking" column in this week's issue. It follows the editorials on page 4.

* * *

GENIAL Olin T. Binkley is the subject of our cover story this week. You'll enjoy meeting him on page 10. Dr. Binkley is president of Southeastern Seminary at Wake Forest, N. C.

Arkansas Baptist
newsmagazine

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

December 12, 1963 Vol. 62, Number 49

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

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Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol
Little Rock, Arkansas

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church Budget, 14 cents per month

or \$1.68 per year per church family. Club plan (10 or more paid

annually in advance) \$1.75 per year. Subscriptions to foreign

address, \$3.75 per year. Advertising rates on request.

Articles carrying the author's by-line do not necessarily reflect

the editorial policy of the paper.

Abbreviations used in crediting news items: BP Baptist Press; CB Church

Bulletin; DP Daily Press; EP Evangelical Press.

No better way

THE State Convention's November action approving plans for a new mental health unit for Arkansas Baptist Hospital was up for consideration again by the Executive Board of the Convention at its December meeting in Little Rock on Tuesday of last week. With near unanimous attendance, the Board heard again from some who continue to be opposed to having the Hospital, as authorized by the Convention, lease from a private corporation (yet to be formed) a \$1.2 to \$2 million mental health unit (yet to be built). Essentially the same objections were offered again as were argued before the sessions of the Convention itself. The chief argument continued to be that the leasing of a facility such as that proposed, since it would be financed in part by government funds, would violate the principle of separation of church and state. A further argument was that since the Convention action was voted by only a small majority (35 votes), the Hospital should not proceed with the new project.

Letters, telegrams and resolutions to the Board protesting the Convention action, numbering less than a dozen, were read to the Board by Dr. S. A. Whitlow, executive secretary. Following this there was a motion and second that the Convention be called to meet in special session to re-consider its action. Those favoring the motion said they felt such a call to be in line with a provision of the Convention's constitution, which provides that the Executive Board may call a special Convention session "in an emergency." Others questioned the authority of the Board to call an extra session of the Convention to deal with a matter that had already been acted on by the Convention.

One speaker emphasized that it is the Baptist way of doing business to abide by the vote of the majority and declared, "If we are going to start going back to reconsider every action passed by small majority, we'll be 'digging up more snakes than we can kill.'" He cited as an action passed by small majority the vote of the Convention several years ago to abandon Central College as a Convention institution.

When the vote was taken, only seven voted for the motion, the overwhelming majority voting against calling the Convention into special session.

It is to be regretted that the hospital proposal first was heard so near the time for the meeting of the Convention that there was insufficient time

to inform the people out in the state. But there is every indication that there was neither desire nor effort on the part of the Hospital Board or of the Executive Board to misrepresent the case or to withhold facts from anyone. While it is true that many of the Baptists out in the state had no advance knowledge of the proposal, certainly the messengers voting on it had all of the facts. This was the case also with the Executive Board when it voted unanimous endorsement of the plan in a special session just ahead of the Convention. That there was full and open discussion in the Convention before the vote was taken is seen in the fact that those who continue to oppose the action have no new arguments that were not presented to the Convention. This leads one to wonder what new facts in the case could possibly have been presented had a special session of the Convention been called.

That many of our people are still unhappy with the plan is both evident and regrettable. But on a matter such as this, on which we have honest but differing convictions, how can we resolve our difficulty and get on with our common cause if we are not willing to abide by majority vote, especially when prayerful and full and open discussion precede the voting?—ELM

Christianity at work

THE daily press last week carried news of a fund that has been started by a South Arkansas Baptist pastor for the widow and children of the late Lee Harvey Oswald, slain accused assassin of President Kennedy.

In an interview with the editor of the *Arkansas Baptist Newsmagazine*, the fund originator, Rev. Lewis E. Clarke, pastor of Maple Avenue Baptist Church, Smackover, said he was inspired to take this action by the prayer of his six-year-old son during a recent daily family devotion in the Clarke home.

"We had prayed, each member of our family in turn," Mr. Clarke recalled, "remembering the Kennedy family, President Johnson, and our nation. Then it was time for our younger son to close the series. He prayed for God to bless and be near Mrs. Oswald and her children and that somebody would help to provide for them."

Pastor Clarke was leaving for Little Rock soon after this and said that he felt a personal and spiritual rebuke that his small son had been more sensitive to the prayer needs of the Oswald family than he, a minister, had been.

It was out of this experience he took the lead

in setting up, with a Smackover insurance man, B. G. Newman, and Dan Lambert, Smackover merchant, a special fund for aid to Mrs. Oswald, a native of Russia who speaks little English, and her two small children. The fund has been set up at Smackover State Bank and contributions can be mailed for it to Box 10, Smackover, Mr. Clarke has announced.

Helping this family in need is "the Christian thing to do, regardless of whether or not her husband was guilty, as charged, with the assassination of our President," Mr. Clarke said.

He reported that several contributions for the fund had been received and that these are being forwarded to Mrs. Oswald.

Surely this is Christianity in action.—ELM

personally speaking

Down in Arkansas



IT happened down in Arkansas.

As Pastor W. O. Vaught, Jr., and Immanuel Church, Little Rock, were approaching the check-writing on Wednesday night, Dec. 4, to climax successfully a church-wide campaign the slogan for which had been: "Debt free in '63," one of Immanuel's laywomen was heard to remark drolly:

" 'Debt free in '63,' but I know our pastor well enough to know that 'He'll find some more in '64.' "

And that is so right. For, as Pastor W. O. Vaught Jr., said to his church Sunday morning: "We can never be out of debt, really, for we are deeply in debt to a lost world."

As I visited Immanuel Church Sunday morning and viewed the annual Lottie Moon drama, I felt that I was getting in on "the secret" of the

great success of the pastor and people in raising their annual budgets and going above these for impressive special offerings at Christmas for the Lottie Moon foreign missions fund.

As our *Arkansas Baptist Newsmagazine* slogan puts it, "Baptists who know, care." And Pastor Vaught and the Immanuel leaders see to it that the church is made aware of the needs of the people at home and around the world, for the gospel.

We were reminded again in this drama presentation that it was a letter from Miss Moon, a lonely, overworked, self-sacrificing Southern Baptist missionary to China, pleading with the women of America for more helpers, that started the trickle, in that first Christmas offering in 1888, that has grown into a great stream of support that goes beyond \$11,000,000 annually.

But, as Dr. Vaught said in introducing the drama, "We Southern Baptists ought to be giving \$500,000,000 a year to missions."

The Immanuel Church has set as its goal this Christmas an all-time high of \$20,000 for the Lottie Moon fund.

One of the interesting high lights of the history of the Immanuel Church, which had its beginning in 1892 in a residence with 36 charter members, is how the church came to build its present auditorium.

On Sunday afternoon, March 7, 1926, the deacons were meeting in an upstairs room of the church, facing the problem of what to do about a new building. For the third time in their short history, the congregation had outgrown its facilities. Some of the deacons felt the only thing to do was to build. But others opposed the move. One member of the opposition had just shouted: "But we can't afford to build!" when someone shouted, "The building is afire!"

The deacons barely escaped with their skins, and the building was a total loss. That settled two things: They had to build, there was no other choice; and, what was even more important, they had to depend upon God as they had never done before.

Less than four years later, they were dedicating a new, \$250,000 auditorium, on Oct. 20, 1929, and had grown to have a membership of 2,000.

If I had a prediction, it would be that Immanuel will reach that \$20,000 goal in its Christmas offering, and will also raise its \$372,500 budget during

the coming year, with \$100,000 of this going to mission causes.

Edwin L. McDonald



WITNESSING the signing of the check by Church Treasurer Grover Hemphill for the paying off of all Immanuel Church, Little Rock, indebtedness Wednesday night of last week were, left to right: Pastor W. O. Vaught Jr.; J. C. Fuller, chairman of Finance Committee; Robert H. (Bob) Gladden, chairman of the Budget Committee; and Walter (Chubby) Gunn, vice chairman of deacons.



REV. AND MRS. JAMES M. Wilson (left), missionary appointees for South Brazil, are welcomed to Southern Baptist Foreign Mission Board headquarters in Richmond, Va., by Dr. Jesse C. Fletcher, the Board's new secretary for missionary personnel.

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.

Winning a world

THIS letter is to commend you for publishing the article "Personally Speaking" in the November 28 issue. Fine church buildings and expensive equipment for our churches are taking more of our pastors' and church leaders' time and thought than trying to win a lost world to Christ. Philip "preached unto him Jesus". Also, neither Paul nor Philip tried to get elected President of the Southern Baptist Convention or some minor office. The temptation that Satan propounded to Jesus seems to be taking our ministry. Jesus refused to make a show of himself for personal advancement.

Just a few words about the hospital proposition which appeared on page three of the 28th issue is in order here. My mother used to say "I had as soon eat the devil as drink his broth". One notable quotation here will help us to see the underlying principles in this situation.

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Pope

If we will substitute want or justify for "pity" here it fits the situation ideally.—J. Talmadge Tippit, Knobel Public Schools, Walnut Ridge.

JFK tribute

I WANT to thank you for the wonderful Article you had in the Magazine last week, about our President.

I think every subscriber will certainly be proud to read that.—Mrs. D. D. Dollins, Wynne.

Three things--yea, four

THERE are some things so illogical and incongruous that the mind cannot even contend with them. There are three things hard to know—yea, four things stop me cold. They are: (1) the statement, "It's such a beautiful day; let's take in a movie," (2) an adult who humiliates a child, (3) the Gadarenes who asked Christ to go away, and (4) a healthy American Christian who complains.—James R. Carroll, Choir President, Immanuel Baptist Church, Little Rock

!Teen-agers in the household!

"Children, your duty is to obey your parents, for at your age this is one of the best things you can do

"Fathers, don't overcorrect your children, or they will grow up feeling inferior and frustrated."

—Colossians 3:20-21 (Phillips)

"THIS household is rapidly becoming predominantly teen-age, so keep those articles coming."

So writes one of our readers, mother of five.

This mother, I happen to know, is well read and no doubt is quite familiar with Dorothy W. Baruch's *How to Live with Your Teen-Ager*. Even so, had I the means, I would send to her and her husband, and to every set of parents who have teen-age sons and daughters, a copy for their very own to read, digest, mark, disagree with at points, and use for reference. I'd have each book gaily gift-wrapped and attach a friendly note urging them both to study it with prayerful heart and open mind.

Such thinking is only far-out daydreaming!

But, like many other impossible dreams, it need not be summarily dismissed. Better to follow a more limited course of action and *do something* than to bypass the idea and do nothing.

Here are quotations from, adaptations of, and ideas sparked by Dr. Baruch's readable and applicable counsel to parents.

She says there are five strivings that generate teen-age drives. These she summarizes in an "I-Want" listing.

"I want to like myself!"

"I want others to like me!"

"I want to be like others!"

"I want to be like myself!"

"I want to like others!"

Parents need to constructively respond to these strivings with corresponding I-Will resolves. It would be more effective for each team of parents to develop your own I-Will responses. These suggestions are offered just to start

your creative wheels turning.

I will try to keep my teen-ager assured of my understanding at all times.

I will keep him confident of his family's affection and loyalty, even when he "goofs."

I will be sure that the few rules set up are for his welfare; not to protect, relieve, or indulge my feelings.

I will let him make his own choices as far as possible.

I will be fair in my reactions to his friends.

Along with these responses, I will keep in mind two principles, stated by Dr. Baruch this way:

"The ear that accepts is a better first than the tongue that suggests."

"For sound sex education (and in all other matters) feelings must be considered, not just facts alone."

Furthermore, I will not forget that my teen-ager is an individual person in his own right; that both teen-agers and parents are human beings who have strong and worthy points, but who sometimes make mistakes.

One of the most baffling questions parents face is deciding when to assert authority and when to let the teen-ager handle things for himself. Old guide lines are still good here.

(1) Anything that is a hazard to safety and health must be firmly prohibited.

"No matter how important that party is—and I know it is terribly important—you're running a temp, Dear, and you'll have to stay home."

(2) Any action that injures people or property is a "foul" and must be restricted, or penalized.

"When those thirteen-year-olds who congregate at our house get to roughhousing, throwing the couch pillows around, and spilling soda pop over the rugs, I call a halt and stand my ground."

(3) Practices that violate law and order or social acceptability are out, with clear, friendly explanations of why.

"No, Karen. Having your date over while you're keeping your little brother for me tonight is out. We like Bill and we trust you both but we will not risk the possibility of gossip.

"If you'd like to have him over for a cup of chocolate after we get home, fine. The kitchen and living room can be yours from nine-thirty to ten-thirty. Your dad and I will be upstairs watching TV."

(4) Christian character is instilled by your sincere, consistent example.

A young homemaker, a doctor's wife, whose father has invested more than thirty-six years of his life as an employee of our denomination, recently wrote a tribute to him for one of our denominational magazines. Here is an excerpt from that tribute.

"You are not an ordained minister, Dad, but I would rather hear you preach than any other person. . . . You have taught us to look for 'His appointment in disappointment,' to 'love the unlovely,' to 'take the long look.' You have lived your sermons at home.

"When we (three children) were little and asked mother to explain the love of God, she replied, 'God loves you even more than Daddy does.' We were amazed and found it easy to give our hearts to One who gave so great a love."

Honest, daily prayer and practical faith, supplemented by books that increase understanding, make for good parent-teenage relations.

Rosalind Street

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

PARADISE

BY HERSCHEL H. HOBBS

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

THIS word (*paradeisos*) was first used in the New Testament by Jesus when he said to the penitent thief, "to day shalt thou be with me in paradise" (Luke 23:43). It is a word with an interesting history.



DR. HOBBS

Paradise is an old Persian word to denote an enclosed park or

pleasure ground. Its earliest Greek usage was by Xenophon to refer to such a place. In the Greek papyri it is used of a garden of fruit trees protected by a wall, an olive orchard, or parks bearing produce, hence orchards. It is used in the Septuagint for the garden of Eden. Some ancient Jewish scholars used the word for the abode of the pious dead (e.g. "Abraham's bosom," Lk. 16:22f) awaiting the resurrection. But this meaning does not fit its use in the New Testament.

The word "paradise" is found three times in the New Testament (Lk. 23:43; II Cor. 12:4; Rev. 2:7). In the first instance, it involves Jesus' promise to the penitent thief. The thief had asked to be remembered when Jesus shall come "into [eis] thy kingdom" (23:42). Some strong manuscripts read "in [en] thy kingdom." Robertson sees no essential difference. However one reads it, he was thinking far into the future. Jesus replied, "To day shalt thou be with me in paradise" (v. 43). Some argue here for an intermediate state. But the non-Biblical sense of the word "paradise" tends toward the meaning of "heaven." Not some future hope but "to day" in heaven.

In II Corinthians 12:4 Paul speaks of a great spiritual experience wherein "he was caught up into paradise." This seems to be equivalent of "the third heaven" in verse 2. Some Jews held to the idea of seven heavens (*Testament of the Twelve Patriarchs*, Levi II., III.). The Jewish *Book of the Secrets of Enoch*, Chapter VIII.) makes Paradise the third heaven. But Paul is not thinking of exact gradations. He is expressing an

exhultant experience. So we may agree with Plummer that Paul means the highest heaven where God is.

The usage in Revelation 2:7 agrees with these two preceding interpretations. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (cf. Garden of Eden and Rev. 22). So this usage clearly means "heaven."

Therefore, in this light the Christian will live in Paradise forever. Paul in a moment of great revelation was caught up into the very presence of God. And before the sun set on the day of Jesus' crucifixion, the penitent thief arm in arm with Jesus walked through the gates of glory!

Where is Paradise? It is where Jesus is. And that is paradise enough!

PASTORAL PRAYER

By Don B. Harbuck

At worship services of First Church, El Dorado, Sunday Morning, Nov. 24, 1963

ALMIGHTY GOD, our Heavenly Father, be merciful to us in this hour of grief and shame. Today was to have been an occasion of thanksgiving, but our hearts are now too sad and our spirits too heavy. A dark pall has fallen upon our world, less so for the death of our leader, than for the nefarious act that claimed his life.

Call us through the shock of this cataclysm back to the paths of rectitude and reason. Smite our smug sophistication and teach us true humility. Make us sensible to our own involvement in the evil which brought this calamity to pass and to all the evils which plague our land. Deliver us from the easy rationalizations which shift all blame to others and accept none for self.

Cause in our hearts the rebirth of human compassion as we mourn the death of our President. Especially do we pray that thy sustaining grace and comfort be vouchsafed to his sorrowing loved ones. Transform our deep sympathy for the grieving family into a broader compassion for a hurt humanity.

Give divine wisdom to our new President who shoulders the awesome obligations of national and world leadership. Bring stability of heart and mind to our national congress and to all branches of government. Steady the purposes of all the citizens that we may now rally to our responsibilities so that men will say in generations to come, "This was their finest hour."

Give us to understand supremely and above all that our deepest need is moral and spiritual revival and that to no other may we turn for such rebirth since thou alone hast the words of eternal life, through Jesus Christ, our Lord. Amen.

There
is a
distinction
with a
difference

By Gaines S. Dobbins

Distinguished professor of Religious Education and Church Administration, Golden Gate Seminary, Mill Valley, Calif.

SEMANTICS has been defined as "the study of the meaning of meaning;" or more precisely, the study of the psychological and historical changes in the meanings of words. The word administrator has come to have a connotation that is misleading and that it does not deserve.

A seminary president deplors the frequency with which pastors of the Southern Baptist Convention change fields. He thinks this is in large measure due to the pressures under which they labor, creating for them "tension with frustration." The typical pastor gives as the reason for his desire to change, "It appears that I have achieved all that I can achieve in this church and community."

The seminary president, himself a distinguished administrator, inclines to agree with the distressed pastor and to sympathize with him. He analyzes the role of the pastor as administrator and concludes that it is all but inevitable that a peak of usefulness is soon reached, after which there is found to be decline in activity and satisfaction.

The writer concludes with the fervent prayer: "God help the pastor who encourages or permits the church members to think of him first and foremost as the administrator of the church organization." The remedy, he proposes, is for the pastor to reject the role as administrator and major on preaching, becoming a real pastor to the people, or simply "the man everybody loves."

Pastor-Administrator

THE writer of the article has a point but it does not apply to the pastor-administrator—it may well apply to the pastor-promoter. There is a great deal of difference between administrator and promoter.

The only escape of the pastor from the role of administrator is the escape into futility. The New Testament concept of the pastor is that of minister. Jesus used this word when he rebuked the two brothers who, with their mother, were seeking to promote themselves to executive positions in Christ's coming kingdom. He told them that they were not to be "leaders" but ministers—servants—and gave himself as example of the minister who lays down his life for his people.

Ad prefixed to minister means to minister with a purpose, to use ways and means of ministering, to serve effectively. Administration is an art requiring of the administrator a high degree of artistry. It may be said to subsume the totality of the minister's calling.

Administration involves understanding. He who would give direction to the work of a church must understand its nature and functions, its message and mission, its objectives and methods, its service of and relation to persons. Administration is not apart from the minister's study; it calls on him for the best thinking of which he is capable.

Administration planning

ADMINISTRATION involves planning. The most notable fact of the modern church and its community is change. The church that remains static will become irrelevant. Planning calls for foresight of ends and the use of the best available means to achieve these ends. The pastor and his colleagues will claim the promise of the Holy Spirit that he will "guide them into all the truth and show them things to come" (John 16:13).

Administration involves pastoral care. The activities of a church are not for their own sake but for the sake of those who participate and of those who are reached and won. No pastor can do all the visiting, all the counseling, all the ministering to those in need, all the soul-winning. He serves best who enlists others to serve with him. The prescription for a dying church is dependence on the pastor to perform all the ministries of care and comfort.

Administration involves supervision. Today's church is a complex organism. Such organism demands efficient or-

ganization. The pastor will not "run" the "machinery," but he will wisely guide those who are responsible to see that each part is properly related to every other part and to the whole for fruitful results. If the pastor does not provide such supervision, the church is bound to suffer—and he will suffer with it.

Administration involves loving. This is the heart of it, for unless the pastor does his work with tender, loving care, it will amount to nothing. It is in this framework that his "image" among his people as "the man everybody loves" emerges. Thus conceived and practiced, administration is love in action!

Administration preaching

ADMINISTRATION involves preaching. How can a man preach about a God he has not seen if he does not preach to the needs of the people whom he has seen? And how can he know and minister to these needs unless he knows his people, lives with them, enlists them in service, guides their activities, helps them to set up and attain worthy goals? Almost all of Paul's letters arose from the problems and needs of persons and churches. And much of what he wrote dealt with matters of administration. Preaching is at its best when it is both scriptural and situational—the interpretation of divine truth to meet human needs.

Paul, writing to young Timothy, searched for a word that would describe the whole of his calling, the center about which other functions would gather as parts. He chose the word episcopos, bishop, superintendent, administrator. The choice of this word was not accidental. To aspire to this office, Paul says, is to desire a noble task. Within it are comprised all other major functions of the ministry.

Tension, frustration?

THAT of the pastor's "tension with frustration"? It may be that he has allowed himself to be maneuvered into the job of "promoter," attempting as our seminary president points out, to make all the decisions, to build a new church house or to enlarge an old one, to keep breaking his own track record, to become a candidate for the scapegoating of human nature. If he were a true "bishop," supervisor, administrator, according to New Testament standards, he would avoid these tragic mistakes. His "tension with frustration" arises from his splitness—his separation from his calling as pastoral director into conflicting activities that misdirect his energies and leave him in a state of chronic anxiety. No wonder he wants to "get away from it all!" But he will not do so by renouncing his function as administrator; rather, he will accept this office as unifying his various activities and responsibilities, in the performance of which he will become "the man everybody loves" who can stay a long time and do a great deal of good in the field to which God and the church have called him.

150 years are telling

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

By George L. Shriver Jr.

Part Two

In 1891 there came into existence that which has become a major force in Southern Baptist life—the Sunday School Board. It did not have an easy time of it at first, but the twentieth century brought a new denominational consciousness and unity which could only act to foster such an agency as this. Not only did this board broaden its interests, but also the Convention itself expanded in widening responsibilities. It developed an interest in education, hospitals, ministerial retirement, and brotherhood work.

In the post-World War I years the emphasis in the Convention was on cooperation and stewardship. Several events in 1917 and 1919 show that there was a desire and a need in the still young Convention to coordinate its functions and to be more cooperative in its world-wide program. In 1917 the Executive Committee was organized and in 1919 the Seventy-five Million Campaign was initiated. The latter was the famous five-year program to raise \$75 millions for the various Convention causes. A depression occurred after the first year of the movement, though, and it was a financial failure. In addition to this, the agencies of the Convention went into a tremendous debt because of spending funds anticipated from the campaign.

But there resulted from this failure a phenomenal good. The campaign had made Baptists awake to the need of careful budgeting and planning. In 1923 a committee was appointed which was named "On the Future Program of Southern Baptists." This committee saw that the real need was enlistment. So the next year it urged a simultaneous, every-member canvass in each local Baptist church. It also urged that instead of designating gifts, individuals and churches should make their contribution to the whole program. It recommended that a general committee be elected, with headquarters in Nashville, to promote the program and each year to recommend a budget for the following year to the Convention.

The committee also suggested that the boards and agencies of the Convention should give written statements of their needs for the coming year. The Convention adopted all these recommendations and even today they are the working principles by which the Cooperative Program operates.

In 1925 the Convention changed the name of the committee to "Commission on Cooperative Program of Southern Baptists" and formally adopted the Cooperative Program.

In 1927, with an emphasis on and an interest in business efficiency, the Executive Committee of the Convention assumed the work of the Cooperative Program Commission and this continues to be the case today. In *Our Baptist Story*, Pope Duncan makes the statement that one could not over-emphasize the importance and "significance of the Cooperative Program and the strengthening of the Executive Committee in relation to the progress of Southern Baptists." And, indeed, when one ponders the stewardship possibilities opened up to him through participating in the Cooperative Program, it is actually staggering.

In the twentieth century, Baptists also became aware of problems in society. A new social consciousness appeared and took definite shape in the Social Service Commission. This commission was not blind to the deeper problems in society and reminded the Convention that there were greater evils than liquor which it must face. Dr. J. B. Weatherspoon, in the Social Service Report of the 1944 Convention, said:

... We can be instrumental in bringing to the attention of our people enlightening facts, we can arrive at moral interpretations that will appeal to the Christian conscience; as occasions arise we can suggest effective implementation of moral opinion; we can become by conscious purpose a mighty moral force in the midst of the people by voicing in terms of present-day social relations the meaning of the principles set out by Jesus Christ for the guidance of Christians in their association with others . . .

We must believe firmly that the base line of all our social judgments and proposals is Christian moral teachings . . . We must recognize that the social function of this Convention is not to promote social action as a substitute for evangelism and education, but rather, to combine and coordinate in one harmonious whole the three elements of its task—evangelism, education, and action . . . Organized Christianity should be in the vanguard of leadership in grappling with social wrongs that harass the people to whom it preaches . . . (Cited in W. W. Barnes, The Southern Baptist Convention, 1845-1953, p. 245.)

The Convention still faces the task, as it must in every generation, of the realistic application of such high principles.

In 1905, with the birth of the Baptist World Alliance and the cooperation of the Convention with this organization, an important step in ecumenics was taken. Here was the expression of Christian unity appearing in an intra-confessional movement. Through the Alliance, Baptists from the whole wide world join hands in an expression of unity. As yet, the Convention has not had formal relations with other ecumenical agencies; it has stated from time to time that since it is a Convention, it has no ecclesiastical functions. But on the local level, there have been many cases of conscious and unconscious cooperation in the ecumenical movement. Such instances can only lead to deepen the concept, of our basic spiritual unity.

One last area should be mentioned. That is the area of growth and expansion. This is a difficult subject to approach for it can lead to devilish pride or to false judgments because of a lack of interpretation. So, to speak of our numbers or of our growth is not to boast about it, but simply to say that here it is that an important challenge is placed before us. In short, the problem of maintenance is posed. With such numbers can we possibly retain the same values and principles which led our Baptist forebears when they were rather small in number and generally alike in outlook? Baptist groups in North America number nearly fifteen millions—with a diverse background, viewpoint, and outlook. Yet all of them consider themselves to be Baptist in their denominational commitment!

Our churches have shown real unity, as a glance at our history shows. But they have also disagreed. Doctrinal matters, personal animosities, hierarchical fears, and egotistical persons have led to tensions and divisions in churches, associations, and even conventions. Not only do we have these problems because of our growth, but also the local church has inherited this aspect, too.

The "average church" (by statistical norms) of 1860 in the Southern Baptist Convention had 81 members. In 1960 in this Convention the "average church" counted 300 mem-

(Continued on page 19)

HIS talents do not run along the artistic line. He professes to draw only one thing: a rose in a box, which he used to draw for his two daughters, and now tries out on his granddaughters.

His interest is more in the rose than the art. The rose is his favorite flower. He has used it to favor his wife, children and others—roses to them on their birthdays.

Even now, a personal note to one of them may be penned on stationery bearing a red rose.

If he favors an interest outside his own chosen profession, it probably is medicine. As a boy, he used to accompany his doctor uncle on calls in the rural community. To this day, a picture of that uncle known affectionately as "Doctor Bill," resides on the desk in his executive office.

Though in a field not related to medicine, he has addressed groups of doctors. He counts them among his closest personal friends.

Yet roses, flower sketches or interest in medicine are less of a hobby to Olin T. Binkley than they would be to most other men. As one of his daughters, now married, said, "So much of daddy's life is involved with his work—reading and thinking in order to give—that it is difficult for me to visualize his leisure time, much less to explain what he does with it."

Family life is the center of his extracurricular activities, right down to the familiar scene of the husband and father broiling hamburgers or steak over hot charcoals on an outdoor grill in warm weather.

He always saved Friday night for good times with his family.

But no single phrase characterizes Binkley, new president of Southeastern Baptist Theological Seminary.

"Versatility in depth" provides a clue to this denominational leader who has won distinction as pastor, sociologist and educator—college and seminary professor, and theological dean.

Binkley's address on theological education to the 1963 Southern Baptist Convention reveals much about the man and his ideal for the seminary.

"The primary purpose of a theological seminary is to guide the intellectual and spiritual growth of Christian ministers and to search for a deeper knowledge of the truth about God as revealed in Jesus Christ and its implications for man and society," he said.

He characterizes his point of view as "creative conservatism."

The new president plans no new departures for Southeastern. He emphasizes a policy of "creative continuity, building upon the solid educational and theological foundations that have been laid." He said he seeks growth and serv-

Family life occupies Dr. Binkley's free time

By Roger Branch
For Baptist Press

The Cover



Seminary presidents

SOUTHEASTERN Seminary's new president, Dr. Olin T. Binkley, left, poses with Dr. S. L. Stealey, the seminary's first president, who retired recently.

Going to Wake Forest right after Southeastern Seminary was created, Dr. Stealey achieved in the first month of his duties there what many would have thought possible only after years, assembling one of the best theological faculties in the nation from the very beginning. One of the first to be enlisted for the faculty was Dr. Binkley, who has served faithfully across the years in helping Dr. Stealey and others to build this young institution into one of the best.

ice "within the main stream of Southern Baptist thought and life."

A sensitive and modest man of small stature, Binkley can pass unnoticed in a self-assertive crowd. In opportunities of service, however, his meticulous scholarship and sincere compassion have won the respect and love of colleagues, students and church members.

His impact as a young pastor of University Baptist Church, Chapel Hill, N.C., and teacher at the University of North Carolina, was such that a new church organized there in 1958 was named Olin T. Binkley Baptist Church.

Still, Binkley is not well known in some areas of the Southern Baptist Convention. The reason is indicated in a comment on his election as president of the seminary at Wake Forest, N. C.: "His humility has become synonymous with his name."

Binkley is a product of the type of North Carolina Baptist life which has given Southern Baptists such leaders as the late George W. Truett.

Born near the hamlet of Harmony, N.C., in the foothills of the Blue Ridge Mountains, in 1908, he counts as the most influential people in his life his preacher father, Joseph N. Binkley, and his mother.

He recalls how his father, also a farmer, hammered out his messages behind the plow. "He memorized a chapter of the Bible every Monday morning, meditated upon it all week and on Sunday attempted to set forth the central ideas of the passage in his sermon, always pointing out the relevance of the message to what people were thinking and doing in the community," Binkley remembers.

In a message to the Southern Baptist Convention in 1954, Binkley recalled his mother's sacrifices to help him pay for a college education.

Quality scholarship at Wake Forest College—whose former campus now houses the seminary—earned his membership in Phi Beta Kappa. He went on to Southern Seminary, Louisville, and Yale University, New Haven, Conn., where he was awarded the doctor of philosophy degree in 1933.

That same year he was married to the former Pauline Eichmann of New Haven.

Wake Forest College called upon him to head its department of religion in 1938, and he returned to Southern Seminary as professor of Christian ethics and sociology in 1944.

In 1952 he joined the faculty at the fledgling Southeastern Seminary, helping to turn a dream into a reality. He was chosen dean of the faculty in 1958.

Both of the daughters of Dr. and Mrs. Binkley are graduates of Wake Forest College and hold master's degrees in English from Duke University.

John F. Kennedy

—By Brooks Hays—

Washington, D. C.
November 26, 1963

RECOGNIZING the interest of our Baptist people in my connection with President Kennedy's administration; I have written some impressions of the man who led that administration until the great tragedy of last Friday.

John F. Kennedy was a sincere and practicing Christian and none of his predecessors was more eager to be President of all the people, regardless of religious ties. Reared in a Catholic home and a Catholic community, he probably was not aware of the extent of religious rivalry that sometimes affects political life until his responsibilities encompassed the whole nation. Surely it will be agreed that no Protestant president interpreted any more faithfully the American doctrine of separation of church and state, nor evidenced greater concern that national policy avoid offense to religious sensibilities or impair religious freedom. My judgments about this area of his thinking are based largely upon his actions and his public declarations, for we seldom discussed this subject. I do recall that soon after I was transferred to the White House I told him of the prayers being offered by Baptists for him and he was obviously moved by this assurance, drawn largely from a letter from a preacher friend of mine whose attitude was typical of our Baptist family.

Occasionally President Kennedy gave our conversations a touch of wholesome humor. For example,

seeing Billy Graham and me in a White House corridor one day he said, after a cordial greeting to my distinguished visitor, "You know, Brooks, I'm going to South America a month ahead of Dr. Graham and I'll be his John the Baptist!" And, in October, when he authorized my official leave to speak on 13 Methodist College campuses, he spoke of the novelty of my trying to sell Baptist wares to the Methodists.

Yes, he understood and believed in religious freedom and as one who was loyal both to his own Church and to the American system, he doubtless grasped the import of the recent statement of Cardinal Koenig of Austria that Catholics enjoy a greater spiritual power in countries like the United States than in those where reliance is upon political props.

He would also have appreciated fully Pope John's statement to me "We are brothers in Christ," and while perhaps an unconscious sentiment, it was in reality the basis for our warm friendship. But he would give this idea a long projection into the life of the human family so that non-Christians seeing true Christian brotherhood at work would know they have nothing to fear from our Christian faith.

You would be interested to know that when I went to my office on Friday evening, having flown from Florida Southern College upon hearing of his death, I found on top of my mail a note of thanks for "The Baptist Way of Life," in which I had inscribed a message for him. It was my last note from him. My inscription to him paraphrased a statement used in Catholic literature. I referred to him as "belonging to the soul of the Church—Baptist, that is." And it was true, for his devotion to freedom and to the Biblical idea of universal love linked him to us as well as to his Catholic people.

Beacon Lights of Baptist History

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

Opposition to missions

NO sooner had Luther Rice led Baptists into an organized effort for missions than he met opposition.



DR. SELPH

Dr. B. H. Carroll, Jr. in his book *The Genesis of American Anti-Missionism* says that the three great leaders in the anti-mission crusade were John Taylor, Daniel Parker and Alexander Campbell.

John Taylor has been described

as the only real Baptist of the three. He was an earnest, consecrated, self-sacrificing, and conscientious minister. He made tremendous efforts at evangelizing Kentucky. He was member or pastor of eight churches in succession which formed the basis for the subject of his book *A History of Ten Baptist Churches*.

Much of Taylor's activities were directed against Luther Rice's missionary efforts. He wrote a tract entitled *Thoughts on Missions* and published it Oct. 27, 1819. Some say this writing did more to check missions in Kentucky than any other piece of literature of the times. A man held in high esteem, his good qualities served in greater extent the opposition. Some historians think he later regretted his actions.

The Rev. Mr. Taylor was born in

Virginia Oct. 27, 1752. "Reared in the backwoods," he never heard a man preach until he was 17 years old. He was converted at 20 and soon became a traveling preacher. A prosperous farmer, Taylor received little remuneration for his services.

Apparently his opposition grew out of a lack of education and the environment of his early life. Though he died before the organization of the General Association of Baptists in Kentucky, he seems to have been present at its predecessor, the Kentucky Baptist Convention, Jan. 10-13, 1835.

Though he opposed Baptist Missions, he did not deflect to Campbellism. He stood firm with Baptists against Alexander Campbell, and in 1830 published a *History of Clear Creek Church and Campbellism Exposed*.

Board declines special call

THE Executive Board of the Arkansas State Convention, in its regular December meeting, completed its organization and voted down a motion to call the Convention into emergency session to re-consider its action in November approving plans for a new mental health unit for Arkansas Baptist Hospital. [An editorial dealing with the Board's action on the mental health proposal will be found on page 3.]

The Board elected as its president Dr. R. L. South, pastor of Park Hill Church, North Little Rock, to succeed Rev. James Brewer, pastor of First Church, Helena, who had recently completed two one-year terms. Named as vice president was Rev. Leslie Riherd, pastor of West Church, Batesville.

The complete organization of the board will be found at the end of this article.

Decision of the Board not to call an emergency meeting of the State Convention followed an appeal from Dr. Walter Johnson, pastor of University Church, Fayetteville, to the Board that the plans for the new hospital facility be dispensed with in the light of the small margin by which the measure passed in the November sessions of the Convention. He repeated much the same argument he had made before the Convention, declaring the leasing by Arkansas Baptist Hospital of a facility to be built by a private corporation from funds partially provided by government, Hill-Burton funds, would violate the Baptist principle of separation of church and state.

The motion to call a special session of the Convention came later in the meeting, after Dr. S. A. Whitlow, the Board's executive secretary, had read communications to the Board and the Convention pro-



DR. SOUTH, PRESIDENT

testing the Convention's hospital action.

Only seven voted for the special call, the remainder of the Board members voting against it.

Among other actions of the Board was approval for Editor Erwin L. McDonald of the *Arkansas Baptist Newsmagazine*, of a three-week writing and preaching excursion to the British Isles next April. Editor McDonald will be accompanied on the trip by Mrs. McDonald.

J. T. Elliff, director of the Religious Education division of the State Convention, and Ernie Adams, director of the Pilot Project of the Religious Education division, gave a progress report to the Board.

Now in its second year the Pilot Project, in an area comprising five local associations in Western Arkansas, is designed to enlist and train associational leadership in the four departments of the Religious Education division—Sunday School, Training Union, Brotherhood, and Church Music. The trained workers in turn work with associational missionaries and local churches to strengthen the local churches in these four departments.

In a report on progress of the building of the new Convention camp near Paron, 40 miles west of Little Rock, Dr. Whitlow said that work was completed on a caretaker's home, that all the roads on the 266-acre tract have been laid out and contracts let for the water system, the sewage disposal plant, and a swimming pool.

Negotiations are now in progress with bidders for the construction of a dining hall and kitchen; twelve cabins, each of which would accommodate 17 persons; and an activities building.

The Board voted to supplement contributions of individual churches to the Christian Civic Foundation of Arkansas from the Board's emergency fund, as in previous years.

Committee organization of the Board follows. The years listed are the dates the memberships expire:

Operating Committee: R. B. Crotts, Wynne, chairman;

1964: R. B. Crotts, Wynne;

1965: Andrew M. Hall, Fayetteville; Leslie Riherd, Batesville; R. C. Johnson, Paragould;

1966: Vernon Dutton, Pine Bluff; Marvin Gennings, Ft. Smith; Clarence Anthony, Murfreesboro.

Finance Committee: John Maddox, Camden, chairman;

1964: Harold Anderson, Heber Springs; Carl Bunch, Jonesboro; Hugh Cooper, Melbourne; L. D. Eppinette, Lepanto; Norman Lerch, Booneville; I. M. Prince, Cotton Plant; J. N. Shop-taw, Texarkana; John Maddox, Camden; Leo Hughes, Texarkana; D. Hoyle Haire, Marianna; Cline Ellis, Fordyce;

1965: W. H. Heard, Walnut Ridge; Charles Taylor, Bellefonte; Truman Spurgin, Waldron; Charles Chesser, Alma; William Flynt, Conway; Rhine McMurphy, El Dorado; Thomas Farrar, Wilson; C. Gordon Bayless, North Little Rock; Sam C. Gash, Forrest City;

1966: James F. Brewer, Helena; Bill G. Hickem, Crossett; Jeff P. Cheatham, Monticello; Cecil Tedder, Searcy; Ray Daugherty, Stuttgart; Graham Fowler, Malvern; Stanley Smithson, Ft. Smith; Jack Bledsoe, Danville; Mason Craig, McGehee; A. O. Smith, Samps.

Program Committee: James Street, Little Rock, chairman;

1964: Bob Harris, Morrilton; Harold Hicks, Little Rock; H. G. Jacobs, Osceola; Carl Kluck, Arkadelphia; Hugh Owen, Malvern; Edgar Griffin, Pollard; Robert Smith, Pine Bluff; James Street, Little Rock; J. D. Dryer, Jr., Mountain

Home; S. M. Cooper, Salem; J. C. Atherton, Fayetteville;

1965: Homer Speer, Mountain Pine; Eugene Ryan, Lonoke; Dexter Blevins, Hot Springs; Murl Walker, Ft. Smith; Harold O'Bryan, Dermott; Austin Rogers, Mena; Jay Heflin, Little Rock; Darell Ross, Siloam Springs; Jimmy Watson, Amity; Quentin Middleton, Blue Eye, Mo.

1966: Richard Vestal, Corning; Lonnie Lasater, Camden; Lewis E. Clarke, Smackover; Harold Sadler, Osceola; Curtis Mathis, Jonesboro; J. C. Myers, North Little Rock; Paul Roberts, Little Rock; Ernest Ward, Little Rock; Ben Wofford, Clinton; Tommie Hinson, West Memphis; Jeff Campbell, Lepanto.

Nominating Committee: Phil Beach, Rison, chairman;

1964: Leo Hughes, Texarkana;

1965: Phil Beach, Rison; Dexter Blevins, Hot Springs;

1966: Paul Roberts, Little Rock; Vernon Dutton, Pine Bluff.

Executive Committee: R. L. South, North Little Rock, chairman; R. B. Crotts, Wynne; John Maddox, Camden; James Street, Little Rock; Phil Beach, Rison; Walter Yeldell, Hot Springs.

The following 1964 meeting dates for Executive Board and Committees were approved:

Operating Committee: Tuesday, Feb. 4, 10:30 a. m.; Tuesday, May 5, 10:30 a.m.; Tuesday, July 21, 10:30 a.m.

Nominating Committee: To be called.

Program Committee: Tuesday, March 3, 10:30 a.m.

Finance Committee: Tuesday, Aug. 11, 10:30 a.m.

Executive Board: Tuesday, Sept. 15, 10:30 a.m.; Tuesday, Dec. 1, 1 p.m.

North Pulaski Association

Oklahoma preacher

CARL Johnson, Paul's Valley, Okla., a former Arkansas pastor who has spent some time in the three associations of Western Canada affiliated with our Southern Baptist work, preached the morning of Nov. 24 at Runyan Mission, Gravel Ridge, and showed slides of the work in Canada at the Gravel Ridge Church and at Runyan in the evening services.

A proposal that the Brotherhoods of North Pulaski Association undertake co-operatively to support one or more ministerial students in Southern Baptist College was voted on favorably by the Gravel Ridge Brotherhood Monday night, Nov. 25. It was decided at the Brotherhood Rally of the association at Pike Avenue Church, Nov. 18, that the matter be taken up and considered by each Brotherhood—W. B. O'Neal

Digby heads Foundation

TOM Digby, North Little Rock, was elected president of the board of the Arkansas Baptist Foundation Dec. 3.

Other new officers are W. C. Whitfield, Jr., Fayetteville, vice president; and Jim Bolton, Little Rock, secretary

Donates church to Ione



IONE CHURCH

BEHIND the big husky frame of Jess Franklin Cabe, a San Francisco policeman, beats a heart of gold.

Just ask the folks in his old home town of Ione, Ark., to which Cabe recently donated \$10,000 to build a new church. He also took a leave of absence from the San Francisco police force to help build the church.

Cabe, who was orphaned at an early age (his mother died when he was

AAUW approves OBC

ARKADELPHIA—Ouachita College has been approved for listing by the American Association of University Women, according to a letter received this week by Dr. Ralph A. Phelps, Jr., president of the college.

The acceptance by the AAUW indicates that the school meets the high standards set by the accrediting organization, and that all previous and future women graduates will be eligible for membership in the AAUW.

The letter of approval from Dr. Blanche H. Dow of Washington, D. C., said Ouachita would be invited to become a corporate member of the AAUW.

Immanuel clears debt

PASTOR W. O. Vaught, Jr. and Immanuel Church, Little Rock, are celebrating the clearing of the church debt this year. This achievement comes three years and two months ahead of schedule and includes \$300,000 that was spent on enlarging and redecorating the auditorium.

Immanuel, long a leader in many areas of church work in Arkansas, has set for itself a \$20,000 goal for the Lottie Moon offering this year.

At the Sunday morning worship service, Dec. 8, the church will present its annual Lottie Moon drama. The public is especially invited to this service.



JESS F. CABE

three and his father when he was 15), paid for the new Ione Memorial Baptist Church in memory of his parents, both pioneer settlers of Logan County.

Cabe gave a \$1,000 donation to the church four years ago, helping in a remodeling program on the old church in Ione.

"I wasn't satisfied, though," the policeman said. "I wanted to build something the community would be proud of. So I got a leave of absence, put \$10,000 in the bank to finance the building and came back home and went to work."

The new building contains five class rooms and a nursery.

Cole returns home

REV. MINOR E. COLE has returned to his home at 3201 Poplar Street, Pine Bluff, after serving for 20 weeks as interim pastor of First Church, Warren. Dr. James Draper is the new pastor.

Mr. Cole is available for interim pastoral supply or revival.

Workshop planned

ARKANSAS' Annuity Board field representative, T. K. Rucker, will be one of 15 state field men attending an annual workshop at the Board's offices in Dallas, Texas, Dec. 10-13. The workshop is under the direction of Floyd B. Chaffin, associate secretary and a director of the Board's development division.

Revival

STANFILL CHURCH, Nov. 18-25, Rev. Charles Whedbee, pastor of Nalls Memorial Church, evangelist; Rev. Jack Livingston, pastor of First Church, Gravel Ridge, song leader; Miss Linda Mitchell, pianist; 8 for baptism; 2 by letter; 1 surrendered to special service; Rev. Elmer Madison, pastor.

Trinity Association

Fire hits church

CORNER'S CHAPEL was hit by fire in November. Damage, mostly to the interior, was partially covered by insurance. Since the fire the church has voted to add two Sunday School rooms, install central heating and air-conditioning, additional rest rooms and to purchase a baby grand piano.

Three young men were recently licensed by the church to the ministry. They are Sonny Simpson, Charles Cantrell and Chuck Crawford. Wayne Allen is pastor.

WALDENBURG Church recently broke ground for a new church building behind their present building. Jimmy Costner is pastor.

LEWIS STREET Mission has been organized in Truman by Pleasant Valley Church. Roy Craig has been called as pastor. He recently held the pastorate of East Side Church.

THOMAS RAY has resigned as pastor of Black Oak Church to devote full time to his secular work in Memphis.

Harmony Association

Watson Chapel builds

WATSON CHAPEL has let the contract to construct a \$37,000 third unit of its four-unit building plan, according to Rev. Don Chesser, pastor.

The new unit will be 136 by 36 feet with an outside walkway. It will include the functional spiral and will be used for office space, auditorium and some education room.

The church recently called Bill Baker, a student at Ouachita College, as director of music.

Rev. Gerald Taylor, pastor of Lee Memorial Church, has been elected moderator of the association, meeting recently at Hardin Church.

Other new officers are Rev. Phil Beach, Rison Church, vice moderator; Rev. E. A. Richmond, Arkansas Boys Training School, clerk; Coy C. Warren, treasurer.

Twins lead revival

DEAN AND DOUG Dickens, twin sons of Mr. and Mrs. George Dickens of Booneville, recently assisted their uncle, Rev. Robert A. Parker, in revival services at his church, Cullendale First Church.

Mr. Parker preached during the morning and evening services for six days. The song services were conducted by the twins, freshman ministerial students at Ouachita College.

Saturday night and at both Sunday services the twins alternated in preaching and leading the singing.

There were 9 professions of faith for baptism and many rededications, especially among the youth.



MONTICELLO—NEW farm manager Bennett Hayes, in charge of the 240-acre farm of Arkansas Baptist Home for Children, feeds some of the Home's beef cattle. Big problem as Mr. Hayes begins his new duties is there are not enough cattle ready this fall for butchering to meet the food needs of the 140 boys and girls living in the Home.—ABN Photo



MONTICELLO—This \$30,000 brick parsonage was recently completed here by Second Baptist Church and is now occupied by the church's pastor and family, the Bill H. Lewises. The home has four bedrooms, two bathrooms, a family room, kitchen with built-in fixtures, living room, dining room, two utility rooms, and a double carport. It is centrally air conditioned and heated.—ABN Photo



INTERNATIONAL RETREAT AT ALDERSGATE — (Above) Kallyani Menon of Shoranur, India, a student at the University of Arkansas, talks with Miss Nancy Cooper, WMU secretary-treasurer; Linda Allen, Little Rock BSU director; and Mrs. Roy C. McGlamery of Ripley, Miss., during the retreat. (Top right photo) Four Jamaicans at the retreat



sing "Island in the Sea" at talent time. (Lower photo) Dr. J. P. Allen of Fort Worth is quizzed by some of the 70 students attending the retreat jointly sponsored by the WMU and BSU departments of the state convention.

Hope Association

David Turner ordained

TROY BETHEL Church ordained David Turner as deacon, Nov. 24. Rev. Hulett Murry, pastor, served as moderator of the ordaining council which was composed of men from the churches: Troy Bethel, Rocky Mound, Haley Lake, and Beech Street.

Rev. R. F. Eaton, Rocky Mound, directed the examination. Rev. A. I. Hughes, Haley Lake, led the ordination prayer. The ordination sermon was delivered by Rev. Gene Murry, son of the pastor.

Sylverino Church has called Rev. David Day as pastor. Mr. Day lives in Texarkana and has been serving as pastor of First Church Mission. The Sylverino Church has just completed renovation of the inside of the building.

Rev. D. A. Nowell, Texarkana, has accepted a call from the Genoa Church. He was formerly pastor of Harmony Grove Church.

On Nov. 17, First Church, Bradley, observed the dedication of their new auditorium. It is a lovely building, and stands on the site of the old auditorium which was moved back to make room for the new one, and which is now used for educational space. Long-range plans call for a new education building within the next few years. Rev. Jim Powell is the pastor.—M. T. McGregor, Missionary

Hoff to Eudora



L. C. HOFF

REV. L. C. Hoff, formerly pastor of East Howard Church, Biloxi, Miss., has accepted the call to the pastorate of Eudora Church. The Eudora Church had been without a pastor since June 9 of this year.

Mr. Hoff, a native of Brookhaven, Miss., is a graduate of Clarke College, Mississippi, and New Orleans Seminary. He held several pastorates in Mississippi. During his six and one-half years at East Howard, there were 622 additions of which 183 were by baptism.

He designed the Church's new contemporary-style auditorium and supervised its construction in 1959, assisted by the members, at a savings estimated at \$30,000.

Mr. Hoff is married to the former Jewel Pierce of Brookhaven and they have two sons, Donald and Jerry. Mrs. Pierce is a sister of Rev. A. B. Pierce, formerly pastor of First Church, Pine Bluff.

Mr. Hoff has served as Mississippi State Convention Board member from Rankin and the Gulf Coast Association. He served as moderator of the Gulf Coast Association and president of the Gulf Coast Baptist Pastors Conference, and also served as president of the Greater Biloxi Ministerial Association and head of Religious Affairs for the Biloxi Civil Defense.

For the past two years, he and Rev. Inman Moore, Methodist Minister, have carried on an evening radio broadcast, "Religion in Life." The program is now being telecast.

Youth rally set

THE Current River Youth Rally will be held the night of Monday, Dec. 16, at Ravenden Springs Church, Linda Mitchell, reporter, has announced. A Christmas program will feature the meeting.

At the November meeting of the rally, held at Moark Church, Ravenden Springs Church won the banner for having the largest number of youth and parents present.

Church Music

Nation-wide conference

THE FIRST nation-wide conference of Southern Baptist musicians will be held in Louisville, Ky., Feb. 11-13, 1964.

This conference will commemorate 20 years of organized work in church music for approximately 33,000 Southern Baptist churches. It will be the most significant conference ever held for Southern Baptist musicians.



MR. MULKEY

The roster of personalities and music groups scheduled to appear in the general sessions and lead special conferences reads like a section from "Who's Who in Music". This is no accident. It has been the desire of those planning the program that Southern Baptist musicians have an opportunity to meet, see, and hear the finest musicians, music educators, instrumental and choral groups, and denominational leaders that could be found.

The following conferences are scheduled. Each conference will deal with a significant area of church music, under the direction of an eminently qualified and nationally recognized leader.

Conference subjects and leaders: Administering the Graded Choir Program—Federal Lee Whittlesey; After the Changing Voice, What?—Travis Shelton; Choral Technique and Interpretation—Harry Robert Wilson; Choral Writing—W. Lawrence Curry; Class Piano Pedagogy—Louis O. Ball, Jr.; Church Solo Singing—Claude H. Rhea (emphasis on hymns and gospel songs as solo repertory); Church Solo Singing—Cecilia Ward (emphasis on standard solo repertory); Exploring the Changing Voice—Travis Shelton; Growth and Development of a Child's Voice—Robert B. Smith; How Is Your Diction?—Madeline Marshall; Hymns and Hymn Tunes—Hugh T. McElrath; Introducing Part-Singing—Mabel Stewart Boyter; Master Organ Class—H. Max Smith; Master Piano Class—Louis O. Ball, Jr.; Music for the Exceptional Child—Dorothy Brin Crocker; Music Therapy—Dorothy Brin Crocker; Planning the Worship Service—Hugh T. McElrath; Teaching a Song to Children—Robert B. Smith; Utilizing Orchestral Instruments—Robert S. Douglass; Vocal Problems for the Pre-Adolescent—Mabel Stewart Boyter.

Plans are in the making to take at least one chartered bus of church musicians from all over the state of Arkansas to attend this conference. Music directors and others who are interested in going on the bus, please contact this office.—Hoyt A. Mulkey, Secretary.

The preacher poet

I prefer

No, not in the upper reaches
In which is the all-out space
Where the satellites beset you
And there's neither time nor place.

But on to the realm called heaven
With him who needs no thrust,
Who orders all the powers that be
And calls me from my dust.

—W. B. O'Neal

Missions

Requests, requests, requests

IF YOU could look over my shoulder as I try to list and give some information on the many requests for supplement on pastor's salaries, associational missionaries, building aid, purchase of property, etc., you would see 56 appeals in all. I sometimes wonder if Solomon in all his wisdom could deal wisely with each.



DR. CALDWELL

The Missions Committee will try honestly and prayerfully to do what seems best. Perhaps some requests will be declined, others may be granted in full or at reduced amounts.

We have \$18,000 allocated for building aid for the entire year (1964) and three churches have requested about two-thirds the total amount, and two of those in the same association. This shows the need for a Revolving Loan Fund which could be used over and over again in making loans to these churches instead of outright gifts.

In regard to pastoral aid, of course, it is impossible for the 736 churches which have fewer than 200 members to be maintained as "full-time" churches. The requests come in, however, saying we want a "full-time" pastor, but the church can only pay \$20 per week. Such ideas have led us to believe that a complete survey should be made to determine the financial status of each church, the possibilities of future growth and to give direction to a program of development. We want to help a church get on its feet or "over the hump", but just a supplement in itself will not always do it. Hence, we have a "Church Development Program" that can give a real incentive to these weak churches and help them to help themselves. R. A. Hill is getting more calls than he can accept in explaining the program to churches. A successor to M. E. Wiles will be elected soon who will also work in this field.

As we try to consider the requests for help will you keep in mind that limited funds cannot care for all the unlimited calls.—C. W. Caldwell, Superintendent of Missions

Foundation

Make your will

JANUARY is "Make Your Will Month".

Already we have been mailing bulletin inserts to be used during the month of January in our churches. We would like to remind the pastors to be sure and return their card if they have not already done so.



MR. McDONALD

There are only two ways whereby you can dispose of your estate at death. First, you can let it be distributed under the state law. The Statute of Dissent and Distribution was written to take care of those who neglect to prepare a will. These laws say who is to receive your property and the court appoints an administrator who could be someone you do not know. The law makes no provision for religious or charitable institutions to get anything. Without a will nothing can go to Christian work, such as children's homes, colleges, hospitals, or missions. Second, you can have a legally prepared will leaving your property to those persons, agencies or institutions you cherish the most. In a will, you name your own executor, usually a great saving in administrative expense, and designate a guardian or trustee for minor children, or other loved ones.

With a legally prepared will your

Uncle Deak writes

Dear ed:

Last nite we voted to put up four new Sunday school rooms. We ben need' em fer a mity long time. The little 'uns has ben stuck off in a corner hind a curten by the stove. Bro. Hunkston wus agin it cause he sed we couldnt afford it. He sed the only way we could do it wood be to cut out the Corporative Program. Of course Sister Sprakle wuz fer thet. Them to rely did put up a fuss. They dont mean bad they jest dont think very fer ahead. The preacher had ben doing some figerin an he allowed thet if the members tithed we could give more to missions an put up the classrooms to. Reckun hes rite.

Uncle Deak

property will go exactly as your desire. You can remember a faithful wife, obedient children, institutions and causes you supported during your lifetime. You dictate exactly who gets whatever you leave, who handles the distribution and who is to be the guardian or trustee of your loved ones. No person of legal age should overlook the important act of making a will no matter how much or how little he possesses. A will is the only instrument the courts will recognize after your death as expressing your wishes about the distribution of your property. It tells the world what persons, causes, agencies or institutions that you hold dear. A will also avoids confusion and misunderstandings. For further help contact Ed. F. McDonald, Jr., Executive Secretary, Arkansas Baptist Foundation, 401 West Capitol Avenue, Little Rock, Arkansas.

Brotherhood

Down to real business

WE are thinking at this writing of a need that is constant; and that is the need for Baptist men to face what is required of them if they are to live effectively as Christians and if their work for the Lord is to produce any real fruit.



MR. TULL

Our labor is with God (I Corinthians 3:9). To leave out of our service to our Savior a vital and continuing contact with Him is to separate ourselves from

the direction that only He can give us through His Holy Spirit, and to rob ourselves of His power which alone can make our labors effective.

We are approaching a new year of service and of opportunity. Why not plan to make the new year count for God's eternal glory? We can if—

If what?

If we will spend some time each day in the Secret Place (Psalms 91:1) where alone we meet the Savior; where with an open Bible and an open heart we give Him the opportunity to make known His wonderful encouragement and His blessed will. And—

If in our service we heed His beckoning hand and follow Him into the work which He saved us to do (Matthew 28:19-20).

Love, devotion, and obedience are indeed the keys to true service to our Lord. So often we try to unlock the doors of service to our Savior without using the keys. Let's not be guilty of this during the new year of opportunity that is before us. Instead, let's get down to real business for God!

Let's ask God to sanctify all of our motives and to make us to be truly sincere, that our service to Him shall be in the spirit of the One Who once said, "I do always those things that please Him" (John 8:29c).

(And now a special note: I am looking

for a thousand Arkansas Baptist men who will covenant with me to read the Bible through in 1964. If you are willing to be one of the thousand, drop me a card at 302 Baptist Building, Little Rock).—Nelson Tull, Brotherhood Secretary

Evangelism

Primary matters

THE CONSTANT task of church leadership is to give primacy to that which is most urgent. There are so many important things that



MR. REED

the wise church leader must pause often and re-evaluate programs, methods, motives and procedures. A good leader will be sure that the most important things are receiving primary attention. It is good, therefore, in the early days of this new church year to call attention to our main business: Reaching people for Christ. Evangelism has made Southern Baptists what we are today and it must maintain our churches. This then should be foremost in all our programs. Jesus came, "to seek and save that which was lost." The apostles were commissioned to go out with the glad tidings, bringing men to the Saviour.

important things that the wise church leader must pause often and re-evaluate programs, methods, motives and procedures. A good leader will be sure that the most important things are receiving primary attention. It is good, therefore, in the early days of this new church year to call attention to our main business: Reaching people for Christ. Evangelism has made Southern Baptists what we are today and it must maintain our churches. This then should be foremost in all our programs. Jesus came, "to seek and save that which was lost." The apostles were commissioned to go out with the glad tidings, bringing men to the Saviour.

Faith

Faith is like a rubber tire,
When it is flat, the need is dire!
—By Peggy Vining, Little Rock

The church council should agree that its emphasis for the year ahead should be "reaching the unreached," for Christ. Enrollment in our Sunday Schools must be increased. More people must be put under the influence of the Word of God. To do this we should go out after them as a shepherd goes after the lost sheep. Yes, other phases of the work are important but priority must be given to seeking people.

We have been enjoying the fellowship of one another—those already reached. We are now visiting one another and making telephone calls to each other—those already reached for Christ.

TEACHERS MUST LEAD THE WAY:

1. Visit your prospects. 2. Know the unsaved in your class. 3. Visit the unsaved and unattached Baptists. 4. Be a good witness. 5. Lead your class officers to be good witnesses—soul winners. 6. Teach the lesson, remembering the unsaved. 7. Prepare a prayer list.—Use it. 8. Study soul winning and witnessing methods.

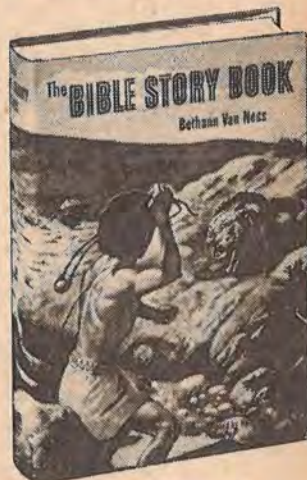
Keep in mind our Evangelism Conference, Park Hill Church, Jan. 27-28.—Jesse S. Reed, Director of Evangelism

Beautiful... to See, to Hear, to Read

THE BIBLE STORY BOOK

by Bethann Van Ness
illustrated by Harold Minton

- * 298 exciting stories
- * 130 illustrations—85 in full color
- * 70-page supplement about life in Bible times
- * Maps of Old and New Testament worlds
- * Large size—6¼ x 9 inches—672 pages
- * Indexes of stories and characters



Here all the great heroes and events of Bible days come to life. A paraphrase of the entire Bible, *The Bible Story Book* is an ideal family story book which all ages will understand and enjoy. \$4.95

... and Beautiful to Give

Is there someone on your Christmas list who would enjoy receiving one?

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Electric Gifts just DO give more!

ARKANSAS / **POWER & LIGHT**
HELPING BUILD ARKANSAS **COMPANY**

Arkansas Baptist Home for Children

Praise God, from whom all blessings flow

Our hearts are grateful to each pastor, each church, and each individual who has responded to our plea. By the sending in of your *Thanksgiving Offering* you are saying, "I want a part in supporting our Children's Home program." May God bless you!

If you have not taken the *Thanksgiving Offering* in your church yet, please do so by next Sunday, and send it in to the Home soon. We know how busy you are, but, please don't forget us. These, and many other children, need your help!

Remember, this year (1963) we are pleading for each church to send in their *Thanksgiving Offering*. We are asking for 100 per cent cooperation. Many say it can't be done. We believe it can, because we know you care!

If you will collect your church's offering now, and send it in soon, it will not interfere with the Lottie Moon Christmas offering, or your fallstewardship drive. Also, we would like to have it in by December 31, 1963, so that you may be given credit for it in 1963.

Jesus once said, "For where your treasure is, there will your heart be also." We pray that your heart will be with us as we try to carry on your program.

(Continued from page 9)

bers. And there are, of course, many churches with from one to five thousand members. What of the idea of community which is so basic to the Christian witness? Can this idea be retained in the midst of all our growth? Do our 150 years of numerical success bring an inbuilt threat to the very nature of the Church itself?

These are questions being raised in the contemporary Church wherever you turn—at conferences, conventions, in corridors, and during coffee breaks. Among laymen and pastors there is a healthy discussion about the nature of the Church. This is a part of our history present which has grown out of the immediate and far past.

Whether or how the challenge will be met remains to be seen. Some persons have looked in the direction of a strengthened hierarchy and organization, and others have hoped to establish exact (and exacting) doctrinal uniformity in an effort at unity and attendant problems.

Neither of these options seems to be faithful to our heritage, however. We might hope to see a widespread recognition that disagreement on matters of polity and theology are not in themselves hurtful. Indeed, we all can be led to fresh insights through charitable discussion of differences in a mood of mutual trust and love.

In the 1880's, the British Baptist Union was disturbed with theological disagreement resulting from the new Biblical criticism. In 1888, John Clifford, a pastor, became president of the Union and in his presidential address he summarized in a magnificent fashion the positive possibilities from such disagreements:

Study of the ages of controversy ought to quiet our alarm, enlarge patience, extirpate self-seeking, exclude personal recriminations, exalt brotherly love, quicken joyful trust in, and large expectancy from, the Gracious Ruler of His Church . . .

Controversy is far better than stagnation. Even strife is a sign of vitality—uncomfortable, irritating vitality, perhaps; exceedingly disagreeable to fossil theologians and actual tyrants; but still it is a vitality, and one of the various forms of that law of the struggle for existence which runs into the realm of ideas and of spirit . . .

Even the first friends of Christianity were never agreed as to its whole contents. Living men differ. It is the dead

who agree. Poor shattered fragments that we are. Why truth would have no chance at all upon the earth if each man were nothing but the sibilant echo of his fellow. God sets men at different angles to the truth, so that one may see what others cannot, and, thereby, more of her virginal beauty and perennial loveliness be revealed to men . . .

God will not suffer us to get our best beliefs as we do our coats . . . Give men a ready-made faith, paid for by pen subscription, or lip affirmation, and it is on them, not in them; on them like a garment, not in them as a life.

Give us a Bible about which two opinions are not possible, and we treat it as we do the multiplication table, use it for our grossest needs; but never think of it for the splendid hours of spiritual aspiration and redeeming service. (Cited in B. Hays and J. E. Steely, The Baptist Way of Life, pp. 173-174.)

In the midst of our past and present divergence, there is that which holds us together. It is our common service. In 1814 and in 1845 people and churches were joined in a missionary interest. There was an implicit rather than explicit agreement in theology, and there was no dogmatic creed issued by them. After one hundred and fifty years of service, the same common commitment binds us together—to bring the world into a living relationship to God through Jesus Christ! This unity is surely truer to our heritage than a well-oiled hierarchy or a formal creedal statement.

Look now again at those major themes in Baptist history and see them as especially adapted to pioneer work. Though there are no longer actual wildernesses to conquer, we are still so often in a pioneer situation which calls for a development of the same themes which have been our strength throughout our history. We live on the moving edge of time, where the answers are not found in guidebooks or dictionaries—but are rather rough-hewn out of the wilderness. But is this not where God calls us to be? If we stand ready in the wilderness area to meet the challenges which come with absolute trust in God and complete dedication to His plan, we will not be traitors to our honorable history and heritage. We will rather be participants in history and makers of another one hundred and fifty years of telling the riches of His grace. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1.)

The poinsettia

By Thelma C. Carter

YOU are familiar with the Christmas plant called poinsettia. You will see this beautiful plant, with its bushy green leaves and red, flower-like leaves, in shop windows, homes, and churches during the holiday season. On gift wrappings, magazine covers, posters, and Christmas cards, you are sure to find the bright red poinsettia design. Perhaps you have one of the lovely plants in your home.

The poinsettia was once a wild plant growing on the hill sides in Mexico. It came to our country when Dr. Joel Roberts Poinsett found the flame-colored plants blanketing the hills near his residence in Mexico.

While serving for four years as United States ambassador to Mexico, Dr. Poinsett first became acquainted with the beautiful plants. Because he loved flowers, he brought back some of the wild poinsettia plants to his home in South Carolina.

At Christmas time, Dr. Poinsett's friends and neighbors were amazed and delighted with the red-tipped, green-leaved plants growing in his gardens. They asked for shoots of the plants so that they might plant them.

Soon people were asking for the big red and green Christmas plants for holiday decorations. Before long, greenhouses were raising poinsettias and shipping them to all states.

The poinsettias in our country are only about half as big as the ones that grow wild in Mexico, Central America, and South America. In the warm, tropical areas of our world, poinsettia plants grow from six to ten feet and more in height. These beautiful bushy tree plants are found growing in yards near patios and fountains in much the same way we grow the mimosa trees in some parts of our country.



CUT a large potato in half, and place the flat side down. Select a small evergreen branch that resembles a miniature Christmas tree. Stick the branch into one of the potato halves, using the potato as a standard. The tree should be about a foot tall or less, depending on the size of the potato.

When covered with foil, the potato not only serves as a holder, but it also provides moisture for the tree all during the Christmas season. Cover the foil with appropriate paper or cloth so as not to attract too much attention to the base of the tree.

Decorate the tree with strings of tiny Christmas beads, tiny ornaments, earrings, chains, tiny lights, or other materials that are in scale with the size of a miniature tree.

These trees are easy to make. They are excellent gifts for persons who are unable to get out.

Miniature tree

By Cleo Gehreke DuBois



Nicest time of the year

By Bernadine Beatie

THE bright lights in the new self-service store glittered and shone. Mike felt himself pushed along by the crowd of happy Christmas shoppers.

"Christmas is the very nicest time of the whole year," Mike decided.

He lingered before a display of ties. He would like to buy one for Dad, but they were two dollars. Mike had only three dollars for gifts for Mom, Dad, and his little sister Susan.

Mike walked on slowly. The self-service store was fun. No one rushed him, and he could take as long as he pleased to look at everything. He saw a small Japanese doll among a pile of toys marked down to ninety-eight cents. Mike's heart rose. It was a perfect gift for Susan, just right for her doll collection.

Mike found several presents that would have been nice for Mom and Dad, but each one cost more than a dollar. Finally, he decided to get only Susan's gift today. He might find more things to select from tomorrow. Mom said new things were put out every day.

The girl at the check stand was ringing up sales, making change, and cramming gifts into paper bags as fast as she could. A long line had formed, and she seemed nervous. She kept saying, "Next, please," and hurrying the line along.

When Mike's turn came, the girl took the doll and the bill he handed to her. Then she counted out his change—first two pennies, then four crisp one dollar bills.

(Sunday School Board Syndicate, all rights reserved)

"That makes five," she said.

"But I—I . . ." Mike stammered.

"Move along. Next please." The girl didn't even look up but started ringing up the packages of the woman next in line.

"I did try to give it back to her, Mike whispered.

His footsteps quickened and he was almost running when he went out the swinging doors to the crowded sidewalk. Besides, he wasn't keeping it for himself. Tomorrow he would buy really nice presents for Mom and Dad. He had six whole dollars to spend.

Mike walked on toward home. Maybe he had better not go back to the same store for his other presents. The girl might remember him. Mike's face felt hot, and a funny little knot formed in his stomach.

The street light blinked red, and Mike stopped. He looked over his shoulder. Strangely, the Christmas lights didn't look as bright as they had earlier. The crowds of people no longer looked happy and carefree. They looked worried and in a hurry. Maybe Christmas wasn't the nicest time of the year after all.

Mike swallowed. The four dollars felt heavy. He took the bills out of his pocket and looked at them. A great big store would never miss the money. Besides, no one would ever know.

"But I know," Mike spoke aloud.

Suddenly, he turned and started back toward the store. He blinked in surprise. The Christmas lights looked bright again. The busy shoppers were laughing and talking. As Mike entered the store and walked toward the girl at the check stand, chimes from a downtown church pealed, "Silent Night, Holy Night."

Mike smiled. Christmas was the very nicest time of the whole year.

The Bookshelf

Love and the Facts of Life, by Evelyn Millis Duvall, Association Press, 1963, \$4.95

This book, by the nationally known and highly respected authority in the field Mrs. Duvall, takes for granted the greater sophistication of modern teenagers, stressing only those areas of sex knowledge where misinformation still exists.

The newer problems and the old ones which have become intensified in recent years are discussed frankly. Included are such topics as: venereal disease, homosexuality, premarital intimacies and pregnancies, and high school marriages. False ideas about the new contraceptive pills are dispelled with accurate scientific knowledge.

Throughout, sex and love are placed in their total life context and in the Judeo-Christian tradition.

Noel, Its Novelties and News, by Amos M. Bennett, \$1

Dr. Bennett, formerly a member of the faculty at Ouachita College and later pastor of First Baptist Church, Morrilton, presents here a blending of Christmas custom and Christmas spirit with historical insight, Biblical exposition, and devotional approach. The book can be secured from Baptist Book Store,

Christian Faith and Other Faiths, by Stephen Neill, Oxford, 1961, \$4.25

Bishop Neill attempts here to understand the non-Christian religions "in their contemporary crises, and to make an assessment of them from a Christian standpoint." The method is that of dialogue and the aim is not to delineate other faiths from without, but to enter "into the heart and spirit of another religion," yet without disloyalty to one's own faith.

Journey Out of Darkness, by Marie Bell McCay, McKay, 1963, \$3.95

How would you adjust to total blindness striking you in your early middle life? This is what happened to the author, in an accident while she and her husband were on vacation. The book is written "because of the author's gratitude that she was vouchsafed the courage and strength to climb out of the dark pit of total blindness into the luminous high country of fulfillment and peace." She tells here the story of how she progressed along the rough trail of adjustment to a new way of life.

Bible Paradoxes, by R. Earl Allen, Fleming H. Revell Co., 1963, \$2.50

Dr. Allen, pastor of Rosen Heights Baptist Church, Ft. Worth, Tex., deals at length in this his first book with the great literary device, striking paradox, as used by Christ in his teachings.

For an inexpensive "Fun-Gift"-- Choose a Broadman Bible Game



BOOKS OF THE BIBLE GAME

An engrossing way to learn the books of the Bible and their classifications. Each player is given a playing board that represents a bookshelf. By turn, each player adds small squares, representing books of the Bible, in proper sequence, to his bookshelf. A fascinating game for 2 to 4 players. (26b) **\$1.25**

BIBLE CARAVAN

The Bible game that's making a hit with youngsters and adults alike. Intriguing and informative, it's like taking an exciting journey through Bible lands—learning Bible verses and important Bible facts as you go. 2 to 6 players. (26b)

Old Testament or New Testament Each, **\$1.35**

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An exciting way to learn Bible verses. Match incomplete verses, printed on a playing board, with cards, which are drawn from a stack, to complete the verses. From 2 to 8 players may play. (26b) Each, **\$1.95**

Book of Matthew
Book of Mark
Book of Luke

Book of John
Book of Psalms
Book of Proverbs

BIBLE TURN-UPS

Here's another fun-filled game of concentration to test—and develop—Bible knowledge. Eighty playing squares are printed with portions of Bible verses or events. Object of the game is to draw two squares that make a complete Bible fact. Hours of educational fun for all ages. 2 or more players. (26b) **\$1.00**

Order several of these entertaining BROADMAN games now . . . for gifts and for fun with your own family!

at your



BAPTIST BOOK STORE

Entrusted with the Gospel

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

December 15, 1963
Galatians 1-2

THE Epistle to the Galatians was one of Paul's early letters. It appears to be written to churches established by Paul on his first missionary tour. Serious trouble had developed in the Galatian churches. Certain persons were insisting that Gentile believers must observe the rite of circumcision in order to be Christians. These Judaizers attacked Paul's authority as an apostle and charged



MR. MYERS

that his preaching encouraged moral laxity and unrighteous living. Paul wrote his letter to deal with the situation.

The apostle enters at once upon the business in hand, and calls them to account. Note the sorrowful surprise, "I marvel that ye are so quickly turning away from him who called you in, the grace of Christ unto a different gospel." They had received Paul with deep heartiness at first, "as an angel of God, even as Christ." He understood human nature, but there was something in their conduct which baffled ordinary calculations. His surprise is tinged with sorrow, disappointment, and a touch of anger. "Ye are so quickly turning away," so soon after their conversion. "They had itching ears, they had heaped to themselves teachers according to their own lusts" (2 Tim. 4:3). They liked to taste the humor of teachers who would not disturb them in their sinful ways. There are men who "by good words and fair speeches deceive the hearts of the simple." (Rom. 16:8). The Galatians had begun to grow weary of sound doctrine. This was something that would grow and soon destroy. It had a double aspect.

One. It was defection from a person. "From him who called you," not Paul, he never gave prominence to his own labors, but rather to the gospel. It was a defection from God the Father.

Second. It was defection from the system of grace. They were called, "into the grace of Christ." They had their standing in the grace, for the call of God works only in that way. The Judaist emissaries sinned by attempting to draw them off from their true standing ground. Thus the Galatians made a double mistake, they forgot that

conversion is God's work, not man's, and that the covenant under which the blessing is realized is not of works, but of grace. Paul asked, "to a different gospel." He is quick to express his faith in only one gospel, how can there be another? Paul says that the "different gospel" to which they were verging was really not another, not a second gospel. These were well known persons that were stirring up the trouble. "Certain persons." He speaks of them in this manner without conferring any celebrity upon them, or exciting personal animosity against them. They were to remain unrecognized. It suggests two qualities in their career.

One. Their unsettling influence. "They trouble you." They disturbed the minds of great and honest Christians by unheeding doubts. They disturbed the peace of the churches by the cleavage of new doctrines. They created schisms and rivalries that led to the weakening of Christian love, and ultimately made way for Christians "biting and devouring one another."

Second. Their downright perversions of the gospel. "They would pervert the gospel of Christ. So far as the Galatians were concerned, it had not become a case of actual perversion. But there could be no doubt about the tendency of the Judaist teaching. It was a reversal of the gospel, not merely by mingling law and gospel, but by practically neutralizing all the merit of Christ which is the great characteristic fact of the gospel.

Verses 8-9, the apostles sentence. It is directed against the Judaizing teachers, not against the Galatians.

Heresy is a very serious thing. It has the power to dam the soul. It is a sin against God, against the soul, against the truth, against the church, against the world. It is the habit of modern times to regard error in religious matters as in no way endangering the salvation of man. Some think that a man is not responsible for his beliefs. Some lead men to think that everybody is right, that nobody is wrong, that nothing but an evil life will bring retribution hereafter. The apostle regarded heresy as a serious thing when he attached a curse to it. And if the anathema would fall upon an apostle like himself or upon an angel from heaven, it would be much more likely to fall upon men neither apostles nor angels.

The church has no power to add doctrines to the Gospel of Christ.

It is bound to discover the whole truth contained in the gospel, to exhibit it in all its relations, and to adapt it to the various exigencies of human speculation and the various needs of man. But it has no power or authority to invent a new doctrine. Thus Paul condemns the Church of Rome in decreeing new articles of faith, not only not found in scripture, but altogether inconsistent with it. The gospel will tolerate no rival; it will allow no alien elements; it will admit no additions that would undermine its essential principles. All things necessary to salvation are to be found in the Word of God.

Apostles are not above the Gospel:

The false teachers may have sheltered themselves under the authority of great names, probably the apostles at Jerusalem. But not even an apostle may publish anything contrary to the truth of the gospel. Even an angel in heaven, dare not oppose the gospel. We must always remember that Satan can at times transform himself into an angel of light. Think of the fearful responsibility of a teacher! We must hold hard by the truth of the gospel if we would not imperil the souls of men or diminish the comforts of believers.

Verse 10. The explanation:

It is wrong to be men-pleasers. Perhaps the apostle had been charged by his enemies with a too accommodating spirit in being a Gentile to Gentiles and a Jew to Jews. He says, "I please all men in all things," (1 Cor. 10:33); but this referred to circumstances in which there was no principle involved. Men pleasing is that sinful compliance to the humours and prejudices of men which sacrifice truth, righteousness, and honor. The service of Christ demands a complete independence. "For if I yet please men, I should not be the servant of Christ." The friendship of men would be dearly bought at the cost of the Lord's friendship. To Christ he owes obedience, reverence, diligence, faithfulness; for he bore the "brands of slavery." Therefore his subjection to him implied the rejection of all human authority in matters of faith.

Verses 11, 12. The true origin of the apostles gospel:

Here he begins the apologetic portion of his Epistle, vindicating his independent apostolic authority. He calls them "brethren" after his first grave censure, as if he had the hope of winning them back to the truth.

His Gospel was not human in its character:

"The gospel which was preached of me is not after man" to its character, not its origin. Human reasoning or human intuition could not have discovered its facts, its truths, its blessings. It is not constructed on the principle or ideas of human wisdom. It is unchangeable in its great principles.

His Gospel was not human in its origin. He did not receive it from man, any more than the twelve. He was not taught the gospel by man, much less by

Attendance Report

December 1, 1963

Church	Sunday School	Training Union	Additions
Alma, Kibler	133	95	
Barling, First	124	56	
Berryville			
First	145	70	3
Freeman Hgts.	148	58	
Blytheville, Trinity	250	102	3
Camden			
Cullendale First	425	171	
First	502	153	
Conway, Pickles Gap	70	56	
Crossett, First	530	185	
Dumas, First	313	102	1
El Dorado, East Main	333	151	
Fort Smith			
Grand Ave.	784	361	2
Mission	33		
Temple	227	120	
Trinity	314	147	
Gentry, First	198	109	
Gurdon, Beech St.	183	67	
Harrison, Eagle Hgts.	285	83	
Heber Springs, First	194	86	7
Crossroads Mission	22		
Huntsville, Calvary	42	26	
Jacksonville			
Berea	124	90	
First	494	179	1
Marshall Road	106	55	
Second	209	120	7
Jasper	59	35	
Jonesboro			
Central	456	225	1
Nettleton	284	108	
Lavaca	269	180	
Little Rock			
First	870	348	
White Rock	51	20	
Immanuel	1,135	423	3
Forest Tower	25	20	
Kerr	27		
Rosedale	226	100	
McGehee, First	412	199	
Chapel	94	60	
Marked Tree, First	165	60	
North Little Rock			
Calvary	446	141	3
Gravel Ridge	137	97	2
Runyan Chapel	29	31	
Park Hill	776	233	2
Sylvan Hills	249	110	
Paragould, First	477	196	1
Pine Bluff, Centennial	229	121	
Rogers, First	378	165	
Springdale			
Caudle Ave.	147	90	
Elmdale	167	90	5
First	492	179	
Van Buren, First	482	153	
Vandervoort	71	47	
Warren, Immanuel	268	89	
Westside Chapel	73	57	1

A Smile or Two

Feature attraction

1ST NURSE: "The new patient is very good looking."

2nd Nurse: "Yes, but don't bother to wash his face. He's already had that done by four nurses this morning."

First things first

TEACHER'S note on report card: "Your son excels in initiative, group integration, responsiveness and activity participation. Now if he'd only learn to read and write!"

For future reference

HERE'S another in the long list of women drivers' stories. One afternoon this particular young woman was driving downtown when she was hailed by a traffic cop.

"Hey, you," he shouted. "Pull over!" She did. The next day the judge fined her \$25 for speeding.

She was anxious to keep her husband from learning of the incident and so, since they went over their check book together, she marked the stub:

"One pull-over—\$25."

Lights, camera action!

ENTERING a department store, a little old lady was startled when a band began to play and a dignified executive pinned an orchid on her dress and handed her a crisp \$100 bill. It seems she was the store's one-millionth customer. Television cameras focused on her and reporters began interviewing.

"Tell me," one asked, "just what did you come here for today?"

The lady hesitated for a minute, then answered: "Im on my way to the complaint department."

Angler

FISHING is simplicity itself: All you have to do is be there yesterday when the fish were biting.

Reward offered

THERE is but one way to handle women. It's a shame that nobody knows what it is.

'Tis the season

THE old Scot guide just back from taking the new minister on a grouse shooting trip over the moors, sank wearily into his chair before the fire.

"Here's a cup of hot tea for you, Angus," said his wife. "And is the new minister a good shot?"

The old fellow puffed his pipe a bit, then answered slowly, "Aye, old woman, a fine shot he is—but 'tis marvelous indeed how the Lord protects the birds when he's shooting!"

MOTTO: Use your head. It's the little things that count!

any apostle. In matters of religious moments, especially affecting the foundations of a sinner's hopes, human teaching, human traditions, and human authority, are of slight importance. His gospel came to him by divine revelation.

His gospel was not human, but divine, for he received it by revelation of the Lord Jesus Christ. It had, therefore, a Christly origin.

Verses 11-16.

It was Jesus himself who undertook Saul's conversion. There was no intermediate instrument. On the way to Damascus Jesus appeared to him in dazzling, overwhelming radiance, and compelled the persecutor to recognize, not only his existence, but his sovereign authority. That manifestation of Jesus to him revolutionized his life. Henceforth he could have no doubt regarding the reign of Jesus Christ. This was the revelation of Jesus to him. The historic interview which made Paul's career so different and so glorious. Next, there was the revelation of Jesus in Paul. This was by the Holy Spirit entering into him and giving him Christ's mind, Christ's heart, Christ's compassions, so that Paul became a revelation of Christ to other men.

We can deal with the gospel without fear for the gospel of Christ is the power of God. It is the power of love to break down hate. It is the power of truth to overcome error. It is the power of hope to overcome despair.

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Road runner

"WHY don't you get a speedometer for your car?"

"I don't need one. The first ten miles I go my fenders rattle, the next ten miles my engine rattles, and the next ten my bones rattle."

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IN MEMORIAM

"In whatever arena of life one may meet the challenge of courage, whatever may be the sacrifices he faces if he follows his conscience—the loss of his friends, his fortune, his contentment, even the esteem of his fellowmen—each man must decide for himself the course he will follow. The stories of past courage can define that ingredient—they can teach, they can offer hope, they can provide inspiration. But they cannot supply courage itself. For this each man must look into his own soul."—Profiles in Courage, John F. Kennedy

FBI chief writes

SPRINGFIELD, Mo. (EP)—The January-February issue of *Campus Ambassador*, to be released in December, features an article by FBI Director J. Edgar Hoover. In it he assails materialism. Materialism, more than anything else, is "responsible for the observable deterioration in basic morals," Mr. Hoover charges.

Slanted to recent college enrollees, Hoover's article tells young people they will have to meet "the shock of coming face to face with wholly different sets of standards, values, manners, and morals from those you have known in the past." Doctrines which deny that there are any absolute moral principles father "that sad creature, the beatnik," he states.

Unity in Vietnam

SAIGON, South Vietnam (EP)—The new government, formed after a military coup unseated the regime of Ngo Dinh Diem, has the assurance of both Buddhist and Roman Catholic leaders that their adherents are behind it.

Episcopal folk music

PROVIDENCE, R. I. (EP)—A special "folk mass" was heard here at a Protestant Episcopal Communion service. The service was sung to the tune of American folk songs at Brown University's Manning Chapel here, accompanied by an autoharp, two guitars and a bass viol.

In the world of religion

... THE National Council of Churches has presented to the new library at the White House a specially bound copy of the Revised Standard Version of the Bible decorated in black morocco and gold leaf. The library represents the first attempt to establish a permanent collection of literary and scholarly works reflecting American culture.

... Howard O. Hough, founder of the First Radio Parish Church in America, Portland, Me., is retiring. He has conducted a Sunday service over the Maine Broadcasting System for 38 years. The radio church has been operated on non-denominational lines, with priests, ministers, and rabbis as guest speakers.

... A list of suggested Bible readings for every day in 1964 is now available from the American Bible Society. The Society reports that more churches than ever before have been ordering its Bible reading lists in recent months. Copies can be secured for two cents each or \$1 per hundred from the American Bible Society, 450 Park Avenue, New York, New York, 10022.

... Methodist ministers and laymen who devote full time to evangelism, visitation, membership, and related work in local churches will meet in Nashville, Tennessee, January 20-23. Theme will be "To Make Evangelism Dynamic in the Large Church." Topics of discussion will include Renewal of the Ministry, Renewal of the Laity, and Renewal Through the Church School.—The Survey Bulletin

"Southern Baptist Hour" On NBC-TV Dec. 14, 21

FORT WORTH, Tex. (BP)—Two special half-hour television programs representing the Southern Baptist Convention will be presented by the National Broadcasting Company network, Dec. 14 and Dec. 21.

A conversation between Dr. Theodore F. Adams, pastor of First Baptist Church, Richmond, Va., and NBC commentator Ben Grauer, will outline the basic things that set Baptists apart from other Christians. It will be telecast Saturday, Dec. 14, 2:30 to 3 p.m. CST.

A second discussion program on Saturday, Dec. 21, from 3:30 to 4 p.m. CST, will feature Maj. Gen. Robert P. Taylor, chief of the U. S. Air Force Chaplains, talking with Grauer about the chaplain and his ministry in the armed forces.

Oppose Bible reading

MOSCOW, Idaho (EP)—A suit filed here will test the constitutionality of the Idaho law requiring Bible reading in public schools. Signed by Protestant churchmen as well as parents, the complaint was filed in U. S. District Court here. The suit is welcomed by school authorities, who feel it may be the "best means of clearing up a confused situation."

Persecution in Russia

LONDON (EP)—A British tourist has brought back from the Soviet Union a document signed by a group of "parishioners and pilgrims of the Orthodox churches throughout Russia," telling of the "dreadful persecution" of Russian Orthodox believers in Byelorussia and the Western Ukraine. The paper tells of the closing and destruction of churches and monasteries, the training of Communists to serve as priests, and various campaigns of persecution.

Robinson in new post

INDIANAPOLIS, Ind. (EP)—New president of United Church Men, a nation-wide interdenominational organization, is Jackie Robinson. Now vice president of a restaurant chain, he was the first Negro to enter big league baseball, for many years starring with the Brooklyn Dodgers.

Church tax exemptions

BALTIMORE, Md. (EP)—A suit, lodged here by Mrs. Madalyn E. Murray (who was a central figure in the recent U. S. Supreme Court decision on prayer and Bible reading in the public schools), will be heard in January. Mrs. Murray argues that the State, by granting tax exemption to churches, forces her to pay higher taxes. She is an avowed atheist. The suit could cost the religious institutions of this city at least \$3 million annually.

ARKANSAS BAPTIST
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