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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

AUGUST 30, 1962



Benefits from Holy Land (See page 2)

Benefits from Holy Land

By BURTON A. MILEY

Pastor, First Church, Springdale

Thoughts while mending

I WANT to tell you about my operation. I wish it were possible for me to sit down with each of you and discuss



DR. WHITLOW

this matter, but how grateful you must be that it is not possible. Nevertheless, for those of you who do stay with me through this article, I do want to share a few things with you.

Our daughter, Betty, (who, by the way is the mother of four wonderful children; it wasn't easy to figure out a way to get the grandchildren in this story) said to her mother during the time I was sojourning in the operating room, "I have never seen my daddy sick before." With the exception of a few colds and a minor ailment or two, I have not had so much as a headache for more than thirty years. How blessed can one individual be? Good health constitutes one of life's greatest blessings.

Then, too, when one is flat of his back for a week or ten days and no place to go it gives you an opportunity to do some thinking. As I attempted to re-examine my sense of values, I discovered anew that friends stand right at the top of the list. I had scores of telegrams, telephone calls, letters and cards and a host of visitors. In fact, I have had so much attention that I'm tempted to join that group that just "love to be sick." How wonderful are friends!

Another real blessing for which all of us should be grateful is our Arkansas Baptist Hospital, this institution dedicated to the healing of humanity's hurt, under the wise and capable direction of John A. Gilbreath, administrator, and his able staff. I had the services of a skilled

(Continued on page 16)

THE trip to and through the so-called Holy Land was like to me the discovery of a great vein of ore. This vein increases riches each day as the mine is worked. I feel that I can spend the rest of my days mining riches to share with others.



MR. MILEY

There are three distinct contributions which are very impressive at this time.

First, the trip helped create an image for Biblical expressions. Many things in the Bible do not fit in image with our everyday life and experience. The trip gave enough atmosphere and type of the Bible times to form an image for these expressions.

Jesus said, "I am the bread of life." "Bread of Life" means little to people who have never hungered, where fields wave with grain, heavy headed and the greatest concern is what to do with the surplus.

When living is eked out of soil burdened with volcanic or limestone rock; when a handful of grain is gathered from the threshing floor after strenuous effort to separate chaff from grain; when a thief in one night's time could steal the winter's bread from the grain pit; when famine is ever lurking around the corner, to be assured of bread is security indeed.

Jesus also said, "I am the water of life." We have water to drink, to bathe in when we are dirty, to wash clothes in, to wash meat and vegetables in, to sprinkle lawns for greenery to be about us. Those who have to go to the common well, draw water for animals and humans, wash clothes and bodies sparingly, cook meat unwashed, know the value of water.

My days in Jerusalem and Jordan were lived under a cloudless sky. Elijah sent his servant under this same sky seven times to look toward the Great Sea for a sign of rain. Six times he came back with one word: "Cloudless." The seventh time he added a few words: "cloud, about the size of a man's hand." This cloud meant business. Perchance Jesus had something of this in mind when he talked about the house that was built on sands unable to stand the torrential winter rains when they came suddenly.

Secondly, this trip gave contact with types of Bible people and places. My mind was made before I left that the Person would always be more valuable than the place. There is no uncertainty about the Person, Jesus. There is uncertainty about many places—even to more than one place for the same event. Yet I realized that these places were types of the real places where Jesus stood.

(Continued on page 11)

ARKANSAS
Baptist
NEWSMAGAZINE

ARKANSAS'S
LARGEST
RELIGIOUS
WEEKLY

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
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Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press;
EP Evangelical Press.

AUGUST 30, 1962 VOLUME 61, NUMBER 34

'The historic Baptist position'

By SELSUS E. TULL, D. D.

Pine Bluff

THE expression, "the historic Baptist position," seems to have been bandied around considerably in the doctrinal debate in the recent Southern Baptist Convention at San Francisco. It might be a good time now to elaborate somewhat on this subject for the enlightenment of some among us who seem to discount the supreme importance of "the historical Baptist position" as it relates to the appeal of present-day Baptists to the religious world. If the Baptists hold no "position" in history then it will be harder for them to maintain any "position" in the present world confusion!

This is truly an important subject. Many books have been written on the subject, and much has been said about it in encyclopedias and other collateral literature. The earnest and sympathetic student may easily find the facts without great research.

A fact becomes "historic" after it has transpired. The word "historic" and the word "monumental" contain the same meaning. Both terms designate an indelible stamp on the pages of the past which cannot be erased or blotted out. Facts recorded in history have to be accepted and cannot be denied.

The way to trace the Baptist "position" in history is to look for certain persistent beliefs held by people in all past Christian annals which have consistently and monumentally remained through all the vicissitudes and revolutions in history, and for which millions have died in their allegiance to these beliefs.

If we find that the Baptists of today, as distinct from all other religious denominations, are the advocates and protagonists of these same beliefs, then there is but one inevitable conclusion, which is, that the Baptists of today are the heirs and inheritors of these distinctive beliefs which have been asserted and maintained through the blood and martyrdoms

of past Christian ages. Here, then, is the basis upon which the expression, "the historic Baptist position," is so justly founded!

Let us illustrate by naming at least a few of these beliefs which are so indelibly stamped on the face of Christian history and which today so distinctly characterize the beliefs and practices of our Baptist people:

1. The absolute deity of Jesus Christ, his virgin birth, and his vicarious death on the cross for the sins of mankind.

This belief repudiates every claim of covenantal or sacramental efficacy from any other source and makes Jesus Christ and him alone the only hope of the world's salvation.

2. The Bible is the inspired and infallible word of God and is the sole and all-sufficient authority over individuals and over the government of the churches. This belief disrobes all popes, bishops, priests, and presiding elders. It makes all men equal before God before salvation, and all Christians equal among themselves.

3. There are just two church ordinances set up in the New Testament—Baptism and The Lord's Supper. Both of these ordinances are strictly symbolic in their meaning, and none but the saved are eligible to participate in them. This belief repudiates all claims of saving efficacy or sacramental grace in the ordinances.

4. New Testament churches are composed strictly of saved people and are directed in their activities by the Holy Spirit of God and are, therefore, not subject or accountable to any civil or ecclesiastical authority. This belief repudiates all hierarchism and makes absolute the complete separation of Church and State.

5. No person is qualified for church membership until he is saved, and the ordinance of baptism is the immersion of a believer in water by church authority to symbolize the death, burial, and

resurrection of Jesus Christ. This belief repudiates all practices of sprinkling for baptism as well as the practice of infant baptism.

This is but to name a few beliefs which have persisted in the convictions of multitudes throughout all Christian history since the earthly ministry of Jesus Christ who set up the New Testament Church under His personal ministry and commissioned it to preach the Gospel to all nations throughout all ages.

Now, when we look upon the beliefs and practices of our Baptist people today and find that they are following the same path which is monumentally emblazoned on the face of all Christian history, then we realize what is meant by the expression "the historic Baptist position."

This "position" is unique in Christian history and has set what Baptists believe out in clear distinctiveness from all other interpretations as the ideal of Jesus for his people in carrying his program forward in the world. This "position" remains unique in the religious realm today. It remains the only reason for the Baptists to maintain a separate denominational existence in the world today. This present age would suffer irretrievable loss should present-day Baptists fail to appreciate the historical inheritance of truth and responsibility which have been bequeathed to them by those who have fought and died for their "position" in less favored ages than this.

Instead of present-day Baptists disputing among themselves they should unite in humble pride and supreme dedication and thank God that history has made it possible, under the plan and power of God, for there to exist in the world today a people called Baptists, whose unique "position" before the world is to proclaim the majesty of God's Word which contains the only hope of a lost world!

Destroying the 'unfit'

Many a horseman, finding that his faithful steed has suffered the fracture of a leg or has sustained some other critical injury, has drawn his gun and dispatched his animal as a humane act. Will this practice now be extended not only to a man's horse but to his own flesh and blood?

Putting dogs to sleep permanently with shots of killing drugs is a common practice when these pets have grown old and infirm. Will this practice now be extended to include the "merciful" (?) dispatching of Grannie because her eye has grown dim and she is no longer in a position to "pay her way"?

Such thoughts do not seem so far fetched now that Mrs. Robert Finkbine has traveled half way around the world to have the life of an unborn child snuffed out because the mother feared the thalidomide she had taken in early pregnancy might cause the child to be born a cripple.

Is the Commandment, "Thou shalt not kill," to be set aside in dealing with human beings who do not measure up to somebody's idea of what constitutes physical fitness and worthiness to live? If so, who is qualified to pass such awesome judgment on fellow human beings? Is euthanasia—"the act or practice of painlessly putting to death persons suffering from incurable and distressing disease"—to become the law of the land? Were Adolf Hitler and his henchmen right after all in their gospel of a superior race, a gospel that not only proclaimed the superiority of one race but decreed death for another as being unfit to live?

We cannot help but believe that most American mothers, instead of seeking the easy way out through abortion, would have faced the prospect of Mrs. Finkbine in a far different way. Most mothers, we believe, would have loved the unborn child so much that they would have dedicated their lives to nurturing and caring for the little one, no matter how sore its affliction. This, rather than abortion, would seem to be the Christian approach.

Sacrifice to liquor

LIQUOR has claimed the life of another innocent by-stander, Miss Suzy Glover, 22, of Pine Bluff, who was fatally hurt in a highway crash in Pine Bluff shortly after midnight Aug. 17.

According to press reports, the car in which Miss Glover and her escort, Charles Brazil, were riding was struck by a pickup truck driven by George Edward Walker, 20, who failed to halt at a stop sign and who was subsequently arrested on a charge of driving while under the influence of alcohol.

The fact that the young victim, a member of First Baptist Church, Pine Bluff, had a brilliant record at Henderson State Teachers College from

which she was graduated recently and that she faced a promising career as a teacher adds to the sad irony of the tragedy.

Let no one ask, "How could God let this happen?" God didn't do it and he did not want it to happen. We did it in this democracy, we who license the deadly narcotic, alcoholic beverages. And there will be other victims as long as we permit alcohol to be manufactured, sold and consumed as a beverage.

The least we should do would be to trace the fateful bottles back to the liquor dealers—who hazard the lives of the public generally—and hold them accountable for the death and destruction that follows in the wake of their sales.

The bookie list

WANT to know who the professional gamblers are in your community? You can know who some of them are by consulting the list of Arkansas gambling stamp holders, published in the *Arkansas Gazette* for Sunday, Aug. 19. According to our own count of the names listed, there are 25 stamp holders in Hot Springs, 10 in Little Rock, six each in Ft. Smith and Helena, five in North Little Rock and one each in West Helena, Conway, Greenbrier, Harrison, and Marshall.

The list was from the records of the Internal Revenue Service at Little Rock. The wagering stamp is an occupational tax that must be paid by all bookies and other persons who accept bets. It is \$50 for the entire fiscal year.

Since most bookies wait till the horse racing season begins in February to pay the tax, which is pro-rated according to the time remaining in the year, many other names will be added to these before the end of the year.

It might be interesting to know how many of the bookies claim to be "Baptists in good standing."

Down in Arkansaw

A NATIONAL magazine (*Newsweek*, Aug. 20) was slightly off its rocker in reporting that when schools open next month "Arkansas will be the only one that does not yet require high school teachers to have college degrees." According to Ed McCuistion, assistant state education commissioner, Arkansas ranks 22nd among 39 states and the District of Columbia in the number of public school teachers who have at least four years of college training. Only .3 per cent of the Arkansas teachers now have less than two years of college. Arkansas outranks such states as Maryland, Tennessee, Ohio, Wisconsin, Pennsylvania, Minnesota and New Hampshire on the percentage of teachers holding degrees, Mr. McCuistion said.

THE PEOPLE SPEAK

Beating the heat

WE laughed at Dennis the Menace as he stood with his dog at the front door of his home the other day asking his mother to "let us come in and get cold."

Times have really changed from the days when the only relief from the summer's heat was quaffing water "drawn from the north side of the well," or fanning yourself with a palmleaf fan. Or with one of those free, pasteboard fans with



ERWIN L.

a pretty picture on one side and a funeral home advertisement on the other.

Air-conditioning is really a booming business. Business places, homes, churches, etc., are following the several years' lead of the "picture show," installing equipment for temperatures "20 degrees cooler inside." Some are predicting we'll soon have air conditioners as standard equipment on cars.

First thing you know we'll have air-conditioned clothing. Then, if women's clothes continue to have the zippers on the back, a husband is almost sure to hear his wife say, as she slips into an air-conditioned frock: "Zip me up—and set the thermostat at 75."

We've been feeling and reading a lot about the weather lately. Several times in August we have equalled or passed the all-time high for a given day of the year, the temperature soaring to well above the 100 mark.

But most of life goes on, in spite of the weather. Nobody stays away from work because of the heat—with the possible exception of professional snow shovelers! And certainly nobody stays out of the swimming pools or away from the lakes and river fronts. Even fishermen—at least the hardy ones—are still going in and out and trying to find where the big ones are hiding.

It's too hot, though, to work in the yard. The grass will do better if not trimmed so close, but wives are awfully hard to convince on such topics. And just because a fellow has been fishing and exposed to the full force of the sun for hours is no proof that he ought to be able to stand another hour or two of it behind a lawn mower.

But regardless of how you come out with your wife about the yard work during these boiling days, don't let the heat keep you from going to church. Whatever the weather, there is a refreshing of soul from worship that no air-conditioner can provide.

Erwin L. Moore

'Pastorate-less preachers'

THIS letter is written concerning your editorial and the letters that you have received concerning pastorate-less preachers.

In the Aug. 9 issue, you published a letter stating: "every Southern Baptist preacher should have seminary training." Seminary training is not a prerequisite to be a good pastor and preacher; there are many good pastors and preachers who have never had this training. Such training will, however, make an improvement in the quality of any preacher.

It is the preacher's fault if he is pastorate-less for an extended length of time. If he is not called by a church then he should organize his own church. There are places throughout the South, this country, and all the world where the gospel of Christ needs to be carried where it is now not being preached. — Richard W. Moore, 3906 Hazel, Texarkana, Tex.

'The answer'

I REJOICED to hear about the conversions and dedications at the Negro Boys camp. I feel I had a tiny part and it was the most worthwhile thing I have done all year. Even tho' so small.

Then to hear that twenty have dedicated themselves to the ministry, which is such a needy field with their race, made me doubly happy.

Congratulations to Dr. Hart and his good work.

I was so glad to learn about the Baptist Chair of Bible and Baptist Student Union program at A.M.&N. College, Pine Bluff. This I believe is the answer. — Marie Morris Rushing, Fayetteville.

The Bookshelf

Communism & Christian Faith, by Lester DeKoster, W. B. Eerdmans, 1962, \$3.50

This volume is a redevelopment and enlargement of thoughts expressed in a small book by Mr. DeKoster, published in 1956 under the title, *All Ye That Labor*, now out of print.

Man: The Image of God, by G. C. Berkouwer, Eerdmans, 1962, \$6

This is the eighth volume in the American edition of Professor Berkouwer's "Studies in Dogmatics." Like its predecessors, it stands independently of the series but is part of a larger theological whole.

Dr. Berkouwer does not concern himself with some idea of man or some partial view, but deals with "living, actual man, in all his love and hate, his potentialities and limitations—in man

who in our century has revealed himself in so many ways as a danger to his fellow man."

Chapter titles include: "The Mystery of Man," "The Whole Man," "Immortality," "Human Freedom," and "The Man of God."

Israel in Prophecy, by John F. Walvoord, Zondervan, 1962, \$2.50

A conservative evangelical theologian who holds to the premillennial, dispensational interpretation of the Scriptures, Dr. Walvoord, president of Dallas Theological Seminary, specializes in the field of Biblical eschatology. From his viewpoint he "examines Israel in the light of prophecy."

Genesis and Evolution, by M. R. DeHaan, Zondervan, 1962, \$2.50

One's attitude toward the opening words of the Bible, "In the beginning God created the heaven and the earth," is a true test of his faith in the rest of the Scriptures, asserts Dr. DeHaan, the well known teacher of "The Radio Bible Class."

Far from quarreling with science, Dr. DeHaan holds that there can be no conflict between true science and the correct interpretation of the Scripture, "for God is the Author of true science."

The Cover



Luoma Photo

God the Giver

WISE are parents and fortunate the children in homes where Christian stewardship is taught. No greater lesson can be learned by anyone than that of recognizing God as the loving Heavenly Father, the giver of "every good and perfect gift." The greatest investment is a life totally dedicated to God.

Counsel for the college-bound

By MRS. J. H. STREET

"Give instruction to a wise man, and he will be yet wiser;

"The fear of the Lord is the beginning of wisdom;

"Wise men lay up knowledge."

(from Proverbs 9 and 10)

DID you observe Off-to-College-Day at your church last Sunday?

Recognition of this important step in the lives of our young people is well-placed emphasis. That student who carries with him expressions of genuine and prayerful interest in his preparation for life, on the part of his church, enters his college year with quickened incentive to make the most of his opportunities.

The value of suggestions made to students is doubtful. We didn't take to advice very well when we were young — remember? And yet there is an ever-present desire on the part of those who have walked the road to place direction markers and caution signs for those just entering the college stretch. Regardless of their value, or futility, pinpointing some of these basics gives experienced ones the comforting sense of having tried to be helpful.

Like these:

Liberty reveals self. Some young people spend so much time enjoying their new liberties that they lose valuable college hours; a trip every week-end, "yes" to every invitation. . . .

With all restraints lifted, from parents, friends, teachers, churches, those young people who maintain a good balance of activities exhibit real character.

Friendships weave influence. No phase of college life has greater bearing upon the direction a college freshman will go than the friends he chooses — the crowd he runs with. Even a strong, dynamic personality ultimately is affected by those with whom he is associated daily in campus experiences.

Wise is that student who is friendly toward all, but careful in his choice of friendship circles. He will be a ready listener but a discriminate talker. "Discretion of speech is more than eloquence." He will be an understanding confidante, but will be careful about confiding too freely with others his own affairs.

Study is capital. The first serious task facing the college student is mastering new study habits. "Impatience of study" has been "the mental disease" of every generation. Our nation has been accused of letting study become secondary, merely an adjunct to extra-curricular activities. But today's trend is back toward rigorous training of mind and body. Our space age demands *minds that know and bodies that endure.*

Let the wise student bend every effort toward maximum preparation. Shortcuts are costly. Every year brings more unrelenting demands for higher levels of education for those who would achieve a good way of life and reach worthy goals.

Thrift is important. Usually the college person's management of his allowance is a fairly accurate forecasting of his managing ability in the future. Habits formed in this period cling tenaciously in the future years.

God is there. But it is not always easy to feel His presence. It can be so even on the campuses of denominational colleges.

There are always present on nearly every college or university faculty professors who apparently take delight in jarring students' faith in God, the Bible, and fundamental Christian doctrines. Some do it as a device to stimu-

late thought. Others are themselves skeptics.

One dad said it to his boy this way:

"Son, you are going to have courses and professors that will generate questions and doubts within your mind. You will at times feel the ground giving way under all your mother and I have taught you and tried to live before you in the Christian way of life.

"Do not feel guilty. Never be afraid to face truth honestly and with open mind.

"But keep praying. Keep reading the Bible with open, seeking heart. Keep participating in church activities.

"We believe that ultimately you will come to the realization that just as parts of Christianity must be taken on faith, so science, philosophy, and all schools of thought reach their extremities of knowledge. It is our hope that after you have come through the maze of experiences that face thoughtful students, you will conclude with us that there is more substantiation for the Christian faith than any other faith, and that the Christian way of life is the only one that brings true satisfaction.

"It is also our hope that the experiences we have had together in answered prayers, in worshipping and serving God, and in feeling God's presence will help to guide you through the waves of doubt and anchor you to eternal belief in God."

Yes, God will be there on your college campus. The Baptist Student Union organizations, on or near your campus, will help you in activities to keep alive your faith and your contacts with Him. Your college church pastor will gladly counsel and help you.

Do have fun! You are living life now. One of the strongest witnesses for the Christian way of life is a dedicated, radiant student. Try to be one of those witnesses on your campus.

Rosalind Street

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

Baptist beliefs

PRAYER

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE impulse to pray is almost universal among men. Even when marred by sin the impulse is still present. Satan may darken men's minds, but their hearts still reach up after God.



DR. HOBBS

Man is made in the image of God (Gen. 1:27). Thus he is capable of fellowship with God. The highest

expression of this fellowship is found in religion. And prayer is central in this relationship. The materialist denies the possibility of prayer on the basis of natural law. But when it is remembered that prayer is a fellowship between the infinite Spirit and finite spirits, prayer is not only possible but inevitable. Nor does natural law deny the possibility of answered prayer. Even at the human level illustrations abound of the superiority of the spiritual over the natural. God's greatest gifts are spiritual, not material (II Cor. 12:8-9).

The Bible places great emphasis upon prayer. There are 169 references to prayer in the Old Testament, and 165 in the New Testament. Compare this with 5 references to preaching in the Old Testament and 138 in the New Testament.

Prayer was central in the life of Jesus. Twenty references are made to Jesus as praying (Matt. 14:23; 26:36, 39, 42, 44; Mark 1:35; 6:46; 14:32, 35, 39; Luke 3:21; 5:16; 6:12; 9:18, 28, 29; 11:1; 22:40-44; John 17:9, 15, 20). The disciples noting His prayer life asked Him to teach them to pray (Luke 11:1). He taught them the Model Prayer (11:2ff.). Repeatedly He exhorted them to pray (Matt. 6:6; 26:41; Luke 18:1). They were

to pray believing (Mark 11:24). They were to pray, not to or within themselves, but to God (Luke 18:10ff.). They were to pray in Jesus' name (John 14:13-14; 15, 16; 16:23-25, 26). This means to ask through His grace and in His will.



The greatest need of fasting

JESUS' disciples did not fast — neither before nor after His death. Oh, well, they might have done so and the record simply does not so indicate.

That they did not fast before his death is clear from Matt. 9:14. Jesus excused them for their non-fasting practices and predicted indirectly that they would fast at his death (Matt. 9:15). However, this same verse provides strong evidence that he simply meant that they would mourn.

Of course, fasting is related to mourning. In sorrow one hardly has a stomach for food. But if the disciples fasted at Jesus' death no record was preserved of such fasting. The nearest thing to evidence of fasting is John 21:12, 15 in the ASV. After his resurrection Jesus told the disciples, according to the ASV, "Break your fast" (21:12). Then it is said that they broke their fast. (21:15).

However, an examination of the Greek New Testament indicates that the word employed in each case means simply to eat a morning

meal (our breakfast). As a matter of fact, the KJV reads "dine."

Prayer is to be of the heart, not merely empty repetitions (Matt. 6:5-8). It is not always just asking. It is communion, fellowship, (Isa. 40:31) or even an attitude (I Thess. 5:17). Sincere prayer at times may be but a groan in one's soul to which the Holy Spirit gives words (Rom. 8:26). The Bible speaks of hindrances to prevailing prayer (Ps. 66:18; James 4:2). No sincere prayer goes unanswered (I John 5:14-15). God has three answers to sincere prayer; yes, no, and wait.

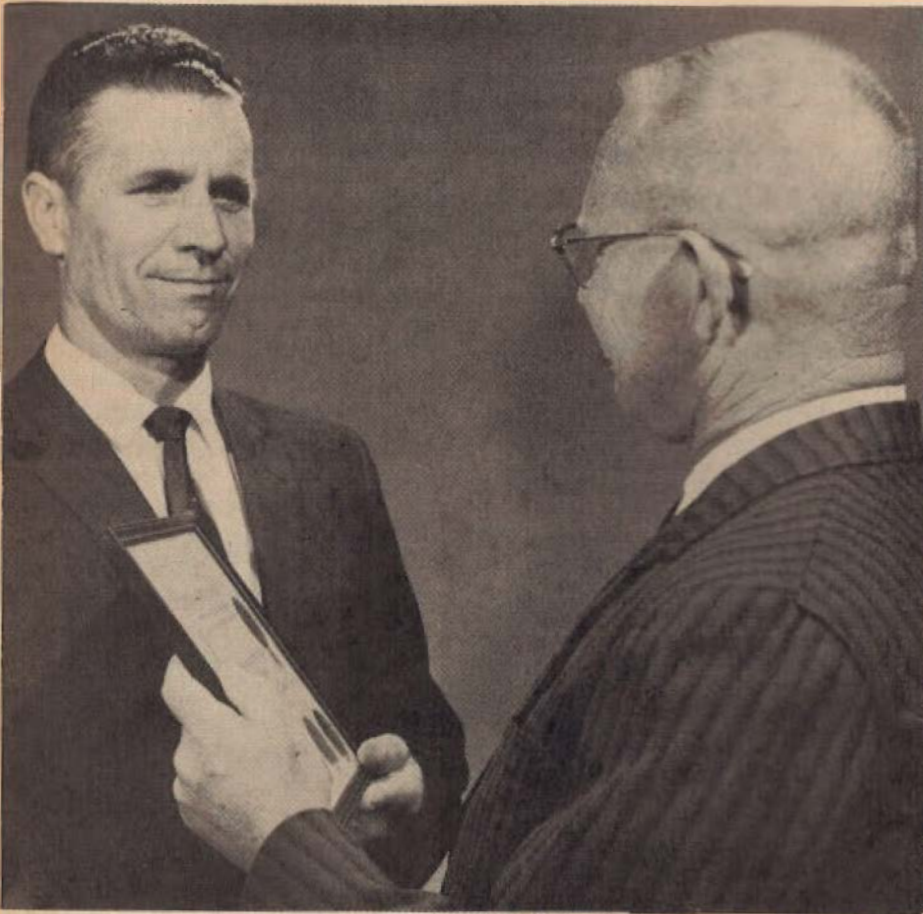
Moreover, according to Luke 24 and abundant evidence from the book of Acts the activity of the disciples was characterized less by fasting than by eating together. Apply this as you may, but the greatest need of fasting is not from food, as Robert Herrick has said:

Is this a fast—to keep
The larder lean
And clean
From fat of veals and sheep?
Is it to fast an hour—
Or ragged go—
Or show
A downcast look, and sour?
No! 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.
To show a heart grief-rent;
To starve thy sin,
Not bin—
And that's to keep thy lent.

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New Orleans Seminary

Page Seven

August 30, 1962



PASTOR Noble Wiles (left) accepts a national church development award presented by a representative of the Home Mission Board on behalf of Concord Church.

Board honors Concord Church

CONCORD Church was one of a select group to receive a national church development award from the Home Mission Board during Home Missions Week at Glorieta Baptist Assembly.

Present to receive the recognition at the assembly, which attracted 1,400, was Noble Wiles, Concord Church pastor.

The church development ministry stresses development toward a better church, a better community and a better world. It includes recognition of outstanding pastors and churches by each state and then by the Home Mission Board.

While participating in the development ministry Concord Church sponsored Pony League and Little League baseball, erected a sound-proof education building, increased

membership, redecorated the sanctuary and made other building and ground improvements.

Perfect attendance

MRS. Veta Lee, a member of First Church, Paris, has completed four years of perfect attendance at Sunday School. She passed the four-year mark in June and has not missed a Sunday since that date.

DR. CLYDE T. Francisco, professor of Old Testament at Southern Seminary, Louisville, Ky., is guest teacher and preacher at the Summer Bible Conference at Lake Village Church, which began Aug. 26 and will conclude Aug. 31.

All-Star players sign up at OBC

FOUR who played in the seventh Arkansas All-Star Football Game have signed with Coach R. D. (Rab) Rodgers to play football with the Ouachita College Tigers. They are Richard Spraggins, Charles Williams, Pryor Wheat and Frank Spainhour.

Spraggins, a 175-pound end from Warren, was a starter for the East team. Williams, a 155-pound halfback from Helena, also started for the East and turned in the outstanding run of the game, an 85 yard punt return that was recalled because of a penalty.

Wheat, a 200-pound tackle from Helena, played on the second team of the East. Spainhour, a 170 quarterback from Lakeside High School of Hot Springs, guided the West team most of the way after an injury sidelined Joe Jones of Fort Smith.

James Williams ordained

IMMANUEL Church, El Dorado, ordained James N. Williams to the Gospel Ministry Aug. 1 at the request of New Hope Church Sparkman.



Ordination council members were Rev. David E. Railey, moderator; James E. Nash, secretary and Walter I. Fay, questioner. E. L. Address presented Mr. Williams with a Bible prior to the charge given by Ray Martin. Mr. Railey delivered the message.

Mr. Williams, formerly of Terrell, Ark., was recently called by the New Hope Church to be their pastor. He is presently studying for the ministry at Ouachita College. He is married to the former Virginia Ward of El Dorado. The couple has one daughter.

In faculty seminar

DR. J. W. CADY, dean of faculty at Ouachita College, will serve as faculty consultant for the faculty seminar at East Texas Baptist College in Marshall, Tex. Saturday, Sept. 8.



DR. CADY

Theme of the seminar will be "Counseling and the Faculty Advisor." Dr. Cady will address the ETBC faculty, then serve in a question and answer workshop.

Dr. Cady came to Ouachita in 1958. He served as dean of students until he was promoted to dean of faculty in the fall of 1961.

Revivals

FIRST Church, Norman, Walter Gilbreath, pastor, was in revival July 15-28 with Desmond Castleberry, Pine Bluff, as evangelist. There were 21 for baptism, two additions by letter, two surrendered to preach, two for special services and four for missions. There were also seven rededications and 10 other professions of faith.

ALICIA Church, J. I. Cossey, pastor; Bill Lewis, evangelist; Cecil Guthrie and Mrs. Rolph Bush, music; eight for baptism, two by letter.

FIRST Church, Calico Rock, E. O. Flowers, pastor; Aug. 12-19 with Jesse S. Reed, evangelist; Mark Short, Sr., music; six for baptism, two other professions of faith.

JUBILEE revivals were held July 8-22 in Stone-Van Buren-Searcy Association with 12 of the 21 churches in the association participating. There were 43 conversions, 38 for baptism, 10 additions by letter and one other decision.

FIRST Church, Lepanto, Jeff Campbell, pastor; youth-led revival July 29-Aug. 5 with Boo Heflin,

evangelist; Sammy Wilson, music; nine professions of faith, five by letter.

FOREST Highlands Church, Little Rock, Darell S. Ross, pastor; Oct. 14-21 with Dr. Robert Smith, pastor, First Church, Pine Bluff, evangelist.

Jacksonville pastor

REV. Gene W. Welch, who became pastor of Second Church, Jacksonville, Aug. 5, for the past year served East End Church, south of Little Rock, as pastor.

During his ministry at East End there were 58 additions to the church with 31 for baptism. New attendance records were set in all services including the church study courses and the school of missions. Extensive repairs and remodeling to the buildings and grounds were accomplished.

Mrs. Welch is the former Miss Sue Doggett of Jacksonville. They have three children, Vicki, 9, Jack, 7, and Suzanne, 5. Mr. Welch's father is pastor of Eighth Street Church, Grand Prairie, Tex., and his brother, Wendell Welch, recently moved to St. Louis after serving First Church, Sheridan.

New student director

MRS. Ruth Johnson, a 1962 graduate of Ouachita College, has been named director of student activities and Baptist Student Union secretary at Ouachita, Dr. Ralph A. Phelps, Jr., president, has announced.



MRS. JOHNSON

An English major, Mrs. Johnson was a member of Kappa Delta Pi, Sigma Tau Delta, Alpha Chi, Student NEA, and the Koinonai ministerial wives club. She is the wife of Rev. George Johnson, a 1961 graduate of Ouachita.

Mrs. Johnson will replace Miss Linda Day, who assumed a similar position at Little Rock University.

New pastor at Dierks

EDWARD L. Smith is the new pastor of First Church, Dierks, moving on the field in June.

A native of DeQueen, Mr. Smith was graduated from Ouachita College and Golden Gate Seminary. Mrs. Smith is the former Miss Charlene Clements of El Dorado. They have two children, Charles, 3½, and Kathy, 10 months.



FOUR members of one family, the children of Mr. and Mrs. Kendall Gothard, Ft. Smith, were baptized recently by Pastor Hugh Robert Horne of Calvary Church, Ft. Smith. Shown with Mr. Horne they are (l. to r.) Kendall, 9, twins Brenda Faye and Linda Kaye, 12, and Wilma Sue, 14.

Arkansas All Over

Clear Creek Association

Paul E. Wilhelm, Missionary

REV. Fred Davis resigned as pastor of Central Church, Altus, effective Aug. 26 to become associate pastor and music director of Forest Avenue Church in Kansas City, Mo. He is a graduate of Ouachita College and will enroll in Midwestern Seminary to work toward a B. D. degree.

Mrs. Davis has attended Ouachita College. They are the parents of three children, Ronnie, 8, Rhonda Karen, 4, and Stephen, 2.

During the year Mr. Davis was pastor at Altus there were 13 additions, four by baptism.

A REVIVAL was held Aug. 12-19 at East Mt. Zion Church with Rev. Ben T. Haney, pastor of First Church, Ozark, as the evangelist and Dewey Woodard, music director of East Mt. Zion, leading the singing. There were 24 additions to the church, 14 on profession of faith. There were two other decisions. Rev. Archie Wheeler is pastor.

REV. Earl Jones has accepted the pastorate of First Church, Mountainburg. He has been in the ministry for 20 years. He and Mrs. Jones are the parents of six children, four of whom are at home. One son, also a minister, is in college.

REV. Carroll D. Caldwell, pastor of First Church, Clarksville, was the camp pastor and Dwayne Fischer, music and educational director of First Church, Van Buren, in charge of the music, for the regular Baptist Vista Encampment, Aug. 2-8.

The enrollment reached 368, which is 46 more than any previous enrollment. In addition to this, over 100 visitors were present at some time during the encampment. A total of 120 decisions were made, 23 of them on professions of faith and four dedications for special service.

A new water system has been installed in the camp this year.

A fund has been started toward the construction of new swimming facilities.

A REVIVAL was conducted at Webb City Church Aug. 12-19 with Rev. Otis L. Langston, pastor of First Church, Alma, as the visiting speaker. Rev. Vernon Cavender is pastor.

IN recent action of the executive board the following associational officers were re-elected to serve during the coming year: Sunday School superintendent Dwayne Fischer, music and educational director of First Church, Van Buren; Training Union director, Rev. Vernon Cavender, pastor of Webb City Church; Brotherhood president, Virgil Smith, Van Buren.

Dr. Vaught recuperating

DR. W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock, is recuperating following surgery Aug. 20 at Arkansas Baptist Hospital.

Missionary notes

REV. and Mrs. Billy J. Walsh, appointees for Mexico, may be addressed at Box 577, Heber Springs, Ark. He was born in Tulsa, Okla., but grew up in Little Rock; she is the former Geraldine Dugger, of Beebe.

REV. and Mrs. J. T. Harvill, appointees for Mexico, may be addressed at Humphrey, Ark. Both are natives of Humphrey; she is the former Catherine Crum.

Revival set

REV. Charles Fannin, pastor of Immanuel Church, Magnolia, announces the revival date Aug. 26-Sept. 2 with Evangelist Manley Beasley of Port Neches, Tex., preaching at the services, 10:00 a.m. and 7:30 p.m. daily.

Beacon Lights of Baptist History

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

A piano for missions

THE first meeting of the State Convention adjourned, Saturday Sept. 23, 1848. Immediately, Saline



DR. SELPH

Association convened with the Brownsville Baptist church, Tuplip, where the Convention had been held.

It may seem strange to us that the State Convention could adjourn and an association meet. But it might be well to remember that 62 of the 76 messengers to the Convention were from Saline Association. So it was easy to call a meeting. Besides, the brethren must have made previous plans for this.

Evidently this was understood by the Convention, for the minutes of the association list Elders F. Courtney, M. M. Wallis, and S. D. Worthington as correspondents from the Arkansas Baptist State Convention.

Associational meetings continued longer in those days. Dr. W. H. Bayliss preached on missions at the Sabbath service of the association and took an offering. A total of \$36.75 was given in cash and pledges amounted to \$1,655 to be paid in five annual installments. Dr. J. B. Searcy, to whom we're indebted for this information, thought that this subscription was turned over to the Executive Committee of the State Convention with which to start mission work.

On Monday, Sept. 25, the association passed the following: "Whereas, Sister George Ann Bledsoe has left by bequest a piano to this Association to be sold and the proceeds arising therefrom to be applied to the cause of Missions and

"Whereas, This Association at its last session resolved that a Convention be formed for the promo-

tion of missions; therefore, on motion Resolved, That Brethren William H. Bayliss and Asbury Daniel be instructed to sell said piano and pay over to N. G. Smith, treasurer of the Arkansas Baptist State Convention, the proceeds of the sale, to be applied according to the bequest." (History of Arkansas Baptists, J. S. Rogers, P. 448)

Middle of the Road

By J. I. COSSEY

Walnut Ridge, Arkansas

Field Representative

Arkansas Baptist Newsmagazine



MR. COSSEY

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the new paper-back, *The Religion of a Sound Mind*, published by Broadman Press.)

Quilts for church

QUESTION: The adult class in my church decided to quilt some quilts for money to fix the floor in



our church. The pastor agreed but later decided it was wrong to raise money this way. We want to follow our pastor 100 per cent because we love him and love God, but we don't see anything wrong with selling quilts for such a good cause. What do you think?

our church. The pastor agreed but later decided it was wrong to raise money this way. We want to follow our pastor 100 per cent because we love him and love God, but

we don't see anything wrong with selling quilts for such a good cause. What do you think?

ANSWER: If there are many women in your church who have the superb attitude you have, you deserve a special star in your crown. Your pastor may be wrong but he is still your pastor. Stand by him.

Personally, I think selling quilts for a church is a mistake. If each person would tithe this kind of thing would be unnecessary. After quilt selling there may come about pie suppers, bazaars, and then raffles or bingo games. Let the church be the church and stick to the divinely ordained method of tithes and offerings.

But your spirit is good so God will bless you.

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.)

TEACH ME TO LIVE. More than anything else, I want to learn how to live. Many people live a long time, but never learn how to live the better way. I want to know how to live above the low sinful way. If I fail in this, a long life of regret may follow. Right living today may guarantee years of pleasure in later life. Teach me, Lord, how to live with my family and make me unselfish in my relationship to them. When I am taught how to live with others, I will know how better to live with myself. Teach me, Lord, how to live with my sorrows and heart-aches.

If sorrows have not come to you, they will; be prepared for them. There are parents, friends, and pastors who will help you when you are depressed. These people love you and will want to help you.

Teach me, Lord to live with little and mean people, and live above their way. While little and bad people live on a low level, we must live on the upper side of the dividing line between right and wrong. May God help us so to live that we may help the bad people to want to be better people.

Teach me, Lord, to overcome littleness, greed, and coveteousness, that I may live a self-giving life.

1 Thess. 4:12: That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

1 Tim. 3:7: Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Benefits from Holy Land

(Continued from page 2)

Two places more certain and romantic to me than others were the Sea of Galilee and the Mount of Olives. There is no question about location here. Details may have changed over 2,000 years but sites remain the same.

I took a boat ride on the Sea of Galilee. I knew that I was on the same body of water where Jesus had ridden in a boat,

Then I looked upon Jerusalem as an example of what happens when Jesus is left. Jesus looked at Jerusalem and cried: "Jerusalem, Jerusalem, how oft would I have gathered thee as a hen gathereth her brood beneath her, but ye would not."

Jerusalem, Jordan, is not attractive today. There are beggars in the streets, huts and hovels to the side. It is a down-cast, down-trodden city — not even the capital of its land. There is more tourist attraction than political prestige in the city itself.

The face of many people in Jerusalem, Jordan, is not that of happiness. The look upon the face is that of a haunt from yesterday and a horror of tomorrow.

Where is God in the Holy Land today? Two thousand years ago there was no room for Him in the inn at His birth. Is there room for Him with salvation and saviourhood today?

Two thousand on hand for FMB appointment service

GLORIETA, N. M. — An estimated 2,000 people attended the first appointment service for foreign missionaries to be held at Glorieta Assembly. Opening a two-day meeting of the Southern Baptist Foreign Mission Board, the first to be held at Glorieta, the service featured testimonies by 17 candidates for overseas service, the vote of the Foreign Mission Board (with the 2,000 joining in) which made them Southern Baptist missionaries, a charge to the new missionaries by the executive secretary of the Board, and a prayer of dedication.

The Board elected Rev. William M. Dyal, Jr., to the position of associate secretary for missionary personnel. He will serve in the candidate division of the personnel department, dealing closely with candidates (volunteers beyond college in preparation) in the central and southeastern part of the country, and direct the semiannual orientation conferences for outgoing missionaries.

Missionaries total 1,598

THE Glorieta appointments bring the active foreign missionary staff to 1,598. The new missionaries, their native states, and their fields of service are:

J. W. Carney, Mississippi, and Virginia Holt Carney, Arkansas, appointed for East Pakistan;

Billy W. Coffman, Texas, and Ann Fuller Coffman, Tennessee, for the Dominican Republic;

Rita Duke, Alabama, for Taiwan (Formosa);

Paula Kortkamp, Illinois, for Mexico;

F. Joe Snyder and Hazel Smirl Snyder, both of Texas, for Lebanon.

J. Logan Templeton, Jr., and Lounette Glover Templeton, both of Texas, for Hong Kong;

Jack E. Tolar, Jr., Texas, for Nigeria;

James C. Walker and Charlotte Fulton Walker, both of Alabama, for Central Africa;

James M. Watson, Oklahoma, and Ruth Vineyard Watson, Arkansas, for Spain;

Norma W. Wood and Jean Powell Wood, both of Oklahoma, for Central Africa.

With the exception of Dr. Tolar, a medical doctor, all the men are ordained ministers. Dr. Carney is a medical doctor as well as a minister. Mr. Snyder and Mr. Templeton are also teachers. Miss Kortkamp is the first registered nurse appointed for medical mission work in Mexico. Mrs. Templeton is also a nurse, and Miss Duke is a student worker.

The Board employed Miss Lola Mae Daniel, of Texas, as missionary associate to teach in a school

for missionary children in Taiwan. She brings to six the number of missionary associates employed by the Board under a new category of overseas personnel set up last October.

'Haunted,' says secretary

EXPRESSING gratitude for the new missionaries, Dr. Elmer S. West, Jr., secretary for missionary personnel, said in his report, "We are haunted by needs for additional personnel.

"We do not yet know the scope of personnel requests which will come from the Missions [organizations of missionaries within a given country or area] this year, but it can be predicted that there will not be fewer than the 751 presented to the Board last year.

"We can predict that over half of all personnel requests will be for preachers and their wives. While specialists are needed in greater numbers than ever before,



Photo by Harold T. Cummins

MUSLIMS at prayer in a stadium in Dacca, East Pakistan, on 'Id al Fitr, a day of prayer and feasting at the end of Ramadan, the month during which every able-bodied Muslim is required by the Five Pillar of Islam to fast from dawn to sunset. (He may feast during the night. Mohammed, founder of Islam, probably patterned the 30-day fast after the Christian Lent.

the need for men called and trained to preach the gospel grows daily more acute."

Dr. West said missionary nurses will be requested with continuing urgency. In Ghana, Gaza, and Guadalajara, in Tanganyika and Thailand, the missionary nurse is in the category called "most needed."

Among the needs for 1963 will be requests for 20 types of missionaries, he said.

Southeast Asia missions

DR. Baker J. Cauthen, executive secretary of the Board, told of the trip which he and Mrs. Cauthen made to Southeast Asia in July. "Every missionary of our board and every dollar that we have could be utilized in Southeast Asia without beginning to serve all the needs that are before us," he said. The trip took them to the Philippines, Indonesia, Singapore, Vietnam, East Pakistan, and Thailand, with brief stops in Hawaii, Guam, India, and Lebanon.

"When one goes to the mission stations in Southeast Asia — or any other areas of the world — he is impressed with the great need beyond the ministry we are projecting," Dr. Cauthen continued. "One feels afresh the urgency of greatly increasing all that we are doing in the name of Christ.

"A visit throughout the area impresses one with the high quality of devotion on the part of the missionaries. For example, in Vietnam the missionaries have devoted themselves to their opportunity and have pressed forward without any fear or disquiet in the face of a troubled situation. Their work has already borne fruit and in a few more weeks they will organize in Saigon, the capital, the first church related to their work."

In each of the new countries of the Orient the need for trained leadership was recognized from the very beginning. "It is inspiring to see the theological seminaries which have come into life," Dr. Cauthen said. "Many of the churches are served by graduates of the seminaries who are giving strong leadership to emerging Baptist work."

Ordinary not enough

HOW can a handful of missionaries in lands with millions and millions of people get across the message that Jesus Christ is the vital focus around which individual life can be centered and national cultures can be built in a day of crisis?" asked Dr. Winston Crawley, secretary for the Orient. "Can we get the message of Christ to that half of the world's people who live in Asia in time to keep the whole continent from chaos and tragedy? If so, how?"

He proposed some answers: "We believe the establishing of churches is the way to do it. We believe the key is more and stronger churches — churches that will themselves be active working centers for spreading the message of Christ, churches that will be touching the life of Asia through all the years ahead, churches that will be evangelistic, churches that will not be foreign in their flavor and in their approaches but dependent on the Spirit of God.

"But in this established pattern there is something that disturbs us. As a result of 10 or 15 years of work in fairly new fields for us in the Orient we can report more than 300 churches and nearly 400 mission chapels with a total of 50,000 church members. This amounts to slightly more than one one-hundredth of 1 per cent of the people of those same lands."

Goerner, Means report

TWO of the area secretaries of the Board gave reports on visits to the work for which they have responsibility. Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, and Mrs. Goerner returned to the States in July after nearly 10 months overseas. Dr. Frank K. Means, secretary for Latin America, came directly to Glorieta from a six-week tour of conferences with missionaries in Brazil, Argentina, Uruguay, Paraguay, Trinidad, and Colombia.

Harvest time
By SARAH LOU HENLEY
Missionary to Nigeria

NOT a piece of paper or a fallen leaf was on the Odafi yard, which still bore the marks of the broom, when we arrived for the first Baptist service in the Nigerian village of Alihagun. In the sitting room, the two long benches, two chairs, and small table were as dust free as the unpolished wood permitted.

We were greeted by the beaming mother of Margaret Odafi, a Christian student at the Baptist Girls' Secondary School in Agbor, and by Margaret's brother, also a Christian. He works 30 miles away; but his dress, a cloth wrapped loosely and thrown over his shoulder, told us this was a day of rest.

Soon four women came with purposeful and jubilant step, indicating that housework, farming, or marketing was not their plan for the morning. Though their wrappers were faded, they did wear blouses and head ties.

After we were seated, two or three children came in, and others peeped through the window. As these were given places inside, more children filled the windows.

A man looked in, then drew away until the brother offered him a seat. Others approached as though they thought they were breaking a "No Trespassing" sign. Finally, 30 children and 14 adults were crowded into the sitting room for the service.

A few weeks before, when I decided to witness to Margaret's mother, I had not had the faintest idea that harvest time was so close. But on my second visit she had said: "You do not need to preach. I do believe in Jesus. It is just that it is too far to the church." And she had readily agreed for her home to be the meeting place for Christian services in Alihagun.

By the BAPTIST PRESS

Man who signed armistice to speak

NEW ORLEANS, La. — The man who signed the Korean Armistice after many months of negotiation on behalf of the United Nations is scheduled as convocation speaker at New Orleans Seminary, Sept. 13.



He is Lt. Gen. William K. Harrison, senior delegate on the Korea armistice delegation in 1952-53 and signer of the armistice on July 27, 1953.

GEN. HARRISON

General Harrison will speak at 10 a.m. Sept. 13 in the Roland Q. Leavell Chapel.

As another factor of convocation activities, Professor T. J. Delaughter is scheduled to deliver the faculty address at 7:30 p.m., followed by the reception for the Seminary family.

Prior to these Sept. 13 activities, which also includes the opening of classes, new students of the Seminary will attend orientation meetings, Sept. 6-7. Residence halls open Sept. 5. Registration is set for Sept. 11-12.

Lesch named director

GOMER R. Lesch, denominational relations assistant to the executive secretary-treasurer of the Baptist Sunday School Board, has been named director of the newly-created Office of Denominational Relations at the Board.

His appointment was announced at the semi-annual session of the 55-member elected Board meeting at Glorieta (N. M.) Baptist Assembly. It followed the Board's approval for the Office of Denominational Relations to be set into the Board's organizational structure.

Lesch previously held the position of church public relations consultant in the Church Administration department of the Sunday School Board. Before entering denominational work, he spent 17 years in radio and television broadcasting and public relations.

The new Office of Denominational Relations will report directly to the executive secretary-treasurer, James L. Sullivan.

All external public relations responsibilities will be transferred to this office as soon as possible with Jan. 30 set as completion date for the transfer.

'10 million strong'

RIDGECREST, N.C. — "Southern Baptists are now ten million strong in the United States and have the largest Sunday school enrollment of any evangelical group in the world," J. P. Edmunds, Southern Baptist statistician of Nashville, Tenn., said here recently.

Edmunds, secretary of the research and statistics department of the Sunday School Board of the Southern Baptist Convention, spoke to more than 3,000 Sunday School leaders attending conferences here.

In reporting on 1961 statistics, Edmunds said that gifts through 32,000 churches exceeded a half-billion dollars; church property increased \$200 million; and Sunday School enrollment increased 125,000, the largest gain of any denomination in the United States.

During the past ten years, Southern Baptist Sunday School enrollment increased almost two and a half million.

Edmunds cited the exploding population as a major challenge to Christian leaders and said that the population is expected to increase by 1970 from 182 million to 209 million.

Jacksonville group organizes seminary

SEVERAL Southern Baptist ministers are backing a new seminary opening in Jacksonville, Fla., Sept. 11.

It will be known as Luther Rice Seminary and will hold classes in an education building of Central Baptist Church. Robert G. Witty, Central Church pastor, is chairman of the trustees.

President of the institution is Clyde P. Jones, pastor of Macedonia Baptist Church, who recently resigned as president of a Baptist school in Waycross, Ga., to assume the position in Jacksonville.

Robert A. Dunaway, pastor at Hilliard, Fla., and one of the sponsoring ministers, said the seminary will offer bachelor and doctor of theology degrees.

"The closest degree-granting institutions among Southern Baptists in the area are the New Orleans Baptist Theological Seminary and the Southeastern Baptist Theological Seminary in Wake Forest, N. C.," Dunaway said.

Minimum entrance requirements for students working toward a degree will be a high school education. Other students will be accepted on a non-degree basis with lesser qualifications, upon approval of the faculty, he added.

Dunaway said all of the faculty members are ministers affiliated with the Southern Baptist Convention "and we plan to operate in full sympathy with Southern Baptist policies."

John Maguire of Jacksonville, executive secretary of Florida Baptist Convention, said the convention "has no connection with the Luther Rice Seminary nor has it had any approach from the group to participate in any way."

The convention supports Stetson University in DeLand, Fla., a four-year liberal arts school, and Baptist Bible Institute, Graceville, Fla.

Robert R. Yates, Jacksonville, moderator of Jacksonville Baptist Association, reported, "This seminary is not sponsored by the Jacksonville Baptist Association nor does it have any connection with the association."

Officials of the new Luther Rice Seminary said they expect enrollment of 30 to 40 students in September, coming from Florida, Georgia, South Carolina and southeastern Alabama.

Mission support cited by Redford

"THE Cooperative Program and the Annie Armstrong Offering for home missions have increased at the same rate during the past 10 years in home mission support," a home mission leader has stated.

According to Courts Redford of Atlanta, executive secretary of the Home Mission Board of the Southern Baptist Convention, the Cooperative Program, the unified mission budget for the denomination, provided 53 per cent of the agency's budget last year, and 54 per cent 10 years ago.

The income of the board from these sources is three times what it was in 1951, and both sources of income are three times what they were in 1951.

The Cooperative Program provided \$990,015 in 1951 and \$2,974,071 in 1961 for a 200.4 per cent increase.

The Annie Armstrong Offering for home missions provided \$837,389 in 1951 and \$2,553,733 in 1961, for a 204.9 per cent increase.

Redford expected increases from both sources this year. So far the Cooperative Program is 7.29 per cent ahead of last year. He cited this as encouraging, since receipts last year did not reach the goal set,

Through Aug. 7 receipts from the Annie Armstrong Offering reached \$2,740,633, and Redford expected the goal of \$2,910,000 to be reached by the close of the year. This is the largest goal ever set by Woman's Missionary Union, Convention auxiliary which promotes the offering.

Glorieta-Ridgecrest program schedule revised for 1963

NASHVILLE—It has been necessary to issue a revised schedule for the 1963 Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies program, as announced by Dr. James L. Sullivan, executive secretary-treasurer of the Baptist Sunday School Board here.

The Sunday school and Training Union departments of the Sunday School Board worked out this new schedule in order to provide a better balance of leadership and youth needs. This was done in order to offer an additional Training Union Youth Conference at Glorieta assembly and to lead in an intensive plan to enlist leadership in Southern Baptist churches for a study of the programs of Training Union and Sunday school work, said Dr. W. L. Howse, education division director of the Board.

Date	Glorieta	Ridgecrest
June 6-12	Training Union Youth Conference	Student Retreat
June 13-19	Training Union Leadership Conference	Southern Baptist Youth Conference
June 20-26	Training Union Leadership Conference	Foreign Missions Conference Baptist Brotherhood Conference Young Men's Mission Conference Writers' Conference
June 27-July 3	Sunday School Leadership Conference	Music Leadership Conference
July 4-10	Sunday School Leadership Conference	Training Union Leadership Conference
July 11-17	Music Leadership Conference	Training Union Leadership Conference
July 18-24	Woman's Missionary Union Conference	Sunday School Leadership Conference
July 25-31	Young Woman's Auxiliary Conference	Sunday School Leadership Conference
August 1-7	Home Mission Board Conference Writers' Conference	Sunday School Leadership Conference
August 8-14	Bible Conference Church Library Conference Church Administration and Public Relations Conference Leadership Conference on Church Recreation Christian Life Conference Historical Commission Conference	Woman's Missionary Union Conference
Aug. 15-21	Foreign Missions Conference Baptist Brotherhood Conference	Home Mission Board Conference
August 22-28	Student Retreat at Glorieta	

Bible Conference, Church Library Conference, Christian Life Conference, Church Administration and Public Relations Conference, Leadership Conference on Church Recreation, Historical Commission Conference at Ridgecrest.

At the crossroads of the world

"IF the United States were removed as a physical power in the world, world Communism would immediately arise."



MR. ELLIFF

Pointing a finger at a Ridgecrest audience of 2,500, Dr. Baker James Cauthen continued, "You mark my word, so significant is our role in today's world, that the United States stands almost solely between the world and communism."

Most Christians of conviction would say, "The only real defense of the United States is Almighty God. If God does not sustain us as a nation we are doomed."

The conviction of great numbers of people is further that, unless our present generation of Christians in the United States experience a revival, God will be forced to let His judgment fall upon us as a nation. With our recent study of the Old Testament in Sunday School fresh in mind, and the consciousness of our present spiritual and moral decay before us, surely any sensible Christian would fervently cry, "Wilt Thou not revive us again, O Lord?"

Southern Baptists hold a peculiar position of responsibility for these things. Statistics prove us to have a vital part in America's and the world's Christian witness. Then why not make it our ma-

ior denominational task to seek a revival?

I am not speaking of a denominational emphasis on evangelism. At the risk of being misunderstood, I want to plead for a revival of Christian hearts, a revival based on 2 Chronicles 7:14. We need to face our sins of pride and prayerlessness, of little or no hunger for the Bible, of self sufficiency, of unbelievable callousness relative to lost neighbors and friends, and of a thousand, petty, personal problems between ourselves and other Christians which have never been settled.

We need to be emotionally torn up over our sins. We need to pray that God will bring back the day in our lives when we can be deeply moved by spiritual things.

Along with this, we need a great challenge to sacrificial living for Christ. Godless Communists do not hesitate to give up to 50 percent of their money and 100 percent of their devotion to their world task. I wonder if there are not hundreds of Christian families ready for the challenge to really do without in order for the world to know Jesus. Such sacrifice would represent the essence of a real Christian response to world need and probably cure us of many of our most serious spiritual disorders.

I would like to follow some of our great and deeply concerned leaders in a real turning back to God. Let us encourage their hearts by affirming these convictions to them.—J. T. Elliff

(Continued from page 2)
surgeon and a wonderful group of nurses. In addition to the personal services of Mr. Gilbreath, there were the chaplains, the hostess, the voluntary workers and those of the housekeeping department who mopped the floor of my room each day and helped to create a Christian atmosphere which blessed. I cannot speak too highly of the services of our hospital, which is doing such an excellent job of providing a healing ministry in the name of the Great Physician.

My recovery has been so rapid that within two weeks from the operation I was permitted to return to my work on a limited basis. Within a short time things should be back to normal.

What I am trying to say is that this visit to the hospital has been a spiritually rewarding experience for which I am humbly grateful to God.—S. A. Whitlow, Executive Secretary

Step by step

OUR MODERN-day Baptists, step by step, have grown in stewardship.

For a long period of time, in the countries of Europe, Baptists found it difficult to pay all the money into the ecclesiastical state treasuries and then adequately support their own church causes. This among other things brought on the era of Hardshellism.

Without adequate DR. DOUGLAS means to preach the Gospel to the peoples of the earth, Baptists in all earnestness looked at the Bible to see if they were obligated as Christians to attempt to give the Gospel to the whole world. Some of the leaders said, "The missionary dispensation closed with the apostles." Then leaders reasoned that the missionary dispensation closed because everyone is destined to hell or heaven and that is God's business, not ours. Later, Baptists went so far as to say that it was a sin to attempt evangelization.

This theological position brought on a do-nothingism that almost silenced the Baptist message.

Then some students prayed and later found themselves answering God's call to be missionaries and found themselves in a foreign land to preach. After studying the Bible they became Baptists and one of them came back to the United States to challenge Baptists to wake up and help support the God-called missionaries.

Some Baptists responded and started talking about the need for money. Other Baptists caught the spirit and unashamed and unafraid they advocated the giving of money. Finally, enough churches promoted the giving of money to support other missionaries.



PICTURED here are some of the fifty from Arkansas who attended the WMU Conference at Ridgecrest, N. C., Aug. 9-15. Thirty-eight went by chartered bus under the direction of Miss Elma Cobb, state WMU president.

If I were director

IF I WERE Training Union director of a church, there are several things I would endeavor to accomplish:



MR. DAVIS

1. I would study and master the "scope" of the Training Union. (The Arkansas Training Union Department has ordered the tape recording of Dr. W. L. Howse's message at Ridgecrest this summer on "The Scope of the Training Union," and will loan the tape to missionaries and associational directors who can transcribe the message on their own tape recorders. They in turn can loan the tape to different churches in the association.) As director I would know the real purpose and task of the Training Union.

2. I would consider my job of director a "calling." If the church had the plan of passing around the "honors" each year by electing a different person each year, I would not be interested. I would take the job on the understanding that I planned to learn more about my work year after year by studying, by attending conferences, etc.

3. I would work through the nominating committee to build a strong organization. It would take several years to get the best leaders and sponsors and other workers for each union and department. I would encourage them, have special conferences with them, give them the materials and equipment necessary for them to do their work, and I would expect them to stay on the job year after year. We would have some replacements each year, but there would not be a big turnover every year.

4. I would not take the job unless I could be assured of having an executive committee meeting with my Training Union leaders each month. If the Training Union succeeded or failed it would not be because of "me" but because of "us."

Around the table each month we would plan our work and endeavor to solve our problems. We would make plans a year in advance, and, of course, our plans would be presented to the church council for approval.

Our plans would include such things as Youth Week, enlargement campaigns, study courses, clinics, visitation, promotion of Junior memory-sword drill, Intermediate sword drill and speakers' tournament.

By planning a real program of work for the Training Union we would soon have leaders who would want to be a part of a "going" organization. (Continued next week)—Ralph W. Davis, Secretary

Prepare plans pronto

ONLY ONE month of the 1962 associational year remains. It is now time to make plans for Royal Ambassador work for the new year that begins Oct. 1.



MR. SEATON

The Royal Ambassador leader of the Brotherhood, his committee, and the counselor should take a look at the chapter accomplishments for the past year. They should look at the needs of the chapter for the new year and then make plans to meet the needs now and in the months ahead.

First, the leader and committee should make a boy survey of the church and community to determine the number of prospects for the various chapters. Next they should determine the number of new chapters needed.

Remember, Royal Ambassador chapters function best when the enrollment is held at eight to twelve members with a maximum of fifteen. If chapters have more than fifteen, it is time to consider creating new chapters. When the surveys are completed it can then be determined the number of new chapters needed.

It is now time to enlist new counselors and assistants to take care of the new chapters being created. The leader should follow the six sure—not easy but sure—steps in securing counselors.

These six steps are:

1. Call meeting of Royal Ambassador Committee;
2. Discuss qualifications. List them;
3. List names of possible men. Eliminate names of those who do not meet qualifications;
4. Appoint three men from committee to get counselors;
5. Make appointment with the prospect;
6. Call on prospect. Present the Royal Ambassador program and material.

Much time should be spent in prayer on the part of the committee as they reach their decisions on the prospects.

After the counselors and assistants have been secured they should be given proper training for their job. Following the counselors' training, and only after the training, the new chapters should be organized or created.

Helps and suggestions for making plans may be found in the Ambassador Leader and Ambassador Life Magazines. All plans should be entered in the counselor's plan book for use each month during the year. Of course, the plans will have to be completed for each month at the Monthly Planning Meeting.

Use this Southern Baptist missionary organization for boys to train leadership for your church tomorrow.

Call on us for assistance, and we will be happy to help in any way possible.—C. H. Seaton, Associate Secretary

This gave opportunity to talk about money in the churches and the leaders started advocating a systematic way to finance local church work and world missions and they adopted budgets and set missionary contribution goals.

Then came the Cooperative Program and the Unified Church Budget. The plan enables the church member to worship with the giving of money and at the same time share with every Baptist cause around the world.

There has been a progressive growth, step by step, belligerently opposed by some at every turn.

Our churches now are in different phases of these steps. Some never say anything about church or world mission money. Some never formally adopt a budget. Some do not advocate the giving of the tithe as a minimum. Some adopt a budget but never promote it or follow it. Some adopt a budget but never explain it or ask the people to support it.

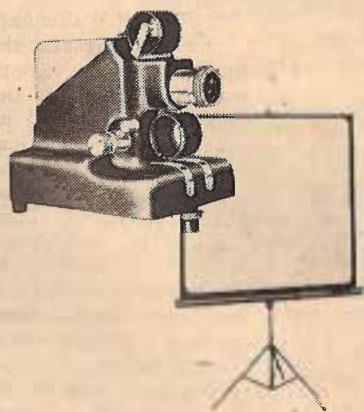
Some adopt a budget on a hit-or-miss basis and try to get the people to subscribe it.

Some use the Forward Program of Church Finance to support all Baptist work and to develop Christians.

Now, what step does your church need to take in order to get a little farther away from Hardshellism? — Ralph Douglas, Associate Executive Secretary

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Hawaii report

"WE were met at the Honolulu airport by Mr. Weston Ware and about fifty students and church people, each



loaded with leis and kisses. They waved a large banner saying, 'Aloha BSU missionaries.'" Thus writes Hazel Borland, a junior at Arkansas A&M College majoring in education. Hazel, one of six student summer missionaries sponsored by the Baptist students of Arkansas this summer, is the daughter of Mr. and Mrs. Donald Borland of Eudora.

Hazel is serving in probably the most glamorous mission point of the group, and has had a taste of beach parties. But she says of Hawaii, "Everything is so glamorized, so commercial, that few people realize the beauty as the handiwork of God. There seem to be so many people who neither know God, nor care if they do."

The twenty summer missionaries to Hawaii went first to Camp Puu Kahea for a week of orientation, where they studied such things as handiwork for their Vacation Bible Schools and how to deal with children of Oriental and Buddhist backgrounds.

Hazel's first assignment was at Pali View Baptist Church, working with their Bible School. From there she went to Lihue on Kauai, the Garden Isle, for five weeks of Vacation Bible School. In Wailua, the first community where they worked, there is no Baptist mission, but the Lihue Baptist Church hopes to begin a Sunday School from the children who attended Bible School. Hazel writes:

"We met on the front patio of a lady's home who is not a Christian; the patio is 15 feet x 6 feet. My classroom was at the front, the other at the back. I had the younger group, ages 3-8, and some days I had as many as fifteen. Our total enrollment was 25, which was our average attendance also. These children seemed so eager to learn and came every day. . . .

"Our afternoons were spent taking census of the area. How encouraged we became as we knocked door after door and found they didn't attend church because of lack of a near one. We met all types of religions. We talked to one lady who was Buddhist, but seemed very anxious for her children to learn of God and the Bible. However, when the child shows interest in salvation and baptism, he is usually punished.

"So many of the Christians here at Lihue are new Christians, it is hard for them to see the things that need to be

done and to take responsibility. This leaves the church in a bad spot, especially since there is no leadership of a pastor. The people are very responsive, however, seem eager to learn, and want to do things in Southern Baptist ways."

Hazel closed with a plea to her fellow students and fellow Christians: "Pray with me that our Lord may be made manifest in the Islands; that God would use me, thus use you as an instrument in His kingdom; that we take as our motto 'For me to live is Christ.'"—Tom J. Logue, Secretary

Missions-Evangelism

Arkansas missions

TEN summer student missionaries, under the Home Mission Board, have completed ten weeks of mission service in Arkansas. They all came from out of the state and are in some college or seminary preparing to serve the Lord as missionaries.



The Home Mission Board enlisted them for practical mission work during the summer weeks. They have worked tirelessly in our midst. Some of the young men served as mission pastors and the young women made surveys of mission points, conducting Vacation Bible Schools and assisting in mission revivals.

The following report given by Beverly McKnight of McComb, Miss., is typical of others which have been received and shows the type of work done and the results:

"I have really enjoyed my first four weeks of summer mission work, but the most interesting were the two weeks I spent at Big Flat, Ark. There is not a Baptist Church at Big Flat. I worked there with Rev. and Mrs. O. I. Ford from East Side Baptist Church at Mountain Home, in a Bible School and revival for two weeks.

"I had never seen a place like Big Flat before. Over half of the people in Big Flat are over 65 years old and lost. There is definitely a great need for a Baptist church to be established there. In the revival we had two men, one 77 years old and one 83, saved. In the Bible School we had a boy and a girl saved. Mrs. Ford felt that the little girl wanted very much to be saved so she asked me if I would like to talk to her. I told her about Jesus and His wonderful salvation, and she was saved.

"I was very happy because this little girl was the first person to whom I have witnessed that has been saved."—C. W. Caldwell, Superintendent

'By all means win some'

What is evangelism?

EVANGELISM is a process of presenting the good news of Jesus Christ that men may believe Him as Saviour and serve Him as Lord in the fellowship of a church. Read I Corinthians 15:1-4. Also Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved." Acts 16:31, "And they said, believe on the Lord Jesus Christ and thou shalt be saved and thy house."



MR. REED

You are an evangelist:

1. Preachers—II Timothy 4:5, "Do the work of an evangelist."
2. Deacons—Acts 21:8, "And we entered into the house of Phillip the evangelist which was one of the seven and abode with him."
3. All Christians are to be evangelists. Matthew 28:19-20, and Acts 8:4, "Therefore they that were scattered abroad went everywhere preaching the Word."

Personal soul winning is an effort by a Christian to lead a lost sinner to receive Jesus Christ as his personal Saviour. Every member of every church should be a personal soul winner.

The home base for operation of evangelism is a New Testament church. Matthew 16:18, "And I say unto thee that thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it."

One of the first steps in initiating a perennial program of evangelism in a church is the meeting of the church council, consisting of the pastor, chairman, chairman of deacons, and the general officers of the church. A few articles ago I explained how this is to be done.

Then there are to be special efforts made in evangelism. Sunday School preparation week, the annual religious census, Layman's Day, Soul Winning Commitment Day in January, Soul Winning training clinics, weekly soul winning visitation, the new members class with pastor on Sunday night, Spiritual Growth Program, Vacation Bible Schools and mission revivals should be a continuous emphasis on soul winning in our churches.

Most pastors agree that at least two revivals annually are necessary in an average church. Do you have your plans made for 1963 revivals?—Jesse S. Reed, Director of Evangelism

Progress noted

HOW wonderful to receive communication such as that of Marie Morris Rushing, Cove Crest Farm, Rt. 5, Fayetteville, to the Editor. (See "Letters to the Editor," page 5.)

Thank you, Mrs. Rushing, for these kind words of encouragement. God has been wonderfully good to us in all phases of our Race Relations program this year: Our extension class work, college students summer mission work, and especially in our camps for boys and girls.



DR. HART

And, now, we are expecting even greater blessings through our Chair of Bible and BSU Program at A.M.&N. College, Pine Bluff. The building will be completed and the program ready to start with the opening of school in September.

The building will be beautiful and modern and fully paid for. We do not have funds for all the furnishings and library books. To meet the requirements of North Central Association of Schools and Colleges, we will need about \$2,000 worth of library books. I placed the order for these books, by faith, yesterday.

Mrs. Rushing, it is the prayers, interest and sacrificial love like yours that make success of our work possible. Again we say thank you and God bless you. — Clyde Hart, Director Race Relations

Mrs. Rushing, it is the prayers, interest and sacrificial love like yours that make success of our work possible. Again we say thank you and God bless you. — Clyde Hart, Director Race Relations

Church construction

WASHINGTON, D. C. (EP) — The U. S. Department of Commerce, in its annual mid-year construction forecast, has predicted the church construction will reach one billion dollars this year.

Construction for the first half of 1962 has been estimated at \$462 million by the Census Bureau. Building activity is always slightly higher in the second half of the year, since inclement weather often bars construction work in many areas during January and February.

If construction by churches reaches the billion dollar mark, it will surpass by \$16 million the 1961 figure but still be short of the all-time mark for expenditure of \$1,013,000,000 set in 1960.

Hungarian Baptists plan anniversary in 1963

BUDAPEST, HUNGARY — (BWA)— Hungarian Baptists are planning the celebration in 1963 of the 90th anniversary of organized Baptist work in their country. Josef Nagy is president of the Hungarian Baptist Union.

The first Baptist witness was in 1846 when three young Hungarians returned from Hamburg, Germany, where they had been converted and baptized. They won a few converts but this work was not permanent. Continuous Baptist history in Hungary dates from the arrival of Heinrich Meyer in Budapest in 1873. He became the pioneer Baptist missionary and organizer in the country.

No Bible purchases

WASHINGTON (EP) — The House of Representatives has rejected a proposal that Congress purchase Bibles for the nine members of the U. S. Supreme Court.

Rep. James A. Haley (Dem; Fla.) offered the measure as an amendment to the Justice Department appropriation bill, saying: "They ought to read the Bible over there."

Rep. John J. Rooney (Dem; N. Y.) protested, urging withdrawal of the proposal because, he said, it could be construed as an insult to the Court.

Mr. Haley insisted that the House vote on his suggestion, but it was defeated, 66 to 47.

Observers saw Mr. Haley's measure as inferential criticism of the Supreme Court decision holding unconstitutional the Regents-composed prayer recited in New York State's public schools.

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Ed. F. McDonald, Jr., Executive Secretary

The mean old lady

By JANE BALDWIN LAVOICE

"DO YOU really think she's a witch like the other children say she is?" Jim asked Betty, as they tiptoed carefully past the old house.

"No, maybe not," Betty whispered, "but I'm glad it's daytime. I would not like to go by her house at night."

When the two children had passed the house, they felt better.

Betty laughed and said, "Well, even if Mrs. Roberts isn't a witch, she is a mean old lady. I know she is. Marie was standing and looking at her house last Monday, and Mrs. Roberts came out with her cane and made her go home."

Jim agreed. "Yes, and when Bob was going to get his ball out of her yard, she told him he had better run home and never come in her yard again."

"Let's ask Mother whether she thinks Mrs. Roberts is mean," said Betty.

At home, the two children found Mother in the kitchen.

"Mother, do you know Mrs. Roberts?" asked Betty.

Mother looked thoughtful. "No, not too well. Why do you ask?"

Jim explained that many children at school had said bad things about Mrs. Roberts.

Mother said at last, "All I know about her is that she cannot see very well, and she has a lame back that often hurts her."

Jim thought a minute. "If her back hurts, maybe it makes her cross at anyone that bothers her."

Betty agreed. "Yes, you may be right, Jim. When I am sick, I know I feel cross."

Jim looked at Betty. "She doesn't really hate children, probably. She just wants to be left alone."

"Oh, but nobody really likes to be alone all the time. She needs someone to be nice to her," said Betty slowly. Her face lighted up. "Mother, may I take her my plant?"

Mother smiled. "If you want to give it to her, Betty, I think she will be pleased."

Betty hurried to the window and took one of the flowerpots. "Come on, Jim. You go with me."

Jim looked a bit afraid for a minute, but then he said bravely, "Sure. Let's go."

The children walked slowly up to Mrs. Roberts' door. Jim knocked timidly.

Mrs. Roberts opened the door and scowled at them. "Well? What do you want?"

Jim said shyly, "We brought you a pot of yellow flowers for your window. Do you like them?"

Mrs. Roberts bent to sniff the flowers. "Yes, indeed. I'll trade with you. I

have something you will like perhaps."

She shuffled away and returned in a minute with two pieces of chocolate cake on a dish.

"Here, come in and eat the cake, and we'll all look at my new flowers. Will you come to visit me again?"

Jim and Betty looked at each other a moment. Then Betty smiled and said, "Yes, I'm sure we will."

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GUESS MY NAME

By EVELYN PICKERING

Don't look for me in the north or the south;

I follow the path of the sun;
Yet rain I must have to beautify
My arc God promised would come.

ANSWER

MOON

(Sunday School Board Syndicate, all rights reserved)

God's Wondrous World

Shipshape

By THELMA C. CARTER



THE NICEST WORDS

By JEANNE TROUTMAN

The nicest words I know are these:

"Excuse me," "Thank you," "If you please."

I find I need them every day,
Whatever other words I say.

It helps me all the way along
To say, "Excuse me," when I'm wrong.

No service rendered me so slight
But somehow "Thank you" seems just right.

I find that simple "Yes" agrees
Not quite so well as "If you please."
Such friendly little words are bright

With kindness and so polite.
So learn to say these words with ease:

"Excuse me," "Thank you," and
"If you please."

(Sunday School Board Syndicate, all rights reserved)

Shipshape is an English word. It began in Britain long ago when this country sailed big, wooden ships on the seas. It was of great importance that the rigging, or the ropes and chains used to set the masts and sails, were secure and in their proper places.

English-built ships were among the best ships on the seas. They were usually made of English oak, strong, sturdy and dependable. English seamen were trained to be alert and especially careful with the countless tasks to be done before a big ship ventured into the seas.

The great sails must be sound and secure in powerful winds. The compass must be in order to guide the crew. The anchors must be weighed and secured.

The big guns must be securely mounted on the decks and in the galleys. They were inspected and made ready to use. The barnacles must be cleaned from the outside of the ship.

All in all, the ships were to be in shipshape before they sailed.

In the Christian life, there are rules for making our lives shipshape. "The statutes of the Lord are right, rejoicing the heart" (Psalm 19:8). We are ever reminded to keep our hearts and lives shipshape for Christ.

(Sunday School Board Syndicate, all rights reserved)

Rebuilding the homeland

By B. G. HICKEM
Pastor, First Church, Crossett

September 2, 1962
Ezra 1; 3; 7-10

THIS unit of study will be concerned with a "rebuilding process" of God's people. We will see how later Hebrew history can be applied to the desperate need we have today to "build a faith," instead of "talking about a faith." In our study for the next few weeks we will be covering a period of approximately four centuries, from about 538 B. C. to the time



MR. HICKEM

of our Lord. Beginning with this lesson we will be following God's people from the restoration in Judah to the appearance of John the Baptist. It is during this time that Judaism as we see it in the New Testament emerges. Ezra was for this development of Israel's religion what Moses was to the first development. Ezra has been called "the father of Judaism."

The three passages selected for our consideration can be divided into the following categories: (1) the provision of Cyrus for the return of the exiles in Babylon to Jerusalem; (2) the start of rebuilding the Temple; (3) the mission of Ezra.

I. Return of the exiles Ezra 1:1-3

CYRUS the Persian had overwhelmed Babylon and the Babylonian Empire had fallen into the hands of its conquerors in 539 B. C., and the very next year, 538 B. C., Cyrus issued a decree concerning the Jewish captives who were living in Babylon. Both the prophecy of Isaiah (40-55), and Jeremiah (29:10), were initially fulfilled, the exile lasting only seventy years.

We find the edict of Cyrus given in verses 2-4. This version is a Hebrew translation of the original, written in Aramaic, which appears in Ezra 6:3-5. The version in chapter 6 is the copy which was filed in the official court records and was referred to in the controversy which arose when the Jews began to rebuild Jerusalem. The decree itself provided for two matters: the return of any Jewish exiles to Jerusalem, and the authority to rebuild the Temple in Jerusalem and revive Judah's national religion. Cyrus is far from being a convert to the Lord God; but his action does point to the humane treatment of the Persians in compari-

son to the Assyrians and Babylonians. He went even further in his generous treatment of the exiles by returning to the Jews all the plundered vessels used in the Temple worship (5-11). The spoil which Nebuchadnezzar had taken was turned over to the Jews in the charge of one Sheshbazzar, whom I Chronicles 3:18 identifies as a son of Jehoiachin, a prince of David's line, responsible for the return and restoration.

All of these actions have a way of reminding us that while Cyrus was a polytheist, and did not know God, without a shadow of a doubt, God knew Cyrus. So many times the circumstances that we call "coincidence," even in the actions of the pagan heart, are the beautiful interweavings of the accomplishment of divine will. And like the Apostle Paul we can say, ". . . all things (DO) work together for good to them that love God, to them who are the called according to his purpose. . ."

II. Rebuilding the temple Ezra 3:1-2

IN this chapter we see the renewal of worship in Jerusalem and the beginning of the work to rebuild the temple. We are presupposing chapter 2 with its detailed list of those who had returned from Babylon. During the interval required for the return journey, Sheshbazzar has disappeared, and Zerubbabel has taken his place as the leader of the restoration. Zerubbabel is the son of Shealtiel, the eldest son of Jehoiachin; so the leadership is still in the hands of a Davidic prince. Associated with Zerubbabel is Jeshua (Joshua), an Aaronite priest who was born in exile.

Worship was constituted immediately upon the return, and the great altar which had stood in front of Solomon's temple was rebuilt and the Jews assembled "as one man" to celebrate the feast of the booths and offer the required sacrifices. As you will recall, the feast of the booths (Lev. 23:42) was to remind Israel that God had regathered her and restored her in leading her out of Egypt. How fitting that this first worship service would be the feast of the booths. In this way they bore witness to what kind of people they were — not just a race or a nation, but a community of faith. By this we learn that WORSHIP, PRAISE, and DEVOTION to God come first, and all else was built on this. In the mechanics of our faith we often lose the most important ingredient of our Christian fellow-

ship, and that is the fact that we are more than a symbol of a denomination, with a local stigma attached; we are an assembly (ecclesia) of faith that makes up the "Body of Christ."

The rest of the chapter (3:7-13) tells how they began the reconstruction of the Temple. There were tears and shouts of joy as they began building. Too many times the tears we see, and the shouts we hear in the building of a house of God today, are not necessarily those of joy. (You make your own application here. I have just finished a building program, and at this point I take the Fifth Amendment.)

III. The mission of Ezra Ezra 7:6-10

IN this section of our study Ezra is introduced. Just when he began his work is one of the most difficult questions in biblical history. Verses 1 and 7 place him in the reign of the Persian king, Artaxerxes; but two Persian rulers had the same name. One ruled from 465 to 424 B. C., the other from 404 to 358 B. C. In any case Ezra appears some time after the temple had been finished, and his presence is assumed in this and following chapters. His work had to do with the rebuilding of the faith rather than with the rebuilding of the altar and temple. The new building and its ritual of worship had not been enough to reconstitute Judah as an obedient people of God. Therefore, Ezra becomes the "man of God" to rebuild a faith.

How often we substitute a building program, organizational program, fellowship program, mechanical program, personal program, for that which is more important than all else, a "growing faith." Our "sickness of tabulation" has caused us to count our "exiles" instead of making our "exiles" count. If, like Ezra, we could see the real need in our churches, a lot of our frenzied work to impress the world, would not be necessary, and the message of Christ our Lord would move even the pagan forces that surround us.

Verses 6 and 10 make clear Ezra's great concern and his mission for God. He was "a scribe skilled in the law of Moses." He was the first of a long line of men whose office it was to copy, preserve, and expound the Scriptures in which the revelation of God is written. God's hand was upon him and he had dedicated his life to fulfill this call.

"Law" here does not mean only the "rules" of Moses but the entire witness to God's revelation which Israel called Torah, "instruction." By it Israel knew what to believe, and what to do. It was the instrument for faith and obedience by which they could be the people of God. Therefore, it was Ezra's primary task to use the word of God to mold from this people obedience, instead of rebellion.

Verse 10 is a magnificent summary of the call and work of Ezra; he was to study the instruction of God, and to practice it, and to teach it.

A question comes to us in this summary: Can any people of God please Him without all three of these elements. We need to realize from this lesson that the demand of Jesus Christ our Lord is no less than the call and work given to Ezra.

Attendance Report

Church	August 19, 1962		
	Sunday School	Training Union	Additions
Alma, Kibler	114	71	
Beirne, First	86	40	
Berryville, Freeman Heights	138	60	
Camden, Cullen-Jale	436	213	1
El Dorado, First	784	219	1
Mission	34		
Fayetteville, Providence	92	37	1
Mission	25	15	
Fordyce, First	385	149	5
Fort Smith, First	315	117	5
Temple	229	130	4
Trinity	281	88	
Gentry, First	213	89	3
Gravel Ridge, First	143	98	2
Gurdon, Beech Street	172	58	
Harrison, Eagle Heights	269	108	5
Heber Springs, First	280	129	6
Mission	30		
Huntsville, First	113	62	1
Kingston	21		
Combs	24	22	
Jacksonville, First	583	235	1
Mapshall Road	107	50	5
Second	175	77	1
Jonesboro, Philadelphia	168	86	
Little Rock, First	850	328	4
Berea Chapel	114	77	
White Rock	31	22	1
Immanuel	1172	420	7
Forest Tower	37	43	3
Kerr	465	52	2
Rosedale	214	98	1
Tyler Street	267	115	
Marked Tree, First	161	54	
McGehee, First	400	192	
Chapel	50	26	
North Little Rock, Baring Cross	689	250	
Camp Robinson	65	47	
Southside	39	34	
Calvary	391	120	
Levy	584	202	3
Park Hill	691	205	1
Smackover, First	282	127	
Mission	37	26	
Springdale, Caudle Avenue	157	81	
Springdale	107	65	2
Tyronza, First	154	65	1
Van Buren, First	469	180	

VBS report

GOODWIN Church held an outstanding Vacation Bible School in July with a record attendance averaging 90 each day. The school attained a standard rating. There were 10 professions of faith. The \$30.64 offering was forwarded to the Cooperative Program. Rev. Don Reed, Goodwin pastor, served as principal with Mrs. Reed as assistant.

August 30, 1962

A Smile or Two

Bad to verse

A CLASS in English was assigned the task of writing four lines of dramatic poetry. The results were variegated, and selecting the verse of a bright boy, the teacher read: "A boy was walking down the track; the train was coming fast; the boy stepped off the railroad track to let the train go past." This verse is very well done," commented the teacher, "but it lacks the dramatic. Try again, Johnny, and make it more dramatic."

Whereupon, in a short time, Johnny produced the following: "A boy was walking down the track; the train was coming fast; the train jumped off the railroad track to let the boy go past."

Useful

"I BELIEVE you are thinner than the last time I saw you, Mrs. Smith. Are you dieting?"

"Oh, no, that's because of the trouble I have with my new maid."

"Why don't you fire her?"

"I'm going to—just as soon as she worries me down to 140 pounds!"

Smart!

"HOW do you like my hat?" asked the wife, innocently, as she preened herself before the mirror.

"It looks silly," said her tactless husband. "Why don't you take it back?"

"Oh, I can't take it back," said his wife. "You see, it's my old one. But now I can go buy another. Thanks, dear."

Diagnosis

DOCTOR (examining patient) — H'mmmmm! I don't like the looks of your wife at all, Mr. Corntassle.

Corntassle—Neither do I, doc. But she's a good woman, as hard a worker as ever I've seen, and looks after the house and kids good, so I don't feel like I ought to complain.

Varsity drag

BROWN—How is your son getting on at college?

Smith—Oh, he's a halfback.

Brown—I mean in studies.

Smith—Oh, he's a long way back.

Just polite

JUST after Jake was admitted to the hospital, he heard a knock on the door of his room and he called out for whoever it was to enter. In came a snappy little woman. "I'm your doctor," she said. "Take off your clothes, please."

Jake asked if she meant all of them and she said that was exactly what she meant. So, he did and she examined him, nose, throat, chest, stomach, legs, and feet. When she finished she announced, "You may get into bed. Do you have any questions?"

"Just one," said Jake. "Why did you knock?"

INDEX

Arkansas Missions—8-30 p18
Attendance report—8-30 p23
B
Beating the heat (PS)—8-30 p5
Bookie list (E)—8-30 p4
Bookshelf—8-30 p5
C
Cady, Dr. J. W., in faculty seminar—8-30 p9
Calvary, Ft. Smith, baptizes four in family—8-30 p9
Children's Nook—8-30 p21
Concord Church, Board honors—8-30 p8
Cossey, J. L., paragraphs—8-30 p11
Counsel for the college bound (CMH)—8-30 p6
Counselor's Corner—8-30 p11
D
Destroying the 'unfit' (E)—8-30 p4
E
Evangelism, what is—8-30 p18
F
Fasting, greatest need of (GL)—8-30 p7
Foreign Mission Board reports—8-30 p12
Foundation month is Sept.—8-30 p20
G
Glorieta-Ridgecrest 1963 schedule—8-30 p15
H
Harrison, William K., to speak—8-30 p14
Hawai report—8-30 p18
Historic Baptist position—8-30 p3
Holy Land, benefits from—8-30 p2
J
Johnson, Mrs. Ruth, new BSU secretary OBC—8-30 p9
L
Lee, Mrs. Veta, perfect attendance—8-30 p8
Leach, Gomer R., named director—8-30 p14
N
Negro work commended (letter)—8-30 p5
O
OBC, All-star players sign up—8-30 p8
P
Pastorate-less (letter)—8-30 p5
Piano for missions (BL)—8-30 p10
Prayer, Baptist beliefs—8-30 p7
R
Race Relations—8-30 p19
RA plans for new year—8-30 p17
Rebuilding the homeland (SS)—8-30 p22
Religious Education Dept.—8-36 p16
Revivals—8-30 p9
S
Sacrifice to liquor (E)—8-30 p4
Seminary, new in Jacksonville, Fla.—8-30 p14
Smile or two—8-30 p23
Smith, Edward L., to Dierks—8-30 p9
Step by step, Exec. Bd.—8-30 p14
T
Thoughts while mending, Exec. Bd.—8-30 p2
Training Union Dept.—8-30 p17
W
Welch, Gene W., to Second, Jacksonville—8-30 p9
Wiles, Noble, accepts nat'l. church development award—8-30 p8
Williams, James, ordained—8-30 p8
WMU Ridgecrest conference—8-30 p16
World News—8-30 p24

Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (GL) Gleanings from Greek New Testament; (PS) Personally Speaking; (SS) Sunday School lesson.

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Cured leprosy patients

SOONCHUN, Korea (EP) — A building now are 60 tin-roofed, stone and mud plaster duplex houses in a 290-tract of mountain land for some 400 leprosy patients who are unwelcome at home.

The project is undertaken for patients of a leprosarium maintained here by the Presbyterian Church in the U. S. (Southern) be-

cause of the reluctance of Korean communities to accept discharged patients back home.

A representative of American Leprosy Missions, Inc., an organization supported by 53 Protestant mission boards, said the rehabilitation of "arrested" lepers discharged from the Southern Presbyterians' R. M. Wilson Leprosarium has been prevented by communities who shun such persons. Literally, they often have no place to go.

Assisted financially by the ALM, Church World Service and the Korean Government, it is hoped that the rehabilitation project will eventually provide self-support for the resettled families. Under the provisions of the plan, families would be given acreage, livestock and farm implements.

Protest use of 'Scent-O-Rama'

WASHINGTON, D. C. (EP) — Various religious leaders here have joined in protest against a "Scent-o-Rama" display in Union Station here featuring an exhibit of whiskey barrels and permitting visitors to "sniff" the aroma of liquor at various stages of aging.

O. K. Armstrong, former Missouri congressman and prominent Southern Baptist layman, led a protest demonstration to the station and told terminal officials that he had spent an hour "watching the sickening spectacle of visiting high school classes going through the exhibit to sniff the barrels, regarding its heavy odor as hilarious fun."

When the delegation, which included Mrs. Glenn Hays, Washington representative of the Women's Christian Temperance Union and representatives of other religious and temperance organizations, were told that Union Station plans soon to donate space for a Bible exhibit, Mr. Armstrong commented that "this merely means that this whiskey exhibit, which has already been shown in New York's Grand Central Station, is moving on to other cities."

"It should be promptly and vigorously protested in every city in which the distillery attempts to set it up," the Missouri leader declared. "If our church men and women act promptly a stop can be put to this method of indoctrinating young people in the 'glamour' of alcoholic drinks."

Joining in the protest was the Rev. Donald H. Gill, associate secretary for public affairs of the National Association of Evangelicals, who stated: "It is clear that producers of distilled spirits do not want the public to associate their product with the millions of broken homes and traffic accidents it causes."

Mr. Gill said the public interest would be better served by exhibits of "what the product does" rather than "how it is made."

And Roger Burgess, associate general secretary of the Methodist Board of Christian Social Concerns, told railroad leaders: "Many thousands of school children and their families arrive by railroad in Washington each day.

"This gaudy display of Schenley's whiskey cannot help but color their first impressions of the nation's capital. Many thousands of Americans already have the impression that liquor flows too freely in the capital city. This exhibition of poor taste and poorer judgment will only confirm those opinions."

Jewish population

NEW YORK (EP) — The American Jewish Year Book, just published here, estimates Jewish population in the United States at the close of 1961 at 5,510,000.

The estimate would indicate a decrease of 20,000 from the population estimate for 1960. "The lowered estimate," the Year Book said, "is due primarily to a lowered estimate of the number of Jews in Greater New York City, based upon current data."

The editors noted, however, that New York City and adjacent suburban counties of Nassau, Suffolk and Westchester account for a minimum of 40 per cent of all Jews in the United States.

The Common Market

NYBORG, Denmark (EP) — In a six-day session here, delegates to the World Consultation on Inter-Church Aid hailed the Common Market in Europe as a means of developing new ministries for relief outreach.

The 140 representatives of churches and church relief agencies from 40 countries at the session focused attention on the challenges posed by the Common Market, calling for the churches to respond in mutual aid "without regard to national and confessional boundaries."

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